

Success & Simchas Torah COMPANION

HALACHOS, DIVREI TORAH, AND
INSPIRATION BY
RABBI SHMUEL SILBER
together with Rabbi Richter and
SOTC Gabbaim

rabbisilber.com/topic/yomim-noraim



S U C C O S א"פ ש

Schedule

Fri, October 2nd 14th of Elul, Erev Succos

6:29p Candle Lighting

6:30p Mincha/ Maariv

Shabbos, October 3rd 15th of Tishrei

9:00a Shacharis (10:00a Krias Shema)

6:25p Mincha

6:45p Daf Yomi

7:25p Maariv

7:27p Candle Lighting

Sun, October 4th 16th of Tishrei

9:00a Shacharis (10:01a Krias Shema)

6:30p Mincha

6:45p Daf Yomi

7:25p Maariv

7:26p Havdalah

CHOL HAMOED DAILY

6:30a Shacharis

7:30a Daf Yomi

6:30p Mincha/Maariv

Hoshana Rabba, Shmini Atzeres & Simchas Torah schedules to follow

REMINDERS

- Masks must be worn at all times, covering the nose and mouth.
- Out of town guests must have been tested for COVID and received a negative result prior to attending shul.
- If you are experiencing any cold symptoms or have recently been exposed to someone who tested positive, we must ask you to daven at home

All minyanim over Succos will take place outdoors in the tents



HALACHOS & GUIDELINES FOR SUCCOS & SIMCHAS TORAH

Erev Succos, Friday, Oct 2nd – 14th of Tishrei

We make our necessary preparations in honor of the Shabbos and Yom Tov. Candles are lit in the Succah, the brachos Lehadlik ner shel Shabbos V'shel Yom Tov and Shehecheyanu are said.

First Night, Friday night, Oct 2nd – 15th Tishrei

We make kiddush in the Succah after nightfall. Kiddush beginning with Yom Hashishi is followed by the brachos of leishev baSuccah and Shehechiyanu.

On the first two nights, one is obligated to eat in the Succah. Even if it is difficult, or if it rains, one should eat at least an olive's size (kazayis) of bread in the Succah (note: one should not make the bracha leishev baSuccah if it is raining). On the other nights, and during the days, anyone who suffers distress from rain or from any physical condition is exempt from staying in the Succah.

The entire seven days of Succos, one should eat, drink, and spend one's free time in the Succah.

Grain based foods up to the size of an egg, or fruit of any quantity, need not be eaten in the Succah.

When one does not make kiddush, one should make the bracha of leishev baSuccah after hamotzi, and he should intend that this bracha apply to all of his activities in the Succah until the next meal.

First Day, Shabbos, Oct 3rd – 15th Tishrei

The Lulav and Esrog (four species) are not taken on the first day of Succos this year since it is Shabbos.

Second Night, Motzei Shabbos, Oct 3rd – 16th of Tishrei

We delay lighting candles and doing any preparations for the second day of Yom Tov until 43 minutes after sunset. Candles are lit and kiddush is made in the succah with the same brachos as the first night.

Second Day, Sunday, Oct 4th – 16th of Tishrei

In the morning, we can make the bracha over the Lulav and Esrog (four species) anytime after sunrise. The bracha over the four species is: "vetzivonu al netilas lulav," and on the first day only, shehecheyanu.

To perform the mitzvah:

- Brachos are made with the esrog held upside down (the pitum facing down) and then turned right side up (pitum up)
- One holds the esrog in the left hand, and the lulav, with the other species, in the right hand.
- When the four species are held together properly, they are (according to Nusach Ashkenaz), shaken three times
- back and forth in front of the person (while facing East), three times to his right, three times behind him, three times to his left, three times above, and three times downward

Chol HaMoed, Monday, Oct 5th – 17th of Tishrei through Friday, Oct 9th – 21st of Tishrei

If Yaale V'Yavoh is forgotten during davening, one should consult the machzor as it may be inserted later, or Shemoneh Esrei should be repeated, depending on the place at which he remembered during the davening. On Chol Hamoed, Birkas HaMazon is not repeated if Yaale V'Yavoh is forgotten.

HALACHOS & GUIDELINES FOR SUCCOS & SIMCHAS TORAH CONT.

Hoshana Rabba, Friday, Oct 9th - 21st of Tishrei

From the perspective of its status as a Yom Tov, Hoshana Rabba is the same as any other of the Intermediate Days. However, many extra prayers are added to the service on Hoshana Rabba. The reason for this is that throughout the Yom Tov of Succos we are judged concerning the fate of our water supply. On Hoshana Rabba, the judgement is finalized. The conclusion of any period of judgement is our last chance to influence the Divine Judgement and, therefore, it is of great importance to us.

The Chazzan wears a Kittel. We conduct ourselves as with every Erev Yom Tov: we bathe, and we make our necessary preparations in honor of the Yom Tov.

Shmini Atzeres, Friday, Oct 9th - 21st of Tishrei

Candles are lit in the Succah at the proper time, 18 minutes before sunset, with the brachaoz Lehadlik ner shel Yom Tov and Shehecheyanu. We make the Yom Tov Kiddush, with Shehecheyanu, in the Succah; however, we do not make the bracha leishev baSuccah anymore. We eat in the Succah both the night and day of Shemini Atzeres, again, without making the bracha leishev baSuccah.

Shemini Atzeres, Shabbos, Oct 10th - 22nd of Tishrei

We read Sefer Koheles (Ecclesiastes) before Torah reading.

Yizkor is recited during Shacharis.

On motzei Shabbos, we make the regular Havdalah for the departure of Shabbos in the Succah.

Simchas Torah, Motzei Shabbos Oct 10th-22nd of Tishrei and Sunday, Oct 11th-23rd of Tishrei

We wait 43 minutes after sunset before lighting candles or making any preparations for the second day of Yom Tov. Please consult the shul email over Chol Hamoed which will contain simchas Torah schedule and "activities"

SUCCOS DAVENING GUIDELINES

General

- A person should set aside a space in their home (or outdoors) for prayer.
- Those davening without a minyan do not recite the tefilos of Kaddish, Borchu or Kedusha, and include the verse of Kel Melech Ne'eman before reciting Shema.

Friday Mincha

Recite the same Mincha as recited in Shul.

Kabbalas Shabbos

- Only Recite Mizmor Shir and Hashem Malach
- No melacha (prohibited work) may be performed after Mizmor Shir

Friday Night Maariv

- Recite the same Ma'ariv for Yom Tov as recited in shul with the proper insertions in the Amidah for Succos and Shabbos. If possible, recite the prayer of Vayechulu following the Amidah along with one other person.
- Those davening without a minyan omit Magen Avos following the Amidah.
- Recite Le'dovid Hashem Ori after Aleinu
- Repeat the three paragraphs of Shema after nightfall (7:27pm).
- Recite the kiddush for Yom Tov, inserting the proper insertions for Shabbos, the bracha of leishev basucah and the bracha of shehechiyanu.

Shabbos and Succos Morning

- Recite the same Birchot Hashachar, Psukei D'Zimra and Shachris as recited in shul.
- Recite the Amidah for Yom Tov with the proper Succos and Shabbos insertions followed by complete Hallel with its berachos.
- Since it is Shabbos, Lulav and Esrog are not taken on the first day of Succos this year.
- Those davening without a minyan do not recite any tefilos for taking out the Torah. Read the Torah portion from Parshas Emor at Vayikra 22:26-23:44, the maftir at Bamidbar 29:12-16 and the haftarah is from Zecharia 14:1-21.
- Recite Yekum Purkan. Those davening without a minyan only recite the first paragraph of Yekum Purkan.
- Recite Ashrei and the Mussaf Amidah for Yom Tov with the proper insertions for the first day of Succos and Shabbos.
- Recite Hoshanos, the paragraph of Om Netzura.
- Complete the davening as usual. Those who are not davening with a minyan omit Anim Zemiros.
- Recite Le'dovid Hashem Ori

Shabbos and Succos Mincha

- Recite Ashrei and Uva Le'tzion, the Yom Tov Amidah with the proper insertions for Succos and Shabbos, and recite Aleinu.

Seudas Shlishis

Seudas Shlishis should begin before Shkia (6:45pm).

Maariv - Second night of Succos

Maariv begins at 7:27pm

One should not make any preparations for the second night of succos or light candles before that time. Recite the same Ma'ariv for Yom Tov as recited in shul with the proper insertions in the Amidah for Succos, remember to insert Va'todeinu in the Amidah.

Recite Le'dovid Hashem Ori after Aleinu

Recite the kiddush for Yom Tov, inserting the paragraph of hamavdil ben kodesh l'kodesh. The bracha of shehechiyanu should follow the bracha of leishev basuccah.

DAVENING GUIDELINES CONT.

Second Day of Succos-Shacharis

- Recite the same Birchos Hashachar, Psukei D'Zimra and Shachris as recited in shul.
- Recite the Amidah for Yom Tov with the proper Succos insertions followed by complete Hallel with its berachos. Take the arba minim when reciting hallel.
- Those davening without a minyan do not recite any tefilos for taking out the Torah
- Read the Torah portion from Parshas Emor at Vayikra 22:26 – 23:44, the maftir at Bamidbar 29:12-16 and the haftarah is from Melachim 1 (Kings 1) 8:2-21.
- Recite Ashrei and the Mussaf Amidah for Yom Tov with the proper insertions for the first day of Succos.
- Recite Hoshanos, the paragraph of Leman Amitach.
- Complete the davening as usual. Those who are not davening with a minyan omit Anim Zemiros.
- Recite the Shir Shel Yom for Sunday.
- Recite Le'dovid Hashem Ori

Second Day of Succos-Mincha

- Recite Ashrei and Uva Le'tzion, the Yom Tov Amidah with the proper insertions for Succos, and recite Aleinu.

Second Day of Succos - Maariv

- Maariv begins at 7:26pm
- The same davening as recited in shul, which includes the supplemental tefila of Atah Chanantanu within the bracha
- of Atah Chonen and Ya'aleh Veyavo in the bracha of Rezhei, in the Amidah, followed by Aleinu and Le'dovid Hashem
- Ori.
- Havdallah consists of the Bracha of Borei Pri hagafen and hamavdil.

FEELING FORGIVEN

Rabbi Shmuel Silber

The Gemara in *Maseches Brachos* records a fascinating dispute about what it is that we are trying to remember and celebrate on Succos. The Pasuk says, "Ki BaSuccos Hoshavti es Bnei Yisrael (because I [Hashem] housed Bnei Yisrael in succos when I took them out of Egypt)."

Rabbi Akiva says this is literal. We lived in huts throughout our sojourn in the desert, protected by Hashem's miraculous guardianship. Therefore, we go into a hut for seven days to remember the huts of our ancestors.

Rabbi Eliezer disagrees and says that the succos mentioned in the pasuk refer to the *Ananei HaKavod* (Clouds of Glory), which protected us from the elements in the desert.

No matter which opinion we side with, one question remains: Why now? If the succos relate to our travels in the desert after leaving Egypt, would it not make more sense for us to celebrate this Yom Tov after Pesach? The Gemara answers that we shift the timing because we want the relocation to our succos over Yom Tov to be a clear demonstration of our commitment to Hashem. Were we to celebrate following Pesach, during the spring, it would be easy to say that we're simply enjoying the nice weather following winter. Tishrei is the beginning of the rainy season. By celebrating Succos in Tishrei, we are clearly performing a mitzvah.

This answer makes sense if we assume that Rabbi Akiva was right, that we celebrate Succos to remember the huts that housed us in the desert. Therefore, we live in our huts for seven days at a time when the weather is not as pleasant, so it's clear that we are performing a mitzvah. But if the goal is to remember the Clouds of Glory, the question of why we don't celebrate in Nissan still stands, because the purpose of the mitzvah is not to remember the huts. The hut is simply a vehicle through which we can recall the clouds.

The Ba'al Shem Tov provides a powerful insight. He says that in order to appreciate message of Succos, you have to look at the timeline. When we left Egypt, we traveled towards Har Sinai to receive the Torah on Shavuos. Moshe then went up the mountain for 40 days, returning with the *luchos* (tablets) on the 17th of Tammuz, only to find that the Jewish people had built a golden calf. He then broke the *luchos* in his anger on behalf of God. Following this, God wanted to destroy the Jewish people, but Moshe lobbied on their behalf. Hashem then told Moshe to go back up the mountain to receive a new set of *luchos*. All of this ended with Hashem's forgiveness on the 10th of Tishrei, Yom Kippur, when Moshe returned with the second set of *luchos*.

On the 11th of Tishrei, The Jewish people were given the commandment to build the *mishkan*, so Hashem's presence could return to the camp. The 12th and 13th of Tishrei were used to collect the materials to build the *mishkan*. And on the 15th of Tishrei, the Clouds of Glory, which had left Bnei Yisrael at the time of the Cheit Ha'Egel (Sin of the Golden Calf), returned to once again protect the people. The return of the Clouds was the physical manifestation of Hashem's forgiveness, indicating to us that Hashem was back in our lives and that we were back in His.

It was on the Yom Tov of Succos that the Clouds of Glory, which had left on the 17th of Tammuz as a result of our national failure, returned to us. This is the power of Succos.

By the end of Yom Kippur, we are supposed to truly believe that we have been forgiven and cleansed, but too often, we see ourselves as damaged goods. We don't really believe that we have a clean slate. On Succos, the *Ananei HaKavod* return, reminding us that real forgiveness is possible, and Hashem wants a relationship with us.

As we enter the *succah* this year, may we feel the embrace of Hashem and know that He is truly with us.

SALT & WATER

Rabbi Shmuel Silber

In the times of the *Beis HaMikdash*, there was an incredible celebration during *Chol HaMoed Succos* called the *Simchas Beis HaShoeva*. The focus was on the service of *nisuch hamayim* (pouring of the water.) Throughout the year, there are many libations and sacrifices, but this specific service is unique to Succos. It sounds like a simple act, pouring water, and yet, the Gemara states, “Whoever has not seen the joy of the *Simchas Beis HaShoeva* has not seen true *simcha* (joy) in his lifetime.”

What is so celebratory about this service? The *Shem MiShmuel* (Rabbi Shmuel Bornsztain, the second Sochatchover Rebbe) gives an incredible explanation. He says that when Hashem created the sky, He separated between the celestial waters and the earthly waters. The earthly waters complained that they would no longer be close to God. Hashem said, “Don’t be upset. You will have two opportunities to connect with Me. The first will be the service of *nisuch hamayim* during the *Simchas Beis HaShoeva* on Succos, and the second will be that all sacrifices will have to be salted (salt comes from sea water).”

So why, asks the Sochatchover Rebbe, do we make such a celebration over the pouring of the waters, but not when we apply salt to the daily sacrificial offerings? He answers that in order to extract salt, part of the water must evaporate, which means it has already ascended. On Succos, we take the earthbound water in its entirety, and all of it rises to Hashem.

This is a metaphor for the *Yomim Noraim*. There are those who have been diligently working on themselves since the beginning of Elul, and so the process of their elevation happens over time. But for some of us, we are still stuck. *Rosh Hashanah* didn’t work, *Aseres Yimei Teshuva* didn’t work, *Yom Kippur* didn’t work. Finally, come Succos, we pour all the waters. It is never too late to begin the work of perfecting ourselves, address that which is broken, and fix that which has been in disrepair. *Nisuch HaMayim* represents those of us who could not complete the process during Elul and the *Yomim Noraim*, coming before Hashem saying - we still want to try.

Rebbe Nachman of Breslov says that the *Succah* has a special quality like *Eretz Yisrael*. When we walk into the *Succah*, we have a unique connection to Hashem. We come before God and tell Him that even if we still have work to do, our greatest desire is to have a relationship with Him. On *Chol HaMoed*, we put ourselves on the alter, and we resolve to build that relationship and commit to a life of service of God.

KOHELES: BEAUTIFUL BREATH

Rabbi Shmuel Silber

The pasuk in Koheles opens with quite a heavy statement, “*Havel havalim amar koheles, hakol havel* (nothingness of nothingness, everything is nothing).”

Succos is the *Yom Tov* of *V'Samachta B'Chagecha*, of expressing joy. And so much of that is expressed materialistically with wine and good food etc. So for *Shlomo HaMelech* to say that everything is nothing is quite a shocking statement to read on Succos.

The *Chidushei HaRim* writes that after *Yomim Noraim*, everything is forgiven and becomes pure like the breath of young children learning Torah. The *Hevel* that Koheles is talking about is the nothingness of breath. Even our breath, at this time of year, has become pure like that of young children. “*Hakol Havel*.” Everyone has been purified, everyone has been given a fresh start. Everyone has that beautiful pure breath on Succos.

May we merit to maintain that purity throughout the year.

SHMINI ATERES YIZKOR

AS WE RECITE YIZKOR FOR OUR LOVED ONES,
LET US REMEMBER THE FOLLOWING:



We have the ability to continue the precious and holy work they can no longer do. Ask yourself what holy endeavor would my loved one have engaged in if they were still here? Take that project or initiative and make it your own. We are the agents and emissaries of our loved ones who are no longer here.



Channel the longing you feel for your loved one and use it to create a sense of longing for God. Ask yourself, "what must I do in order to come close to my Creator?" I no longer want to be distant, I yearn for connection. It is this powerful longing which brings us closer to Him with each and every step of our life journey.



Take the time to express gratitude to those who have come before you. We benefit from the sacrifice and commitment of previous generations. Thank the previous generations of your family and thank the previous generations of Am Yisroel for so many of the blessings we possess are in their merit.



Even if you are privileged and have the members of your immediate family and therefore don't normally recite Yizkor, this year, take a few moments and *daven* for the *neshamos* of those who have fallen victim to COVID19. *Daven* for the great *Rabbonim* and the simple Jews. *Daven* that their *neshamos* should have an *aliyah* and their families a *nechama*. *Daven* that Hashem should provide strength to the families who are mourning alone.

May the neshamos of our loved ones experience an aliyah and elevation, and may we be privileged to be together with all our previous generations in a rebuilt Yerushalayim, speedily in our days.

PRAYER FOR LIVING PARENTS

TO BE RECITED DURING YIZKOR

אָבִי שְׁבָשְׁמִים

בשעת הזיכרת נשמות אלה ששלכו לעולם
נושא אני את עיני אליך, אלוהי, בהודיה מלב
שלם, על שבתךך הגדל הולי היקרים חיים
פה עמי. ברכם בבריאות טובה, ותנו להם נח רב
לחיות אטנו עוד שנים נבות וטובות, חזקם
ואמצם לחיים של רוחה ברכם ברפואת הנפש
וברפואת הגוף ברכם שיונפו ליהנות ולהתבגר
מצאצאים שהה פרנסתה מציה ושתהיה
הברכה בbijתם. חזק אוטי, שאוכל לעזלם בכל
כלוי ובכל מאודי, ובלוניAi ואיזבה לkiem מצות
גבוד הורים בכל דקדוקיה והידוריה. יהי רצון
שהאבין את האתניות הגדולה לפיהם המפלטה
עליהם. ברכני שאראה חותמי לפיהם בזוכות ולא
כגיטל, מאהבה ולא מכנה, בשמחה ובנחת ולא
בקצר רוח. ויהי רצון שאיזבה להיות מקוד
שםחה להורי ומשפחתי. ברך את אחיו ואחים
וכל בני משפחתי, שםם וברכם בבריאות
טובה ובחים של אוריה ואהבה. ותהיה بي
יראתך ואהבתך לעבדך בלבב שלם ונזקה פלנו
יחד, לחיים טובים וארוכים. אמו

My Father In Heaven

During the time of Yizkor that we remember
the souls of those who have departed this
world, I raise my eyes up to you, my God, in
heartfelt gratitude that in Your great kindness,
my dear parents are alive with me. Bless them
with good health, give them much strength to
live with us for many more years. Give them
strength and courage to live a prosperous life.

Bless them with bodily and spiritual health.
Bless them that they should merit to enjoy
and be blessed with descendants. Bless them
that their livelihood should come easily to
them and that blessing should be found in
their home. Strengthen me that I should be
able to help them with all my strength and
resolve, so that I should merit fulfilling the
mitzvah of honoring my parents in all of its
details and meticulousness. May it be Your
will that I understand and appreciate my
tremendous responsibility toward them as a
privilege and not a burden, as an act of love
and not necessity, with happiness and
pleasantness and not distress. And may it be

Your will that I merit to be a source of
happiness to my parents and family. Bless my
brothers and sisters and my entire family, and
grant them happiness and blessings of good
health and lives of spiritual light and love. May
I be filled with Your awe and love to worship
You wholeheartedly, and may we all merit
together, long and fulfilling lives. Amen.

*May the neshamos of our loved ones experience an aliyah and elevation,
and may we be privileged to be together with all our previous generations
in a rebuilt Yerushalayim, speedily in our days.*