Laws and Customs of Hoshana Rabbah, Shmini Atzeret, and Simchat Torah 5787

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Hoshana Rabbah – Thursday Night and Friday, 21 Tishrei/ Oct. 1 and 2[1]

Hoshana Rabbah (the last day of Sukkot) is the day on which the judgment of Rosh HaShana and Yom Kippur is considered final. The Talmud[2] says that on Sukkot we are judged for water upon which the entire food chain depends. Rabbi Akiva explains that this is symbolized by the water libations which took place on the altar in the Holy Temple every day of Sukkot. Many of the Hoshanot prayers also deal with this judgment of water. In addition, the mitzvah of the four species represents the judgment for water as these species are especially dependent on water.[3] Since Hoshana Rabbah is the last day of Sukkot, this judgment is finalized on this day.[4]

In addition, Hoshana Rabbah used to be the day that more (private) sacrifices were brought than on any other day of the year. This was because Hoshana Rabbah, being the last day of Sukkot, was the final day that one could bring the sacrifices one had pledged during the year and not transgress the prohibition of delaying the fulfillment of one's vows. (If one vowed to bring a sacrifice and delayed doing so past a full cycle of the

[1] I've added several points to this article from the excellent pamphlet of Laws and Customs by the Crown Heights Beis Din.

[2] Rosh HaShana 16a.

[3] Yerushalmi Ta'anit 1:1.

[4] Mishnah Berurah 664:7.

three holidays of Pesach, Shavuot, and Sukkot [in that order], one would transgress the prohibition of delaying a sacrifice.) The Talmud[5] says that rain is withheld for the sin of not fulfilling one's vows (to charity). For this reason, when bringing their sacrifices, the Jews would tie the animals with willow branches and say: "Master of the World, we have not withheld our vows to You. So please do not withhold from us. Just as these willows grow on water, so grant us water."
The Zohar[6] says that "On the seventh day of Sukkot, the judgment of the world is finalized, and the edicts are sent forth from the King… On Hoshana Rabbah the idolatrous nations come to the end of their blessings and enter into judgment while Israel comes to the end of its judgments and enters into its blessings. For on the next day (Shemini Atzeret), they rejoice privately with the King and receive blessings from Him for the entire year and obtain any request which they make."
The Torah study, extensive prayers, and Hoshanot of this day reflect this judgment.

What's in the Name?
The name "Hoshana Rabbah" is given to this day because of the additional *aravot*/willows that were waved in the Bait HaMikdash and which we still wave on this day. The *aravot* are referred to as Hoshanot because we pray "*hoshana"* [save us] with the *aravot*.[7]
In addition, Hoshana (הושע נא) can be translated as "save 51." This alludes to the fact that this is the 51st day since Rosh Chodesh Elul (ibid) that we have been praying for salvation.

Torah Study
On the night of Hoshana Rabbah, it is customary to stay up all night and study Torah. This is reminiscent of David HaMelech (King David), the guest (*ushpizin*) of Hoshana Rabbah, who would stay up all night studying Torah and singing praises to the Al-mighty.[8]

- The widespread custom is to read the entire book of Devarim because that is where the main discussion of loving and fearing G-d is found.[9] Most read it from a Chumash while many Chassidic groups read it from a Sefer Torah.[10] This symbolizes the reading of this book by the Jewish king on Chol HaMo'ed Sukkot every seven years, in fulfillment of the mitzvah of Hakhel.[11]

[5] Yevamot 78b.
[6] Vol. 3, pages 31b-32a.
[7] Ta'amei HaMinhagim, ot 811.
[8] See ibid. ot 813, Mishnah Berurah 664:1 and Brachot 3b.
[9] Aruch HaShulchan 664:11.
[10] See Piskei Teshuvot 664:1.
[11] See Deut 31:10 - 13.

- Some have the custom of reading the entire Chumash and reviewing any *parsha* (Torah portion) that one failed to review (*shnayim mikra*) during the course of the year.[12]
- It is also customary to read the entire Book of Tehillim. This alludes to the fact that David HaMelech, author of the book of Tehillim, is the honored Sukkot guest of Hoshana Rabbah. The Lubavitcher Rebbe would recite Devarim in the sukkah, without a minyan.
- It is preferable to read the Tehillim after midnight (1:10 a.m.) or at least after the moon rises. (The moon rises in Miami at 10:53 p.m. on the night of Hoshana Rabbah this year.) [See the end of the article for the times of other locations.]
- The Chabad custom is to say Tehillim while wearing a gartel and to recite it quickly.[13]
- There is a special prayer (*Yehi Ratzon*) for Hoshana Rabbah that should be recited after each *sefer* (section) of Tehillim. This is in addition to the *Yehi Ratzon* that is recited when the moon is out. The *Yehi Ratzon* of Yom Tov should also be said. If there is a minyan present, Kaddish should be recited in between each *sefer* of Tehillim by a mourner or at the end of the Tehillim by someone whose parents have passed away if there are no mourners present.
- There are also certain readings from the Zohar that are customarily recited on this night. The Sefardic custom is to recite these as part of the *Tikun Leil Hoshana Rabbah.* The Lubavitcher Rebbe mentioned this custom on several occasions. See the footnote for several links to the Zohar.[14]

Apples and Honey

- The Lubavitcher Rebbe mentioned[15] that there was an ancient custom for the Gabboim (shul attendants) to give out apples in Shul on this night during (or after) the saying of Tehillim. One should eat his apple in the Sukkah (after finishing Tehillim) and dip it in honey before doing so. It's proper to wash one's hands without a bracha before eating an apple dipped in honey.
- Some men have the custom to immerse in the Mikvah before dawn as is done on the night of Shavuot. The Rebbe Rashab would do this. Some (also) immerse before nightfall in order to study in a state of purity. (It seems that this is no longer customary in Chabad.)
- It is best for couples to refrain from relations on this night unless it is the Mikvah night.

Hoshanot, The Mitzvah of the Day

The Hoshanot are five willow branches (*aravot*) which are used during the prayers of Hoshana Rabbah (see below).

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[12] Shibolei HaLeket, Siman 371.

[13] Sefer HaMinhagim Chabad.

[14] See Zohar, Parshat Emor page 104, Parshat Tzav 31b and the Idra Zutra in Parshat Ha'azinu.

[15] Sicha of Hoshana Rabbah 5747, ot 27.

- The Yemenite custom is to use three branches.
- The custom of hitting the ground with willows originates from the prophets[16] while the ritual of leaning willow branches against the altar in the Holy Temple (see below) was an oral tradition handed down from Sinai. This custom is so important that the Jewish calendar was structured in such a way to ensure that Hoshana Rabbah never coincides with Shabbat, thus making certain that this custom is fulfilled every year. (Since the branches are muktzah this custom couldn't be fulfilled on Shabbat.)[17]
- This is the reason for part of the rule that *Lo Ad"u Rosh* – The first day of Rosh Hashanah can never be on a Sunday, Wednesday, or Friday.[18] Were Rosh Hashana to be on a Sunday, Hoshanah Rabbah would fall out on Shabbat.[19]
- It is customary in some communities to prepare Hoshanot for each member of the family including small children.
- Although technically one can fulfill one's obligation with one willow branch that has only one leaf on it, it is customary to take five branches that are complete with leaves and that are fresh.[20]
- It is proper to use an unused set of *aravot*. If necessary, however, one may reuse someone else's set.
- The Arizal said that the *aravot* for the Hoshanot should have all the specifications that would make them kosher to use for the Lulav. Thus, the branches should be at least 3 *tefachim* (10 inches), which is the same length as the *aravah* in the Lulav.
- Some have the custom to tie the branches together with a *lulav* leaf. One should not break off a leaf from his Lulav for this custom. If one's Lulav is larger than the required size (four *tefachim* / handbreadths), some permit the removal of leaves from the bottom for this purpose. If one's *aravot* are tied with a rubber band, it is best not to hold them (while striking them – see below) in the place where the rubber band is.
- Some have the custom of personally preparing the Hoshanot for every member of their family.[21]
- The Hoshanot should preferably be prepared at night. Some have a custom to pray for children to be upright Jews at this time. The *gematria* (numerical value) of ערבה /*aravah* (willow) is זרע /*zerah* (seed) – see below.
- It is possible to discern one's destiny in the coming year by standing in the moonlight on the night of Hoshana Rabbah and observing one's shadow. Since

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[16] Sukkah 44b

[17] See Tosfot, D.H. Lo ikla on Sukkah 43b as to why the calendar was arranged to prevent Hoshanah Rabbah from coinciding with Shabbat while no arrangement was made to prevent the first day of Rosh Hashanah from coinciding with Shabbat.

[18] See here.

[19] See Rambam, Kiddush HaChodesh, 7, 1 and Shulchan Aruch, O.C. 428:1.

[20] See Sukkah 44b and here for a discussion of the spiritual significance of this law.

[21] Otzar Minhagei Chabad, page 334 based on the custom of the Rebbe Rashab.

most people do not know how to interpret this properly, it is recommended that one not try to do this. Rather, one should trust in Hashem and not seek to figure out the future.[22]

- The Gabba'im of each shul should have hoshanot to sell or distribute in shul. This is reminiscent of how the agents of the Beit Din would bring the Aravot to the Beit HaMikdash.

Hoshana Rabbah
21 Tishrei/Oct. 2

It is especially proper to wear Shabbat clothes on this day.
The appropriate greeting for this day is "Gut Yom Tov" or "Chag Same'ach."[23]

Some wish each other a "*gmar tov,*" "*gmar chatimah tovah,*" "*a gutt kvittel*," or "*pitka tava.*" This means that the final sealing of the judgment should be a good one. Although this is not the official Chabad custom, the Lubavitcher Rebbe used these expressions on several occasions.

- The Ot Chaim Veshalom (by the Munkatcher Rebbe, Rabbi Chaim Elazar Spira) says that one should not say "*gmar tov,*" which literally means "good ending," but rather, "*gmar chatimah tovah*" – a sealing for the good.

It is customary in many communities to come to Shul early on this day.[24]

- There are five days that one should arise early to go to Shul:

Rosh HaShana, Yom Kippur, Hoshana Rabbah, Purim, Tisha Be'Av

A mnemonic to remember these days is the verse וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר ("Avraham arose early in the morning."

אַבְרָהָם stands for

- אב (Tisha Be'Av)
- בריאת העולם (Rosh HaShana, day of Briat Ha'olam/creation of the world)
- רבה (a reference to Yom Kippur which is referred to as the great fast day [Rabbah means great])
- הושענה רבה (Hoshana Rabbah)
- מגילה (Purim on which we read the Megillah)

Some have a custom to not do any weekday work until after Shacharit. In fact, they don't carry a wallet unless they need it for tzedakah.

Shacharit

In some communities, the chazzan wears a *kittel* (white garment resembling a shroud) on this day. This is not the Chabad custom.

- Some have the custom of praying the *Pesukei DeZimrah* of Shabbat and Yom Tov on this day (except for *Nishmat* since there is no additional soul on Hoshana Rabbah) as well as the Kedusha of Musaf. This is not the Chabad custom. Indeed,

[22] O.C. 664:1.
[23] Aruch HaShulchan 664:13
[24] Eliyahu Rabbah 664:3.

the Arizal prayed the standard Chol HaMo'ed prayers on Hoshana Rabbah except for the Hoshanot.

- The Arizal said, "One must be extremely careful to concentrate one's mind during the prayer of Hoshana Rabbah, and in all of his actions on that day, since he still has an opportunity for rectification at that time."
- Before Hallel, one should remove the two upper rings binding the lulav, leaving only the three bottom rings. (Some have the custom of removing the rings after Hallel, before Hoshanot.)
- Several reasons are given for the custom of removing the binding rings:
    1) To increase in joy with the extra spreading of the lulav branches.
    2) The waving of the lulav is done as a prayer to G-d that He protect us from bad winds and dew. Thus, on the final day of the prayers for rain, the waving is increased.
    3) The lulav branches, which are now more spread out, represent the Jewish people who are spread out amongst the nations.[25]
    4) The removal of the constricting rings also represents the easing of the birth pangs and birth of Moshiach.[26]
- It is customary to take out all the Sifrei Torah from the Aron Kodesh (holy ark) and have people hold them at the bimah (table for the Torah reading) during Hoshanot. Preferably, people who do not have their own lulav and etrog should be given this honor. If there are not enough people who do not have lulavim to hold the Torah scrolls, the scrolls should be placed on the bimah (Torah reading table). All the Hoshanot are then recited while the congregation and Chazzan circle the Bimah seven times (Siddur pg. 368). The Aron Kodesh remains open during the Hoshanot.
- When reciting the Hoshanot, the Chabad custom is that the chazzan begins reading aloud from the stanzas which begin with the letter *samach* or *ayin* just as he does during the Hoshanot of the other days of Sukkot (according to Chabad custom).

Seven Circles

Several reasons are given for the seven circles around the Bimah.

- This is similar to the procedure in the Bait HaMikdash on this day.[27]
- In addition, the number of circles around the *bimah* corresponds to the number of circles the Jews walked around the city of Jericho when conquering it. This may be related to the custom (mentioned in the Shela HaKadosh) that some have to blow the shofar while circling the *bimah*. This is reminiscent of the Kohanim blowing the shofar while circling Jericho. In addition, our circling the bimah once on each of the first six days of Sukkot and seven times on the

[25] Ta'amei HaMinhagim, ot 818.

[26] Ibid, ot 815.

[27] Levush, See Sukkah 45a.

seventh day parallels the way the Jewish people encircled Jericho before the walls came tumbling down.[28]

- These seven circles also resemble the seven times the Kallah walks around the Chattan under the Chuppah. This is done to prepare the Chattan and Kallah for their unification. We are similarly preparing ourselves for our unification with G-d which takes place on Shemini Atzeret.[29]

When saying "שערי שמים פתח ואוצרך הטוב לנו תפתח" one should say the words הטוב לנו in one phrase so that it means that what is good for us—in a manner of goodness that is visible and revealed – should come down here in this physical world itself (from a letter of the Rebbe in 1984).

At the conclusion of the Hoshanot, the Sifrei Torah should be returned to the Aron Kodesh, and the Chazzan should recite Kaddish. One should then take the five *Aravot* and beat them on the ground five times. One then recites the paragraph beginning *Yehi Ratzon*.

The (Kabbalistic) reason for striking the willows on the floor is in order to obliterate (Divine) judgments from this world.[30]

According to the Arizal, one should not hold the *aravot* together with the lulav and etrog as this can cause an improper "mixture" of *Chessed* (kindness) and *Gevurah* (severity).

Women customarily fulfill the *minhag* of striking the *aravot* on the floor.

No blessing is recited for this ceremony since it's a *minhag* (custom) established by the early prophets rather than a mitzvah. In addition, since it represents purging the evil forces from this world, it's inappropriate to say a blessing on this act just as one doesn't recite a blessing when washing *mayim acharonim*.[31]

What To Do with the Aravot, the Lulav, and the Etrog after Yom Tov?

Some have the custom to throw their Hoshanot on top of the *Aron Kodesh* (holy ark). Some relate this to the leaning of the *aravot* on the *Mizbe'ach* (holy altar) in the *Beit HaMikdash*.

The Lubavitcher Rebbe would leave his aravot on the shtender when he left shul or put them in his Siddur and take them out of Shul with him.

- Some save the *aravot* (as well as the lulav etc.) and use them for burning the Chametz before Pesach.[32] If this is not possible, they burn them beforehand to ensure that they do not end up being treated in a disrespectful way.
- Some say that carrying a leaf of the Hoshanot is a *segulah* (spiritually propitious act) for general protection, safe travels, protection from anxiety and bad dreams. It is also a *segulah* for having children since *Arava* is the same gematria as *zera* [seed].[33]

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[28] See Ta'amei HaMinhagim, ot 804.

[29] Tiv HaKehillah by Rav Gamliel Rabinowitz.

[30] Ta'amei HaMinhagim, ot 819.

[31] Ibid, ot 820 and 821.

[32] See ibid, ot 815.

[33] Piskei Teshuvot, 664, note 26, citing Likutei Maharich and others.

- Some have a custom of using the *etrog* as *besomim* (spices for havdalah); others cook it and make jam out of it. Eating it is considered a *segulah* for an easy childbirth. This is especially true if eaten on Tu Bishvat.
- Some save the Haddassim and use them as *besamim* for *havdalah*.[34]
- There was a custom for pregnant women to bite off the *pitam* of the *etrog* as a *segulah* for an easy labor. Due to various Halachic issues, the halachic authorities are glad that the custom has fallen into neglect.[35]
- If one does not plan on using these items in the above ways, it is best not to throw them in the garbage. One should also not step on them. They can be left somewhere (under bushes or the like) where they do not get in the way and just naturally decompose. They can also be burned.
- By the letter of the law, one may wrap them in a plastic bag and then throw them out.

Extra Tzedakah

It is proper to give extra Tzedakah on this day to sweeten the judgments just as the striking of the aravot sweetens the five levels of judgment. In this regard the Rebbe remarked (in 1983) "How good and how pleasant it is that on this day, whose theme is the sweetening of the judgments (*Mituk HaGevurot*), each and every person should increase in giving tzedakah beyond the amount they give regularly."

Hoshana Rabbah Meal

It is customary to eat a festive meal in the Sukkah during the day of Hoshana Rabbah.[36] The meal should be eaten in the morning or early afternoon but not in the late afternoon as that would diminish one's appetite for the evening Yom Tov meal. As such, one should begin this meal before 4:05 p.m. (a half hour before *mincha ketana*). No Kiddush is recited.

After reciting Hamotzi, one should dip the bread into honey. According to Chabad custom, this is the last "honey dip" of this season.[37]

It is not necessary to have *lechem mishnah* (two loaves of challah) at this meal.

Kreplach

Ashkenazim have a custom to eat *kreplach* (pockets of dough and meat) at this meal. The reason for this custom is that on Yom Tov days we eat meat. On days that are semi-Yom Tov — Purim, Erev Yom Kippur and Hoshana Rabbah -- we eat a Yom Tov meal although work is not forbidden. On those days it is customary to eat meat that is covered with dough (*kreplach*).[38] In addition, the meat symbolizes (Divine) judgment

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[34] Shulchan Aruch HaRav, 297:6.

[35] See Piskei Teshuvot 665, note 2.

[36] Aruch HaShulchan 664:13.

[37] Sefer HaMinhagim Chabad.

[38] Minhag Yisrael, vol. 3, page 184 quoting the Ge'ulat Yisrael.

and the dough (Divine) kindness. Thus, the covering of the meat with dough represents the tempering of the judgments with kindness.[39]

One who cut his nails before Yom Tov began may cut them again on this Friday. Sefardim may cut their nails on Chol HaMoed in any case. (An Ashekanzi may bite their nails off on Chol HaMoed.)

Mincha

Last *LeDavid*

According to Chabad custom, the last time one recites *LeDavid Hashem ohri* (Psalm 27) in this holiday season is during Mincha of Hoshana Rabbah. In some communities, this psalm continues to be recited on Shmini Atzeret as well.
We say Patach Eliyahu but not Hodu (Psalm 107).

Mikvah

It is proper for men to immerse in the mikvah in preparation for Yom Tov.

Shmini Atzeret - Night and Day
Friday night and Shabbat, 22 Tishrei /Oct. 2 and 3

This holiday is called (*Shmini*) *Atzeret* to indicate that the Divine Presence asks us (so to speak) to stay and celebrate for one more day with Him (*Atzor* means to stop). The holiday of Shavuot is also called *Atzeret*, indicating that Shmini Atzeret is considered equal to the day of the giving of the Torah.[40]
Candle-lighting time is 6:48 p.m. (Miami time).
The candles should be lit in, or at least be visible from, the Sukkah (see below).
The following two Brochos should be recited: *Baruch…L'hadlik Ner Shel Shabbat VeShel Yom Tov* and *Baruch…Shehechiyanu*. This is the widespread custom and is also the Chabad custom.
According to other customs, women should not say *Shehechiyanu* but should rather hear it when they hear kiddush.[41]

Yizkor Candles

It is customary for those who recite Yizkor to light a 24-hour candle in memory of their departed relatives. One candle is sufficient even if one is reciting Yizkor for more than one person. No *bracha* (blessing) is recited over this candle.
Even those who do not have to say *Yizkor* (thank G-d) should light a 48-hour candle to ensure that they have a flame with which to light the candles on the evening of Simchat Torah after Shabbat.

[39] Zera Kodesh by the Ropshitzer Rebbe.

[40] Kad HaKemach cited in Taamei HaMinhagim.

[41] See Mishnah Berurah, 263:23.

Accepting Shmini Atzeret Early

One who accepts *Shmini Atzeret* early should not begin his meal until nightfall. The reason for this is that technically it is still Sukkot, and during Sukkot one must make a bracha when eating in the Sukkah. On Shmini Atzeret, however, we do not make a bracha on the Sukkah (see below). We therefore avoid this situation by not eating until nightfall.

If in the Amidah or in the Kiddush one mistakenly said "*Chag HaSukkot Hazeh*" (this holiday of Sukkot) instead of "*Shmini Atzeret HaChag Hazeh,*" (this holiday of Shmini Atzeret), he should go back and correct that mistake. If one realized his mistake after completing the Amidah or the Kiddush, there is an argument as to whether one should repeat the Amidah (or Kiddush) or not. In practice, it is best (if possible) to listen to the Chazan's repetition of the Amidah (or, if this happens at night, to someone else reciting Kiddush) with the intention of fulfilling one's obligation.

Kabbalat Shabbat and Ma'ariv

- Kabbalat Shabbat begins with *Mizmor LeDavid* (Psalm 29) according to Chabad custom, and with *Mizmor Shir LeYom HaShabbat* (Psalm 92) according to Nusach Asheknaz.
- In Lecha Dodi we say "*Besimcha uvetzohalah*" instead of "*Berinah uvetzohalah*."
- We pray the Yom Tov amidah with the insertions for Shabbat.

Hakafot on Shmini Atzeret

After Ma'ariv, the custom in many Chassidic communities, based on the Arizal, is to do *Hakafot* (Siddur pg. 383) and to dance with the Torah.

In the words of the Alter Rebbe in his siddur: "It is an ancient custom of the pious to make *Hakafot* on the eve of Shmini Atzeret just as on Simchat Torah – to carry the Torah Scrolls in procession around the *bimah* seven times with great joy, to dance and sing before them [the Torah Scrolls], to go around (the *bimah*) with them with great rejoicing..."

- The reason for this custom seems to be that since Simchat Torah is celebrated in Israel on the eve of Shmini Atzeret, so the Jews outside of Israel participate in their rejoicing by making *Hakafot* as well.
- In non-Chassidic communities, there are no *Hakafot* on this night.
- In some Chassidic communities, there are *Hakafot* on the day of Shmini Atzeret as well. They are thus participating in the joy of those in the land of Israel. This is not the Chabad custom.
- In Israel, Simchat Torah is celebrated on Shmini Atzeret.[42]
- It is best to refrain from marital relations on this night (unless it is Mikvah night). The same applies to the night of Simchat Torah.[43]

[42] Mishnat Chassidim, Sukkah 12, 9.

[43] Kaf HaChaim, 668, 11 in the name of the Arizal.

Precious 48 Hours
The Lubavitcher Rebbe wrote: "My revered father-in-law, the Previous Rebbe, citing his father, the Rebbe Rashab, earnestly taught that the 48 hours of Shmini Atzeret and Simchat Torah should be dearly cherished, for at each moment one can draw bucketsful and barrels full of treasures both material and spiritual, all of which is accomplished through dancing."[44]

Shalom Aleichem

According to Chabad custom, *Sholom Aleichem* and *Eishet Chayil* should be recited quietly as is done whenever Shabbat coincides with a Yom Tov. This is due to an argument as to whether one should say these hymns when Shabbat coincides with Yom Tov. The compromise is to say them quietly.

Kiddush
The first night the procedure for saying the Kiddush is as follows:

- Yom HaShishi
- *Borei Pri Hagafen*
- Bracha of Kiddush for Shabbat and Yom Tov
- *She'hechiyonu*

Kiddush
We say the blessing of Shehechiyanu on Shmini Atzeret as opposed to on the seventh day of Pesach when we do not, because Shmini Atzeret is considered a separate holiday in this respect.[45]

In or Out of the Sukkah?
According to most Halachic authorities, it is proper to eat in the Sukkah on Shmini Atzeret, if one is in the diaspora, just as one does on Sukkot, albeit without the bracha of *leisheiv ba'Sukkah*. The reason for this is that outside of Israel, every day of Yom Tov is treated as if it might be the previous day. We cannot, however, say the *bracha* of *leisheiv basukah* since it is actually the holiday of Shmini Atzeret when one is not obligated to eat in the Sukkah (by Torah law). Thus, reciting the bracha would denigrate the holiday of Shmini Atzeret.[46]

- Regarding one who sleeps in the Sukkah on Sukkot, some say that one should not sleep in the Sukkah on Shmini Atzeret as this would demean the holiday of Shmini Atzeret, while others say that one should sleep in the Sukkah on Shmini Atzeret.[47]

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[44] Sefer HaMinhagim, Chabad.
[45] See Sukkah 47b.
[46] Mishnah Berurah, 668:7.
[47] See sources quoted in Kaf HaChaim 668:5.

- Some say that while one should eat grain foods in the Sukkah on Shmini Atzeret, one need not eat non-grain foods in the Sukkah, although during Sukkot it is a mitzvah to eat these as well in the Sukkah.[48] The Chabad custom, however, is to be particular on Shmini Atzeret and eat and drink everything (including water) in the Sukkah.[49]
- The custom of many other Chassidic communities is to make kiddush and have *mezonot* in the Sukkah and eat the rest of the meal indoors.[50]
- The Talmud says,[51] "The law (regarding Shemini Atzeret) is that we sit in the Sukkah, but we do not make a blessing." As such, one should only follow the lenient opinion if this is the custom of one's family and/or community (see ibid.).
- In Israel, one need not eat in the Sukkah at all on Shmini Atzeret.
- The Chabad custom is to not dip the challah in honey on Shmini Atzeret and Simchat Torah, but to dip it in salt as we do all year.[52]
- We do not say "*Harachaman hu yakim lanu et Sukkat David hanofalet*" when reciting *Birkat HaMazon* on Shmini Atzeret.

Shmini Atzeret Day
Shabbat, 22 Tishrei / Oct. 3

Shacharit of Shabbat and Yom Tov should be followed by complete Hallel.

No Lulav

We do not shake the lulav on Shmini Atzeret (nor on Shabbat even during Sukkot).

- The Torah reading begins the with *Aser Te'aser* ("Tithe, you shall surely tithe") since, in the Bibilcal and Talmudic era, this was the season of separating the tithes.[53]

Kohelet

Many have the custom of reading the Megillah of Kohelet on this day. This isn't the Chabad custom.

Yizkor

After the Torah reading, Ashkenazim recite Yizkor (pg. 337 in the Siddur).
The reason we recite Yizkor at the end of every Yom Tov is to elicit the merit of our holy ancestors on behalf of ourselves and our children. A similar occurrence would take place in the *Bait HaMikdash* (Holy Temple) on the three *Regalim* (pilgrimage festivals), Pesach, Shavuot, and Sukkot. The *neshamot* (souls) of the patriarchs are manifested in the spiritual *Bait HaMikdash* that is in Heaven. The Heavenly *Bait HaMikdash* would in turn

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[48] Derech HaChaim, quoted in Shaar HaTziyun, ibid., 8.
[49] Sefer HaMinhagim Chabad, see Likutei Sichot, vol. 9, page 227, note 17.
[50] See Piskei Teshuvot, 668, note 3.
[51] Sukkah 47a.
[52] Hayom Tov, 21 Tishrei.
[53] Mishnah Berurah 668:12.

be manifested within the physical *Bait HaMikdash* in Jerusalem. It was for this reason that on these festivals there was always enough room to bow down despite the vast numbers of people.

- It is customary for those not reciting *Yizkor* to leave the Shul while it is being recited. The reason for this is that if they were to remain inside, people might think (or say) that their parents passed away. This may cause an *ayin hara* (negative judgment) against them.[54]
- Those who are within the first year of the passing of a parent should remain in Shul for Yizkor but not recite the prayer in their memory. This is the Chabad custom.[55] Some say that they should leave the Shul during that year as well. The reason for this is that if they would remain in Shul and say the Yizkor prayer, they may wail and cry, thus disturbing the joy of their Yom Tov as well as the concentration of others. An additional reason is that during the first year after passing, the memory of one's loved one is so strong that one does not need to recite the prayer to remember them.
- It is beneficial for the souls of one's departed relatives that one commit to giving tzedakah in their merit.[56] Nevertheless, one should not say that they are vowing to do so as one who does not fulfill a vow is committing a serious sin which can have negative results. Rather, one should say *"bli neder"* (without the strength of a vow) or simply, "*she'etein l'tzdakah*" (that I will give to tzedakah).

The Prayer for Rain

We begin praising G-d for giving us rain by saying *mashiv haru'ach umorid hageshem* (He makes the wind blow and the rain fall) in the second blessing of the Amidah on Shmini Atzeret day.

Although the rainy season (in Israel) actually begins on the first day of Sukkot, we do not mention rain in our prayers during Sukkot as rain in the Sukkah is a sign of a curse.[57]

We do not begin mentioning rain on the eve of Shmini Atzeret since not as many people come to davening in the evening as do in the morning. Nor do we begin mentioning rain in Shacharit (morning prayers) of Shmini Atzeret as it is forbidden to interrupt between the blessing of *Ga'al Yisrael* and the Amidah in order to make the announcement of *Mashiv HaRu'ach*.[58]

Nevertheless, we don't begin *asking* for rain in our *weekday* prayers (by saying *VeTein Tal Matar Livracha* in the ninth blessing of the Amidah) until the seventh of Cheshvan in Israel or the fourth of December in the Diaspora or on the 5th of December in the year

[54] Ta'amei HaMinhagim, page 247.

[55] Sefer HaMinhagim Chabad regarding Yom Kippur.

[56] See Torat Menachem vol. 46 page 343 that Chassidim would customarily mention the Rabbe'im whom they knew, at Yizkor.

[57] Ta'anit 2a.

[58] See Shulchan Aruch HaRav 114:1 and below.

preceding a solar leap year.[59] Since next year (2028) is a leap year we will begin saying *VeTein Tal Matar Livracha* on Motzei Shabbat, Dec. 5th, the second night of Chanukah.

- Prior to Mussaf, the Gabbai announces that we begin saying *Mashiv HaRu'ach U'morid Hageshem* (G-d makes the wind blow and the rain fall). As mentioned, this is added in the second *bracha* (blessing) of the *Amida*. "The Sages placed the mention (of rain) in the blessing that praises G-d for resurrecting the dead because the rains are considered equivalent to the Resurrection. For just as the Resurrection of the Dead (brings) life to the world, so too, rains [bring] life to the world."[60]
- The Chazzan recites the special *Tefilla* of *Geshem* - prayer for rain (Siddur pg. 355) - during his repetition of the Musaf *Amida*.
- It is not the Chabad custom for the Chazzan to wear a kittel for this prayer.

If One Forgot

Following the announcement, if one forgot to say *Mashiv HaRu'ach U'morid Hageshem,* the halacha is as follows:

- If one at least said *Morid Hatal* (G-d makes the dew fall) [this praise is recited during the summer by Sefardim as well as by Ashkenazim who pray Nusach Sefard or Arizal], he need not repeat the Amidah. Nevertheless, if one realized his omission before saying the name of G-d at the end of the second blessing (*mechayeh hameitim*), he may insert *Mashiv Haru'ach* etc. in the middle of the bracha at any point before the words "*Baruch Attah*..."
- One who didn't say either *Mashiv HaRu'ach* or *Morid Hatal* and already completed the blessing and started the next one must stop where he is and repeat the Amidah from the beginning.
- One who only remembered after completing the entire Amidah should repeat the Amidah.
- If one remembered before beginning the next bracha, he may say it at that point.
- One who is praying alone on the morning of Shmini Atzeret should not pray Musaf before the time that the announcement of *Mashiv HaRu'ach* is made in Shul.[61]
- One who heard the *Mashiv HaRu'ach* announcement before davening Shacharit (praying the morning service) must say *Mashiv HaRu'ach* when he prays Shacharit if he is praying without a minyan.[62]

Kiddush

When saying Kiddush by day it's customary to say the *pesukim* (verses) regarding Shabbat quietly.

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[59] Ibid. 117:1.

[60] Shulchan Aruch HaRav 114:1.

[61] Shulchan Aruch HaRav ibid.

[62] Sefer HaMinhagim Chabad.

Taking Leave of the Sukkah

On the afternoon of Shmini Atzeret, it is customary to visit the Sukkah for one last time to "take leave" of the Sukkah. In Yiddish, this is referred to as "*bazegennen zich mit di Sukkah*," saying good-bye to the Sukkah.

There is a *Yehi Ratzon* prayer that many recite on this occasion. In it one prays that we should merit to sit in the Sukkah made of the Leviathan skin in the Messianic era. The Chabad custom is to not recite this but to have a little snack in the Sukkah.

The prayer (that some say) is:

יהי רצון מלפניך ה' אלוקינו ואלוקי אבותינו, כשם שקיימתי וישבתי בסוכה זו, כן אזכה לשנה הבאה לישב בסוכת עורו של לויתן.

"May it be Your will, Hashem, our G-d and the G-d of our fathers: just as I fulfilled the mitzvah and sat in this Sukkah, so may I merit next year to sit in the Sukkah of the Leviathan's skin."

In Israel, one should take leave of the Sukkah in the afternoon of Hoshana Rabbah.

Reviewing the Final Parsha

In keeping with the law of reviewing each parsha with the Aramaic translation, (*shnayim mikrah ve'echad targum*), one should read the Torah portion of *Vezot HaBracha* (the Chumash twice and the translation of Onkelus once) on Shmini Atzeret afternoon or Simchat Torah morning before the Torah reading is completed. This is the Chabad custom. Some say that this reading should be done on Hoshana Rabbah or on the evening of Simchat Torah. In Israel, where Shmini Atzeret and Simchat Torah are combined into one day, this reading should be done on Hoshana Rabbah.

One shouldn't do this reading before Hoshana Rabbah.

If one missed this reading before Simchat Torah, one can do it on the night following Simchat Torah.

One may not prepare for the second day of Yom Tov before 7:39 p.m.

Minchah

This minchah includes Kri'at HaTorah (Torah reading) as it is Shabbat. *Tzidkat'cha* isn't recited.

Simchat Torah
Motzei Shabbat and Sunday, 23 Tishrei / Oct. 3 and 4

Candle-lighting time is not before 7:39 p.m. and should be done using a pre-existing flame.

One should recite two *brachot*: *L'hadlik Ner Shel Yom Tov* and *Shehechiyanu*.

Women should say *baruch hamavdil bein kodesh lekodesh* (a mini havdalah) before lighting the Yom Tov candles.

When preparing for lighting candles on Yom Tov, one may not melt them into place. One may, however, remove leftover wax with a knife, but since this wax is *muktzah*, one should (preferably) drop it directly into the garbage can.

After Maariv (and Kiddush), we have Hakafot with celebration and dancing.
In communities where it is customary to make Kiddush before Hakafot, they should be very careful not to get drunk at that point. The joy during Hakafot should be the joy of the Torah and not the joy of alcohol.

Tahalucha

The Lubavitcher Rebbe instituted that his chassidim visit Shuls of other communities on Simchat Torah. The purpose of this is that having "new faces" increases the joy in those shuls. This is referred to as *Tahalucha* (a march).

Hakafot

Some have a custom to leave a lit candle in the *Aron Kodesh* (holy ark) when all the Torah scrolls are removed. This is based on the verse, "For a mitzvah is a lamp, and the Torah is light."[63] Others question this practice. The Chabad custom is not to do this.
If necessary, one may do the *hakafot* without a minyan.

Hakhel – Simchat Torah Connection

The gathering of the Jewish people to sing and dance with the Torah is a similar experience to that of Hakhel, when all the Jewish people gathered to be inspired by the king's reading of the Torah.[64]

Atah Horeitah

It is customary to recite various significant Torah verses beginning with "*Atah horeita*" before beginning the *hakafot*.
In some communities, the Aron Kodesh (holy ark) is opened during the *Atah horeita* when the verse *vayhi binso'ah* is recited. This is not the Chabad custom.
The custom in the shul of the Lubavitcher Rebbe (in 770 Eastern Parkway) in the later years was to repeat the verses of *Atah Horaitah* three times.
The Chabad custom is to add the verse *Vehaya Zaracha* etc. (Gen. 28:14) at the end of the third *Atah Horaita*.

Dancing

- "One should dance and sing in honor of the Torah as it says concerning King David: 'King David [was] skipping and dancing before the L-rd).'[65] It was testified regarding the Arizal that he said that the highest level that he achieved was in the merit that he rejoiced with all his strength at a *simcha* (joy) of a mitzvah."[66]
- One may not refuse the honor of holding the Torah during a *hakafah* just as one may not refuse the honor of receiving an *aliyah*.[67]

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[63] Mishlei 6:23.

[64] Torat Menachem, 5748 vol. 1 page 296 and on.

[65] Samuel II, 6:16.

[66] Mishnah Berurah, 669:11, in the name of the Maharik.

[67] Piskei Teshuvot, 669:1 in the name of Rav Shlomo Kluger.

- The Sifrei Torah should be adorned with their crowns for this dancing.[68]
- The Sifrei Torah should be held (primarily) with one's right arm and leaned on one's right shoulder.
- While the *Sifrei Torah* are being carried, it is proper for all present to stand and not to sit. If one is weak and needs to sit, he may do so during the *hakafot* but (preferably) not while the *Sifrei Torah* are being placed in or taken out of the *Aron Kodesh*. In addition, one should try to stand for the first time the Torah is taken around the Bimah for each of the Hakafot.[69]
- It is not proper to give the Sefer Torah to a child for him to carry (alone) and dance with.[70]
- If one completed the *hakafot* in his shul and then goes to visit another shul where they are still doing the *hakafot*, he should rejoice and sing with them.[71]
- The Chabad custom is to return the *Sifrei Torah* (Torah scrolls) to the Aron Kodesh between each *hakafah*.
- There are certain songs that were customarily sung by the Lubavitcher Rebbe's Hakafot. Some of these are: The Hakafot Niggun, the Hakafot Niggun of Reb Levy Yitzchak (the Rebbe's father), *Al HaSela Hach*, *Vechol Karnei Reshaim*, Hoshia et Amecha, Atah Vechartanu, Vesamachat Bechagecha and others.
- The Previous Lubavitcher Rebbe once said[72] that since the Torah cannot dance, we become the feet of the Torah when we dance with it at Hakafot.
- One who is in the year of mourning after the loss of a parent (G-d forbid) should not dance with the Torah. He may, however, be present during the *Hakafot*. According to Chabad custom, a mourner may walk around the Bimah while holding a Sefer Torah if he is accompanied by someone else.[73]
- It is the custom of the Jewish people to rejoice on these days even more than on other *Yamim Tovim* or on *Simchat Bait Hasho'eva*.
- The Kabbalistic meaning of clapping one's hands is to overpower the left with the right, the kindness over the strength, and the mercy over the judgment. The five fingers of the right hand represent the five levels of Divine kindness while the five fingers of the left hand represent the five levels of Divine judgment.
- It is customary for the children to wave flags during the hakafot of Simchat Torah. This represents that our "flag" (i.e., our identity) is the Torah.[74]
- Some have a custom to read from the Torah on the evening of Simchat Torah after the *Hakafot*. This is not the Chabad custom.
- *Aleinu* and Kadish Yatom is recited after the end of *Hakafot*.

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[68] Zohar, Parshat Pinchas 256b.

[69] Halichot Shlomo, vol. 2, 12:9.

[70] Ibid. 10.

[71] Siddur HaRav, see Kaf HaChayim 669:3.

[72] Sefer HaSichot, 5704, pg. 36.

[73] Sefer HaMinhagim Chabad, see Kaf HaChaim, 669:33.

[74] Minhag Yisrael Torah, pg. 207.

In Israel
It is customary in many communities in Israel to make a "second *Hakafot*" on the night after Shmini Atzeret although the Yom Tov is finished in Israel at that time. The reason for this custom, which was the practice of the Arizal, is to share in the joy of the Jews outside of Israel.

Kiddush - ***Yakneha"z***[75] (Siddur Page 329)[76]

The kiddush of Simchat Torah night includes a blessing on the candle (*ner*) as well as *havdalah* and *Shehechiyanu* (*zman*) in addition to the blessing on the Sukkah. The Chabad custom is to simply look at the candles after saying the blessing on the candle (without looking at one's nails and without putting two candles together).

The order is as follows:

- *Borei Pri Hagafen*
- Bracha of Kiddush for Yom Tov
- The blessing on the candle (*Borei Me'orei Ha'eish*)
- The blessing of *Havdalah*
- The Bracha of *Shehechiyonu*

When saying the blessing of *Shehechiyanu* at the end of the Kiddush on Simchat Torah night, one should bear in mind that the blessing is not only on the holiday but also on the Torah itself.

For this reason, some say that it is best for every man to make his own Kiddush on the night of Simchat Torah rather than listen to a Kiddush said by someone else.[77]
One shouldn't eat in the Sukkah on Simchat Torah. If one needs to do so they should show that they're not doing it for the mitzvah by bringing pots and pans or a garbage bin into the sukkah.

Kriat Shema
"It is known to all that when reciting the verse of *Shema Yisrael* before going to sleep on Simchat Torah, one should accept upon himself to be completely devoted to spreading Torah with self-sacrifice of his body, spirit, and soul. In fact, this must become the very essence of his being."[78]

[75] Yakneha"z is an acronym for the order of the blessings in a combined Kiddush and Havdalah. Specifically, it refers to the blessings of Yayin (wine), Kiddush, Ner (Borei Me'orei Ha'esh), Havdaalh and Zman (*Shehechiyanu*).
[76] Shulchan Aruch HaRav 599.
[77] Likutei Sichot 19, page 371 and note 6.
[78] Sicha of the Previous Lubavitcher Rebbe.

Simchat Torah Day
Sunday, 23 Tishrei / Oct. 4

Birkat Kohanim

It is customary in many communities (including Chabad) that the Kohanim give their blessing in Shacharit of Simchat Torah instead of Musaf. The reason for this is that many people make kiddush before *Hakafot* and drink alcohol. This may invalidate a kohen from reciting the priestly blessing.

In some communities the *Birkat Kohanim* is recited during Musaf as usual. In such a community, the Kohanim should make sure not to drink alcohol before the blessing. One should be careful as to how much alcohol they drink as one who is too drunk to speak without slurring their words may not daven until they have sobered up.

Hakafot

On the day of Simchat Torah, the Chabad custom is to recite all seven Hakafot while circling the Bimah three and a half times. Following this, all join in dancing with the Torah.

Aliyot for All

Following the Hakafot, all men and boys over Bar Mitzvah should be called to the Torah. This is done by repeating the Torah reading as many times as necessary (up to the aliyah of Chattan Torah). In some communities it is customary to call several people up to one *aliyah*. In such communities it is proper that at least the first five *aliyot* be given to one person each.

If there are many Kohanim and/or Levyim, one may call them up for the fourth or fifth Aliyah.

When repeating the reading in order to give everyone an Aliyah, if the kohanim already received aliyot, they need not leave the room when giving the first Aliyah (of the later rounds) to a non-Kohen. The Gabbai should simply call the Levi or Yisrael and say "*Af Al Pi Sheyesh Kohen* – Even though there is a Kohen present."

Kol HaNe'arim

A special Aliyah is reserved for all of the children. It is called *Kol Hane'arim* (all the children). In many communities, it is the final Aliyah before the Chatan Torah. It is customary in some communities to spread a *Talit* over the children's heads while they receive this *Aliyah* and to read the verse of *Hamalach hago'el* after the *Aliyah*. Although this concept is correct on a spiritual level, it is not the Chabad custom.

Chatan Torah and Chatan Bereishit

- In some communities, the Rav or an outstanding Torah scholar is honored with the *Chatan Torah Aliyah* (the Aliyah that completes the Torah). In other communities such a person is honored with the *Chatan Bereishit Aliyah* (the Aliyah that begins the Torah). In any case, it should be a person who is honored and respected because of his importance or his wealth.

- The Lubavitcher Rebbe would customarily receive the *Chatan Bereishit aliyah*.
- Some say that the *Chatan Bereishit Aliyah* is a *segulah* (spiritually propitious act) for wealth and should therefore be given (or sold) to a generous person who will use his wealth properly.
- A Kohen or Levi may receive these *aliyot*.
- A father may receive the aliyah of Chatan Torah even if the son received the previous aliyah (or vice versa). It would seem that the same would apply to Chatan Torah and Chatan Bereishit.[79]
- One who already received an *aliyah* during the regular Torah reading may still receive one of these *aliyot*. But one person should not be both the Chatan Torah and the Chatan Bereishit.[80]
- It is considered proper to pay for receiving these (and many other) honors. This indicates how precious we consider the Torah and Mitzvot.[81] The proceeds should go towards supporting the Shul or Beit HaMidrash and towards supporting Torah scholars.
- The *Chatan Torah* (the one honored with the final *aliyah* of the Torah) completes the Torah using the first Sefer Torah.
- The Lubavitcher Rebbe[82] quoted the Abrabanel that the public reading to complete the Torah on Simchat Torah evokes the memory of Hakhel when the king would read that section of the Chumash in front of all the Jewish people around that time of year.

Reverse Hagbah

It is customary in many communities for the person doing *hagbah* to lift up the Torah while reversing his hands and to turn the Torah around in midair. This symbolizes the need to delve into the Torah. It also symbolizes how Moshe shared the Torah with the people and did not keep it for himself. This, however, is not the Chabad custom.

- The Ashkenazi custom is to not recite Half kaddish between the Chatan Torah and Chatan Bereishit. Nevertheless, if one started to say Kaddish, he may finish it.[83]
- Some Sefardim have the custom to say half-kaddish between these readings.[84]
- The second Sefer Torah is used for the *Chatan Bereishit Aliyah* (the one honored to begin the Torah).

Chattan Bereishit

When reading the beginning of the book of *Bereishit*, the community recites aloud the words at the end of each day of creation (*Vayehi Erev Vayehi Boker* etc.) as well as the

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[79] See Kaf HaChaim 669:11.

[80] Mishnah Berurah 669:2.

[81] Ta'amei HaMinhagim.

[82] In a letter dated 6 Tishrei 5748 (1987) and printed in Torat Menachem, 5748 vol. 1 page 96 and on.

[83] Kaf HaChaim 669:8

[84] Ibid. 8

paragraph about Shabbat (*Vayechulu*). This is to publicly proclaim our belief in the creation story as recorded in the Torah and to indicate that the continued existence of the world is dependent on the Jewish people's continued devotion to G-d.[85]
Half-Kadish is recited after the *Chatan Berieshit Aliyah*. If half-Kaddish was mistakenly recited after *Chattan Torah*, it should be recited again after *Chatan Bereishit*.[86]

Maftir
The third Torah is used for *Maftir*.
Following the Torah reading, we recite *Sisu V'simchu* (Siddur pg. 388) and pray Musaf.
The *Chatan Torah* and *Chatan Bereishit* usually sponsor a feast on Simchat Torah in honor of the completion of the Torah. A mourner may participate in this meal.[87]

Chumash of the Day
The Previous Lubavitcher Rebbe instituted that, on a daily basis, one should study a portion of the weekly parsha, a daily section of Tanya, and recite a section of Tehillim. This is called *Chitas* (an acronym of Chumash, Tehillim and Tanya). On Simchat Torah one should complete the Torah portion of *Vezot HaBracha* until the end and begin the portion of *Bereishit* and study up to and including the portion of that day. This year, this means to learn the entire portion of Vezot HaBracha and the first section of Bereishit.

Farbrengen
The Lubavitcher Rebbe would lead a farbrengen starting on Yom Tov after Mincha and continuing on into the night. This draws the holiness of the Yom Tov into the rest of the year. It was customary at this farbrengen to sing all of the songs of the holy Rabbeim. The Rebbe would encourage everyone to wash and eat bread at these farbrengens. One should use Lechem Mishnah for this meal.

VeYa'akov Holach Ledarko
In many communities, including Chabad, it is customary for the Gabbai to bang on the bima after Ma'ariv and announce: "*VeYa'akov Holach Ledarko* - And Yaakov went on his way"[88] at the end of both the Simchat Torah and Shabbat Bereishit services. This indicates that the Yom Tov season has finished and that it is now time to actualize one's resolutions and "go" in the way of Torah and mitzvot.

- Yom Tov ends at 7:38 pm.
- The havdalah doesn't include besamim or a candle.
- We do not say Tachanun for the rest of the month of Tishrei.[89]

[85] Ta'amei HaMinhagim.
[86] Elya Rabbah.
[87] Rama 669, Mishnah Berurah 8
[88] Gen. 32:2
[89] HaYom Yom, 9 Tishrei

Isru Chag
24 Tishrei, Sunday night, Oct. 4, and Monday, Oct. 5
The day after every major Holiday is called *Isru Chag* and is considered a minor holiday. One should celebrate this by adding something special to one's meal on this day.

Wishing you a Gut Mo'ed, a Shabbat Shalom Umevorach and a Good Yom Tov.

May *Klal Yisrael* be blessed with a good year in every way!

Hoshana Rabbah to Simchat Torah times, 5787. From Chabad.org
(Please double-check to ensure accuracy.)

	Chatzot (midnight) on Thursday night - Preferable earliest time for Tehillim	**Moonrise on Thursday night. Tehillim can be said after this time if necessary**	**Candle Lighting on Friday night - Shmini Atzeret**	**Candle Lighting on Motzei Shabbat - Simchat Torah**	**Yom Tov ends**
Miami, Fl	1:10 am	10:53 pm	6:48 pm	After 7:39 pm	7:38 pm
Bklyn, NY	12:45 am	9:36 pm	6:30 pm	After 7:26 pm	7:25 pm
L.A., CA	12:42 am	10:06 pm	6:28 pm	After 7:21 pm	7:20 pm
Jerusalem, Israel	12:28 am	9:34 pm	5:34 pm	Shabbat and Holiday end: 6:58 pm	----
Melbourne, Australia	12:09 am	11:53 pm	6:07 pm	After 7:05 pm	8:06 pm

Wishing you a Shana Tova and a Gut Kvitel!

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