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# DAY-TO-DAY HALACHIC GUIDE

Laws & Customs for the  
Month of Tishrei 5783

## Year of Hakhel

Part III:  
Hoshana Rabbah  
Shemini Atzeres & Simchas Torah

FROM THE BADATZ  
OF CROWN HEIGHTS





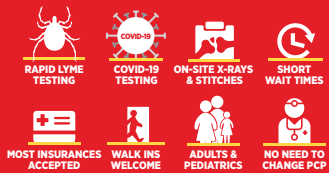
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B"H

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Laws & Customs for the  
for the Month of Tishrei 5783

## **Year of Hakhel**

Part III:

**Hoshana Rabbah  
Shemini Atzeres & Simchas Torah**

By

**Horav Yosef Yeshaya Braun, shlita**  
member of the Badatz of Crown Heights

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## FOREWORD

Presented here is a comprehensive guidance for the laws and customs associated with Hoshana Rabbah, Shemini Atzeres & Simchas Torah 5783. The details are derived from multiple sources, revised by Rabbi **M. M. Rotenberg**.

Due to a dearth of space only some references and halachic notes have been added. Primary sources include: the Alter Rebbe's *Shulchan Aruch*, *Mateh Ephraim*, *Kitzur Shulchan Aruch*, *Sefer Haminhagim Chabad*, *Luach Colel Chabad*, various *sichos*, *maamarim* and *Igros Kodesh*. Please see the footnotes in the Hebrew section for more halachic discussion of the topics mentioned.

The intention of this summary is to inform you of some of the relevant laws, not to replace each person's obligation to review the halachos comprehensively.

**Please note:** Specific laws are usually mentioned only the first time that they become relevant, though they may apply to subsequent dates as well.

### TIME TO PREPARE

In a *sichah* on the second day of Rosh Hashanah 5752, the Rebbe states:

"We need to focus on studying the laws that apply to this time of year, during which many changes are made to the standard prayers and there are numerous customs that apply. We should make certain to study these laws in the Code of Jewish Law.

"Recently, yearly calendars have begun to include many of the laws that apply to the relevant time of the year and that are necessary to know. This is particularly useful for those who, for whatever reason, do not have sefarim or do not know how to find what they are looking for in the sefarim that they own. Now, however, they can simply examine such calendars and easily find the relevant laws.

**"It is therefore extremely appropriate for every single person to peruse the contents of these calendars, such as the Kollel Chabad calendar (available both in wall size and pocket size formats) in such a manner that the laws that apply to this time of year will become fixed in his memory. After all, it sometimes happens that a halachic question arises precisely at a point during which it is forbidden to interrupt and ask for someone's guidance—or when there is nobody around to ask. Furthermore [not having familiarized himself with the relevant laws beforehand], it can happen that one does not even realize that there is a problem to begin with."**

## YEAR OF HAKHEL

### WHAT IS HAKHEL?

Once every seven years, on the second day of Sukkos immediately following the conclusion of a Shemitah year, the entire nation—men, women, and children—would gather at the *Beis Hamikdash* and hear the king read aloud from the Torah. The incredible setting was compared to the receiving of the Torah on Mount Sinai

and inspired all present with commitment, love, and awe of Hashem. This mitzvah is known as Hakhel, “assembly” of the Jewish nation. Moshiach himself will read from the Torah in the third Beis Hamikdash each Hakhel year—may this Sukkos be the first such occasion!

## THE REBBE ON HAKHEL

The Rebbe calls attention to the concept of Hakhel to an extraordinary degree and with increasing intensity, to the point that his *sichos* and letters are filled with Hakhel-related directives. Hakhel is not limited to Sukkos. It remains a timely and urgent concept throughout a Hakhel year. We are expected to raise awareness of Hakhel at every possible opportunity and in every possible way, to draw associations between all our activities and the “call of the hour”—Hakhel. Leading by example, the Rebbe went to unusual lengths to draw such associations in his many *sichos*.

During Simchas Torah 5748, the Rebbe called for a Hakhel, assembly, of literature on Hakhel, meaning that information from all relevant Torah sources on the concept of Hakhel should be published in a single volume. It was to include teachings from *Nigleh* and especially from the inner dimensions of Torah, primarily as those teachings are explained in Chassidus. The goal of the volume would be identical to the goal of an actual Hakhel experience: to inspire the people to greater fear and awe of Hashem.

On Shabbos Mishpatim 5741, the Rebbe called for studying the “laws of Hakhel.” It is an obligation to study the laws of each festival every year thirty days in advance of the actual festival. We should similarly study the spiritual laws of Hakhel as they are recorded in the Torah teachings of Mussar, Chassidus, and Kabbalah.

It is not the purpose of this publication, nor is it within its scope, to record all the relevant information on Hakhel, but we have made an effort to include snippets of relevant material wherever appropriate, culled from *sichos* that the Rebbe delivered at farbrengens in 770—or, to borrow a phrase from the laws of Hakhel, that “the king would read ... on a wooden platform in the courtyard of the *Beis Hamikdash*.” This is no substitute for the need to study the topic from the original sources. The Rebbe’s *sichos* and letters on the matter are incredibly extensive.<sup>1</sup>

This guide incorporates several reminders about laws that will only be applicable during the Era of Redemption, with the hope that Moshiach will come speedily, allowing us to implement these laws in practice.

This year, a Hakhel year, bears a special connection to Moshiach. The Navi Yirmiyahu foretells that at the time of the Final Redemption, “A great gathering (*kahal*, akin to *hakhel*) will return here.” Hakhel is an event led by the Jewish

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1) For more on Hakhel, see *Kovetz Hakhel* published by Vaad Lehafatzas Sichos in 5755; *Kahal Gadol (Otzeros Mitzvas Hakhel)*, republished this year by Mamash; *Encyclopedia Talmudis*, entry “Hakhel”; *Hakhel (Kovetz leMitzvas Hakhel u’Birurei Hilchoseha)*, authored by Rabbi Eliyahu Dovid Rabinowitz-Teomim in Yerushalayim, published in 5706 and 5733; *Sefer Hakhel (Mitzvas Hakhel - Asufas maamarim)*, published by Machon Hatorah Veha’aretz in 5761.

king—a scion of *Beis Dovid*, and therefore, at our *hakhels* of the Future, Melech Hamoshiach himself will preside and read from the Torah to inspire the entire, rehabilitated Jewish Nation, speedily in our days.<sup>2</sup>

The concept of studying these halachos is based on several *sichos*, some of which are quoted below:

### TO REALIZE REDEMPTION

“Hashem **begs** the Jewish people,” the Rebbe passionately stated,<sup>3</sup> “to occupy themselves with the study of the laws of the sacrificial orders ... which [as our Sages state], is considered as if we had actually offered the sacrifices. This study will bring about the actual offerings because it brings [to quote Rambam], ‘King Moshiach [who] will build the *Beis Hamikdash* ... and restore the laws of the Torah ... so that the Jewish people will again offer the sacrifices ... in accordance with all the mitzvos that are stated in the Torah,’ speedily, in our time—literally! [Then, to quote the festival liturgy], ‘We will offer before You there the offerings of our obligations ... in accordance with the commandments of Your will.’”

“We must experience greater longing and yearning for the Redemption,” the Rebbe demanded.<sup>4</sup> “One of the ways this is accomplished is through studying more Torah on the subjects of the Redemption and the *Beis Hamikdash*. Studying these topics greatly hastens their actual realization, to the extent that we will go directly from studying these subjects to greet our righteous Moshiach. We will inform him, ‘We have just completed studying the laws associated with your coming!’ An additional motivation to study these laws is that we must expect Moshiach’s arrival each and every day. In that case, these laws [concerning the Redemption and the *Beis Hamikdash*] are matters that every Jew—men and women alike—must know, in order to put them into practical use on a daily basis, such as many of the laws of the offerings.”

**General Note:** The times listed below are for Crown Heights only. Since one can never achieve complete precision, and many factors may influence the accuracy of these times, it is recommended to begin earlier than the time listed and not wait until the last minute (e.g., for the start of Shabbos), or to wait extra time, when that is the appropriate precaution (e.g., at the close of Shabbos).

## MOTZOEI SHABBOS, 21 TISHREI, EVE OF HOSHANA RABBAH

The title for this day is spelled alternatively with a “hey” and an “alef.”<sup>5</sup>

2) Many *sichos* discuss this connection more broadly and deeply. Some of them will be mentioned later in the booklet.

3) *Likkutei Sichos*, vol. 18, p. 341—*Emphasis in the original*

4) From a *sichah* addressed to N’shei u’B’nos Chabad—*Sefer HaSichos* 5750, vol. 2, p. 485.

5) Regarding the two versions of the name Hoshana Rabbah (either the Hebrew word הַבֵּר, or the Aramaic אַבֵּר), see *Sichas Leil Hoshana Rabbah* 5751.



Tonight's *Ushpizin* are led by *Dovid Hamelech* and the *Rebbe Rashab*.<sup>6</sup>

Shabbos ends at **6:57 pm**.

During the *Amidah* of Maariv, recite *Atah chonuntanu* and *ya'aleh veyavo*. The *Amidah* is followed by *Kaddish shalem* and *Aleinu*. Do not recite *Vih no'am* and *Vatah kadosh*. If you forgot *ya'aleh veyavo*, see the chart at the end of the booklet.

**Havdalah:** Return to your *Sukkah*<sup>7</sup> to recite *Havdalah*, including the spices and flame.

Recite *hamavdil bein kodesh l'chol*, not *bein kodesh l'kodesh*. If you accidentally said *bein kodesh l'kodesh*, see the chart at the end of the booklet.

If wine is used, the blessing of *leishev basukkah* is recited as well. In *M'ein Shalosh* (the after-blessing on *mezonos* and/or wine), say “*vezochreinu l'tovah b'yom chag hasukkos hazeh...*”

Recite *Veyitein lecha* quietly.

### CELEBRATE ALREADY!

In 5752,<sup>8</sup> the Rebbe said: “Practically speaking: We are about to celebrate *Simchas Beis Hasho'eivah*. Whoever has not yet recited *Havdalah* should do so first, and then immediately proceed to the *Simchas Beis Hasho'eivah* with even greater vigor. As a result, they will have to consult a *Rav*: Are they supposed to recite the *brachah acharonah* over the wine from *Havdalah* immediately, or, since they will continue directly with the meal of the *Simchas Beis Hasho'eivah*, is the obligation to recite a *brachah acharonah* over the wine discharged with the *Birchas Hamazon* that will be recited at the conclusion of the meal of the *Simchas Beis Hasho'eivah*? (See the Alter Rebbe's *Shulchan Aruch*.<sup>9</sup>) Anyhow, according to all opinions, all the *maamarim*, and all the halachic rulings, now is the time—immediately, at this very moment (at the conclusion of Shabbos)—for the arrival of the time that is ‘a day that is entirely Shabbos and tranquility for eternity!’<sup>10</sup>”

Eat the *melaveh malka* meal—as on every *motzoei Shabbos*.<sup>11</sup>

6) As brought in a previous entry on the first day of Sukkos, there is an alternate system to counting seven *ushpizin* starting with the Alter Rebbe, as mentioned by the Rebbe in *Sichas Leil Daled d'Chag Hasukkos* 5752. This idea is also supported by the declaration of the Rebbe's secretary Rabbi Chadokov (and recorded in a *Chossid's* Tishrei diary of 5717) after Shacharis of 20 Tishrei, in the name of the Rebbe: “Today (the sixth day of Sukkos) is the [Friediker] Rebbe's (turn as an) *ushpiz*.” In this accounting Hoshana Rabbah is the Rebbe's turn.

7) Throughout the year, you enter your home and recite *Havdalah*; you must treat the *Sukkah* as your home in this regard.

8) *Sichas Leil Hoshana Rabbah* 5752. As this year, Hoshana Rabbah began on *motzoei Shabbos*.

9) 174:5-6; *Seder Birchas Hanehenin* 4:8-9, 12.

10) *Sichas Leil Hoshana Rabbah* 5752, a *motzoei Shabbos*

11) In the *sichah* quoted above, the Rebbe refers to the meal as “the *seudah* of *Simchas Beis Hasho'eivah*”. On the same night in the year 5751 and in other places, the Rebbe refers to it as “the *Yom Tov seudah*.”

During *Birchas Hamazon*, recite *ya’aleh veyavo* and the *Harachaman* for Sukkos, but not the *Harachaman* for Yom Tov.

### GOOD JUDGMENT

*Chazal* forbade bloodletting procedures, practiced in former times as a standard form of improving the body’s health, on every *erev Yom Tov*. They were primarily concerned with bloodletting performed on *erev Shavuos*, in which case a degree of actual danger exists. The Alter Rebbe clarifies<sup>12</sup> that although there is room to be lenient if the procedure is performed on the **evening** of *erev Yom Tov* and not during the actual day, nevertheless, we should be stringent on the eve of Hoshana Rabbah. For in addition to being *erev Yom Tov* (i.e., *erev Shemini Atzeres*), Hoshana Rabbah is also a day of judgment, and all risks should be avoided.

It is not our custom to wish each other *gemar chasimah tovah*, *a gutten kvittel* or similar wishes on Hoshana Rabbah. At the same time, the Rebbe often made a point of discussing the concept underlying such greetings, without explicitly expressing the wish, in his many *sichos* on the eves of Hoshana Rabbah.

### THE SEVENTH POWER

The superior spiritual power of Hoshana Rabbah lies in the fact that it is the seventh day of Sukkos, and as *Chazal* state, “All sevenths are precious.”<sup>13</sup>

Addressing the nature of Hoshana Rabbah, the Rebbe stated: “The portion of Zohar that is recited on the night of Hoshana Rabbah explains that the King issues forth notes containing His decrees regarding the future on the seventh day of Sukkos. It is clear from this statement that the nature of Hoshana Rabbah is the same as the nature of Rosh Hashanah ... ‘The day of the *aravah* (Hoshana Rabbah) is similar in nature to the day of the *shofar* (Rosh Hashanah).’ Both are times to seek G-d’s closeness.”<sup>14</sup>

### ARAVAH & SHOFAR

The Mittlerer Rebbe states: This is the seal (*chosam*) that is granted to a person on

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12) The Alter Rebbe’s *Shulchan Aruch, Orach Chayim* 468:22-23. See this source for an additional matter against which the Alter Rebbe cautions for the identical reason.

13) *Sichas Hoshana Rabbah* 5747

14) The Rebbe explained this concept at length in *Sichas Leil Simchas Torah* 5716. Many additional sources describe Hoshana Rabbah in similar terms.

See *Ohr HaTorah (Chukas, 1647)*, based on Zohar: “Hoshana Rabbah is the fashioning of the vessel that enables the revelations of Shemini Atzeres to be fully received.” Tzemach Tzedek (*Ohr HaTorah, Ki Seitzei*, 980) quotes *Megaleh Amukos (Ofan 107)* in explanation of the verse, “Hashem your G-d transformed for you the curse into blessing” (Devarim 23:6): The numerical equivalent of the word *lecha*, “for you,” is fifty, representing the fifty days from Rosh Chodesh Elul until Hoshana Rabbah, which is the *gemar chassimah*, the finalization of the determination for the coming year. These are all days of *teshuvah*. The verse states, “...transformed for you—*ess haklalah livrachah*—the curse into blessing.” The extra word *ess* (spelled *alef-tav*) form the initials of Elul and Tishrei, the months in which the evil, the *gam ess zeh l’umas zeh* (“Hashem has made this one as a counterforce to that one”—Koheles 7:14) is transferred into goodness.”

Hoshana Rabbah to guard him from the evil influences throughout the year. It acts as a shield for the light and vitality of the soul and also for the vitality of the body, so that a person is not harmed by evil, physical, sources of harm to his body and his money ... Through this seal, he is rescued from all spiritual accusatory forces in the heavens that are adverse to the life of his soul, as well as physical adversaries that could harm the life of his body. To the contrary! They will personally assist the person, for his spiritual and physical enemies will be subdued and toppled, in the spirit of, “*When Hashem accepts a person’s ways, He will cause even his enemies to make peace with him,*”<sup>15</sup> whereby the prosecutor becomes an advocate and the hater becomes the enemy.<sup>16</sup>

### AMPED UP

In numerous *sichos*,<sup>17</sup> the Rebbe instructs us to amplify the joy of *Simchas Beis Hasho’eivah* on the night of Hoshana Rabbah: “There must be more dancing accompanied to musical instruments than on all previous nights of Sukkos. Tonight’s joy should be incomparably greater, in keeping with the principle that we must always ascend and increase in matters of holiness. This is obvious even from reflecting on the fact that from the very start of the night we have entered the day known as Hoshana Rabbah, a title that emphasizes the greatness of the day and its superiority over all other days of Sukkos. The great quality of this day is further emphasized in the additional prayers recited on Hoshana Rabbah. Furthermore, the Zohar as well as sources in *nigleh* elaborate on the special quality of Hoshana Rabbah. In fact, the Zohar<sup>18</sup> teaches that ‘in that rejoicing, none but the Jewish people alone are to be found together with the King.’”

“On the other hand,” the Rebbe explained, “on this night, the eve of Hoshana Rabbah, there are a number of additional customs, in addition to the *Simchas Beis Hasho’eivah*, such as reciting the *Tikkun Leil Hoshana Rabbah*, reciting the book of Tehillim along with the special *yehi ratzon* prayer for the eve of Hoshana Rabbah, reciting excerpts of Zohar, and so on. These undertakings require considerable time. They must also be done with due attention and concentration—for all matters of serving Hashem must be done “with all your heart, with all your soul, and with all your might.”<sup>19</sup> And since we must devote considerable time to matters reserved for the eve of Hoshana Rabbah, undertakings of utmost importance on this night, we cannot participate in *Simchas Beis Hasho’eivah*—or even engage in a *sichah* regarding *Simchas Beis Hasho’eivah*—at the same time. For according to Halachah we cannot focus on two distinct thoughts at an identical moment.

“We must therefore conclude that on this night, special power is granted from Above that enables us to accomplish all our responsibilities regarding *Simchas Beis Hasho’eivah*—including the ability to celebrate in a way that exceeds all previous

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15) Mishlei 16:7

16) *Sha’arei Teshuvah*, p. 83c

17) *Sichas Leil Hoshana Rabbah* 5742, 5743, 5745, etc.

18) as recited in the *Tikkun Leil Hoshana Rabba*

19) *Devarim* 6:4

nights of Sukkos. This power allows us to act according to a phenomenon that applies to numerous sacred matters, whereby the few can contain the many. In the short amount of time available tonight (relative to previous nights of Sukkos) we are able to contain all of the dynamic activity of the previous nights’ *Simchas Beis Hasho’eivah* and with a major increase!”

### REMAINING AWAKE

All Jews are accustomed to remain awake and study Torah tonight, “the night of the *aravah*.” During Sukkos, the world’s water needs are judged and apportioned. Mankind cannot survive without water, and tonight is the final day of Sukkos—the conclusion being the moment of ultimate decision. We therefore remain awake and recite the *Tikkun Leil Hoshana Rabbah*, which is comprised of the entire book of Devarim, followed by the entire book of Tehillim, and selections of Zohar.

We read the book of Devarim (as opposed to any of the earlier books of the Torah) because the concepts and directives regarding love and awe of Hashem are primarily recorded there.

### ON REPEAT

The Arizal gives a Kabbalistic explanation: “Hoshana Rabbah is the time when the second and final seal on decisions regarding the coming year is issued. The first act of sealing transpired at the closing of *Ne’ilah* on Yom Kippur. That sealing came after the rebuilding of the *sefirah* of *malchus* that was accomplished during the *Aseres Yemai Teshuvah*. Consequently, the first act of sealing occurs in the *sefirah* of *yesod*, and it affects the internal dimensions of the *sefiros*.

“The second sealing, by contrast, is a ‘seal within a seal.’ It affects the external dimensions of the *sefiros*, and takes place in the *sefirah* of *malchus*.<sup>20</sup> This second seal is a repetition of the first, and similarly, the book of Devarim is called *Mishneh Torah* (Repetition of the Torah). Also, Devarim similarly corresponds to the *sefirah* of *malchus*.

“The Divine sealing issues from specific forms of Hashem’s names [which the Arizal specifies], the numerical value of which spells the word *mishneh* (repetition). We read Devarim before the halachic hour of midnight because the judgment is essentially completed during the first half of the eve of Hoshana Rabbah. Then, at the moment of midnight, the sealing is finalized—the seal is issued with *malchus*, the *sefirah* in which the judgment is ultimately completed.”

### THE HAKHEL CONNECTION

Some authorities state that the Book of Devarim is read because it contains the Torah’s main discussions on love and awe of Hashem. According to numerous sources, the reading of Devarim is associated with the fact that selected sections of

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20) This concept is explained in numerous places in *Chassidus*, e.g., *Toras Chayim*, *Beshalach*, p. 233a. See also the Tzemach Tzedek’s explanation in *Pelach HaRimon*, *Vayikra*, p. 240.

Devarim are read aloud by the king before the entire Jewish nation at the *hakhel* event in the *Beis Hamikdash*.

### DEVARIM, TEHILLIM, APPLES

Recite the entire book of Devarim. It is not recited together as a congregation. Do not repeat the verses or read the Targum (as is customary on *erev Shabbos*), even when you reach the verses of this week's *parshah*—*Vezos HaBrachah*.

Read the book of Tehillim after *chatzos* (halachic midnight). As a rule, we do not recite Tehillim at night, from nightfall until midnight, with the exception of the eves of Rosh Hashanah, Aseres Yemei Teshuvah, Yom Kippur, and Hoshana Rabbah. Even so, in the case of Hoshana Rabbah, we defer the official customary reading of the entire book of Tehillim until after *chatzos*.

Recite Tehillim together with the congregation. *Chatzos* is at **12:42 am**. In 770, the congregation begins at 1:00 am. Wear a *gartel* while reciting Tehillim. Do not draw out the reading with time consuming concentration or the like.

After each of Tehillim's five *sefarim*, recite the special *yehi ratzon* prayer for the eve of Hoshana Rabbah, as well as the *yehi ratzon* for Tehillim "after the appearance of the moon" (for Tehillim recited at night). These appear at the back of the Tehillim. Traditionally, the *yehi ratzon* for Shabbos and Yom Tov was not recited. However, as mentioned in numerous *sichos* and in keeping with the practice in 770 in recent years, the *yehi ratzon* for Shabbos and Yom Tov is also recited tonight.

The *yehi ratzon* for Hoshana Rabbah that is recited after each book of Tehillim mentions "the book of substance and good livelihood" (after the third *sefer*), "the book of the upright and the wholesome" (after the fourth *sefer*), and "the book of the righteous" (after the fifth *sefer*). That is how the prayer appears in the printed versions of Tehillim. However, in the *Avinu Malkeinu* prayer that appears in our *siddurim* (according to the *nusach* prepared by the Alter Rebbe), a varied form of the equivalent requests appears. There, we ask for "the book of good life," "the book of redemption and salvation," "the book of livelihood and sustenance," "the book of merits," and "the book of forgiveness and pardon." We should defer to the text as it appears in the *Avinu Malkeinu* prayer.<sup>21</sup>

The *gabba'im* distribute sweet apples to the congregation who arrive to recite Tehillim. After reciting Tehillim, return to your home or place of lodging to eat the apple in a Sukkah. Dip the apple in honey.<sup>22</sup>

21) It should be noted that the *Yahel Ohr* Tehillim includes slight textual variations in the *yehi ratzon* prayer that is to be recited after concluding Tehillim when it is read at night after the appearance of the moon.

22) There is a halachic debate regarding the need to wash your hands for *netilas yadayim* without reciting the blessing (*al netilas yadayim*), as is usually required when eating a food that is dipped in a liquid. See in the various *Ha'oros* publications. It is somewhat implied from *Igros Kodesh* (vol. 3, p. 209) that this may be necessary.

### ALL NIGHT

After reciting Tehillim, remain awake and study Torah for the remainder of the night. You can choose to study whichever part of Torah you like.

In Lubavitch of old, the Chassidim did not sleep at all on the eve of Hoshana Rabbah. As the Friediker Rebbe recounted,<sup>23</sup> “There were certain nights in Lubavitch during which we never recited *krias shema she’al hamitah* ... on the eve of Hoshana Rabbah. As a rule, my father the Rebbe [Rashab] was accustomed to reciting *krias shema* on the approach to midnight, each night, even if he would lie down at a later hour—this was done without anyone noticing. On those nights during which he would not recite *krias shema she’al hamitah* at all, as mentioned earlier, he would instead sometimes discuss the concept of *krias shema*, and at other times, he would discuss the meaning of the words of *krias shema*.”

Although it is best to remain awake the entire night, if you find yourself falling asleep despite your efforts and you are concerned that you will not be able to remain awake and alert for Shacharis, it is a *mitzvah* for you to rest a bit towards dawn so that you can pray at the proper time and fully concentrate on your prayers the next morning. Bravely defying sleep only to nod off during *krias shema* and the *Amidah* on the morning of Hoshana Rabbah is ultimately self-defeating.

### EARLY MORNING

Our custom is to recite all the morning brachos as usual, including *al netilas yadayim* and *Elokei neshamah* (this is based on a secret—and unofficial—directive of the Friediker Rebbe), even having remained awake the entire night and having not changed clothing. Nevertheless, if possible, it is better to sleep a little before reciting the blessings. The only difference between someone who slept during the night and another who remained awake is that the former may recite these blessings after midnight, while the latter must wait until after dawn to recite these blessings. The same applies to *birchas hatorah*.

The blessing over *tzitzis* may not be recited if the same pair of *tzitzis* was worn throughout the night and has not been changed from the previous morning. It is best to recite the blessing over another pair, and thereby exempt the original pair from a blessing.

It is recorded in *sefarim* that those who are extra scrupulous in their service of Hashem immerse themselves in a *mikveh* tonight, shortly before dawn. This *tevillah* is associated with Hoshana Rabbah and not Shacharis. However, this custom is not regularly practiced.

### EARLY MORNING SNACKS

Eating and drinking before Shacharis is forbidden according to *Chazal*. This

<sup>23</sup> *Sefer Hasichos* 5702, p. 100

applies once the time for Shacharis has arrived, at dawn each morning. However, an individual who cannot concentrate on prayer without nourishment is permitted to eat and drink. This remains true nowadays, despite the fact that our powers of concentration remain relatively diminished regardless of nourishment. Moreover, there is a well-publicized statement of the *Rebbeim* regarding the value of nourishing the body in preparation for prayer. Nevertheless, first recite the morning blessings and the full three paragraphs of *Shema* before eating or drinking in the morning.

There is another issue with eating before Shacharis from a Kabbalistic perspective, according to which food and drink at that time may empower the forces of *klipah*. The timeframe for this concern is a matter of dispute; it begins either at dawn or midnight. Here again, nourishment is permitted for the sake of health, concentration in prayer, and similar concerns. All opinions concur that the prohibition would not begin earlier than dawn for someone who did not sleep at night, or slept less than “sixty breaths.” (The Rebbe quotes *Eshel Avraham* who states that eating is also permitted if awakening during the night with plans to go back to sleep before dawn. The statement of *Eshel Avraham* appears to imply that even if someone goes to sleep after dawn, they may eat and drink before sunrise.)

Dawn is at **5:47 am**.<sup>24</sup>

## SUNDAY, 21 TISHREI, DAY OF HOSHANA RABBAH

### MORNING SHEMA

Staying up the entire night does not exempt a person from reciting *krias shema* at the proper time in the morning. Plan a sleep schedule accordingly. To remain awake the entire night and then fail to recite the morning *Shema* before its deadline would be completely counterproductive.

The time for the morning *Shema* begins at dawn, according to Torah law. As a precaution, *Chazal* delayed its time until the daylight is strong enough to recognize an acquaintance at a distance of four *amos*, because that is when the majority of people awaken. In extenuating circumstances, the *Shema* can therefore be recited from its biblically allotted time starting at dawn. The deadline for reciting *Shema* is at the end of the third halachic hour of the day.

The time for morning *Shema* begins at **6:19 am**. (If there is no choice, it may be recited as early as **5:48 am**.) The latest time for *Shema* is at **9:52 am**.

Before going to sleep after studying the entire night, arrange for someone to awaken you in time to recite the morning *Shema* and Shacharis, although it is not forbidden by halachah to go to sleep even if there is no one to awaken you for this purpose.

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24) According to the calculation that employs the position of the sun relative to the horizon at 16.1 degrees.

As a precaution, it is worth reciting *krias shema* immediately after dawn, bearing in mind that if you do not have an opportunity to repeat the *Shema* in the ideal time established by *Chazal* (between **6:19 am** and **9:52 am**), you will have nevertheless fulfilled your obligation.

### DAVENING

When faced with the option of remaining awake and praying *Shacharis* at sunrise, or going to sleep, the Rebbe favored the second option if sleeping would permit greater concentration during prayer. The Rebbe noted, however, that what works for one person will not necessarily work for another. Some feel invigorated after a brief nap, while others feel even groggier than before it. The Frieddiker Rebbe related that the Rebbe Rashab would sometimes sleep first, although it is unclear whether this was his prevalent custom.

### MORNING BRACHOS

Our custom is to recite all the morning brachos as usual, including *al netilas yadayim* and *Elokei neshamah* (this is based on a secret—and unofficial—directive of the Frieddiker Rebbe), even having remained awake the entire night and having not changed clothing. Nevertheless, if possible, it is better to sleep a little before reciting the blessings. The only difference between someone who slept during the night and another who remained awake is that the former may recite these blessings after midnight, while the latter must wait until after dawn to recite these blessings. The same applies to *birchas hatorah*. Be aware that it is problematic to say any words of Torah once the time to say the brachah on the Torah has arrived; if awake the entire night, say it only after dawn (**5:48 am**).

The blessing over the *tzitzis* may not be recited if the same pair of *tzitzis* was worn throughout the night and has not been changed from the previous morning. It is best to recite the blessing over another pair, and thereby exempt the original pair from a blessing. The brachah on *tzitzis* can be recited at the time of *mi'sheyakir* (**6:19 am**).<sup>25</sup>

### FIVE ARAVOS

The *gabbai'im* or those who work on behalf of the community bring *aravos* to Shul to sell to the congregation. This reflects the method of preparation of *aravos* that was practiced in the *Beis Hamikdash*. (The Beis Din's emissaries would bring *aravos* from Motza, bordering Yerushalayim.)

In the *Beis Hamikdash*, they would encircle the altar seven times while holding *aravos* on Hoshana Rabbah. As a remembrance to this practice, the *nevi'im* instituted the custom of taking an additional *aravah* today, besides the *aravos* that are included in the set of *arba minim*.

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<sup>25</sup> When it is light enough for an acquaintance's face to be recognizable six feet away. As well, this is the earliest time daily for donning *tallis* and *tefillin*.



Prepare bundles of *aravos* bound together with rings fashioned from strips of a *lulav* branch, for each member of your family—men, women, and children. Technically, you may even use a single willow branch with just a single leaf left on it. However, unless you truly have no other choice, this is considered disgraceful. To the contrary, it is customary to seek beautiful willow branches rich with fresh leaves for the sake of glorifying the mitzvah (in keeping with the principle of *zeh Keili v'anveihu*, “This is my G-d and I will glorify Him”).

Following the opinion of the Arizal, we take five *aravos* that are kosher for use in the *arba minim*.

Like the *aravos* in the *lulav*, they should be at least three *tefachim* in length. They also share the same disqualifications such as being withered or stolen property. However, if the majority of their leaves have fallen, they remain valid (unlike the *aravos* in the *arba minim* that would become invalidated).

### SHACHARIS

Rise early and go to *shul* early for Shacharis. Wear your Shabbos clothing, but not your *kittel*, even if you will serve as the *chazzan* today. Extra candles are lit today in *shul*. Try to refrain from ordinary weekday tasks until after completing Shacharis and leaving *shul*. Some even leave their wallets at home this morning, to avoid carrying any money except for money needed for *tzedakah*. The prayers are essentially the same as on all other days of Chol Hamoed.

#### SWEETER & BETTER

”How good and how pleasant it would be,” the Rebbe says,<sup>26</sup> “if on this day—a day whose theme is the sweetening of Divine judgments—each and every person would give more *tzedakah* than what they ordinarily would.”

*Sha'ar Hakavanos* states that “a person must take care to concentrate extremely well on the prayers of the day of Hoshana Rabbah, and to pay extreme attention to his every action on this day, for he still has the opportunity to rectify himself [and positively influence divine judgment regarding his future].”

As on all days of Chol Hamoed, do not wear *tefillin*. Recite the ordinary weekday Shacharis. Include *ya'aleh veyavo* and recite the complete *Hallel*. Before beginning *Hallel*, however, remove the two uppermost rings on your *lulav*, leaving only the three rings near its base that bind the *lulav* with the two other species.

#### SHAKE WITH JOY

The most basic explanation for removing the *lulav's* upper rings is that their purpose is to retain the *lulav's* rigidity by reducing the extent to which it can be shaken and rattled. As a result, they also limit the joy associated with shaking the *lulav*. Once the rings are removed, shaking the *lulav* is a more dramatic act and

<sup>26</sup>) *Sichah* of the Eve of Hoshana Rabbah 5744

is therefore considered more enjoyable. Since Hoshana Rabbah is the climax and defining day of Sukkos, we want to maximize the shaking and its associated joy. The Rebbe explains this concept in *Likkutei Sichos*.<sup>27</sup> An additional reason is that the movements to and fro prevent destructive dew as well as destructive winds, and since it is now the time for *gmar chasimah*, the moment of final approval on this year's verdict, the rings are removed in order to shake extra well at this critical time.

### HOSHA'ANOS

After *Hallel*, recite *Hosha'anos*. For *Hosha'anos*, every *sefer Torah* in the *aron* is removed and held upright beside the *bimah*. Take your *arba minim* and encircle the *bimah* seven times. As mentioned above, this is done to resemble the encircling of the altar in the *Beis Hamikdash*, which was surrounded with tall willow branches whose bent heads would drape over the altar, while the people circled it seven times.

While circling the *bimah*, recite all seven stanzas of *Hosha'anos* and hold your *arba minim*, not your *hosha'anos*.

The Arizal strictly warned against holding the *hosha'anos* together with the *lulav* and other *minim*. It is therefore best to avoid joining them in any way.

### HOSHA'ANOS FOR SHABBOS

There is much debate about reciting the *Hosha'anos* for the sixth day—which were omitted yesterday because it was Shabbos—due to the fact that Hoshana Rabbah occurs on a Sunday this year. Should the sixth day's *Hosha'anos* be recited silently immediately prior to beginning today's lengthy recitation of *Hosha'anos*? According to those who claim to be in the know, in the year 5752, the Rebbe paused for a while before reciting today's *Hosha'anos*. It appeared that the Rebbe was in fact catching up silently on the sixth day's *Hosha'anos*. This is possibly supported by *Sichas Leil Hoshana Rabbah 5752*, although that *sichah* requires clarification. Here are the Rebbe's precise words, taken from an audio recording of that *sichah*:

"Today is given the name *Rabbah*, "great." For all matters of this day are in a manner of **greatness**. This is observable in the fact that we recite **all** the *Hosha'anos*, despite the fact that during the previous days (of Sukkos), we recited only each day's individual *Hosha'anos*. And afterwards—we recite the remainder quietly, or as others are accustomed to doing it in an alternative manner. This is not the place to elaborate on this matter."

After each paragraph of *Hosha'anos*, recite out loud the passages unique to Hoshana Rabbah, as printed in the *siddur*.

We recite many supplications today at the conclusion of *Hosha'anos* because, as mentioned earlier, the world's water supplies are determined during Sukkos, and

<sup>27</sup>) Vol. 4, p. 1368

mankind's survival hangs in the balance. Today, this determination reaches its climax.<sup>28</sup>

### WILLOWS IN KIND

In a public letter, the Rebbe writes: In one of the special prayers for today, there is a sentence whose Hebrew wording could be read in two ways: *Sha'arei shamayim pesach, v'otzarcha hatov lanu tiftach*. If we pause between the words *lanu* and *tiftach*, the implication is: "Open the gates of Heaven and Your storehouse of goodness open for us!" However, if we read the words *hatov* and *lanu* together and as a joined phrase, we imply, "Open the gates of Heaven and open Your storehouse of that which is good to us!" We make a point of reading the two words as a joined phrase in order to imply the latter meaning. What is the difference between the two? We do not merely want Hashem to give us "goodness," because sometimes Divine goodness enters this world in forms that are perceived by us as intense suffering, although they are undoubtedly sublime, concealed goodness. Rather, according to the second method of reciting this phrase, we ask for what is "good to us"—revealed goodness that we can readily appreciate as welcomed blessings.<sup>29</sup>

It is explained in the teachings of *Chassidus* that the *aravos* represent channels of elicitation from Above to this world,<sup>30</sup> and that they are sweetened severities, the elicitation of *rav chessed*, abundant kindness, in a manner of revealed goodness.<sup>31</sup>

### LULAV ASIDE

The *arba minim* and today's *aravos* are two distinct *mitzvot* that must not be confused. After fulfilling the *mitzvah* of *lulav* and after completing everything associated with it—the *Hosha'anos* and the additional supplications of Hoshana Rabbah, until the loud recital of *kol mevaser* three times (creating a *chazakah*)—the *lulav's* service is over. Put it aside, in a respectful place. Then take the five *aravos*. Do not reuse the *aravos* from the *arba minim* for this purpose; these five *aravos* should be new ones that you have designated specifically for the service of Hoshana Rabbah in fulfillment of the custom instituted by the *nevi'im*, with all the sublime qualities that such a practice brings with it.

Before beating the *aravos*, all *sifrei Torah* are returned to the *aron*. The *arba minim* are set aside, and the *chazzan* recites *Kaddish tiskabel*.

### STRIKING THE ARAVOS

Take the *aravos* and strike them five times against the floor. This action mirrors the sweetening of the five Divine elements of severe judgment. This and similar

28) The Alter Rebbe's *Shulchan Aruch* records that on this day, it was customary for the congregation to be lenient and recite *shema* earlier, at dawn.

29) See *Likkutei Dibburim* 59a. See also *Shmuos V'sippurim* 1:159.

30) *Sefer Hasichos* 5699, p. 304

31) *Ibid.*, 5704, p. 30. The Rebbe explains this in *Likkutei Sichos*, vol. 4, p. 1367.

customs are also associated with joy. The Rebbe explains<sup>32</sup> that beating the *aravos* is similar to sounding the *shofar* on Rosh Hashanah in that they both imply *kabbolas ol*, complete dedication to Hashem’s will.

Do not strike the *aravos* more than five times, even if no leaves were shed in the beating. In fact, according to the teachings of the Arizal and the *mekubalim*, the leaves are not meant to be removed. The *aravos* should remain as kosher as the *aravos* used in the *arba minim* throughout the beating.

Strike the *aravos* directly on the floor or ground, not on an intervening object.

After beating the *aravos*, recite the *yehi ratzon* that is printed in the *Siddur*.

The Rebbe’s custom is to part the *aravos* from each other while they were still bound, before beating them. Then the Rebbe beats them lightly on the floor, not on the rug upon which he stands during his prayers.

The custom of beating the *aravos* is practiced equally by men, women, and children.

**Law of Redemption:** Tall willow branches are propped up along the sides of the *mizbei’ach* (altar), with their heads draping over the edge of the actual *mizbei’ach*—they should extend one *amah* over the *mizbei’ach*. The *Kohanim*, and according to some opinions also the elders of Yerushalayim (although they are not *kohanim*), walk around the *mizbei’ach* holding either a *lulav* or an *aravah*. They circle seven times, exclaiming: *Ana Hashem hoshi’ah na! Ana Hashem hoshi’ah na!*—“Please save us, Hashem!” “Please save us, Hashem!”

The *Rema* and the Alter Rebbe record<sup>33</sup> the custom of stowing away the *aravos* for use in a future mitzvah. Some are accustomed to throwing them above the *aron kodesh*. Although there is a specific reason for doing so, many authorities argue against this custom. The Rebbe would never throw them above the *aron*; he would leave them on the floor beside his chair or else on the seat of his chair, and on some occasions, he would take them with him at the end of Shacharis (the latter custom is recorded by early halachic authorities).

Although the *aravos* used for the *hoshanos* and *arba minim* may be discarded, do not step on them or discard them in a disrespectful manner. Some authorities state that they may not be thrown into the garbage can along with other garbage; they may be placed in a separate bag and discarded.

It is forbidden to derive benefit from the *aravos* after using them until Hoshana Rabbah has passed, because they were set aside for a mitzvah and can technically still be used all day for the mitzvah.

### KRIAS HATORAH & MUSAF

Recite *Shir shel Yom*, followed by *L’David Hashem Ori*.

<sup>32</sup>) *Sichas Leil Simchas Torah* 5716

<sup>33</sup>) *Hilchos Hoshana Rabbah*; Alter Rebbe’s *Shulchan Aruch, Hilchos Pesach*. See entry for 24 Tishrei.

After *Kaddish yasom*, one *sefer Torah* is removed from the *aron* for *krias hatorah*. There are four *aliyos*. The reading is followed by *chatzi Kaddish*, *Ashrei*, *Uva l'tziyon*, *yehallelu* (upon the return of the *sefer Torah* to the *aron*), and *chatzi Kaddish*.

Recite Musaf for *shalosh regalim*. Include the paragraphs: *Uvayom hashishi*, *Uminchasam veniskeihem* and *Uvayom hashevi'i*, *Uminchasam veniskeihem*.

After Musaf, the order of davening is as follows: *Ein K'elokeinu*, *Kaddish d'rabannan*, *Aleinu*, mourner's *Kaddish*. Then *Tehillim*, mourner's *Kaddish* and *Sheish Zechiros*.

### LEKACH

The Rebbe distributes *lekach* (the traditional piece of honey cake) today for those who have not received it on *erev Yom Kippur*.<sup>34</sup>

### YOM TOV MEAL

Try to eat the Yom Tov meal in honor of Hoshana Rabbah before *chatzos* (halachic midday—**12:40 pm**), if possible. At the very least, eat it before the tenth halachic hour of the day (**about 3:27 pm**).

Dip your *challah* in honey. This is also associated with sweetening the Divine severities.<sup>35</sup>

Eat *kreplach*, traditional pastry pockets filled with meat, usually cooked in soup.<sup>36</sup>

### HAKHEL TIMES

Today is the last chance to fulfill the mitzvah of *hakhel*. This is explained in *Sichas Leil Hoshana Rabbah* 5741.

### MITZVO'IM

Throughout Sukkos, we go out of our way to locate Jews who have not performed the mitzvah of *lulav* to provide them with the opportunity to perform the mitzvah. The Rebbe urged us<sup>37</sup> to invest extra effort in this campaign throughout the day of Hoshana Rabbah due to the unique spiritual quality of the day.

### POST-MITZVAH MINIM

Although you may not be using your *arba minim* at this point, you are not permitted to eat the *esrog* today. If you are in Eretz Yisroel, you may eat it if you

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34) And at times, also on the other nights of Chol Hamoed. In the *sichah* of the sixth night of Sukkos in 5750, the Rebbe explains this practice: Let's distribute *lekach* to everybody who is here now who has not yet received it. That will alleviate the pressure on Hoshana Rabbah when it will be given to all those who will be arriving in the interim as per the earlier announcement.

35) as explained by the Alter Rebbe in *maamarei Admur Hazaken Haketzarim*, p. 454

36) The reason for this custom is addressed in *Sefer Haminhagim*, in the footnotes to the customs of Yom Kippur.

37) *Sichah* on the eve of Hoshana Rabbah 5751

wish only after the conclusion of Hoshana Rabbah. If you are outside of Eretz Yisroel, you must wait until the conclusion of Shemini Atzeres.

The *lulav* with its *hadasim* and *aravos* are considered *muktzeh* over Yom Tov, now that the time for their use in the mitzvah has expired. They must be stored away where they will not be disturbed for the duration of Yom Tov. The *esrog* is not considered *muktzeh* because it may be used for its aromatic scent.<sup>38</sup>

You may not derive personal benefit from the walls, beams, decorations, etc., of the Sukkah until the end of Shemini Atzeres and also Simchas Torah (since the institution of the two-day Yom Tov is based on an ambiguity concerning which is the mandated day).

### IN THE AFTERNOON

It is a mitzvah to avoid eating a full meal on *erev Yom Tov* from the tenth halachic hour of the day (about 3:27 pm), so that you can fully appreciate tonight’s Yom Tov meal. Snacking and drinking are permitted until *shki’ah*. *Magen Avraham* states: “Do not be like those who eat, drink, and grow intoxicated on Hoshana Rabbah to the point that they cannot recite *Kiddush* the following night!”

### MINCHAH

Recite Minchah at greater length and with more concentration than usual. The davening is as every day of Chol Hamoed. Recite *L’David Hashem Ori* at the conclusion of Minchah for the final time this year. *Sha’ar Hakollel* explains<sup>39</sup> that today is the finalization of our judgment, beyond which there is no further need for the request, *veniflinu ani ve’amecha*—“Make me and Your nation distinguished from all other nations!”—which is accomplished by reciting *L’David Hashem Ori*. As long as the day has not ended, however, despite having completed the extensive Hoshana Rabbah supplications during Shacharis, we still need to recite *L’David* a final time.

The Rebbe Rashab conducted the Minchah prayer on the afternoon of Hoshana Rabbah in a manner similar to the Mincha before Rosh Hashanah.<sup>40</sup>

### AFTER MINCHAH

In the homes of the Chabad Rebbes, it was customary for the Rebbes’ immediate

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<sup>38</sup>) Although it is best to avoid enjoying the *esrog*’s fragrance for the duration of Yom Tov in order to avoid the doubt involved in reciting a blessing over its scent, *Magen Avraham* (and also *Chiddushei HaTzemach Tzedek*, 198:4) considers it permissible to benefit from its fragrance whenever it is not being used for the actual mitzvah. In addition, once its mitzvah-use has expired on Hoshana Rabbah, there is no longer a doubt as to whether a blessing should be recited. (See *Pri Megadim* 653, *Mishbetzos Zahav*, 1. However, see *Pri Megadim* 216, *Mishbetzos Zahav*, 14, that according to *Taz*, it is proper to avoid enjoying its fragrance on Shemini Atzeres as well. See *Bikurei Yaakov*, 653:2.) Most importantly, one can avoid any issue by smelling another fruit first with a blessing and only then enjoying the *esrog*’s scent. (See *Magen Avraham* 658, 1. *Taz* *ibid.* 4.)

<sup>39</sup>) ch. 45, sec. 6

<sup>40</sup>) see *Sefer Hasichos* 5697, p. 189

family to gather in the Sukkah to receive the Rebbes' blessing. They would also sit down to eat something and to recite *leisheiv basukkah*.

### YOM TOV PREPS

*Rambam* states: “When one eats and drinks, he is obligated to feed the convert, the orphan, and the widow, along with the other paupers and disadvantaged. By contrast, one who bolts the doors of his courtyard so that he can eat and drink along with his own children and his wife, without supplying food and drink to the poor and the bitter of spirit—this is not the joy of a mitzvah, but the joy of his own stomach! Such a celebration is disgraceful.”

If you trim your nails every *erev Shabbos* or *erev Yom Tov*, you nevertheless do not cut them today with clippers, scissors, or knife, but only by hand (or your teeth) if necessary. However, if you trimmed them *erev Yom Tov* and they grew back already, they may be cut as usual.

Visit the *mikveh* today, as on every *erev Yom Tov*.

**Law of Redemption:** *Rambam* states: “All Jews are commanded to ensure that they are ritually pure for each of the festivals (Pesach, Shavuot, and Sukkos) so that they are ready to enter the *Beis Hamikdash* and partake of the holy sacrifices.” The Rebbe explains this requirement at length in *Likkutei Sichos*.<sup>41</sup>

Give *tzedakah* in advance for two days—*Shemini Atzeres* and *Simchas Torah*.

Check your pockets before sunset to make sure there is no *muktzah*.

Those who regularly make use of *Shabbos* timers should plan ahead for both days of *Yom Tov* when setting their timers. Remember the *Sukkah* light as well, for the first night and day of *Yom Tov*.

It is forbidden to generate a new flame on *Yom Tov* because creating something new is akin to performing a *melachah* (prohibited activity), and since you could have easily prepared a flame in advance of *Yom Tov*, you are forbidden to do so during *Yom Tov* itself.<sup>42</sup> You must prepare a flame today that will remain lit long enough to provide fire for candle lighting on the second night of *Yom Tov*. You may keep a gas burner lit for this purpose.

**A word of caution:** Fire safety organizations recommend that if you leave a burner lit over *Yom Tov*, make sure that a nearby window is open at least four inches, and another window is open on the other side of the house, to allow proper ventilation. Also, make sure that smoke detectors and a carbon monoxide detector are present and in order.

If you use “*Neironim*”, liquid wax candles that are inserted into glass holders, it is advisable to place a little water or oil in the glass before inserting the candle today, on *erev Yom Tov*, so that the metal disk that supports the wick will not stick to

<sup>41</sup>) vol. 32, *Parshas Shemini*

<sup>42</sup>) Alter Rebbe's *Shulchan Aruch* 502:1

the bottom of the glass, which would cause a halachic issue on the second night of Yom Tov. (See entry for Simchas Torah.)

### CANDLE LIGHTING

If it does not create a hazard and if the weather is agreeable, it is preferable to light the candles inside the Sukkah, because that is the primary location of your meal. It is sufficient for even one or two candles to be lit in the Sukkah for this purpose.

Light the Yom Tov candles before reciting the blessings as on *erev Shabbos*. Recite two blessings prior to lighting the candles: (1) *l'hadlik ner shel Yom Tov* and (2) *Shehechyanu*. If you accidentally did not recite the appropriate brachah or if you forgot to recite *Shehechyanu*, see the chart at the end of the booklet. If a man lights the candles, he should reserve the blessing of *Shehechyanu* for the *Kiddush* he will recite later tonight.

Candle lighting is at **5:55 pm**, which is eighteen minutes before *shki'ah* (sunset).

If you are running late and are pressured for time, you may light the candles during Yom Tov. Draw a light from a pre-existing flame for this purpose.

## SUNDAY NIGHT, 22 TISHREI, EVE OF SHEMINI ATZERES

### GOOD & SEALED

The Frierdiker Rebbe states<sup>43</sup>: “Shemini Atzeres is a day that is *shamein* (fat, i.e., rich) with all types of goodness. All the spiritual goodness and the bestowals of [blessings regarding] children, life (health), and livelihood that was apportioned on Rosh Hashanah are elicited in an all-encompassing manner on Shemini Atzeres! This is the implication of [the verse,] ‘On the eighth [*shemini*] day’—the day that is *shamein* (rich) and satiated with all types of goodness. The *kesivah vachasimah tovah* of Rosh Hashanah and Yom Kippur as well as the appendage of final seals on Hoshana Rabbah (comes to a head with Heaven’s) distribution of the actual edicts sealed with blessings on Shemini Atzeres. Thus it is stated, ‘On the eighth day it shall be an *atzeres* for you’—meaning that on the day that is rich and satiated [with goodness], you will experience an *atzeres*. There are two [alternative] meanings to this word. The first is absorption, and the second is leading or conducting, as in the verse, ‘This one will rule over—*yatzor* (יַצֹּר)—My people.’<sup>44</sup> Our personal mode of divine service on Shemini Atzeres is in accordance with the second interpretation, *kabbalas ol malchus shamayim*, acceptance of the yoke of heaven for the entire coming year.”

“Rabbi Shmuel Gronem mentioned that in the discourse entitled *Tzidkas Pirzono* it is stated that on Shemini Atzeres, we can ‘revoke the seal.’” To this, the Rebbe [Rashab] responded<sup>45</sup>: “This is after the act of sealing that occurs on Hoshana Rabbah. For the purpose of this seal is as in the case of one who sends a letter; he seals it so that no

43) *Bayom Hashemini* 5695; *Sefer Hamaamarim Kuntreisim*, vol. 2, p. 338. See there, at length.

44) *Shmuel* 1:9:17

45) *Sichas Leil Shemini Atzeres* 5675; *Sefer Hasichos Toras Shalom*, p. 210.



foreign entity can lay hands on its contents. However, once the letter has reached its intended recipient, it is then possible to revoke the seal. Similarly, Shemini Atzeres is [a day referred to as] *lachem*, ‘for you’ [the Jewish people, to the exclusion of all others]. Consequently, the seal is no longer necessary.”

The Rebbe notes<sup>46</sup> that, “the Zohar includes two statements (approaches) regarding the time in which the *piskin tavin*, ‘good notes’ (*ah gutten kvittel*) are received—during Hoshana Rabbah or during Shemini Atzeres. This can be explained as follows: Hoshana Rabbah is *erev Shemini Atzeres*. Therefore, we achieve the acceptance of the good notes on Hoshana Rabbah, so that they can be internalized on Shemini Atzeres, for the extent to which these matters are absorbed during Shemini Atzeres is in direct relation to that which was accomplished through the previous day’s divine service—on Hoshana Rabbah.”

### LOFTY HEIGHTS, LOWLY DANCE

The Mitteler Rebbe explains<sup>47</sup>: “Shemini Atzeres and Simchas Torah represent the internalization of G-dly light that radiates from *chochmah ila’ah* (Supernal wisdom) into the hearts of all Jewish souls in particular, in a state of complete unity and utter self-nullification, as expressed through the fulfillment of the positive commandments that are specifically observed in actual deed. For that reason, the rejoicing of the Simchas Torah segment of Shemini Atzeres is also observed specifically through actual deed, namely, dancing in circuits around the *bimah*. This is the place where the Torah is read with actual speech during the rest of the year, while on Shemini Atzeres we encircle the *bimah* specifically with bodily dance and joy. The *Hakafos* are performed while holding the *sefer Torah*—we specifically grasp the physical dimension of the *sefer Torah* ... This rejoicing is with dance and action in the physical realm, the source of which is far above *chochmah ila’ah*, which is the source of the Torah that we elicit via reading the Torah throughout the year.”

A great number of *sichos* and *maamarim* regarding the theme of Shemini Atzeres were compiled in *Likkutei Sichos Mo’adim, Shemini Atzeres*. The Rebbe summarized it this way: “During Shemini Atzeres, all the inclusive lights and revelations that are elicited during the month of Tishrei are absorbed and retained in a goodly sowing, so that they will produce a sprouting of abundant goodness.”<sup>48</sup>

The Rebbe explains the concepts behind the dancing and *hakofos* at length in countless *sichos*, which are beyond the scope of this publication. However, it is worth noting the following directive<sup>49</sup>: “My father-in-law, the [Frierdiker] Rebbe urged us in the name of his father the Rebbe Rashab, that ‘the forty-eight hours of Shemini Atzeres and Simchas Torah must be greatly treasured. With each second, we can draw bucketfuls and barrel-fulls of material and spiritual treasures. This is accomplished through dancing!’”

46) *Sichas Leil Shemini Atzeres* 5746

47) *Maamarei Admor Ha’emtzoi, Devarim*, vol. 4, p. 1306

48) *Pesach Davar* [Preface] to *Kuntras Shemini Atzeres Simchas Torah* 5711; also published in *Igros Kodesh*, vol., 4, p. 18

49) *Ibid.*

### MORE VERDICTS

The Freidiker Rebbe writes,<sup>50</sup> “Time was considered extremely precious on Shemini Atzeres. In truth, the spiritual intentions of Shemini Atzeres are the same as for Rosh Hashanah.”

“Listen, we have to talk this through...,” says the Rebbe Rashab.<sup>51</sup> “Until now it was all *makifim* (generalized spiritual experiences). We had Rosh Hashanah, Yom Kippur, Sukkos—all the way until Shemini Atzeres (which is no longer considered *makif*). And Simchas Torah is included in Shemini Atzeres. Now, when it comes to *makifim*, we cannot discern its parameters ... And I might well add, that the same is true Above: During the time of *makifim*, we do not know [how things will turn out]. Even He does not know, so-to-speak,<sup>52</sup> because *ki imcha haselichah*, ‘for forgiveness is with You’,<sup>53</sup> meaning that forgiveness is deposited with You from Rosh Hashanah until Yom Kippur. We do not know what is going to happen with him, with the individual! Naturally, we are not discussing *da’as elyon*, Hashem’s Supernal knowledge, for He certainly knows everything. Rather, we are talking in a more general sense.

“...*For it is a statute for Yisroel, a judgment of the G-d of Yaakov*,<sup>54</sup> meaning that a decision and judgment is made regarding a Jew’s level of G-dliness. A decision is made regarding just how much G-dly revelation will be drawn down to an individual through the Torah and *mitzvos* they perform throughout the coming year ... However, this is dependent upon the individual’s input; it corresponds to their Divine service of the previous year, and how their Torah and *mitzvos* ascend [on High]. If it was good, Heaven supplies them with [the ability for] further good ... However, if by Sukkos, they have still not done *teshuvah*, it is already known Above that the situation isn’t good, and that their ‘G-d of Yaakov’ (i.e. the individual’s G-dly appreciation and experience) is “*milbig*” (Yiddish for spoiled or wormy), as the expression goes.

“Nevertheless, until Shemini Atzeres they still have time. They can still do *teshuvah* ... Until Shemini Atzeres it is still a mode of *makifim* and it is still possible for them to do *teshuvah*. By contrast, Shemini Atzeres is [when the G-dliness is] drawn down and internalized (*b’penimius*). By then, I already know how things have turned out!”

### TODAY & HAKHEL

Although Shemini Atzeres and Simchas Torah are distinct from Sukkos, there is nevertheless a strong sense of continuation of the themes of Sukkos. Most

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50) *Reshimah*, *Leil Shemini Atzeres* 5695, Warsaw. For more on the comparison of Shemini Atzeres to Rosh Hashanah, see *Hayom Yom*, entry for 22 Tishrei. It is noted in this *reshimah*, that the Rebbe Rashab “once spent half an hour in discussion with certain individuals, and he stated that this was *mesiras nefesh* (self-sacrifice) for him,” apparently due to the preciousness of every moment on Shemini Atzeres. See there for further explanation.

51) Simchas Torah 5664, *Toras Shalom*, p. 28 ff. See there at great length regarding the Divine service required on Simchas Torah.

52) See the Rebbe’s note to this statement in the original.

53) *Tehillim* 130:4

54) *Tehillim* 81:5

importantly, there is a continuation of the theme of Hakhel.<sup>55</sup>

According to a number of authorities, if it was not possible to perform the mitzvah of *hakhel* during Sukkos, it can be compensated for during Shemini Atzeres (just as the sacrifices that should have been offered during Sukkos may be compensated for by offering those sacrifices during Shemini Atzeres).<sup>56</sup>

However, in *Sichas Shabbos Bereishis 5727*, the Rebbe states that according to all opinions, meaning, even those who state that Hakhel may be conducted at any time during the entire Sukkos and not only on one specific day of Sukkos, Hakhel **cannot** be conducted during Shemini Atzeres. The **theme** of Hakhel, however, is not limited to a specific date and its influence continues long afterwards. For example, *Sefer Hamanbig* quotes a custom to read *Koheles* during Shemini Atzeres because of Hakhel. In fact, Shemini Atzeres contains all of the conditions that allow Hakhel to occur, except for one—the Torah states, “*when all the Jewish people arrive*,” which Chazal explain refers to the **start** of the festival of Sukkos.<sup>57</sup>

## MAARIV

Begin Maariv with *Shir Hama’alos*. Recite the *Amidah* for the *shalosh regalim*. The precise wording of the text in the *Amidah* (as well as in *Kiddush*, *Birchas Hamazon*, etc.) is *yom shemini atzeres hachag hazeh, z’man simchaseinu* (unlike all other festivals, where the word *chag* precedes the name of the festival).<sup>58</sup>

If you accidentally recited *chag hasukkos* instead of the wording for Shemini Atzeres, or if you recited the weekday or Shabbos *Amidah* by mistake, see the chart at the end of the booklet.

After tonight’s *Amidah*, the *chazzan* recites *Kaddish tiskabeil*. *Aleinu* is not yet recited (only after *Hakafos*). Mourners recite *Mishnayos* and *Kaddish d’rabannan* at this time.

Immediately after Maariv, recite *Kiddush* and sit down to a lively *farbengen* to rejoice together in the joy of the festival. Only then can we consider ourselves fit to conduct *Hakafos* with the appropriate enthusiasm.

## BIG KIDDUSH

On the eve of Shemini Atzeres in the year 5752, the *gabbai* in 770 announced that a *kiddush* would be held in the Sukkah. The Rebbe then stated: “When the *gabbai*

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<sup>55</sup> *Sichas Leil Simchas Torah 5748*; see there regarding the halachic acronym *pa-zar-kashev* for the matters that distinguish Shemini Atzeres from Sukkos, and the acronym’s association with Hakhel. Similarly, see *Sefer Hasichos 5748*, vol. 1, p. 15, fn. 64.

<sup>56</sup> See *Sichas Shabbos Bereishis 5748*; see *Taz*, 668:1.

<sup>57</sup> This *sichah* was explained in the *Kinus Torah* held on Chol Hamoed Sukkos 5734 in the Tzemach Tzedek Shul in Yerushalayim, by Harav Shmuel Zalmanov—published in *Kovetz Yagdil Torah Tzemach Tzedek*, Issue 13, p. 128. (Also see the facsimile of the Rebbe’s handwritten explanation, published at the back of *Kahal Gadol, Milu’im* to ch. 6.) See Hebrew version for further Torah sources on this matter.

<sup>58</sup> For insight into this distinction, see *Sefer Hamaamarim 5683*, p. 136; *Sefer Hasichos 5706-5710*, p. 72; *Sichas Acharon Shel Pesach 5724*; *Sichas Shabbos Bereishis 5751*.

announces that we may recite *Kiddush*—and as we know, the concept of a *gabbai* is alluded to in Torah for the initials of *ana bako’ach gedulas yemincha* (“We implore You, by the great power of Your right hand...”) form the letters of ‘*gabbai*’—so we **must** recite *Kiddush*! Moreover, the *kiddush* should be held in a manner that makes it discernable that it is associated with ‘You shall sanctify yourselves (*v’hiskadashtem*) and you shall be holy (*kadosh*), for I am Holy!’ Since this is the *kiddush* of Shemini Atzeres, which is when all the spiritual accomplishments of the preceding days are retained and internalized, then all [good] matters are drawn from it for the entire coming year, ensuring that it is a year of light, a year of blessing, and so on.”

Recite *Kiddush* and eat in a Sukkah. This is necessary due to the halachic consideration that today may be the genuine seventh day of the festival, not its eighth day. However, due to the same uncertainty, do **not** recite the blessing *leisheiv basukkah*. Halachic authorities such as the *Magen Avraham* record varied customs on Sukkah-use. We, however, follow the directive of the Frierdiker Rebbe to eat in the Sukkah by night and also the following day. In fact, those who are meticulous to avoid drinking outside a Sukkah continue this practice throughout Shemini Atzeres.

### MOSHIACHDIK

In numerous *sichos*, the Rebbe states that sitting in a Sukkah during Shemini Atzeres serves to transform the Sukkah into a house, similar to the era of the Redemption.<sup>59</sup>

Since there is an issue with reciting *leisheiv basukkah*, as described above, avoid eating in the evening until it is unquestionably past nightfall.

### KIDDUSH

For tonight’s *Kiddush*, recite *Askinu se’udasa* (the Yom Tov version), *borei pri hagafen*, *mekadesh Yisroel vehazemanim*—do not recite *leisheiv basukkah*—and then *shehechyanu*. (This blessing is required because Shemini Atzeres is an independent Yom Tov, distinct from the preceding days of Sukkos. If you mentioned Sukkos (or another Yom Tov) instead, did a Shabbos *Kiddush* or forgot to recite *Shehechyanu*, see the chart at the end of the booklet.

If a woman recites *Kiddush*, she should not recite the *shehechyanu* blessing—provided she already recited it that evening, at candle lighting.

### GUEST OR HOST?

In numerous *sichos*, the Rebbe states that tonight’s *Ushpizin* are *Shlomo Hamelech* (as mentioned in *Zohar*) and the Frierdiker Rebbe, Rabbi Yosef Yitzchak. On many occasions, the Rebbe explained that *Yosef Hatzaddik* is associated with Shemini Atzeres.<sup>60</sup> The Rebbe also explained that on Shemini Atzeres, the *Ushpizin* are no

59) See also *Roshei Devarim*, during the meal on the night of Shemini Atzeres 5730

60) See *Leil Shemini Atzeres* 5744.

longer *ushpizin*, “honored guests,” at all. Rather, they become *ushpizichin*, “honored hosts,” the *ba’alei batim*. Their influence is not temporary or superficial, but permanent and dominant.

## HAKAFOS

According to ancient practice, we perform *hakafos*, circling the *aron* or *bimah* while holding the *sifrei Torah* and dancing and singing with great joy on the eve of Shemini Atzeres, just as we do on the eve of Simchas Torah. If you have conducted *Hakafos* in your own shul and then visit another shul where *Hakafos* are still going, you should participate in their *hakafos* and dance and sing along with them.

According to *minhag Yisroel* (which is treated as an organic part of Torah), we rejoice on Shemini Atzeres and Simchas Torah to a far greater extent than during *Simchas Beis Hasho’eivah*, and more so than on any other Yom Tov.

## HOW TO HAKAFOS

“We now proceed to *Hakafos*,” the Frieddiker Rebbe said in 5704, “when every Jew will have the opportunity to hold onto the Torah’s handles. A *sefer Torah* cannot circle the *bimah* on its own, so the *Yid* becomes the Torah’s feet!”

“The act of *Hakafos* then becomes the strongest of commitments as it is made (according to rules in the halachos of vows) while holding a holy object (*chefetz*)! The Torah is called Hashem’s *chefetz* (which, in addition to translating simply as ‘object’ also means ‘a desirable thing’) as in the saying ‘My *chefetz* (desire) is in it (the Torah)’. This is the “holding the holy object” (performed during *Hakafos*) through which we are committing to service of Hashem with true self-sacrifice!”

And in 5705<sup>61</sup>: “During [tonight’s] *Hakafos* with the *sifrei Torah*, let every individual undertake to work, with actual *mesirus nefesh*, in the cause of Torah education. Under the mantle of each *sefer Torah* are its letters, inscribed on the pristine parchment. This is *Atzmus*, the very Essence of *Elokus*. The Torah and *neshamos* are both rooted in *Atzmus*.

“Hence, when a person takes hold of a *sefer Torah*, we can literally say, ‘It is **Me** Whom you are taking!’

“Not everyone has a (pure) head and a heart, but everyone has legs. On Simchas Torah all Jews are the same; there are no differences. So during *Hakafos*, let everyone keep in mind the concept of actual self-sacrifice in the cause of Torah. That is the real meaning of Simchas Torah, the Rejoicing **of the Torah**—that the Torah should be happy with **us**.

“...My father once asked his father, ‘What is the inner meaning of *Hakafos*?’

“The Rebbe Maharash replied: ‘*Hakafos* means that we ask our father—our Father in Heaven—with tears of blood (“My tears have been my bread”): “Have pity, and break

61) *Sefer Hasichos 5705* p. 56. Translation courtesy of sie.org.

off the yoke of the gentile nations (*goyim*) from our necks.” *Goyim* here means the body and the animal soul. True, we dance happily with the *sefer Torah* in hand, with a clear head and a clear heart, but deep inside there are tears of blood.”

### HAKHEL HAKAFOS

A *Chassid’s* personal diary of events at 770 from the year 5734 notes as follows: *Hakafos* on the night of Shemini Atzeres—the Rebbe entered for *Hakafos* a few seconds before 9:00 pm. They sang *Hoshi’ah es amecha*. Following the *niggun*, but before reciting *Atah hareisa*, the Rebbe instructed Reb Moshe Pinchas *Hakohen* Katz to announce, “Since this year is a Hakhel year, let everyone stand prepared together, men, women, and children, to welcome the time of our rejoicing, Shemini Atzeres and Simchas Torah!” After reciting *Atah hareisa* for the second time, the Rebbe instructed that the same announcement (“Since this year is a Hakhel year...”) be repeated, but with the following addition, “Since the concept of standing in readiness is related to an army, they should sing a victory *niggun*!” They sang Napoleon’s March. After the third recital of *Atah hareisa*, the Rebbe instructed that the announcement be repeated (“Since this year is a Hakhel year...”) once more, but with the following addition, “Since the concept of standing in readiness is related to an army, and an army bursts forth in all directions, they should sing *Ufaratzta—‘you should spread forth’* from all directions!”

### ATAH HOREISA

We recite the seventeen verses of *Atah horeisa* that are printed in the *siddur*. (Seventeen is the numeric value of *tov*, “goodness.”) We repeat the entire passage three times,<sup>62</sup> separating the repetitions with lively *niggunim*. Following that, we recite *Av harachamim*, etc. In numerous instances, the Rebbe instructed that specific additional verses be added for that particular occasion. In more recent times, it became the Chabad custom to add the verse beginning with *Vehayah zaracha* (which contains *ufaratztah*), saying it three times in a row after the third repetition of *Atah horeisa*.

וְהָיָה זְרַעְךָ כְּעֵפֶר הָאֲרֶץ וּפְרִצְתָּ יָמָה וְקִדְמָה וְצָפוֹנָה וְנִגְבָּהּ וְנִבְרָכְךָ בָּךְ כֹּל מִשְׁפְּחוֹת הָאֲדָמָה וּבְרַעֲךָ.

“And your seed shall be as [numerous as] the dust of the earth, and you shall spread to the west and to the east, to the north and to the south; and in you and in your progeny shall all the families of the earth be blessed.”<sup>63</sup>

These verses were usually only added on the eve of Simchas Torah, but in the years 5750 and 5752, it was added on the eve of Shemini Atzeres as well.

### HAKHEL VERSE

During Hakhel years, the Rebbe added the following passage in addition to the *ufaratztah* verse:

<sup>62</sup>) *Sichas Leil Simchas Torah* 5752. See also, *Sichas Shabbos Bereishis* (II) 5727.

<sup>63</sup>) Bereishis 28:14

הַנְּנִי מְבִיא אוֹתָם מֵאַרְצֵי צָפוֹן וְקַבְצָתִים מִיַּרְבֵּי-אֶרֶץ בָּם עוֹר וּפְסָח הָרָה וְיִלְדֹת יַחְדָּו קָהָל גָּדוֹל יָשׁוּבוּ הֵנָּה.

“Behold, I will bring them from the North country and gather them from the ends of the earth; with them, the blind and the lame, the woman with child and she who labors with child together—a great company shall return there.”<sup>64</sup>

## HAKHEL MAAMAR

This verse is explained in numerous *maamarim* of *Chassidus*, including the *ma’amor* entitled *Hineni Meivi* of *Shabbos Parshas Noach 5728*.

## CONNECTED

It is explained in many Chassidic discourses that the verses of *Atah hareisa* that are recited aloud before *Hakafos* express the reasons for our rejoicing. In this, they serve as similar function to the verse of Kingship (*malchuyos*), remembrances (*zichronos*), and shofar-sounding (*shofaros*) that we recite on Rosh Hashanah by way of explanation and scriptural proof texts for the themes of Rosh Hashanah.

During the *farbrengen* on the eve of Simchas Torah in the year 5751, the Rebbe explained that “in addition to these verses presenting the reasons and scriptural proof texts for the concept of *Hakafos*, the act of **reciting** these verse are also an **actual prayer**. The effect of this prayer is that the themes described in these verses are accomplished in actuality, overtly, and in our reality.”

The Frierdiker Rebbe said,<sup>65</sup> “In truth, I should clarify all of the verses of *Atah hareisa*, but I rely on the *Chassidim*—that they [already] know. Oh, they know! I only wish they would put into practice as much as they know!”

## CHAZAKAH

“Since we recite these verses before *Hakafos* three times,” the Rebbe said,<sup>66</sup> “And since we hold *Hakafos* three times (i.e., on the eve of Shemini Atzeres, and during both the eve and day of Simchas Torah), we recite them a total of three-times-three. The significance of this is that [as our Sages inform us], ‘Three times forms a *chazakah*.’ By doing so, we emphasize that our recital of these verses is for the sake of introducing the elicitation and revelation into the reality of this world in a manner of strength and forcefulness.”

## MORE & MORE

After elucidating the seventeen verses of *Atah hareisa* on the eve of Simchas Torah

64) Yirmiyah 31:7

65) *Sichas Leil Simchas Torah 5707*. The Rebbe explained the spiritual meanings and deeper implications of these seventeen verses during the eve of Simchas Torah farbrengens in the later years. Much of this material has been compiled in *Likkutei Sichos Mo’adim*, Shemini Atzeres, and in *Sha’arei Hamo’adim, Shemini Atzeres*. See in detail, *Sichas Leil Simchas Torah 5750-52*. In addition, countless *sichos* of the Rebbeim explain select portions of these verses.

66) *Leil Simchas Torah 5751*

in the year 5750, the Rebbe stated,<sup>67</sup> “We conclude with *Av harachamim*... ‘Most compassionate Father! May it be Your will to do good to Tziyon—rebuild the walls of Yerushalayim! For we put our trust in You alone, King, sublime and exalted G-d, G-d of all the worlds! Then, according to the Chabad custom of the latter years, we add the following verse, *Vehayah zar’acha*... ‘And your seed will be as the dust of the earth, and you will burst forth westward and eastward and northward and southward; and through you will be blessed all the families of the earth and through your seed!’ This conclusion implies that all of the preceding matters are fulfilled in a manner of bursting through limitations to the extent that they are even brought to and achieved among all the families of the earth!”

And in 5752: “We add the prayer *Av harachamim*... and according to Chabad custom, we then add by way of conclusion, ‘*Vehayah zar’acha*...’”<sup>68</sup>

### SEVEN HAKAFOS

We then remove all the *sifrei Torah* from the *aron* and circle around the *bimah*. As we do so, we recite *Ana Hashem hoshi’ah na* and the verses printed in the *siddur*, followed by further singing and dancing (as per custom and as stated in the *siddur*).<sup>69</sup>

**Law of Redemption:** During a *sichah* on the night of Simchas Torah in the year 5749, the Rebbe stated that we will go to *Hakafos* together with all of the *Ushpizin*, led by our righteous Moshiach. And then, the Rebbe added, we will ask Moshiach whether we are to perform seven or ten circuits of *hakafos*.

It is traditional to honor the Rebbe himself with the first and last *hakafah*.

An individual in their year of mourning should not go alone to the *hakafah*; he should designate someone to accompany him.

The *chazzan* concludes each *hakafah* with the cry of “*Ad kan Hakafah Alef!*” “*Ad kan Hakafah Beis!*” and so on. *Sha’ar Hakolel* clarifies<sup>70</sup> in the name of the Alter Rebbe that in this proclamation, the intention of *ad kan* is “until here”—and no further. This means that the revelation achieved through each *hakafah* concludes within the realm of holiness and does not dissipate further into the realm of the unholy, so that the *kelipah* cannot siphon vitality from the abundance of revelation. In *Sichas Leil Simchas Torah 5735*, the Rebbe explained that the Chabad Rebbeim insisted on this announcement because the revelation of each *hakafah* is infinite. Without this proclamation it would continue indefinitely, whereas the goal is to introduce the revelation into the finite details of this world.

<sup>67</sup>) See *Sefer Hasichos 5750*, p. 60

<sup>68</sup>) At this point, on the eve of Simchas Torah 5752, the Rebbe recited the entire verse in the tune reserved for the verses of *Atah hareisa*. He did so three times, and each time, the congregation repeated it after him in similar fashion.

<sup>69</sup>) For an explanation of the text of all seven *Hakafos*, see for example, *Sichas Yom Shemini Atzeres 5704*, *Address to the Yeshivah Students* (published as *Kuntras HaKafos 5704*).

<sup>70</sup>) ch. 45, sec. 106



At the end of each *hakafah*, we return all *sifrei Torah* to the *aron*.

### REAL DANCING

In *Sefer Hasichos* 5704,<sup>71</sup> the Frieddiker Rebbe explained the phrase *Ozeir dalim* (“He Who helps the destitute...”). Among other things, he directed that “after we recite the word ‘*ozeir*’ we must pause, and only then recite the word ‘*dalim*’. We attain the level of *ozeir dalim* through dancing on Shemini Atzeres and on Simchas Torah. However, our dancing must be done with truth so that the Torah will rejoice together with us.”

After *Hakafos*, recite *Aleinu*. *Kaddish yasom* is then recited.

### Alcohol Warning

The Badatz has repeatedly issued reminders and warnings about the necessity of adhering to the Rebbe’s *takanah* (enactment) regarding alcoholic beverages. **Do not drink in excess!** This is especially important for those under the age of forty, and particularly for *bachurim*. Even those over forty must exercise restraint.<sup>72</sup> It is the responsibility of *mashpi'im* to reach out and clarify all the details of this *takanah*, as explained in *Sichos Kodesh*. The *takanah* remains in force during Simchas Torah as well.<sup>73</sup> Moreover, it is insufficient to exercise restraint personally; each of us must see to it that those around us follow suit.<sup>74</sup>

### SEUDAH

During the meal tonight, do not dip your *challah* in honey. In *Likkutei Dibburim*,<sup>75</sup> the Frieddiker Rebbe clarifies that “on Shemini Atzeres and on Simchas Torah, we have no need for honey because everything is already prepared Above. If, however, there happens to be honey on the table, then we go ahead and dip in honey as well.”

During *Birchas Hamazon*, recite *ya'aleh veyavo* and the *Harachaman* for Yom Tov, but **not** the *Harachaman* for Sukkos. If you forgot *ya'aleh veyavo* in *Birchas Hamazon*, or mentioned the wrong Yom Tov, see the chart at the end of the booklet.

**Shehechianu:** If you forgot to say *Shehechianu*, and recall it later tonight or at any time during Yom Tov, see the chart at the end of the booklet.

### TO STUDY OR TO DANCE?

The Rebbeim would study laws from *Choshen Mishpat* during Shemini Atzeres.

71) p. 31

72) see *Sichas Shabbos Parshas Shemini* 5723

73) see *Sichas Yud Beis Tammuz* 5745

74) as explained in *Sichas Shabbos Parshas Noach* 5727 and *Shabbos Parshas Balak* 5744

75) p. 8

The Rebbe said,<sup>76</sup> “What should one do if he did not study any laws from *Choshen Mishpat* during Shemini Atzeres, and he now claims that as a result, he also does not wish to rejoice?! Why, such a claim comes from the Other Side (the *yetzer hara*)! This is similar to the adage of Rabbi Nachum of Chernobyl, as related in the *sichos* of my father-in-law, the [Frierdiker] Rebbe:<sup>77</sup> Reb Nachum planned to give a pauper the vast sum he desperately needed, but then thought to multiply his mitzvah by giving him only part and dividing the rest among many other paupers. He then realized that this second, seemingly righteous idea was actually the *yetzer hara*’s way of preventing him from fully assisting this man! The [Frierdiker] Rebbe added that ‘From this we see how important discernment is, always knowing from where a thought is coming.’

“Look, on Shemini Atzeres, this fellow perused a newspaper, or went for a stroll, or downed sweet tea accompanied by a slice of cake, and his *nefesh habehamis* left him alone in all this. But when it comes time to dance, he suddenly claims that since he is a Lubavitcher *Chassid* and he failed to study, at the very least he should not be dancing!

“He finds himself with two choices: He can either drag the *nefesh habehamis* into the dance with him, or he can simply leave altogether... What a pathetic situation to find oneself in!

“Rather, *yishteh veyishkach risho*, ‘Let him drink and forget his poverty!’<sup>78</sup> Let him drink with abandon and crawl his way out—together with me—from a place where we should not be, to the extent that even ‘a hoof shall not remain’<sup>79</sup> there!”

### AN EVED, ELATED

Our rejoicing on Shemini Atzeres is cloaked by the mantle of *kabbalas ol*, acceptance of the yoke of Heaven.<sup>80</sup> The Rebbe also explains<sup>81</sup> that the *kabbalas ol* of someone who has attained the spiritual stature of *eved ne’eman*, “a faithful servant,” is powerful enough to also include delight and joy.

The Frierdiker Rebbe recalls,<sup>82</sup> “During Simchas Torah in Lubavitch, we would seek ways to laugh! It once happened that during the recital of the verses of *Atah hareisa*, an individual intoned the verse, *V'imru hoshi'einu* (‘Say: Save us, G-d of our salvation! Gather us and deliver us from among the nations!’ etc.), but he recited it with tremendous seriousness. The Rebbe [Rashab] said, ‘Why so serious?! Simchas Torah is an entirely different theme!’”

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76) *Sichas Yom Simchas Torah* 5726

77) *Sefer Hasichos* 5703, p. 67

78) *Mishlei* 31:7

79) *Shemos* 10:26

80) See at length, *Sichas Simchas Torah* 5664 (*Sefer Hasichos Toras Shalom*, p. 33 ff.). Also see *Sefer Hasichos* 5702, p. 6, where the Frierdiker Rebbe explains that the two themes are united through the Torah that has the power to unify opposites.

81) see *Reshimas Devarim of Seudas Yom Alef D'Chag HaSukkos* 5729

82) *Sichas Leil Shemini Atzeres Ba-Hakafos* 5704

## MONDAY, 22 TISHREI, DAY OF SHEMINI ATZERES

### SHACHARIS

*Shema* can be recited until 9:53 am.

Recite the Shacharis *Amidah* for *shalosh regalim*, followed by the complete *Hallel*. It is a positive command of Rabbinic origin to recite the entire *Hallel* on each of the eight days of the festival, i.e., Sukkos and Shemini Atzeres. There are no *Hosha'anos* today. After *Hallel*, recite *Kaddish tiskabel*, *Shir shel Yom*, and *Kaddish Yasom*.

### NO LATE SHACHARIS

During Musaf today, we exchange *morid hatal* for *mashiv haru'ach umorid hageshem*. If, however, you hear an official announcement of this change before you personally recite the *Amidah* of Shacharis, you must apply this change to your Shacharis *Amidah* as well, provided you are not praying Musaf with a different *minyan*.

It must be noted, though, that in answer to such a question posed at the Frierdiker Rebbe's farbrengen of Shemini Atzeres 5699,<sup>83</sup> regarding which statement to use if davening Shacharis post-announcement, the Rebbe replied: "We must regulate ourselves so we'll be able to daven with the *minyan*!"

The Rebbeim would sometimes make a point of concluding Shacharis on Shemini Atzeres before *chatzos* (halachic midday).

### KRIAS HATORAH

When the *aron* is opened for the reading of the Torah, recite the *Yud-Gimmel Middos* (*Hashem Hashem Keil rachum*, etc.) just once, followed by the *Ribbono shel olam* prayer. Two *sifrei Torah* are removed and five people are called up for *aliyos*. The Torah reading is the portion beginning *Aseir te'aseir*. (This is the Torah reading whether Shemini Atzeres coincides with Shabbos or a weekday, for Shemini Atzeres is the time for separating *ma'asros*. Incidentally, this forms also part of the Torah reading at the Hakhel gathering in the Beis Hamikdash on Sukkos)

Following that reading, the second *sefer Torah* is placed alongside the first (we do not remove the first so as not to lose focus on a mitzvah that is presently before us), and *chatzi Kaddish* is recited. After the first Torah has been raised and wrapped, the second is opened for the reading of *Maftir*. The reading is *Ubayom hashemini*, from *Parshas Pinchas*. The *Haftorah* is then read (from *Vayehi kechalos* until *ul'Yisroel amo*). The book *Sefer Hahaftoros Chabad* unintentionally includes an additional verse in the *Haftorah*; this should be ignored.

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83) *Sefer Hasichos* 5799, p. 341

### YIZKOR

*Yizkor* is recited today. If you pray alone at home, you should nevertheless recite *Yizkor*, if necessary. *Yizkor* is followed by *Av harachamim*.

Anyone with two living parents should exit the shul while *Yizkor* is recited. A mourner (within the first year) remains, but does not say the *yizkor* prayer.

It is customary to pledge *tzedakah* while saying *Yizkor*, whether as a general pledge or actually specifying the amount—both are legitimate practices.<sup>84</sup>

The difference between *Yizkor* and *Av harachamim* is that *Yizkor* is recited by individuals in the merit of particular souls, whereas *Av harachamim* is recited by the public in the merit of all departed souls from the Jewish community at large. Usually, on a day on which *Tachanun* is not recited, *Av harachamim* is also omitted because it is a universal form of *Yizkor*. But today, when individuals need to recite *Yizkor*, they recite *Av harachamim* as part of that service, so it may also be recited by those who do not need to recite *Yizkor*, if they so wish.

Recite *Ashrei* and *Yehallelu* (as the *Sifrei Torah* are being returned to the *aron*). The *chazzan* then recites *chatzi Kaddish*.

### MASHIV HARUACH

The congregation is not permitted to recite *mashiv haruach* until they first hear the *chazzan* recite it in his repetition of the *Amidah*. However, it is customary for the *gabbai* to announce, “*Mashiv haruach umorid hageshem!*” This is announced immediately prior to the congregation beginning their silent *Amidah*. This announcement is considered equal to hearing the phrase recited by the *chazzan*. As a result, we may include the phrase in our silent *Amidah*. The *gabbai* must therefore take care to announce the entire phrase, as above.

It is forbidden to recite Musaf on Shemini Atzeres before the congregation has begun Musaf, because we may only request *geshem*, rain, after the announcement is made in shul. If you pray alone at home, you must nevertheless wait until the time at which the congregation will recite this prayer before beginning Musaf.

*Mashiv haruach* is introduced into the second blessing of the *Amidah* today because the world’s water needs are determined during the festival of Sukkos. We do not pray for rain during the festival itself, however, because rain on Sukkos prevents us from remaining in the Sukkah and is therefore considered an unfavorable sign from Above. As soon as the seven days of obligatory sukkah-dwelling have passed, we pray for rain. However, we do not begin on the eve of Shemini Atzeres, but only on the following morning. This is because the entire community does not always gather at night for Maariv, whereas they are all present in the morning for Shacharis. We do not wish to introduce a change in our prayers that some will observe at one time and others at another. Nor do we begin

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<sup>84</sup>) See *Roshei Devarim* of the *sichah* of the second day of Shavuot, 5748

during the Shacharis *Amidah*, but rather, we wait until Musaf. This is to allow the *chazzan* or *gabbai* to announce the change before the congregation begins their individual recitations of the *Amidah*. The *gabbai* cannot possibly announce the change immediately prior to the Shacharis *Amidah* because he may not interrupt at that point in the prayers. Before Musaf, by contrast, he may make any announcement he wishes.

## INTEGRATED RAIN

The association between Shemini Atzeres and the prayer for rain is explained in numerous *maamarim* of *Chassidus*, based on *Kisvei Ha'Arizal*: the word *atzeres* means to take in and absorb one matter within another. The exalted spiritual revelations that were elicited during the festival of Sukkos are taken in and absorbed during Shemini Atzeres. At this point, the revelations are integrated within a person's innermost being. The same theme is evoked by the prayer for rain—*morid hageshem*, “Let the rain descend”—which represents the elicitation of the drop of seed that is taken in and absorbed.

We mention rain at this point by way of appeasement, meaning that instead of waiting until we are forced by circumstance to pray for rain, we mention it in advance while praising Hashem's mighty acts. This request is placed in the second blessing of the *Amidah*—the blessing of *mechayeh meisim*, “He who brings the dead to life,” because rainfall is considered equal to resurrection in that it brings life to the world.

If you mistakenly did not introduce the change from *tal* to *geshem*, do not go back, even before completing the brachah that follows. (If unsure whether you said *tal* or not, it is assumed that you have, since it is habitual.)<sup>85</sup>

During Musaf, recite the sacrificial verses of the day: *Bayom hashemini* and *Uminchasam*. If you omitted them or recited the verses for the wrong day, mentioned the wrong Yom Tov, or made another mistake, see the chart at the end of the booklet.

During the *chazzan's* repetition, he recites a special section devoted to praying for rain. It begins *Afb'ri*.

The *Kohanim* recite *Birchas Kohanim*. While they do so, the congregation should move their heads in the following sequence: *Yevarechaha*—head erect; *Hashem*—lean head to the right; *Veyishmerecha*—head erect; *Ya'eir*—lean head to left, and so on until *Shalom* when the head is erect.

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<sup>85</sup> This is the law despite the fact that there is no urgent need to pray for dew, seeing that Hashem grants it on an uninterrupted basis. Nevertheless, it is fitting to praise Hashem for the dew just as we do for the rain, for both are forms of sustaining life and providing produce. In fact, *Chazal* often refer to dew as “the dew of resurrection.” (Unlike rain and dew, the wind is not considered life-giving to the same extent, despite the fact that it is critical for the functioning of nature.) The practice of praying for dew throughout the summer months was instituted so that if during the winter season one forgot to request rain and wind, he would at least have requested dew as he was accustomed to doing throughout the summer. In other words, *morid hatal* serves as a backup request if one forgot *mashiv haruach*, and there is no need to repeat the prayer.

Recite the *Ribono shel olam* prayer only while the *Kohanim* are singing, but not when they pronounce the actual words. At that point, you must remain silent and listen carefully. The prayer is split into three parts: While the *kohanim* sing before *veyaseim*, recite from *Ribono* until *hatzaddik*; while they sing before *lecha*, recite from *Ve'im* until *Elisha*; and while they sing before *shalom*, recite from *Ukesheim* until *letovah*. Then, as they pronounce *shalom*, recite the three final words *vesishmereini*, etc. Once the *kohanim* conclude *shalom*, say *amein* followed by *Adir bamarom*, while still covered by the *tallis*.

Conclude the *tefillah* with *Ein K'eloheinu*, *Aleinu*, *Tehillim*, the *Sheish Zechiros*, with the appropriate *Kaddeishim* in between.

### DAY SEUDAH

For *Kiddush*, recite: (1) *Askinu se'udasa* (the Yom Tov version); (2) *Eileh mo'adei*; (3) *borei pri hagafen*. We do not recite *leisheiv basukkah*.

Men must drink a *revi'is* of wine each day of Yom Tov in order to fulfill their obligation of rejoicing during the festival. The mitzvah of *oneg Yom Tov* also calls for an increase in meat and delicious foods, as much as your means allow. The wine obligation can be fulfilled with the cup of wine used for *Kiddush*. Children fulfill this obligation by receiving treats. The Frierdiker Rebbe would drink a *revi'is* of wine with each meal.

On the last day of the festival, i.e. *Shemini Atzeres*, it is the Jewish custom to eat a large meal and increase in *simchah* by eating meat.<sup>86</sup>

*Birchas Hamazon* is recited as last night. If you omit *ya'aleh veyavo* or make another error see the chart at the end of the booklet.

**Law of Redemption:** In the *Beis Hamikdash*, the following offerings are brought today—a single cow, a single ram, and seven lambs. All of these are *olos*, burnt-offerings. A single goat is offered as a *chatas*, sin-offering. (The significance of these *Shemini Atzeres* offerings are explained in numerous teachings of *Chassidus*.)

### YOM TOV AFTERNOON

*Shnayim mikra* for *Parshas Vezos Habrachah* is read today, *erev Simchas Torah*. It is usually read on an *erev Shabbos* because that is the day before the *parshah* is read from the Torah. *Vezos Habrachah* is not read from the Torah on a particular *Shabbos*, but rather on *Simchas Torah*, and therefore its *shnayim mikra* preview must be read on the preceding day of *Shemini Atzeres*.<sup>87</sup>

It is best to avoid sitting down to a meal after the tenth hour of the day

<sup>86</sup> “For on this day one cannot do without meat, and everyone purchases it in honor of Yom Tov because it is an independent Yom Tov of *Sukkos* which is dear to them”; and “Therefore, the Sages relied on the original law of the Torah on *erev Yom Tov*, that by paying the money one legally acquires the meat, without needing to take physical possession; also “Someone who sells an animal to another on *erev Yom Tov* must inform him if he has sold its mother or its child to be slaughtered so that the second animal will not be slaughtered the same day.”

<sup>87</sup> *Sichas Yom Simchas Torah* 5746

(approximately **3:26 pm**), in order to eat the meal tonight—the second night of Yom Tov—with an appetite. However, you have forgotten this rule and did not eat the *seudas Yom Tov* before this time, you should do so even after this time.

**Minchah:** Recite the *Amidah* of *shalosh regalim* during Minchah.

### TAHALUCHAH

“It has been customary for many years now,” The Rebbe says,<sup>88</sup> “to visit shuls in many different neighborhoods, on each festival, in order to increase the joy of the festival through uniting with the many Jews of other neighborhoods, and especially by sharing words of Torah (‘Hashem’s laws are just; they gladden the heart’)—teachings culled from both *nigleh* and *penimius hatorah*.”

The Rebbe also states,<sup>89</sup> “It has become customary in recent years for *bachurim* and married men to visit (additional) shuls and celebrate the Simchas Torah *Hakafos* there, in order to (introduce the novelty of fresh guests to the celebration and thereby) amplify the joy of those congregations.”

“The *yasher koach* (many thanks) that the *bachurim* who went on *tahaluchah* deserve is even more than you could imagine!” the Rebbe writes,<sup>90</sup> “Their visit to other shuls demanded tremendous sacrifice on their part, because they were forced to abandon the farbrengen here and leave their fellow Chabad *Chassidim* and members of *Anash*, in order to go for several hours to other shuls! Not only that, but they did so with joy and cheerfulness!”

### LATE AFTERNOON

Some are accustomed to recite a *yehi ratzon* prayer upon leaving the Sukkah for the final time this year—“May it be Your will that we merit to dwell in the Sukkah made of the *leviyasan!*”<sup>91</sup> It is not the Chabad custom to recite this prayer.

The Chabad custom is to take leave of the Sukkah by entering it and eating or drinking something there towards the end of the day on Shemini Atzeres. The Rebbe states<sup>92</sup> that this is done in the “final moments” of the day. The blessing of *leisheiv basukkah* is not recited.

If you have finished eating in your Sukkah today with no intention of eating there at all before the end of the day, you may remove your possessions from the Sukkah from the time of *Minchah Ketanah* (**3:55 pm**), provided it does not involve carrying in the public sphere what isn’t needed for today. You may not do so earlier because it is not respectful to the Sukkah. However, you may not organize these articles in the house for tonight (as outlined below).

88) *Sefer Hasichos* 5751

89) *Likkutei Sichos*, vol. 19, p. 578

90) *Igros Kodesh*

91) The reasons behind this custom are discussed in *Sichas Shabbos Bereishis* 5751.

92) *Ibid.*

It is forbidden to cook or prepare anything on the first day of Yom Tov for the second day of Yom Tov **until nightfall**—at **6:54 pm**. According to the Alter Rebbe, we may not request a non-Jew to perform such activities either. Do not transport wine or set up tables and seating for the night meal (though it may be done in the manner mentioned above). Of course, they may be arranged if needed yet today, or to keep the house organized in honor of Yom Tov.<sup>93</sup>

Meat or other foods should not be removed from the freezer today for the sake of having them defrost in time to use on the second day of Yom Tov.<sup>94</sup> If cooking for today, ensure that the food is ready for consumption before *shki'ah* (**6:12 pm**).

## MONDAY NIGHT, 23 TISHREI, EVE OF SIMCHAS TORAH

“The gates are open on Simchas Torah!” the Frierdiker Rebbe declared<sup>95</sup> on Simchas Torah 5705. “The gates of light, the gates of blessing, the gates of success! All the gates are open! And we receive these things through the Torah!”

### INITIATIVE

“I once entered [the office of] my father-in-law the [Frierdiker] Rebbe,” the Rebbe relates.<sup>96</sup> “I suggested that we publish a *kuntras* (booklet) of *maamarim* in honor of the approaching festival of Simchas Torah. The [Frierdiker] Rebbe replied with a smile on his lips, ‘Do you expect people to sit down to study a *maamar* of *Chassidus* on Simchas Torah?’” Nevertheless, in actual practice, I ‘got my way’ and the [Frierdiker] Rebbe issued a *maamar* in order that it be studied during Simchas Torah. There were indeed quite a number of people who studied the *maamar* that Simchas Torah! Do not wonder at the fact that the [Frierdiker] Rebbe had initially thought otherwise of the plan. For there are matters—even those that involve a *nasi* [leader] of the Jewish people—that must be accomplished through the people’s initiative, despite the *nasi* initially thinking to the contrary.”

### WHAT’S HOPPING

From the Frierdiker Rebbe: On Simchas Torah, our Divine service involves pounding with the feet and clapping with the hands. This is in contrast to the rest of the year, when our Divine service involves pounding (working) with the head—not merely opening a *maamar*, but pounding its contents into the head.<sup>97</sup>

<sup>93</sup> See Hebrew halachos for extensive references on this topic.

<sup>94</sup> It is permitted to remove it from the freezer early enough in the day that it will have time to defrost and could technically be used that same day.

<sup>95</sup> *Sefer Hasichos* 5705, p. 59. The Rebbe explains this at length in *Likkutei Sichos*, vol. 19, p. 380. See also *Sichas Leil Simchas Torah* 5712.

<sup>96</sup> *Sichas Shabbos Bereishis* 5746. See there for the rest of the discussion. During Simchas Torah 5730, the Rebbe added a detail regarding the above episode: He had suggested reprinting the *maamar* entitled *Heichaltzu* because that year was the fiftieth anniversary of the *maamar*’s delivery by the Rebbe Rashab. Indeed, the *maamar* was published in honor of Simchas Torah 5709.

<sup>97</sup> *Sefer Hasichos* 5709, p. 286



## CANDLE LIGHTING

Light the Yom Tov candles after—not before—**6:54 pm**, taking a flame from a fire source that was lit before the onset of Yom Tov. Candles are lit at home, not in the Sukkah. According to Chabad custom, the candles may be lit right away at the above-mentioned time for candle lighting. There is no reason or purpose for delaying just in order to light the candles right before *Kiddush*. Recite (1) *l'hadlik ner shel Yom Tov* and (2) *Shehechyanu*.

If using a match to light from the pre-existing flame, be sure to lay it down where it can burn out safely on its own; remember not to extinguish it on Yom Tov.

Someone who forgot to light the gas burner or another 48-hour flame before the start of Yom Tov is permitted to ask a non-Jew to light it now.

Some are careful to avoid using a Yom Tov candle to light the gas burner or another flame that is not specifically for Yom Tov.

## PREPARING THE CANDLES

When setting up candles on Yom Tov, do not warm the base of a candle to stick it in its holder. This is prohibited as a precaution, so that you will not come to directly smooth out or straighten the bottom of the wax candle, transgressing the prohibition of *memareach* (spreading). Similarly, do not trim the bottom of a candle to insert it more easily into its holder. This would violate the prohibition of *mechateich* (cutting to shape or size). However, you may firmly press a candle into its position in the holder, even if this will cause its base to erode somewhat to fit the holder—this action is not considered *mechateich*.

Technically, you may clean out a used candle holder on Yom Tov without fear of violating the prohibition of *mesken kli* (fixing an article) on Yom Tov. Similarly, if using Neironim, you may clean a used glass holder from the metal tab that held the used wick in order to insert a new candle in its place. There is an issue, however, of *muktzah* with the remnants of used wax, charred wicks, or spent tabs.<sup>98</sup>

The solution, if you are using wax candles, is to suspend the holder over to the garbage (since the glass holder is not *muktzah*<sup>99</sup>), and shake it out so that the remnants of wax and wick fall directly into the garbage can. If it cannot be removed through shaking, or if you are using liquid wax candles and the spent disk has become stuck to the base of the glass holder, you may not pry it out with a knife on Yom Tov. There is no difference in this case between using a utensil

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<sup>98</sup>) This is especially an issue nowadays, when such items are considered disposable and will not be reused. Even in pre-modern times, when such materials were indeed reused, moving them was somewhat problematic. As the Alter Rebbe explains, “Although according to the strict letter of the law these items are not *muktzah*, it is appropriate to be careful not to move them unless for great need.” It is prohibited to move them even when moved for the sake of food preparation.

<sup>99</sup>) for reasons beyond the scope of this publication.

or using your fingers—the issue of *muktzah* remains. You may however remove it with a *shinui* (change), using an item which is not normally used in this way. The preferred solution is to think ahead (as mentioned earlier) and pour a small quantity of water or oil into the holder on *erev Yom Tov*, which will prevent the disk from sticking to the glass in the first place. This would enable you to take the holder to the garbage can during Yom Tov and to empty its contents directly into the garbage.

**Remember to light candles tonight!** There are many deviations to the regular Yom Tov schedule (*Tahaluchah*, early *Hakafos* in 770 for the children, the *kiddush* in shul) that makes it quite easy to forget. Try to plan for at least one (or a few) people to remind you at the appropriate time(s).

Both male and female guests are obligated to light candles. They can be *yotzeh* either with their host’s lighting, in cases where they are sharing in their meal or they have sleeping accommodations that the host can access—or if someone back home lit Yom Tov candles that belong to you.<sup>100</sup> However, a guest who has private accommodations and is eating on their own (whether at home or in shul), must light when they return. The light of the candles should then be used for some purpose associated with eating or food preparation.

### COMPLETING THE TORAH

According to some opinions, a person who failed to read *shnayim mikra* before any particular Shabbos of the outgoing year may, as a matter of recourse, read the missed portions any time before Simchas Torah. (On Simchas Torah, the Jewish people conclude that particular round of reading from the Torah and begin the cycle again.) It is best to follow this view and to catch up on missed portions before Simchas Torah.

**Maariv** and **Kiddush** are identical to that of yesterday’s.

### SEUDAH

Someone who wishes to eat in the Sukkah on Simchas Torah must make it obvious that they are not doing so for the sake of the mitzvah of Sukkah. Otherwise, they would appear to be adding to the Torah’s laws. How do you make this intention obvious? You can, for example, bring pots and pans into the Sukkah, making it clear that he does not consider it a Sukkah for the purpose of the mitzvah any longer.<sup>101</sup>

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<sup>100</sup>) See Hebrew footnote for the reasoning behind these points.

<sup>101</sup>) See *Sichas Leil Simchas Torah* 5712, where the Rebbe mentions that he instructed that the *s’chach* be removed on *erev Yom Tov* for this purpose.

## BRACHAH ON A NEW TORAH

One of the guests at the Frieddiker Rebbe's table in 5704 suggested that *Kiddush* be recited by one of those present, and that everyone else could fulfill their obligation through that person's recital. The [Frieddiker] Rebbe responded,<sup>102</sup> "The *Shehechianu* that we recite during *Kiddush* on Simchas Torah pertains to the Torah! Regarding the Torah, there is no such thing as one person fulfilling someone else's obligation. If only each person would satisfy his own obligation...!"

On another occasion,<sup>103</sup> the Frieddiker Rebbe said, "On Simchas Torah, we recite the blessing of *Shehechianu*. This blessing is not a blessing over the Torah, but rather, it is a blessing on our rejoicing over the Torah. Today, on Simchas Torah, we must treat time precious—all twenty-four hours and every minute! We must accept the yoke upon ourselves, so that for the duration of all 365 days of the coming year, *lo yeira'eh velo yimatze*, there shall be neither seen nor found a day without Torah!"

Also: "We once heard it said that the *Kiddush* recited on Simchas Torah is *le'eila*, exalted beyond all explanations! Indeed, the *u'leila* recited during the *ne'ilah* service (at the close and climax of Yom Kippur)<sup>104</sup> makes itself heard in the *Kiddush* recited on Simchas Torah!

"Now, an ordinary *Kiddush* involves a *motzi* and a *yotzeh* (he who affords others the opportunity to discharge their obligation with his recital of *Kiddush*, and those who thereby fulfill their obligation). The *motzi* must consciously bear his audience in mind, while the *yotzeh* must likewise intend to fulfill his obligation with the other person's recital. In other words, they must all have mindfulness. But the *Kiddush* of Simchas Torah is far greater than that! Each individual must take a *siddur*, recite the words of *Kiddush*, and pronounce the *Shehechianu* over the Torah!<sup>105</sup>"

In **many sichos**, the Rebbe explains that according to halachah, there is no issue with hearing *Kiddush* from someone else. Nevertheless, out of deep affection for this special *Shehechianu* each person should attempt to recite his own *Kiddush*. However, if it is necessary to do otherwise, do not hesitate to recite *Kiddush* on behalf of others. As the Rebbe put it:

"We must nevertheless consider the reality. There are those who do not know about this *sichah*. For one reason or another, they might end up drinking or saying *l'chaim* without *Kiddush* altogether! Therefore, notwithstanding the fact *az der sichah iz takkeh ah sichah* (that the Previous Rebbe's statement retains its full weight) and we are required to implement it, nevertheless, due to the reality being what it is, someone here should now recite *Kiddush* and bear in mind all who have not yet recited *Kiddush*.<sup>106</sup>"

102) *Sefer Hasichos* 5704, p. 32. The Rebbe explains this episode at length in *Likkutei Sichos*, vol. 19, *sichah* for *VeZos Habrachah-Simchas Torah*.

103) *Sefer Hasichos* 5697, p. 196. See there for further details, and also see *Sichas Yom Simchas Torah* 5726.

104) *Chassidim* do not recite *le'eila u'le'eilah* in any prayer except for *ne'ilah*

105) *Sefer Hasichos* 5709, p. 281

106) *Leil Simchas Torah* 5731. See also *Sichas Leil Simchas Torah* 5732. In later years, the Rebbe would not recite *Kiddush* at the farbrengen. The reason for this is explained in *Sichas Leil Simchas Torah* 5741.

### FARBRENGEN

“Immediately following Maariv, before the *Hakafos*, we recite *Kiddush* and *farbreng* together in the joyous spirit of the festival. Only then do we proceed to *Hakafos*,” the Rebbe states.<sup>107</sup>

This particular farbrengen period—between Maariv and *Hakafos*—is a custom established by the Rebbeim. Throughout the years, the Rebbe would always *farbreng* at this point. In the *sichah*,<sup>108</sup> the Rebbe explains the distinction between the joy of the farbrengen and the joy of *Hakafos*.

On the night of Simchas Torah 5733, the Rebbe mentioned utilizing the break between the end of the farbrengen and the start of *Hakafos* to read *shnayim mikra* for *Parshas Vezos Habrachah*.

“The schedule in Lubavitch,” the Frierdiker Rebbe related,<sup>109</sup> “was that following the delivery of a *maamar* of *Chassidus* that we would hear on Shemini Atzeres [that would conclude after nightfall on Simchas Torah], we would pray the Maariv service, recite *Kiddush*, taste something of the Yom Tov meal, and then go to the *Hakafos-farbrengen*.”

### USHPIZIN NO MORE

“Throughout the seven days of Sukkos,” the Rebbe declared on the night of Simchas Torah 5748, “we are visited by the *Ushpizin*, [holy] ‘guests,’ (so called because their spiritual influence on us remains external to who we are). During Shemini Atzeres, this is taken a step higher. The *ushpizin* become *ba’alim*, ‘hosts’ (i.e., their influence is integrated to the point that it becomes part of who we are). Now, on Simchas Torah, this all becomes (to quote the Torah’s concluding words that we read on Simchas Torah), *l’inei kol Yisroel*, ‘Before the eyes of the entire Jewish people’ ... so that we openly witness the association between the *Ushpizin* and all Jews.

“In these countries, it is customary to remove all *sifrei Torah* from their ark on both the night and day of Simchas Torah, and to recite songs and praises according to local custom. It is further customary to walk around the *bimah* in the *beis haknesses* while holding the *sifrei Torah* in the manner that the *bimah* is circled with the *lulav* (during *Hosha’anos*). This is all done for the sake of the joy of Simchas Torah.”

The order of tonight’s *Hakafos* is identical to yesterday’s.

### SECOND HAKAFOS

The Rebbe says,<sup>110</sup> “It is customary to rejoice to a far greater extent during the second *Hakafos* that are performed on the night of Simchas Torah than during the first *Hakafos* that are performed on the night of Shemini Atzeres. If the degree of

107) *Leil Simchas Torah* 5736

108) *Ibid.*

109) *Sefer Hasichos* 5702, p. 135

110) *Yom Simchas Torah* 5726. The Rebbe made statements to the same effect in countless other *sichos*.

joy were to remain the same as during the previous night's *Hakafos*, without an increase, it could not be considered true joy, since it has already been experienced the night before."

### LIMITLESS JOY

"It was readily observable in the conduct of our Rebbeim that their joy was restricted on the first night of *Hakafos* (Shemini Atzeres). It was restricted in duration as well as in the *niggunim* and dancing. However, on the second night (Simchas Torah), their joy knew no limits."

The Rebbe elaborates on this concept in many *sichos*. In 5752, however, the Rebbe stated that in recent years, even on Shemini Atzeres, the joy is such that it literally breaks all boundaries.

In 770, it is customary to sell the honor of reading the verses of *Atah ho'reisa*. The Rebbe is honored with reading the first and final verses—and occasionally additional verses as well (as occurred in later years on the night of Shemini Atzeres; on the night and day of Simchas Torah, the Rebbe would receive the entire set of verses for their initial reading [they are read three times in total]). The funds generated by selling the verses on the night of Simchas Torah are used to benefit Yeshivas Tomchei Temimim. The funds from the verses on the day of Simchas Torah are used to benefit Merkos L'Inyonei Chinuch and Machane Yisroel (Kupas Rabbeinu).<sup>111</sup>

During Simchas Torah, it is permissible to dance while reciting passages that praise the Torah because this is considered giving honor to the Torah. *Chassidim* are accustomed to sing, clap, and dance on every Yom Tov as well, even if it coincides with Shabbos.

We should object to those who burn oils known as *pulver* on Simchas Torah. Although they intend to increase the joy of the festival, nevertheless, not everyone finds it pleasurable and it is therefore forbidden to light a flame for this purpose on Yom Tov.<sup>112</sup>

### CROWN THE TORAH!

From the Rebbe: "The Zohar strongly associates<sup>113</sup> the concept of *kesser Torah*, the Crown of Torah, with Simchas Torah—"The Jewish people are accustomed to rejoice with (the Torah) and to call (the celebration) 'Simchas Torah,' and they crown the *Sefer Torah* with its crown.' This serves as a rebuttal for those who think they are being clever by removing the crowns from the *sifrei Torah* before the dancing out of concern that, G-d forbid, the crowns may fall from the *Sifrei Torah*. The Zohar explicitly states that the main concept of *kesser Torah* is relevant specifically to

111) *Sefer HaMinhagim Chabad*

112) See the Alter Rebbe's *Shulchan Aruch* 551:4-21, where the Alter Rebbe permits indirect extinguishing for the sake of a *mitzvah*. See also *Sichas Yom d'Simchas Torah* 5726.

113) 3:256b

Simchas Torah. And from Simchas Torah, this concept is drawn into the entire following year.”<sup>114</sup>

*Hakafos* are followed by *Aleinu* and *Kaddish yasom*.

It is not the Chabad custom to read from the Torah on the night of Simchas Torah.<sup>115</sup> Someone who participates in *Hakafos* at a shul with night *aliyos* (and their accompanying *brachos*) should pleasantly and respectfully decline to personally receive the honor.

### SEUDAH:

*Birchas hamazon* is the same as the previous night. If you forgot *ya’aleh veyavo* or made another error, see the chart at the end of the booklet.

### DEDICATED TO CHASSIDUS

“Everyone knows,” the Friediker Rebbe stated,<sup>116</sup> “that during the reading of *krias shema she’al hamitah* before retiring on the night of Simchas Torah, when one recites *shema Yisroel*, he must accept upon himself to be dedicated and devoted to disseminating Torah with the self-sacrifice of his body, spirit (*ru’ach*), and soul (*neshamah*), to the point that it becomes his very being (*mehus*)”

From the year 5716 until 5724, after the Yom Tov meal that followed *Hakafos* on the night of Simchas Torah, the Rebbe taught *niggunim* and distributed *mashke* to whoever accepted upon himself to increase (or to begin) the study of *Chassidus*.

## TUESDAY, DAY OF SIMCHAS TORAH

*Shema* can be recited until 9:53 am.

### SHACHARIS

Recite the *Amidah* for the *shalosh regalim* during Shacharis. *Birchas Kohanim* is recited during Shacharis instead of Musaf (out of concern that, because Musaf is preceded by *Hakafos*, a *Kohen* may be intoxicated by the time Musaf arrives). The Shacharis *Amidah* is followed by complete *Hallel*, *Kaddish tiskabeil*, *Shir shel Yom*, and *Kaddish Yasom*.

### HAKAFOS & KIDDUSH

*Atah horeisa* is read three times. Three-and-a-half *hakafah* circuits are made.<sup>117</sup> Nevertheless, all seven stanzas of *Hakafos* are recited. This is accomplished by reciting one stanza per half-circuit. The announcement that usually marks the end

114) *Yom Simchas Torah* 5743. See *Siddur Yavetz*, and elsewhere.

115) Certain communities outside Chabad are accustomed to reading sections from the Torah and usually elicit donations from those called to the Torah. Others read *Parshas Vezos Habrachah*.

116) *Sefer Hasichos* 5704, p. 39

117) This is explained in *Sefer Hasichos* 5750, p. 57.

of each *hakafah* (*Ad kan Hakafah...*) is not recited.

Some are accustomed to reciting *Kiddush* before *Hakafos*, despite not having recited *Musaf*.<sup>118</sup> They may eat fruits or similar light refreshments, even in quantities that fill one's appetite. This is on condition that they recite *Kiddush* first, and drink a *revi'is* of wine or eat a *kezayis* of any of the five grains immediately after *Kiddush*. They may also eat bread or *mezonos*—according to many opinions, up to the quantity of *kebeitzah* (the volume of an egg; this is a portion that would fill two small matchboxes) but not more than that. If there is a designated person who will remind the one who eats to daven *Musaf*, or if there are many people eating together (in which case they will remind each other), then there is room to be lenient and permit them to eat more than this amount.

Even on *Simchas Torah*, someone who inflicts damage or injury while intoxicated is fully liable.<sup>119</sup>

### KRIAS HATORAH

The additional prayers recited at the opening of the *aron* for the Torah reading are identical to yesterday's.

On *Simchas Torah*, three *sifrei Torah* are removed for the Torah reading for 1) *Parshas Vezos Habrachah*; 2) *Parshas Bereishis*; and 3) *Maftir* of today's *Musaf* offerings.

It is customary to call many people to the Torah in order to honor the entire congregation with an *aliyah* on the day that the entire Torah is concluded. To this end, the same portion is read repeatedly until all have had an *aliyah*. The portion that is repeated begins at the start of *Parshas Vezos Habrachah* and ends with the words *uvega'avaso shechakim*—"He who rides the heavens is at your assistance, and with His majesty, the skies."<sup>120</sup> It is not forbidden to repeat the reading in this case, since some authorities are of the opinion that it is always permissible to call many people to a single Torah portion when the portion is repeated. Therefore, blessings are recited each time, without fear of reciting a blessing in vain. Although this opinion is not practiced throughout the year, it is relied upon during *Simchas Torah* for the reason mentioned above.

In actual practice, the custom in 770 is to read the portion just once, but to give many people an *aliyah* together.

### GOING UP TOGETHER

"Today is *Simchas Torah*!" the Previous Rebbe exclaimed in 5703.<sup>121</sup> "On *Simchas*

118) As mentioned earlier, *Birchas Kohanim* is recited during *Shacharis* for this very reason. However, see *Sichas Yom Simchas Torah* 5726, and take note of *Igros Kodosh* of the Frierdiker Rebbe, vol. 6, p. 270.

119) The laws regarding praying while intoxicated and additional laws pertaining to an intoxicated person were published by the *Badatz* in last year's *Purim* issue. See there for details.

120) *Devarim* 33:26

121) *Sefer Hasichos* 5703, p. 12

Torah, Heaven removes the power of *ayin hara* (evil eye). Throughout the year, the *kelipah* and *sitra achra* are able, G-d forbid, to provoke an *ayin hara*, but on Simchas Torah, Hashem’s blessing to the Jewish people shines forth openly. Therefore, a father and his sons may receive an *aliyah* to the Torah together. And with the Simchas Torah dancing, we can elicit a vast amount—abundant influence for all Jews and especially for those who are occupied with Torah and Divine service.”

### CHILDREN’S ALIYAH

It is customary to call all boys to the Torah in order to train them in the mitzvah of reading the Torah. This practice is referred to as *Kol Hane’arim* (“all the boys”). Even small infants may be called to the Torah out of a sense of endearment for the Torah and to educate them about the Torah. Generally, the youngsters are given the fifth *aliyah* (that begins *Ul’Dan amar*—“And of Dan he said: Dan is a young lion...”<sup>122</sup>). An adult should receive an *aliyah* with the children; he should stand over them, recite the blessing together with them, pronouncing the blessing word by word so that they can repeat after him.

The *Rema* states that for the children’s *aliyah*, the passages of *Hamalach hago’el* are read (“May the angel who redeemed me from all harm bless the youths...”<sup>123</sup>). Similarly, *Luach Colel Chabad* cites the (non-Chabad) practice of spreading a *tallis* over the heads of the children and whoever else is standing around the *bimah* after the reading, and to recite *Hamalach hago’el*. In numerous *sichos*, the Rebbe explains that this is not the Chabad custom. However, the Rebbe points out that the theme of this practice is good and that the spiritual accomplishment sought by those who practice this custom is achieved regardless of its physical implementation. Notably, in the earlier years, the Rebbe often instructed that *Hamalach hago’el* be recited or sung together with all the children during the *farbrenge*n of either Simchas Torah or Shabbos *Bereishis*.

### CHASSAN TORAH

The one who receives the sixth *aliyah* of *Me’onah* (“The abode for Hashem who precedes all”<sup>124</sup>) is referred to as the *Chassan Torah*. It is customary to sell the honor to this *aliyah* for significant sums, as well as the subsequent *aliyah*, known as *Chassan Bereishis* (when the beginning of *Parshas Bereishis* is read). It is appropriate that these two *aliyos* be given to those who are outstanding in Torah knowledge or at least are among the most esteemed members of the community. *Kohanim* may be called as *Chassan Torah* and *Chassan Bereishis*, as well as for *Maftir*. Someone who receives one of these honors should not receive the other as well in the same *shul*. (Some are lenient about this, but it is not customary to do so.) However, if he who received an *aliyah* in the earlier part of the reading (i.e., of the

<sup>122</sup>) *Devarim* 33:22

<sup>123</sup>) *Bereishis* 48

<sup>124</sup>) *Devarim* 33:27



first five) he may receive *Chassan Torah* or *Chassan Bereishis* in addition.

After the fifth *aliyah* (from *ul'Dan* until *shechakim*), the *gabbai* recites *Maireshus*, the elaborate introduction to the *Chassan Torah*. It is not the Chabad custom to spread a *tallis* over the heads of the *Chassan Torah* or *Chassan Bereishis*.

For the conclusion of the entire Torah, the congregation rises to its feet and proclaims, "*Chazak chazak venischazeik!*" (Be strong! Be strong! And may we be strengthened!). The one receiving the *aliyah* recites *chazak* along with the congregation.

The first *sefer Torah* should not be removed from the *bimah* until the second *sefer Torah* (rolled to *Parshas Bereishis*) has been placed beside it. The first *sefer Torah* is then raised and wrapped, and the *gabbai* recites *Meireshus* for the *Chassan Bereishis*.

### CHASSAN BEREISHIS

On Shabbos *Bereishis* 5744, the Rebbe mentioned that over the course of time it became an established practice for the Rebbeim to receive *Chassan Bereishis*. In earlier times, this was not always the case. See the *sichah* for an explanation.

During the reading of *Parshas Bereishis*, it is customary for the community to recite out loud the concluding verse of each day of Creation (*Vayehi erev vayehi vokeir yom...*), as well as the entire passage of *Vayechulu*. The one reading the Torah reads each of these verses only after they have been recited by the community.

### MAFTIR

After the readings from the first two *sifrei Torah* have been completed, the third *sefer Torah* is placed alongside the second. *Chatzi Kaddish* is recited in order to distinguish between the obligatory readings of the first two *sifrei Torah* and the *Maftir* that is read only to honor the Torah. (*Kaddish* is not recited between the readings from the first and second *sifrei Torah*.)

*Maftir* is read from *Parshas Pinchas* (*Bayom hashemini...*). The *Haftorah* begins, "*Vayehi acharei mos Moshe...*"

If there are only two *sifrei Torah* available in a shul, then after reading *VeZos Habrachah* from the first and *Bereishis* from the second, the first *sefer Torah* is returned to the *bimah* and used for *Maftir*. The first *sefer Torah* should be rolled to the appropriate place for *Maftir* while the *gabbai* recites the *Meireshus* for the *Chassan Bereishis*. If there is only one *Sefer Torah* available in *shul*, then after they have finished *VeZos Habrachah*, while the *gabbai* is still reading the *Meireshus* for the *Chassan Bereishis*, the *sefer Torah* should be rolled to *Parshas Bereishis*. After the reading from *Bereishis* is completed, *Kaddish* should be recited immediately, and the *sefer Torah* should then be rolled to the correct place for *Maftir*.

### MUSAF

After the Torah readings and the *Haftarah*, the *Sisu vesimchu* liturgy (printed in the *siddur*) is recited with song and dance. That is followed by *Ashrei*, *Yehallelu*, *chatzi Kaddish*, and then Musaf for *shalosh regalim* (the same as yesterday’s, but without the actual *Birchas Kohanim* by the *Kohanim*).

On principle, Musaf should not be delayed beyond the seventh halachic hour of the day, which is one hour after *chatzos*. It is considered sinful to delay it beyond that time. Someone who nevertheless recited Musaf later in the day has fulfilled his obligation because the service remains valid until the end of the day. It is customary to be lenient about delaying Musaf if it is not due to laziness or the like, G-d forbid, but due to the length of the morning prayers on an occasion such as Simchas Torah, or lengthy prayers in general, for that matter.

If you forgot to recite Musaf, you may still recite it any time before *tzeis hakochavim* (nightfall). After that, it is too late and there is no way to compensate.

### SEUDAH

The *Rema* states that “the final day of Yom Tov is called Simchas Torah because we rejoice and hold a festive meal in honor of having completed the entire Torah.” *Kiddush* and *Birchas Hamazon* is identical to that of yesterday’s.

If you forgot to recite *Shehechyanu* last night during *Kiddush*, see the chart at the back of the booklet.

### CHITAS

The *chumash* portion of today’s *Chitas* is to learn *Parshas Vezos Habrachah* from *shlishi* until the end. This completes it for the second time.

In numerous *sichos*, the Rebbe<sup>125</sup> reminds those present to study the *Chumash* of *Parshas Bereishis* (in addition to concluding the *Chumash* with *Parshas Vezos Habrachah*) during Simchas Torah. Accordingly, the first three *aliyos* of *Bereishis* must be studied on Simchas Torah this year because the festival occurs on a Tuesday.

#### START BEREISHIS TODAY!

The above directive stands in contrast to the *moreh shiur* (*Chitas* calendar) and *Hayom Yom*, both of which state that *Bereishis* is studied on the day after Simchas Torah: “*Parshas Vezos Habrachah* is studied on Simchas Torah, from the *aliyah* corresponding to the day in the week on which Simchas Torah occurs, until the end of that *parshah* ... On *Isru Chag Sukkos*, *Parshas Bereishis* is studied from its beginning until the end of the *aliyah* that corresponds to the current day of the week.” Numerous other *sichos* also state that *Bereishis* should be studied on *Isru*

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125) and Previous Rebbe—see *Sefer Hasichos* 5696, p. 14; 5705, p. 61

*Chag*.<sup>126</sup>

On Simchas Torah and Shabbos *Bereishis* 5746, the Rebbe explained his reason for instructing to study *Parshas Bereishis* on Simchas Torah, in contradiction to the *moreh shiur*: “There is no reason to delay this study simply due to the fact that the mitzvah of the day is to celebrate, for time is squandered in any case! Needless to say, the study of *Parshas Bereishis* must not come at the expense of rejoicing and dancing. G-d forbid to detract from the joy of the day! However, there are moments within the day when one is not occupied in rejoicing and dancing regardless. Instead of using those moments for other matters, one should use them to study the relevant sections of *Parshas Bereishis*.”

The most significant section of *Chumash* study is that particular day’s portion. Accordingly, because this year’s Simchas Torah is on a Tuesday, the primary section to study is *shlishi* of *Vezos Habrachah* and *shlishi* of *Bereishis*.<sup>127</sup>

### MINCHAH & FARBRENGEN

Minchah is identical to yesterday’s.

Following Minchah, a farbrengen is conducted. It is customary to wash hands for bread before sunset and to eat at least the quantity of bread equal to a *kebeitzah*. The *niggunim* of the Rebbeim are sung. Before beginning each *niggun*, the name of the Rebbe associated with that *niggun* is announced.

“Before nightfall, it is the custom of the Rebbe *shlita* to wash his hands for a meal, in the course of which he delivers a *maamar*. This is followed by *Birchas Hamazon*, *Maariv*, *Havdalah*, and the distribution of wine to all those present from *kos shel berachah*, the cup over which the blessings of *Birchas Hamazon* were recited.”<sup>128</sup>

“It is customary,” the Previous Rebbe directed,<sup>129</sup> “to sing the Shpolier Zeide’s *niggun*, ‘Hop Cossack!’ on Simchas Torah and on Acharon shel Pesach. We should therefore sing it now....”

“During Simchas Torah farbrengens, the Rebbe is accustomed to remind everyone to contribute to the Keren Hashanah Fund.”<sup>130</sup> This year, contributions should be given in multiples of 355, which is the number of days in the year 5783.

126) See for example, *Sefer Hasichos* 5751 (vol. 1, p. 66, fn. 38). See *Sefer Hasichos* 5704 (p. 44)—“During the eve of *Isru Chag* and during the following day of *Isru Chag*—the entire day.”

127) According to *Sefer Hasichos* 5705 and *Yom Simchas Torah* 5725. See also *Yom Simchas Torah* 5746.

128) *Sefer Haminhagim Chabad*, regarding Rosh Hashanah. This applies, however, to Simchas Torah as well.

129) *Sefer Hasichos* 5704 (during the meal on Acharon shel Pesach), p. 116. See also the Rebbe Rashab’s *sichah* on Simchas Torah 5680 (*Toras Shalom*, p. 236). The reason for this custom is explained in *Roshei Devarim* of the *seudos* of *Leil Acharon shel Pesach* 5727. See also Acharon shel Pesach 5730. This *niggun* was frequently sung during the Rebbe’s farbrengens on Simchas Torah or Shabbos *Bereishis*. See *Sichas Shabbos Bereishis* 5726 for the association between this *niggun* and the theme of *Yaakov halach ledarko*.

130) *Sefer Minhagim Chabad*. This is explained in *Likkutei Sichos*, vol. 2, p. 654 ff. The Rebbe also reminds everyone to study *Chitas* and to participate in the *Kinus Torah*.

If the Yom Tov meal extends to nightfall, even many hours, you still say *ya’aleh veyavo* in *bentching*, as the obligation is related not to the current time, but to the status when the meal started. If you omitted *ya’aleh veyavo* in this case, see the chart at the end of the booklet.

Yom Tov ends at **6:52 pm**.

The Badatz has in the past issued an advisory that one should not photograph or digitally record anything at all until after the congregation has prayed Maariv. May those who conduct themselves accordingly be blessed!

### MOTZOEI YOM TOV

The Rebbe repeatedly discussed<sup>131</sup> the announcement that was made in Lubavitch of old at the conclusion of Simchas Torah. From this moment, our mode of Divine service switches track. We now enter a state of *v’Yaakov halach ledarko* (“Yaakov went on his way”).<sup>132</sup> There are multiple levels of applying this message, as discussed in many *sichos*. At the conclusion of Shabbos *Bereishis*, this announcement is repeated.

During Maariv, the phrase *mashiv haruach umorid hageshem* is inserted. (The switch to *mashiv haruach* was introduced during Musaf on Shemini Atzeres.) *Ata chonantanu* is also included. (*Ve’sein tal u’matar* is not recited until the 5th of December. This year, the change will be introduced on Sunday night, the eve of the eleventh of Kislev.)

**Havdalah:** The usual text of *Havdalah* is recited, but without the blessings over the spices and the candle.

### START UNPACKING!

The Rebbe tells,<sup>133</sup> “There is a famous adage of the Rebbe [Rashab]: After Simchas Torah, the order of *v’Yaakov halach ledarko* begins. It is the way of Hashem, the way of Torah and *mitzvos*. The [Friediker] Rebbe explained the theme of Shemini Atzeres and Simchas Torah as follows: One purchases merchandise at a fair. He then arrives home and unpacks the merchandise—throughout the following year—and he begins to put the merchandise to its intended use. The same is true of each Jew. During the seventh month (*shvi’i*) that is satiated (*musbah*, from the same root letters as *shvi’i*) with all good matters (Tishrei), each Jew is given spiritual merchandise with which to provide a livelihood for himself for the duration of the coming year. What is required, however, is that we actually open the packages, unpack the merchandise, and put it to its intended use.”

And in *Likkutei Sichos*<sup>134</sup>: “As the auspicious and festive days of Rosh Hashanah, Yom Kippur, Sukkos, Shemini Atzeres, and Simchas Torah draw to a close, a Jew

131) See for example, *Likkutei Sichos*, vol. 20, p. 269.

132) *Bereishis* 32:2

133) Introduction to *Kuntras Shemini Atzeres-Simchas Torah* 5711.

134) vol. 9, p. 393.

must enter mundane, weekday life. Furthermore, these weekdays belong to the winter season, the half of the year that is sorely lacking in festivals. He must therefore take provisions for the journey along with him. These provisions are the powers and influences that will give him the ability to fulfill the instruction of *v'Yaakov halach le'darko*—to go on his way with confidence, despite the fact that all journeys involve danger. For this very purpose, he experienced Shemini Atzeres, a time when all the comprehensive influences of the month of Tishrei are gathered and absorbed internally. He also experienced Simchas Torah that marks the start of the revelation and elicitation. This makes it far easier to bring about actual positive results—throughout the entire coming year—from all the positive resolutions made during Tishrei.”

### SHNAYIM MIKRA

“One who has not yet read *shnayim mikra* for *Parshas Vezos Habrachah* should read it no later than the night following Simchas Torah. The night follows the day, so the night after Simchas Torah is still associated with *Parshas Vezos Habrachah* that was read on Simchas Torah.” In this *sichah*,<sup>135</sup> the Rebbe explains that the same is true of the portions of *Chitas* that were meant to have been studied on Simchas Torah.

## WEDNESDAY, 24 TISHREI, ISRU CHAG

The Rebbe recalls<sup>136</sup>: “Today marks the *yahrtzeit* of my grandmother Rachel, may G-d avenge her blood (she perished in the Holocaust), the wife of *Harav Hagaon* Rabbi Meir Shlomo Yanovsky of Nikolayev. For a number of years, I would spend some weeks at the end of the summer in Nikolayev, and she would care for me...”

**Law for Redemption:** Once the festival has concluded, the utensils and equipment of the *Beis Hamikdash* are removed from their places and immersed. This is done to purify the Courtyard from the ritual impurity of those ignorant of the laws of ritual purity who came in contact with the equipment during the festival.

**Shacharis:** Do not recite *Tachanun*, *Lamnatzeach ya'anacha*, and *Tefilah l'Dovid*. This applies until the end of Tishrei. *Lamnatze'ach ya'anacha* is recited after davening before Tehillim.

### ISRU CHAG

The day following a festival is referred to as *Isru Chag*. This name is derived from the verse, *Isru chag ba'avosim ad karnos hamizbe'ach* (“Bind the festival [offering] with cords until [you bring it to] the horns of the altar.<sup>137</sup>”) Taken literally, the phrase “*isru chag*” means to bind the festival itself, which Chazal explain as connecting (binding) the day following the festival with the actual festival, i.e., to celebrate in honor of the festival that has just ended. This celebration, *Chazal*

135) *Yom Simchas Torah* 5746.

136) *Sefer Hasichos* 5750, vol. 1, p. 63, in fn.

137) *Tehillim* 118

explain, takes the form of feasting, as alluded to in the alternative meaning of *ba'avosim*—with fattened cattle. The verse’s final phrase, “to the horns of the altar,” allude to the fact that whoever celebrates by eating and drinking a little more than usual on the day after the festival, and treats it as a mini-festival in honor of the departed festival, is considered as having built an altar and offered an actual sacrifice to Hashem.

It is customary to eat and drink a little more than usual on *Isru Chag* and to avoid fasting altogether. Even a bride and groom on the day of their wedding, and even one who marks the anniversary of his parent’s passing, should refrain from fasting. This is only a custom, because according to the strict law, fasting is indeed permitted on *Isru Chag*. Nevertheless, anyone who withholds oneself from fasting in honor of *Isru Chag* is praiseworthy.

If you forgot to make *Havdalah* on *motzoei Yom Tov*, see the chart at the end of the booklet.

Someone who pledged to give *tzedakah* during *Yizkor* should not delay in fulfilling his pledge. It should be noted that, in addition to the clear prohibition of extending debt for spiritual contributions, the Alter Rebbe champions those who practice expediency in fulfilling *tzedakah* obligations in his *Igros Kodesh*.

### DISMANTLING THE SUKKAH

Once Sukkos has passed, the *s'chach* may be used for any purpose, although it is appropriate to avoid stepping on the *s'chach* or using it for a disrespectful purpose.

Regarding Sukkah decorations, the Rebbe commented: “Seemingly, it is appropriate to add a warning regarding the need to preserve their sanctity, and especially—to completely avoid the fate that commonly meets Sukkah decorations, particularly after Sukkos has ended.”

The Alter Rebbe’s *Shulchan Aruch* states that because it is appropriate to use an object that was used for one mitzvah for the sake of an additional mitzvah, some are accustomed to using the *aravos* that were struck against the ground on Hoshana Rabbah to burn the *chametz* on *erev Pesach*. Others use the *aravos* to fuel the oven used to bake *matzos*.<sup>138</sup> The Frieddiker Rebbe relates that in practice, the *s'chach* was burned in the bathhouse soon after Sukkos. The *lulav* and *hosha'anos* were burned on an ordinary weekday and were not kept to burn with the *chametz*.

**Shmitah Esrog:** An *esrog* from Eretz Yisrael must be handled with the appropriate sanctity until it can be disposed of properly. Once Yom Tov is over, be careful not to cause it damage (even, according to some opinions, indirectly), nor should it be thrown out. You may not pierce it with cloves to enhance its fragrance for the brachah of *besamim*. Practically, you should keep it exposed to the open air—not wrapped or stored in the refrigerator—until it shrivels to the point of being

138) This custom is explained in *Likkutei Levi Yitzchak*, vol. 2, p. 296.

inedible (though not in direct sunlight to accelerate decomposition) at which point it can be thrown out.<sup>139</sup>

### KINUS TORAH

In a *farbrenge* on the second day of Shavuot, the Rebbe said:<sup>140</sup> “The custom has been established over a number of years and in numerous locations to arrange a *kinus Torah* following and in close proximity to all of the three major festivals [Pesach, Shavuot, and Sukkot]... We should strive to publicize this custom wherever it has not yet been implemented, so that the people of those locations will likewise arrange a *kinus Torah* in continuation of, and in proximity to, the festivals - i.e., on the day of *Isru Chag*. They should consider the local conditions and hold the *kinus* during subsequent days instead, if doing so will allow for a larger attendance.”

Further: “If a *kinus Torah* is held on the day following each of the festivals, how much more so a *kinus Torah* should be held on *Isru Chag Simchas Torah*! For the entire concept of Torah, and even *kesser* (the crown of) Torah is emphasized to a unique degree on Simchas Torah.”<sup>141</sup> “This is to remind everyone about the custom in recent years to hold a *kinus Torah* on *Isru Chag*.<sup>142</sup>”

### MOST IMPORTANT!

Rabbi Yeshayahu Hertzl relates: In the year 5726, I stood outside the entrance to 770 together with my father-in-law *Harav Yaakov Freidman* while a *kinus Torah* was underway on *Isru Chag Shavuot*. The Rebbe approached us and asked, “Why are you standing outside the *kinus Torah*?” We attempted to respond that we were dealing with a very important matter—details that were needed for the imminent wedding. But he paid no attention to our response, and again demanded, “Is it not in the middle of Torah?! For wedding-related matters, you can steal some of your sleep time!” From that moment on, I felt deeply taken by the importance of participating in these *kinusim*, even if it involves some difficulty. When I related this episode during the *kinus Torah* following Shavuot, *Harav Hagaon Rabbi Mentlik* was extremely pleased. He exclaimed, “Why did you leave such an important matter like this until the end of the *kinus*?”

The Frierdiker Rebbe related,<sup>143</sup> “The festival has an entire set of seven days [following the festival] in which to achieve whatever needed to be accomplished during the festival. In the original town of Lubavitch, they would *farbrenge* on every night following Simchas Torah until Rosh Chodesh!”

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139) Some merchants employ a service wherein you return the *esrog* to them after Yom Tov and they arrange for it to be shipped back to Eretz Yisrael.

140) Second *Farbrenge* 5749—*Hisvaduyos* p. 294

141) *Yom Simchas Torah* 5747

142) *Sichas Shabbos Bereishis* 5751. See there for an association with the Redemption.

143) *Sefer Hasichos* 5709, p. 286

## THURSDAY, 25 TISHREI

**Chitas:** Today’s portion of Chumash concludes with the words *ve’achos Tuval Kayin Na’amah*, “The sister of Tuval Kayin was Na’amah” (verse 22).

## FRIDAY, 26 TISHREI

### DIDAN NATZACH

Today is the anniversary of the victory (*Didan Natzach*) in 5750 when the federal courts ruled in accordance with the halachah that “a king does not serve as a witness (in court)”—the Rebbe was not required to testify in the case of the *sefarim*. A diary entry recorded by one of the students in 770 at the time reads as follows:

“The news reached 770 around twelve o’clock. Rabbi Y.L. Groner immediately informed the Rebbe *shlita*, and the Rebbe asked if the congregation were saying *l’chaim*. He answered, ‘Certainly!’ The Rebbe asked, ‘With restriction or without restriction?’ Rabbi Groner replied that each individual was doing as he felt appropriate. The Rebbe told him, ‘True, it is a year of miracles—but it should (nevertheless) be with restriction!’ The Rebbe came downstairs for the Minchah service wearing his silk *gartel* as he has done throughout this particular year, and wearing a new hat, at 3:15. The congregation sang *Didan Natzach* enthusiastically. As the Rebbe reached his prayer spot, he turned to face the congregation and encouraged the singing with his hand. During the *chazzan’s* repetition, they sang *Sim shalom*, and he encouraged the *niggun* with his holy hand. At the end of the service, the congregation sang *Al tirah* and *Ach tzadikim*, and he continued to pound the lectern for considerable time as a signal to continue singing *Ki Elokim*. That very same night, following the Maariv service and the *sichah* that followed, a grand *farbrengen* was held. The signs posted in 770 announcing the *farbrengen* noted the Rebbe’s directive that the familiar restrictions (on excessive alcohol) be upheld.”

**Chitas:** Today’s portion of *chumash* starts with the words *Vayomeir Lemech l’nashav*, “Lemech said to his wives” (verse 23).

Today, we recite *shnayim mikra* of *Bereishis*.

### TODAY, A WHOLE YEAR

The [Friediker] Rebbe related<sup>144</sup> that the Tzemach Tzedek would review *Parshas Bereishis* [for *shnayim mikra*] at length. He would say: “The way we establish ourselves today, that is how things will go (the rest of the year)!” The [Friediker] Rebbe further related that the Tzemach Tzedek would read *shnayim mikra v’echad targum* together with the commentaries of Rashi and Ramban, verse by verse. However, he did not explain whether the Tzemach Tzedek continued this practice throughout the year or whether it was restricted to *Shabbos Bereishis*. Regardless, the careful reading of *shnayim mikra* is especially relevant to *Shabbos Bereishis*

<sup>144</sup> *Reshimah MeiChoref* 5695. See also *Sichas Shabbos Parshas Bereishis* 5712. See there for more details. See also *Sichas Shabbos Parshas Bereishis* 5725.



because, as stated earlier, it determines our ability to act throughout the year in a broad and expansive manner.

It is a mitzvah to check your pockets before Shabbos to make sure that you will not inadvertently carry in the public domain on Shabbos. This is especially important when you have been wearing your Shabbos clothing during the week on Yom Tov, when carrying was permitted.

### Candle lighting is at 5:48 pm..

If a woman forgot to light candles on one of the days of Yom Tov (see the alert in the entry for the night of Simchas Torah), it is customary to add an additional candle to the number she lights from now on for each subsequent Yom Tov. She does not have to light the extra candle on this Shabbos or any one thereafter.<sup>145</sup>

## SHABBOS BEREISHIS, 27 TISHREI, SHABBOS MEVORCHIM CHESHVAN

### A NEW START

“Listen, Jews!” the Frieddiker Rebbe announced in 5691<sup>146</sup>, “We can still grab an opportunity to do *teshuvah!* On Rosh Hashanah it is inscribed, on Yom Kippur it is undersigned, on Hoshana Rabba the bills of life are issued, but until *Shabbos Bereishis* the messengers have yet to leave the palace!”

During the meal on the night of *Shabbos Bereishis* 5705, the Frieddiker Rebbe stated,<sup>147</sup> “*Chassidim* used to conduct especially powerful *farbrengens* on *Shabbos Bereishis*.”

“On *Shabbos Bereishis*, we must be joyful the entire Shabbos!” the Frieddiker Rebbe insisted on another occasion,<sup>148</sup> “We must *farbreng* a lot and be joyful!” An alternative version: “On *Shabbos Bereishis*, we don’t go by foot. We must *farbreng* the entire twenty-four hours in joy!”<sup>149</sup>

“*Shabbos Bereishis* is a joyful *parshah!* The overall *parshah* is joyous, and it is *Shabbos Bereishis*. There is joy and gladness in all Jewish congregations because we have started the Torah afresh!”<sup>150</sup>

In 770, it is customary for the *chazzan* to use tunes from the prayers of Rosh

145) See [#1381](http://www.asktherav.com)

146) *Likkutei Dibburim*, vol. 4, p. 711. On this, the Rebbe commented, “Although such a quality is to be found on Rosh Hashanah, Yom Kippur, Hoshana Rabba, and even on Shemini Atzeres, but not on *Shabbos Bereishis*... Well, this is one of the questions that Eliyahu HaNavi will have to answer!” (*Shabbos Bereishis* 5711.) See *Roshei Devarim* of *Seudas Leil Shemini Atzeres* 5731. See also *Sefer Hasichos* 5705, pp. 64-64; *Sefer Hamaamarim* 5711, p. 59; *Likkutei Sichos*, vol. 1, p. 1; *ibid.*, vol. 2, p. 449; *ibid.*, vol. 18, p. 190; *ibid.*, vol. 20, p. 556—“There is no point in overly scrutinizing the wording that appears in *Likkutei Sichos*, *ibid.*, because only the content of the saying is presented, whereas the precise wording is not known.” See also *Sichas Shabbos Parshas Bereishis* 5752 (*Sefer Hasichos* 5752, vol. 1, p. 43), and elsewhere.

147) *Reshimah Meichoref* 5695. See also *Sichas Shabbos Parshas Bereishis* 5712. See there for more details. See also *Sichas Shabbos Parshas Bereishis* 5725.

148) *Sichas Yom Simchas Torah* 5707

149) *Ibid.* See the continuation of the *sichah* regarding the negativity of *mashke*, which the Frieddiker Rebbe refers to as *eish zarah*, an alien fire.

150) *Sefer Hasichos* 5702, p. 30, partially quoted in *HaYom Yom*, entry for Cheshvan 3.

Hashanah, Yom Kippur, Shemini Atzeres and Simchas Torah during prayers on *Shabbos Bereishis*.

There are those who refrain from making *Kiddush* “in the first hour of the night” (this is a full sixty minutes that begin seven hours from midday). During Daylight Savings Time, this is from **6:56 to 7:56 pm** in NYC.<sup>151</sup>

### TEHILLIM & SHACHARIS

Early on Shabbos morning, the entire book of Tehillim is read. Today is a day to *farbreng*.

*Shema* can be recited until **9:55** am.

*Parshas Bereishis* is read. The fifth *aliyah* should conclude with the words *ve’achos Tuval Kayin Na’amah* and the sixth begins with verse 23: *Vayomer Lemech l’nashav.*<sup>152</sup> Today’s *Haftorah* is *Koh amar* until *v’ya’adir*.

*Yekum purkan* is recited.

Some are accustomed to observing a series of post-festival fasts known as *BaHaB*. In many communities, the *chazzan* recites a special prayer for those who will engage in *BaHaB*. This prayer is recited on the Shabbos before Rosh Chodesh, while blessing the coming month. The actual fasts begin after Rosh Chodesh. The Alter Rebbe’s *Shulchan Aruch* states that it is customary to avoid blessing those who will observe *BeHaB* while it is still Tishrei. Rather, they should wait until the following Shabbos.

### BLESSING THE CHODESH

This information is important to know before making the brachah on the new month of Mar-Cheshvan: the *molad* (birth of the new moon) will occur on Tuesday morning, at **9:44 am**, plus **7/18** of a minute.

When blessing the new month, the dates are filled in as follows: *Rosh Chodesh Mar-Cheshvan, b’yom Hashlishi uvayom harevi’i habah aleinu l’tovah.*

*Av harachamim* is not recited on this Shabbos.

### SELLING ALIYOS

During the *Shabbos Bereishis farbrengen* in 770, it is customary—as is customary among many communities—to sell the *mitzvos* that are associated with the *shul*.

The Rebbe said: “It is customary in many Jewish communities on *Shabbos Bereishis* to sell the *mitzvos* associated with the *shul*: *aliyos, hagbah, gelilah*, opening the *aron*, the cost of the *shul*’s lighting needs, wine for *Kiddush* and *Havdalah*, and so on.”<sup>153</sup>

<sup>151</sup>) See more on this topic on [www.asktherev.com](http://www.asktherev.com) #1824 and #3350

<sup>152</sup>) *Bereishis* 4:22

<sup>153</sup>) *Shabbos Parshas Bereishis* 5750—*Sefer Hasichos* 5750, vol. 1, 83. See there at length for the reason behind this

In 770, the *gabbai* customarily conducts the sale while wearing a *shtreimel*. This reason for this is explained in *Shabbos Parshas Bereishis* 5750.<sup>154</sup>

### NOT TOO LATE!

Concerning reciting *Chitas*, the Rebbe says: “Even after having spoken about studying the day’s portion of *Parshas Bereishis* on the day of Simchas Torah (and not on *Isru Chag*, as explained at length above), there nevertheless remain one or two Jews who have not studied this portion—neither on Simchas Torah, nor on *Isru Chag*! In fact, they have not done so until this very day! Anyhow, they should make good on this immediately after the farbrengen—or even in the middle of the farbrengen, instead of falling asleep... From now on, they will certainly be careful to study each day’s portion in its proper time. I strongly hope that these words will have their desired effect. If there is even a chance that it might work, it is worth my lengthy discussion, just in case that it might perhaps have an effect... Why, if I only discussed matters that I was **absolutely certain** would be fully implemented, the farbrengen would be a lot shorter!”<sup>155</sup>

### MINCHAH

The Torah reading for Minchah is from *Parshas Noach*, followed by the regular Shabbos Minchah *Amidah*. *Tzidkasecha* is not recited.

There is a widespread (non-Chabad) custom to begin reciting *Barchi nafshi* and the fifteen chapters of Tehillim that begin *Shir hama’alos* from this Shabbos. This custom is also mentioned in the Alter Rebbe’s *Shulchan Aruch*.<sup>156</sup> However, the Alter Rebbe does not mention it at all in his *siddur*.<sup>157</sup>

**Shabbos ends at 6:47 pm.**

### MOTZOEI SHABBOS

The Rebbe said: “(Following Simchas Torah) the [Frierdiker] Rebbe would wish people *ah gezunter vinter*, “A healthy winter!” Using the [Frierdiker] Rebbe’s choice of words, I wish you, your husbands, and children, a healthy, joyful, and fortunate winter, and goodness always!”<sup>158</sup> Elsewhere, the Rebbe wishes, “A healthy winter and a joyful year!”

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custom. See also *Sichas Shabbos Bereishis* 5712 and 5725, and elsewhere.

For the permissibility of such a sale on Shabbos or Yom Tov, See the Alter Rebbe’s *Shulchan Aruch* 306:16; *Maharik, Shoresh 9; Maharil, Hilchos Sukkos*, and elsewhere. The Rebbe explains this in *Shabbos Bereishis* 5718. For a lesson in Divine service derived from this sale, see *Likkutei Sichos*, vol. 1, p. 2.

154) For an alternative approach, see *Shabbos Parshas Bereishis* 5748: “May it be Hashem’s will that the sale of *mitzvos* meet with outstanding and resounding success; success that translates into a lot of money for the shul. The main thing is that we very soon merit the era in which it will no longer be necessary to sell *mitzvos* because gold and silver will be available in abundance...in a manner of ‘I will pour out.’ Then, the congregation will also be in a complete state, *kahal gadol*, all as one—both those who wear a physical *shtreimel* along with those who wear a spiritual *shtreimel*. ‘A great congregation shall return here’—to our Holy Land, to the holy city of Yerushalayim, to the *Beis Hamikdash*, and in a manner of “Hashem will not delay them even as the blink of an eye.”

155) *Shabbos Parshas Bereishis* 5746.

156) 292:6 and 430:2.

157) The reason for this practice is explained in *Levush, Orach Chayim*, 669. The Rebbe explains it according to *Chassidus in Likkutei Sichos*, vol. 37, p. 12 (see further reference in footnotes there).

158) *Likkutei Sichos*, vol. 2, p. 580—*Sichas Motzoei Shabbos Bereishis* 5714, *L’N’shei U’vnos Chabad*.

# “Oops! I made a mistake...”

ON SHIMINI ATZERES OR SIMCHAS TORAH

What did I do?

When did I remember?

Now I should...

**Candle  
Lighting**  
for Yom Tov

לחדליק נר  
של שבת קודש

within *k'dei dibbur*<sup>1</sup>

say יום טוב טוב immediately

שהחיינו  
forgot

after *k'dei dibbur*<sup>1</sup>

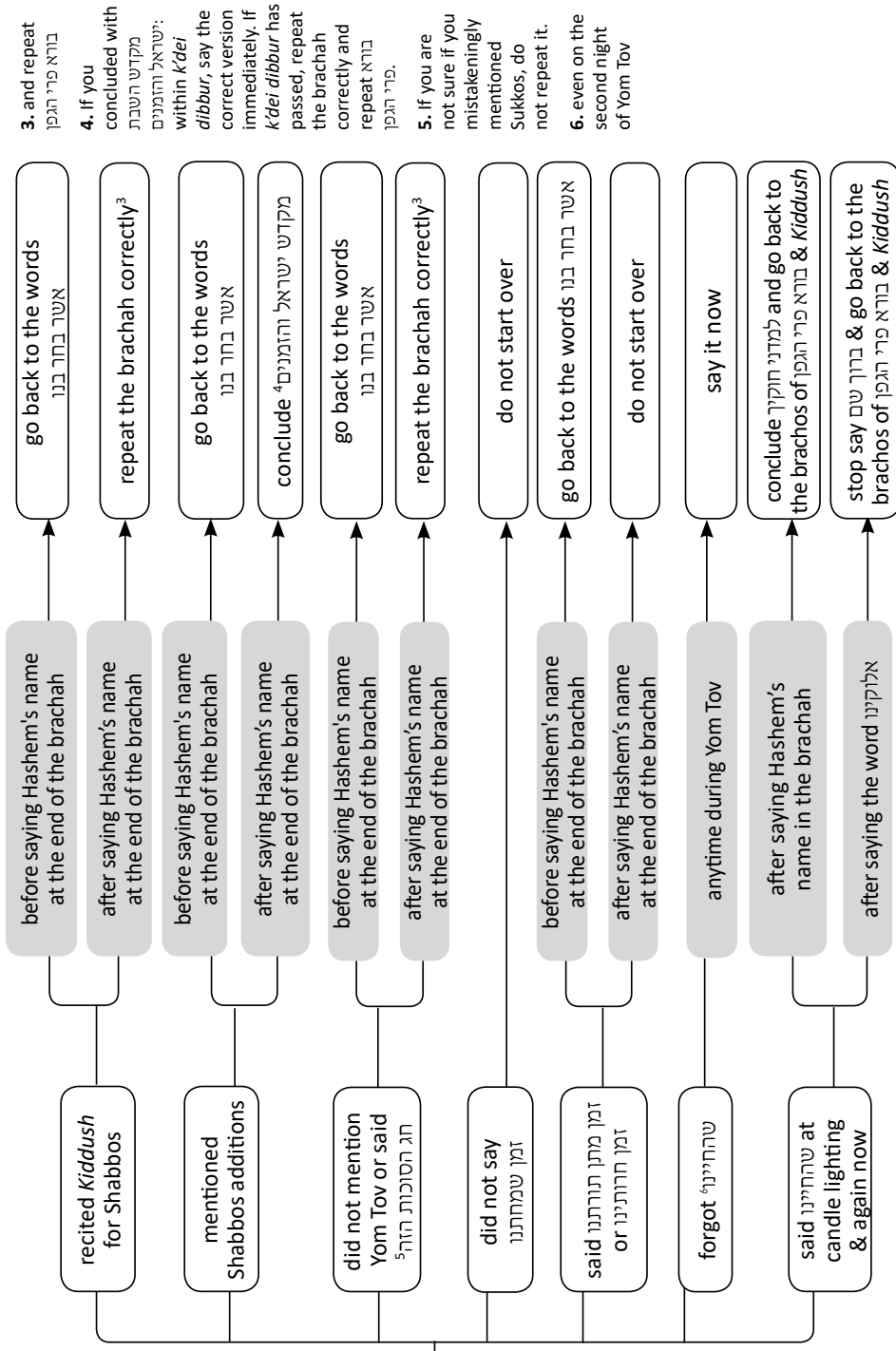
make the brachah again<sup>2</sup>

have in mind to be  
*yotzeh* at *Kiddush*

1. A short span of uninterrupted time it would take to say the words, “*Shalom alecha, Mori v'Rabbi!*”

2. For as long as the candles remain lit.

# Kiddush on Yom Tov



3. and repeat  
בורא פרי הגפן

4. if you concluded with מקדש השבת ישראל והזמנים: within *k'dei dibbur*, say the correct version immediately. If *k'dei dibbur* has passed, repeat the brachah correctly and repeat בורא הגפן פרי הגפן.

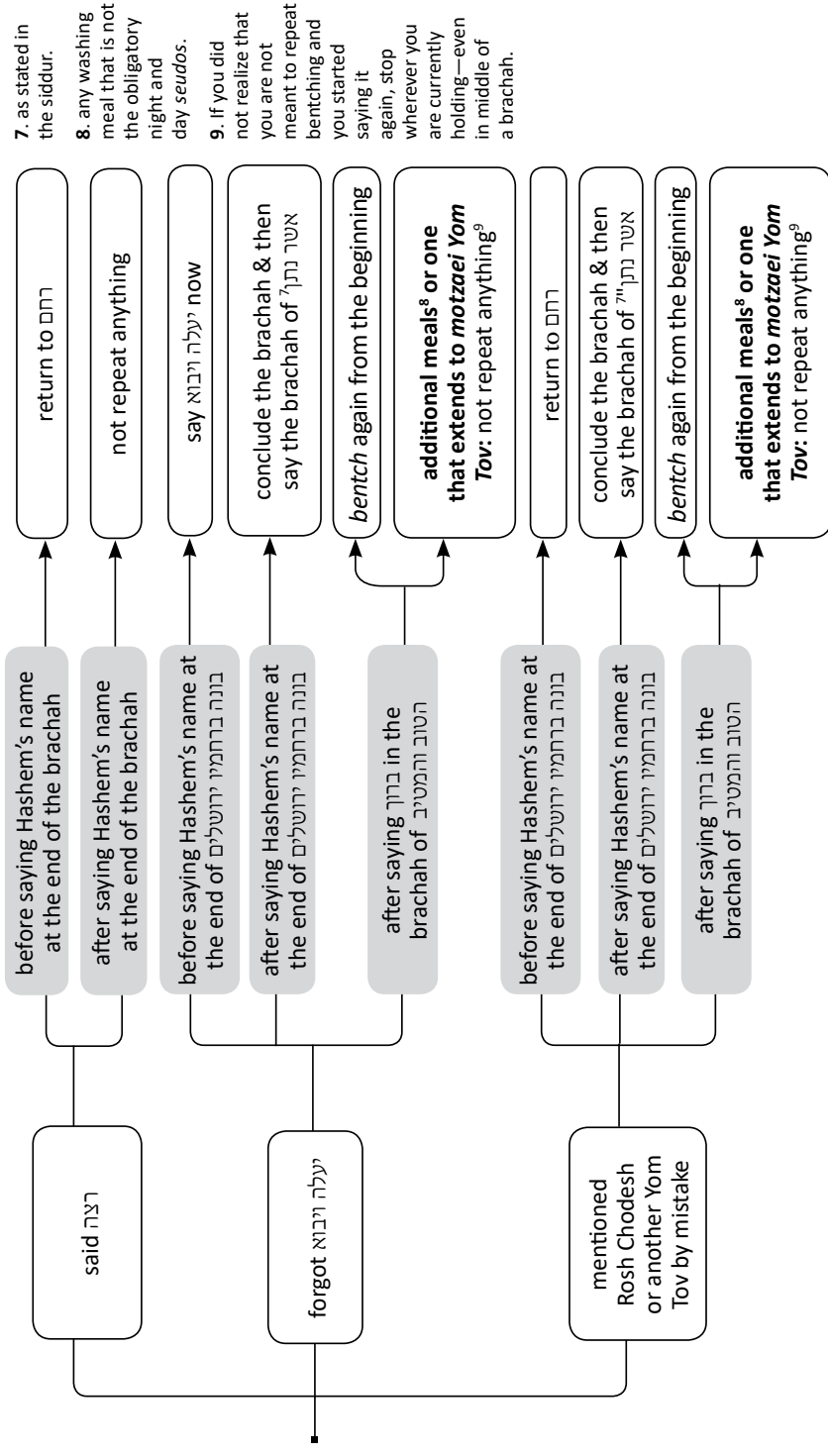
5. if you are not sure if you mistakenly mentioned Sukkos, do not repeat it.

6. even on the second night of Yom Tov

## What did I do?

## When did I remember?

## Now I should...



**Birchas  
Hamazon**

**Yom Tov**

## Birchas Hamazon

### Yom Tov

חג הסוכות הוזה<sup>5</sup> said

before saying Hashem's name at the end of בונה ברחמי ירושלים

return to רחם

10. If possible, ask someone to have you in mind when they *bentch* (even if they didn't eat the meal with you).

ותחזיקה עינינו יעלה יובוא (as in davening) said

after saying Hashem's name at the end of בונה ברחמי ירושלים

not repeat anything<sup>9</sup>

11. If you concluded the brachah with בונה ברחמי, you are *yotzeh*.

ותחזיקה עינינו יעלה יובוא (as in davening) said

before saying Hashem's name at the end of the brachah

start *now* ובנה ירושלים & continue as usual

12. even when saying *Al Hamichya* on *mezonos*, except if the *mezonos* is eaten instead of bread (in which case you repeat *Al Hamichya*)

ותחזיקה עינינו יעלה יובוא (as in davening) said

after saying Hashem's name at the end of the brachah

say: למדני חקין: then start ובנה ירושלים<sup>11</sup>

13. or grape juice

ותחזיקה עינינו יעלה יובוא (as in davening) said

after concluding המחזיר שכינתו לאיון

start רחם

14. if you're out of wine (or can't drink more), eat another *kezayis* of *mezonos* & *bentch* on both (though you may not do so normally). If that is also not possible, eat fruit of the 7

וזכרנו לטובה ביום . . הזה forgot to say וזכרנו לטובה

before saying Hashem's name at the end of the brachah

return to say וזכרנו לטובה & conclude as usual

do nothing; I am *yotzeh*<sup>12</sup>

וזכרנו לטובה ביום . . הזה forgot to say וזכרנו לטובה

after saying Hashem's name at the end of the brachah

return to say וזכרנו לטובה & conclude as usual

do nothing; I am *yotzeh*<sup>12</sup>

דrank a *revi's* of wine and ate a *kezayis* of *Mezonos* and said only על המח' המה' על הארץ ועל המה' ועל פני הגפן

in the middle of the brachah

return to say וזכרנו לטובה & conclude as usual

do nothing; I am *yotzeh*

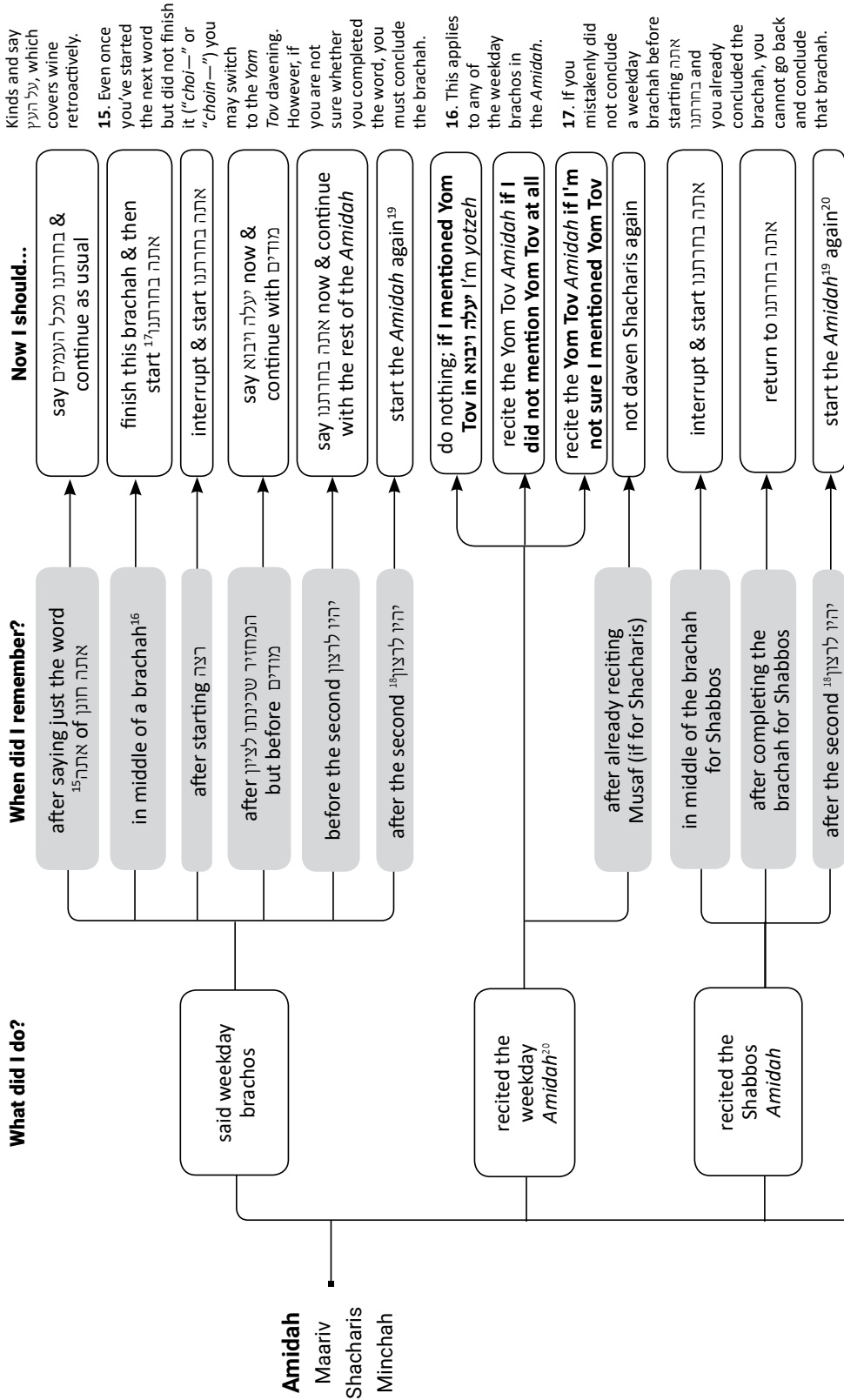
בורא מן wine or *Mezonos* made a בורא מן wine or *Mezonos*

after concluding על הארץ ועל המה'

drink another *revi's* of wine<sup>13</sup> & then say על הגפן, or ask someone else who drank wine to have you in mind.

*bentch* again from the beginning

## Me'in Shalosh



Kinds and say על העין covers wine retroactively.

15. Even once you've started the next word but did not finish it ("chai—" or "chain—" you may switch to the Yom

Tov davening. However, if you are not sure whether you completed the word, you must conclude the brachah.

16. This applies to any of the weekday brachos in the Amidah.

17. If you mistakenly did not conclude a weekday brachah before starting אתה בחרתנו and you already concluded the brachah, you cannot go back and conclude that brachah.

18. This applies to any of the weekday brachos in the Amidah.

19. If you mistakenly did not conclude a weekday brachah before starting אתה בחרתנו and you already concluded the brachah, you cannot go back and conclude that brachah.

20. This applies to any of the weekday brachos in the Amidah.

21. If you mistakenly did not conclude a weekday brachah before starting אתה בחרתנו and you already concluded the brachah, you cannot go back and conclude that brachah.

22. This applies to any of the weekday brachos in the Amidah.

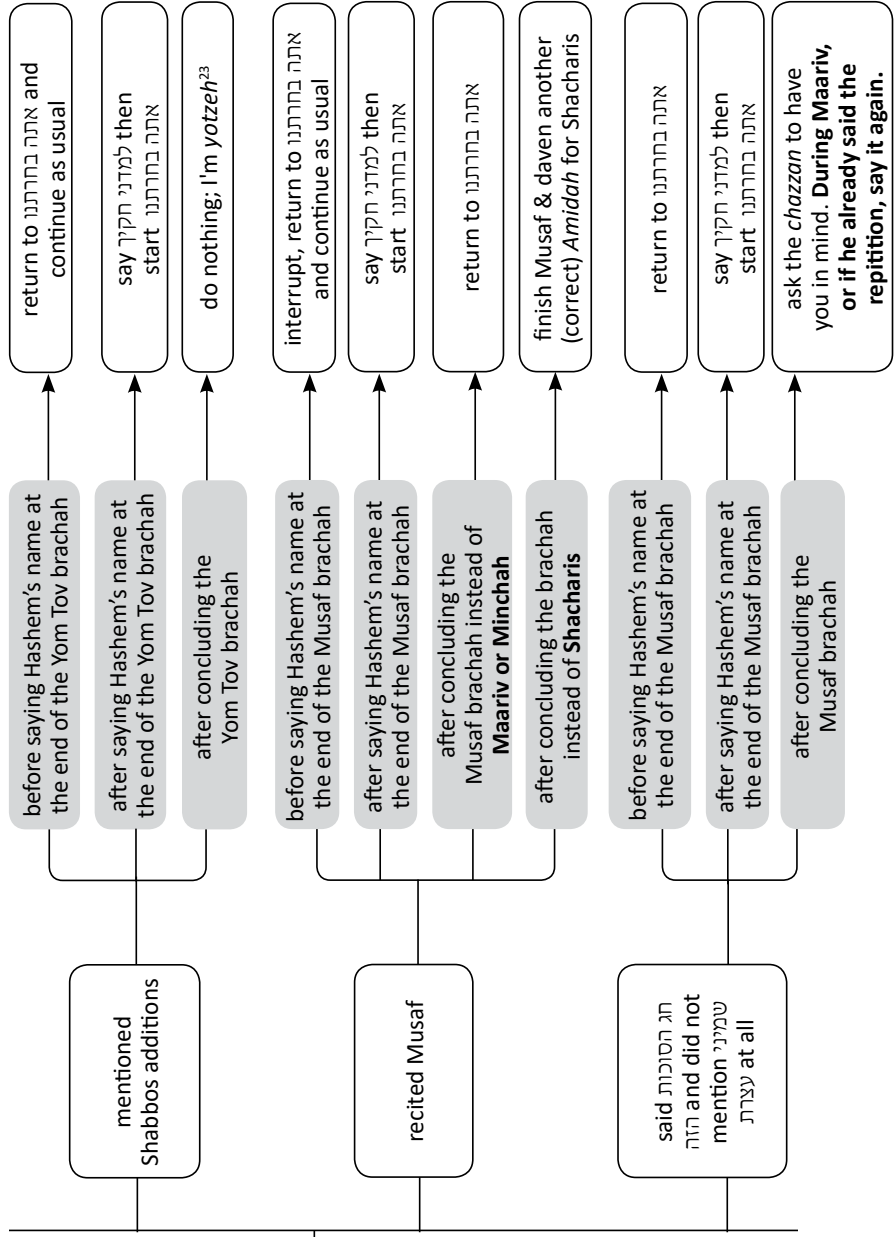


18. and you have also made the decision not to lengthen your *tefillah* with extra requests and supplications.

19. You must first wait *k'dei hiluch daled amos* (the time it takes to walk six feet) before restarting the *Amidah*.

20. if you're unsure if you davened for weekday or Yom Tov, the halachah is inconclusive whether you should repeat the *Amidah*. Instead, listen to the *chazzan's* repetition with the intent to be *yotzeh* through him.

21. even if you said *יעלה ויבוא* and mentioned Yom Tov there. If you concluded if you concluded



return to ואתה בחרתנו and continue as usual

say למדני חקיך then start ואתה בחרתנו

do nothing; I'm yotzeh<sup>23</sup>

interrupt, return to ואתה בחרתנו and continue as usual

say למדני חקיך then start ואתה בחרתנו

return to ואתה בחרתנו

finish Musaf & daven another (correct) *Amidah* for Shacharis

return to ואתה בחרתנו

say למדני חקיך then start ואתה בחרתנו

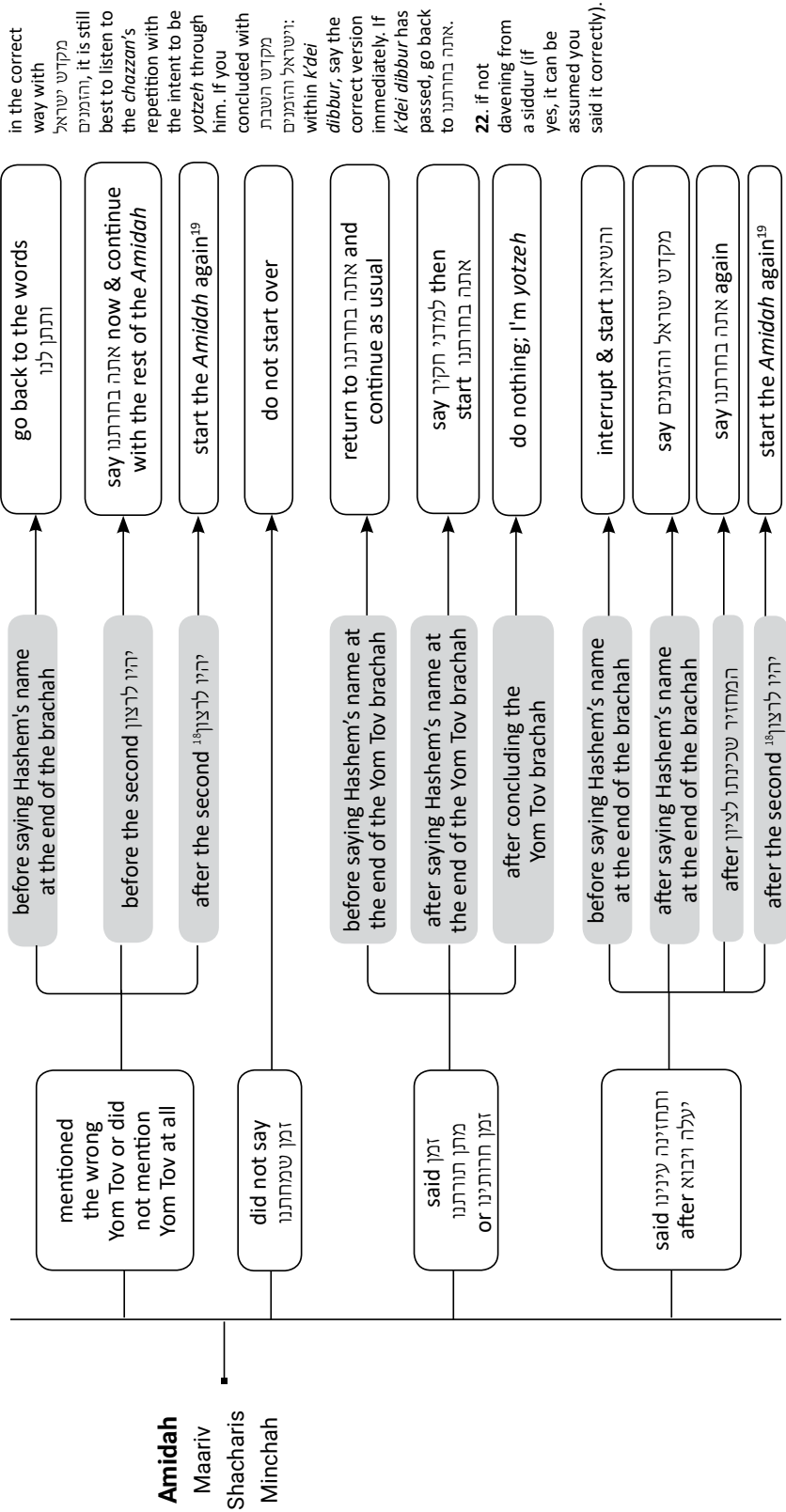
ask the *chazzan* to have you in mind. **During Maariv, or if he already said the repetition, say it again.**

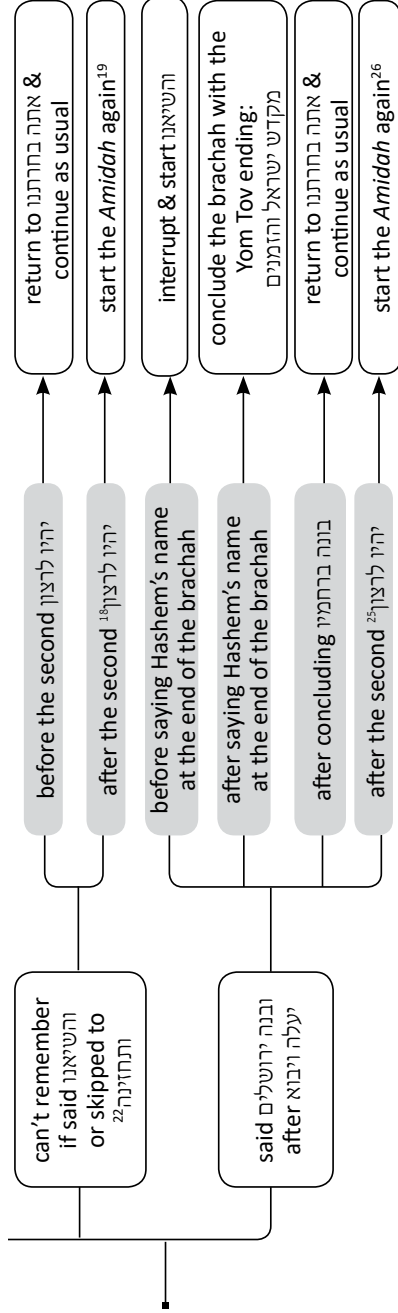
**Amidah**  
Maariv  
Shacharis  
Minchah

**What did I do?**

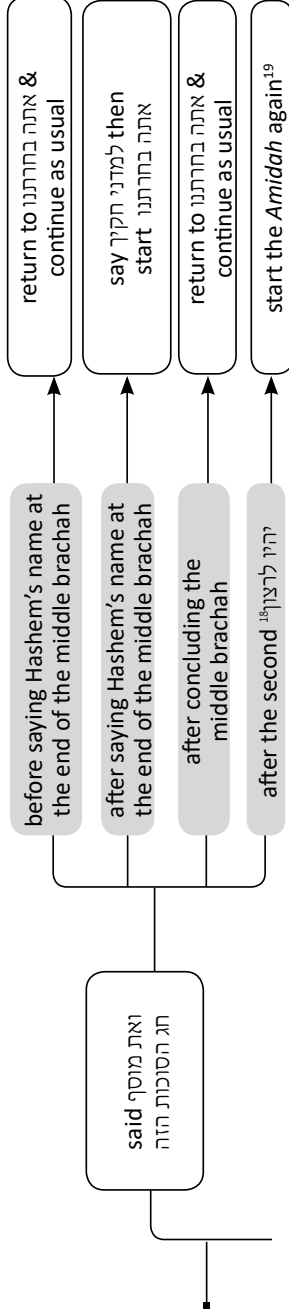
**When did I remember?**

**Now I should...**





**Amidah**  
Maariv  
Shacharis  
Minchah



**Musaf  
Amidah**

**What did I do?**

did not say the *pessukim* of Musaf

said the *pessukim* for the wrong Yom Tov

recited weekday or Shabbos brachos

**When did I remember?**

before saying Hashem's name at the end of the brachah

after saying Hashem's name at the end of the brachah

before saying Hashem's name at the end of the brachah

after saying Hashem's name at the end of the brachah

after the second <sup>18</sup>יקחי לרצון

before saying Hashem's name at the end of the middle brachah

before the second <sup>16</sup>יקחי לרצון

after the second <sup>16</sup>יקחי לרצון

**Now I should...**

go to the beginning of the section & say it correctly

not say it now or start over

go to the beginning of the section & say it correctly

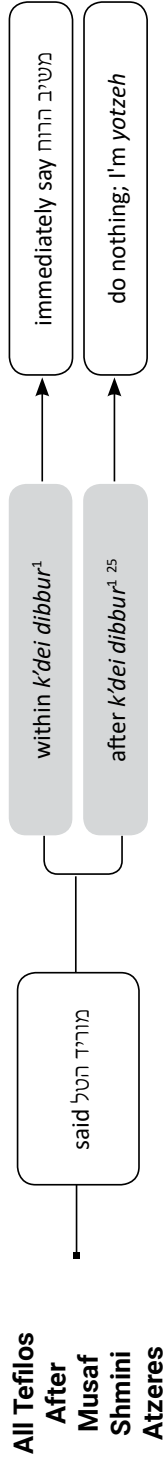
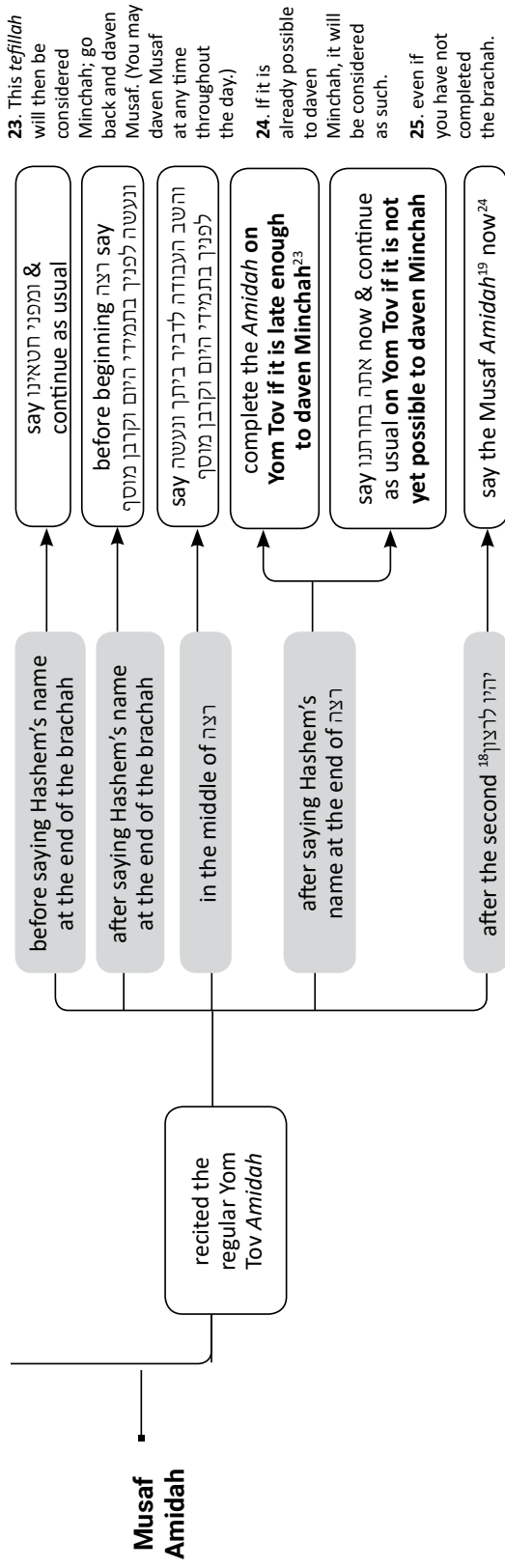
say *אתה בחרתנו* again & continue as usual

start the *Amidah* again<sup>19</sup>

say *אתה בחרתנו* now & continue as usual

say *אתה בחרתנו* & continue as usual

start the *Amidah* again<sup>19</sup>



**What did I do?**

said the Shabbos brachah without mentioning Yom Tov

**Haftorah on Yom Tov**

Added ועל יום השבת הזה

**When did I remember?**

before saying Hashem's name at the end of the brachah

after saying Hashem's name at the end of the brachah

after concluding the brachah

before saying Hashem's name at the end of the brachah

after saying Hashem's name at the end of the brachah

repeat the brachah from the beginning

say למדני תקיך brachah from the beginning

repeat the brachah again correctly

repeat the brachah from the beginning

conclude with מנדש ישראל והמנים<sup>26</sup>

make *Havdalah* immediately

taste a bit of bread, then make *Havdalah*

make *Havdalah* as soon as I remember

not make *Havdalah*

immediately say המבדיל בין קודש לחול

be yotzeh with another's *Havdalah*<sup>28</sup>

**Now I should...**

26. If you concluded with מנדש השבת ועל יום השבת: ועל יום השבת: within *k'dei dibbur*, say the correct version immediately. If *k'dei dibbur* has passed, repeat the brachah correctly.

27. or mezonos on cake.

28. If there is no other *Havdalah* to listen to, you should repeat *Havdalah* correctly yourself and make a פירא בורה again.

**Havdalah on motzaei Yom Tov**

forgot to make *Havdalah*

said המבדיל בין קודש לקודש

after washing hands for *hamotzi*

after saying *hamotzi*<sup>27</sup>

once I started eating

the next day

within *k'dei dibbur*<sup>1</sup>

after *k'dei dibbur*<sup>1</sup>