

DAY-TO-DAY HALACHIC GUIDE

Detailed instructions on the
laws and customs for
Tishrei 5782

PART II:
Erev Sukkos to
Shabbos Bereishis

FROM THE BADATZ
OF CROWN HEIGHTS





373 Kingston Ave. • 718-221-9939
Shop Online www.boytique.com



718.774.2770

As you celebrate Yom Tov (enlightened by this guide), show your appreciation for the many hours logged by the producers, writers, translators, editors, fact-checkers, designers & distributors of the Day-to-Day Halachic Guide for Tishrei 5782.

Please donate today: www.daytodayguide.com

See website for
Day-to-day Guide subscription
information for 5782

For off-line contributions, call: (347) 465-7703

Day-to-Day Guide, c/o Badatz of Crown Heights, 390A Kingston Ave., Brooklyn NY, 11213



Wishing all
Toshavei
Haschechuna

a Freilechen
Yom Tov!

DC LIFE & HEALTH
dchesney@gmail.com

B"H

DAY-TO-DAY HALACHIC GUIDE

Detailed instructions on the
laws and customs for
Tishrei 5782

Part II
Erev Sukkos to
Shabbos Bereishis

By
Horav Yosef Yeshaya Braun, shlita
Member of the Badatz of Crown Heights

FOREWORD

The basic laws and customs presented below are derived from multiple sources. Due to a dearth of space only some references and halachic notes have been added. Primary sources include: *Shulchan Aruch* and commentaries, *Sefer HaMinhagim Chabad*, *Luach Colel Chabad*, *Sichos* 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, although they may apply to subsequent dates as well.

* * *

In a sichah on the second day of Rosh Hashanah in the year 5752, the Rebbe stated:

“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.”

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 and allow us to implement these laws in practice. The concept of studying these *halachos* is based on several *sichos*, some of which are quoted below.

“Hashem **begs** the Jewish people,” the Rebbe passionately states,¹ “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 the 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.² “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—man and woman alike—must know in order to put them into practical use on a daily basis, such as many of the laws of the offerings.”

Note: The times listed below are for Crown Heights only. Many factors influence the calculation of *zmanim* (halachic times) and it is not possible to achieve complete

1) *Likkutei Sichos*, vol. 18, p. 341—emphasis in original.

2) from a *sichah* addressed to Nshei uBnos Chabad, *Sefer Hasichos* 5750, vol. 2, p. 485

precision. It is therefore 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., the close of Shabbos).

MONDAY, 14 TISHREI, EREV SUKKOS

Law of Redemption: The mitzvah of *arava* practiced on all seven days of *Sukkos* is *halachah l'Moshe misinai*—an ancient tradition received at Sinai. On *erev Yom Tov*, Beis Din dispatches messengers to Motza (an area to the south of Yerushalayim) to locate and gather willows that are eleven *amos* in length, to be placed upright alongside the *mizbei'ach* on the days that follow.

DRAWING BLOOD

Avoid blood tests or blood donations today. This restriction is based on the historical *erev Yom Tov* prohibition by Chazal for bloodletting procedures (practiced in former times as a standard form of improving the body's health). They were primarily concerned with bloodletting performed on *erev Shavuos*, when a degree of actual danger exists, but extended the prohibition to every *erev Yom Tov* to avoid confusion.

SIMCHAS YOM TOV

Give plenty of *tzedakah* on *erev Sukkos*,³ and extend this generosity throughout Chol Hamoed.⁴ Provide the needy with ample Yom Tov provisions.

Law of Redemption: The practice of giving *tzedakah* on *erev Sukkos* will be observed in the era of Redemption.⁵

3) The Rebbe encourages this practice in many *sichos*, and it is also mentioned in numerous places in *Chassidus* (such as *Siddur im Dach*, 257a), despite the fact that the Chabad Rebbeim were not observed doing so.

4) See *Sichas Yud-Gimmel Tishrei* 5737 (in a more humoristic light). See *Roshei Devarim B'eis HaSeudos Leil Alef d'Chag Hasukkos* 5731. Regarding the extra emphasis on *tzedakah* during the days between Yom Kippur and Sukkos, see *Sichas Yud-Gimmel Tishrei* 5745.

5) *Sichas Shabbos Chol Hamoed Sukkos* 5724.

Bear in mind the statement of Rambam, “When one eats and drinks [on *Yom Tov*], he must also feed the convert, the orphan, and the widow, along with all other unfortunate and needy people. If, however, he bolts the doors of his courtyard and eats and drinks with only his own wife and children without providing food and drink to the poor and broken-hearted—then he is not partaking of a *seudas mitzvah* but is merely delighting his own stomach...such a *simchah* is a disgrace.”

It is an obligation to be joyful and in a positive frame of mind throughout all eight days of the festival (actually nine days, including Simchas Torah). This is a Biblical obligation and extends to a person’s wife, children and all who are associated with his family. A husband makes his wife happy by purchasing clothing or jewelry for her according to his means. (See more below in the entry on meals and wine for Chol Hamoed regarding men and children.)

YOM TOV PREP

Those accustomed to using round *challos* until Hoshana Rabbah should prepare round *challos*.

Take a haircut, if needed, in honor of *Yom Tov*.

Immerse in a *mikveh* in honor of *Yom Tov*.

Avoid eating bread or *mezonos* from the tenth hour of the day (3:51 pm), in order to eat at least a *kezayis* of bread in the sukkah tonight with appetite. Avoid filling up on other types of foods as well.

ARBA MINIM PREP

Note: For details that apply to obtaining the *arba minim*⁶, see the previous guide (Tishrei I) in the entry for *motzoei Yom Kippur*.

It is best to bind the *arba minim* inside a sukkah today.

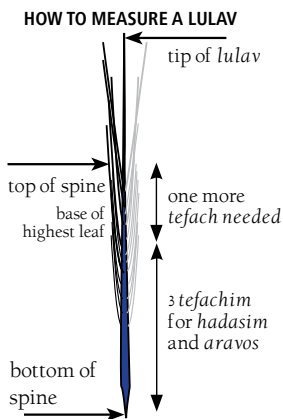
6) **Shemittah alert:** There are complications associated with *esrogim* (and the other kinds) from Eretz Yisroel during the *shemittah* year. The restrictions vary based on the seasons of agriculture, so early in the seventh year most of these issues do not yet apply to consumers. However, be aware these restrictions would apply to an Eretz Yisroel *esrog* picked after this Rosh Hashanah.

The Rebbe explains in a *maamar*⁷ that the binding of the *lulav* establishes the sukkah as a place of residence, since this is something that is regularly done in a home. The Rebbe mentions further how the Frierdiker Rebbe related⁸ that his father trained him when he was a young child to stand near him when binding the *lulav*, and to hold the *lulav*, as well as the other *minim*.

It is preferable to personally bind your own set of *arba minim*.

Before binding your *lulav*, fashion five strips of a *lulav* into rings with which to bind the *arba minim*.

The binding is conducted as follows: Place one *hadass* to the right of the *lulav*'s spine, a second to its left, and a third on its center (slightly to the right). Any additional *hadassim* should be placed according to the same pattern. Place one *aravah* to the right and a second to the left. The *aravos* are positioned closer to the *lulav* than the *hadassim*. Try to conceal the *aravos* to some degree with the *hadassim*. The bottom of the *lulav*, *hadassim*, and *aravos* should all be equal, with no species protruding lower than the others.



Make sure that the spine of the *lulav* extends beyond the top of the *hadassim* and *aravos* by at least one *tefach* (three to three and a half inches). The *lulav*'s spine is indicated by the base of its leaves. The point of the spine at which no further leaves branch out (this is the base of the middle leaf) is considered the tip of the spine. There must be at least a *tefach* between that point and the other *minim* below it.

Many are unaware of this requirement. It may be necessary to shorten the *hadassim* and *aravos* by cutting their stems from the **bottom**. When doing so, make certain that the *hadassim* and *aravos* remain at least three *tefachim* in length.

7) *Naso es Rosh* 5741

8) *Sefer Hasichos* 5704, p. 13

Then tie two rings onto the actual *lulav* (not binding the other species to the *lulav*) so that they are covered by the *hadasim* and *aravos*, with the lower ring entirely covered and the upper ring at least partially covered. Then tie the remaining three rings around all the species together, towards the base of their stems—so that all three rings are fastened within one *tefach* of each other. In total, you should have five rings: two on the actual *lulav*, and three further down, binding the species together.

It is best to mark your name on the cover of your *lulav* holder, so that it is not accidentally exchanged with someone else's *lulav*.

There is no particular need to pay for your *arba minim* before Sukkos.

An *esrog* that is considered *kavush* due to its having been soaked in water or another liquid for a twenty-four hour period is invalid. Some are stringent to apply this law to the remaining *minim* as well. For that reason, be careful to avoid leaving your bound *lulav* soaking in water for that amount of time, unless four *tefachim* of the *lulav* spine and three *tefachim* of the *hadasim* and *aravos* remain above the level of the water. On Yom Tov, you may return your *lulav* to a container with water. You may also add new water (paying close attention to keeping enough *lulav* exposed) to the water that is already present. However, you may not exchange the current water for fresh water.⁹

PREPPING THE SUKKAH

Note: For a comprehensive review of the halachos of building a Sukkah, see the previous guide (Tishrei I) in the entry for *motzoei Yom Kippur*. Concerning mobile sukkahs, see below in the entry for the first eve of Chol Hamoed.

If your sukkah has a plastic covering to protect it from the rain, arrange the covering in such a manner that its use will be permitted during Shabbos and Yom Tov:

(1) Hang it **above** the *s'chach*. You may not spread or

9) Many are lenient in this regard and wrap in their *lulav* in a moist towel, even if the towel is dripping wet. (The halachic analysis of this leniency is beyond the scope of this publication).

retract a plastic cover during Shabbos and Yom Tov if it is located beneath the *s'chach*, since covering an open area more than a *tefach* in height is akin to putting a roof on a structure.¹⁰

(2) For the same reason, there may not be a gap of more than one *tefach* (approximately three inches) between the plastic cover and the *s'chach* below it. If the gap is greater than a *tefach*, you may not place or remove the covering during Shabbos and Yom Tov.

(3) Spread the covering out at least one *tefach* before the onset of Sukkos. Do not count the roll (of rolled-up plastic) as part of this measurement. You may only spread the plastic further across the *s'chach* during Shabbos and Yom Tov if it was already open a *tefach* beforehand.

If essential, it is permitted to set up a baby monitor between the nursery and a distant sukkah, so that if the baby awakens during the meal on Yom Tov (or Shabbos Chol Hamoed), they can be heard by the adult sukkah-diners. However, be careful not to speak—or to cover the intercom receiver—while in the baby's room on Yom Tov, so sound will not travel through.¹¹

Law of Redemption: Rambam states¹²: “All Jews are cautioned to be ritually pure at each *regel* (festival) so that they are ready to enter the *Beis Hamikdash* and partake of the sacred offerings.” This refers specifically to Pesach, Shavuos and Sukkos, when there is an obligation to ascend to the *Beis Hamikdash*.

Law of Redemption: Rambam explains that out of caution for the severity of the laws of impurity, our Sages decreed that *amei ha'aretz*, those unfamiliar with the fine details of halachah, should be considered impure by default, unless there is reason to believe otherwise. During the *Yomim Tovim*, however, our Sages suspended their decree, so that all Jews are considered *chaveirim*, knowledgeable and scrupulous in halachah. All of their utensils, food, and liquids, are considered pure. This is because all

10) This is the *melachah* of *boneh* (building) via creating an *ohel* (tent).

11) For more details, see www.asktherav.com #2733

12) This is explained at length in *Likkutei Sichos*, vol. 32, *Parshas Shemini*.

Jews are accustomed to purify themselves and their possessions when they ascend to Yerushalayim on the *Yomim Tovim*. For that reason, when they insist that something is pure at any point during the festivals, their word is accepted.¹³

All utensils found in Yerushalayim during the time of the *Beis Hamikdash* are considered pure by default. The exception is knives used for the *korbanos*, due the added severity of the laws of impurity surrounding the *korbanos*, our Sages decreed that we must know with certainty that a knife is pure before using it for a *korban*. However, the Sages suspended their decree for the duration of the *Yomim Tovim*, so that if you find such a knife in Yerushalayim during a festival, it is considered pure and can even be used for the sacrifices.¹⁴

A sukkah is erected in the *Azarah* (courtyard of the *Beis Hamikdash*) for the sake of those who need to eat the *lachmei todah* (breads that accompany a thanksgiving offering), and all other similar foods. A sukkah is also necessary for non-eating purposes, as per the mitzvah to spend time and to perform other activities within a sukkah. However, a sukkah is not necessary for eating *kadshei kadashim* (sacrificial meat of higher sanctity) and *chullin* (non-sacred foods).¹⁵

BEFORE LIGHTING CANDLES

Give enough *tzedakah* in advance for the two days of Yom Tov.

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

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

13) *Mishneh Torah*, *Hilchos Metam'ei Mishkav u'Moshav* 11:9, based on *Mishnah / Gemara*, *Chagigah* 26a. The Rebbe explains this concept in *Likkutei Sichos*, vol. 37, pp. 20 ff.

14) *Mishneh Torah*, *Sh'ar Avos HaTum'ah*, 13:5, based on *Mishnah*, *Shekalim*, 8:2, and *Pesachim* 19b.

15) see *Igros Kodesh*, vol. 2, p. 8

are forbidden to do so during Yom Tov itself.¹⁶ 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 the bottom of the glass, which would cause a halachic issue on the second night of Yom Tov. (See entries below for the **second night of Yom Tov**.)

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.

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 meals. 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 neir shel Yom Tov* and (2) *shehechiyanu*. If you accidentally did not recite the appropriate brachah or if you forgot to recite *shehechiyanu*, see the chart at the end of the booklet. If a man lights the candles, he should reserve the blessing of *shehechiyanu* for the *Kiddush* he will recite later tonight.

Candle lighting is at **6:37 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.

16) Alter Rebbe’s *Shulchan Aruch* 502:1

Toward the onset of Yom Tov, it is appropriate to give your sukkah a final inspection for all of its halachic requirements. If the sukkah has a covering, make certain that it is open as required when Yom Tov begins.

MONDAY NIGHT, EVE OF THE FIRST DAY OF SUKKOS

Begin Maariv with *Shir Hama'alos*. Recite the *Amidah* for the *shalosh regalim*, including the words: “*es yom chag haSukkos hazeh...*”

If you made a mistake in the *Amidah*, see the chart at the end of the booklet.

BETTER & BETTER

In many *sichos*, the Rebbe mentions the custom of wishing *Gut Yom Tov*, three times loudly.¹⁷

ENTERING THE SUKKAH

It is not the Chabad custom to kiss the sukkah when entering and exiting.

You may enter and sit in someone else's sukkah while they are not present as long as it does not appear that they would mind. For example, if the sukkah has decorations that are expensive or delicate or if entry to the sukkah necessitates passing through a portion of the owner's house, then you cannot enter without their permission. If you do enter without permission, you may not recite the blessing *leishiev basukkah*.

It is not the Chabad custom to verbally invite the *ushpizin* (a practice recorded in many *siddurim*). It is appropriate to prepare a *dvar Torah* each day of Sukkos that pertains to the particular *ushpiz* of that day. It has been the custom of our Rebbeim to mention the Baal Shem Tov, the Maggid of Mezritch, etc. (the *chassidische ushpizin* mentioned below).

17) In *Sichas Leil Alef d'Chag Hasukkos* 5748, the Rebbe mentions that each time we should raise our voices even louder, similar to the custom when reciting *Kol Nidrei*.

USHPIZIN

This is the order of the *ushpizin*: (1) Avraham (2) Yitzchak (3) Yaakov (4) Moshe (5) Aharon (6) Yosef (7) Dovid.

According to an alternative opinion based on the Zohar, the order is: (1) Avraham (2) Yitzchak (3) Yaakov (4) Yosef (5) Moshe (6) Aharon (7) Dovid.

The Frierdiker Rebbe revealed that in addition to these *ushpizin*, a parallel group of *chassidishe ushpizin* visits each sukkah. They are: (1) The Baal Shem Tov (2) the Maggid of Mezritch (3) the Alter Rebbe (4) the Mittlerer Rebbe (5) the Tzemach Tzedek (6) the Rebbe Maharash (7) the Rebbe Rashab.¹⁸

In the year 5752, the Rebbe mentioned¹⁹ an additional order of the *chassidishe ushpizin*, beginning with the Alter Rebbe.

Leading tonight's *ushpizin* are, therefore, Avraham Avinu and the Baal Shem Tov.

GUESTS & HOSTS

The Tzemach Tzedek explains²⁰ that the way to become a host (*ushpizichin*) to the supernal guests (*ushpizin ila'in*) who visit the sukkah is through doing *teshuvah* for matters associated with *pigam habris* (misuse of the body's reproductive functions).

The Frierdiker Rebbe quotes²¹ the Rebbe Rashab as having explained, during a 5659 (1899) *farbrengen* in honor of *simchas beis hasho'eivah*, that "our holy fathers, the Rebbeim—namely, the Baal Shem Tov, *Harav Hamaggid* [of Mezritch], *Rabbeinu Hazakein* [the Alter Rebbe], and the holy Rebbeim of each successive generation—they are the *chassidishe ushpizin*, and they accompany each *Chossid* in the grand circular dance (*karahod*) of refining the sparks in exile, wherever he may be, even to the furthest reaches of the globe."

18) In *sichos* throughout the years, the Rebbe added that the *ushpizin* of Shemini Atzeres are Shlomo HaMelech and the Frierdiker Rebbe. On *Simchas Torah*, "the relevance of the *ushpizin* is revealed 'before the eyes of all Jews.'"

19) in a *sichah* on the fourth night of Sukkos

20) *Bi'urei Hazohar, Parshas Emor*, p. 437

21) *Igros Kodesh*, vol. 9, p. 642

KIDDUSH & WASHING

For *Kiddush*, recite: (1) *Askinu se'udasa* (the Yom Tov version); (2) *borei pri hagafen*; (3) *mekadesh Yisroel v'hazemanim*; (4) *leishiv basukkah* (gaze at the *s'chach* while reciting this blessing); (5) *shehechyanu*. This last blessing includes the mitzvah of dwelling in a sukkah during Sukkos. In fact, it also includes the construction of the sukkah that was accomplished before Sukkos.²²

If you had forgotten to recite *Havdalah* on *motzoei Shabbos*, and remember tonight, see the chart at the end of the booklet.

If you erred in the recitation of *Kiddush*, see the chart at the end of the booklet.

A woman reciting *Kiddush* does not repeat the blessing of *shehechyanu* that she recited earlier during candle lighting.

If possible, it is best to set up a place for washing the hands in proximity to the sukkah, so that there is no interruption between reciting *Kiddush* and washing hands for the meal. If this is impossible to arrange, we can be lenient and consider the act of walking to a nearby location to wash as a basic need for the actual meal.²³

This remains a consideration during Chol Hamoed as well, due to the interruption between washing the hands and reciting *hamotzi*. Again, if this is impossible to arrange, the walking will not be considered an interruption. However, we are expected to avoid this scenario in the first place wherever possible, because we

22) There is no need to bear this in mind because any intention now is irrelevant to past activities; in addition, the act of construction is considered insignificant in the face of the main mitzvah, which is to dwell in a sukkah during Sukkos. See *Igros Kodesh*, vol. 15, p. 40.

23) see *Mishnah Berurah*, 273:14; *Ketzos HaShulchan*, 81, in *Badei Hashulchan* 10. On the other hand, see *Tehilah L'Dovid* 273:1. Also see *Tosefos, Pesachim* 104b, s.v. *Rav Ashi*. See *Shulchan Aruch Admor HaZaken*, 473:25. A number of factors influence this scenario, such as whether one can see his seat in the sukkah from the place of washing (*ibid.*, 273:2), whether there is open space in the yard between the sukkah and the home in which he is washing, and whether the walls of the house separate, etc. (*ibid.*, 5)

are meant to wash hands in proximity to the location of the meal.²⁴

EATING WITH KAVANAH

It is a **Biblical** obligation to eat at least one *kezayis* of bread (the volume of an olive—thirty cubic centimeters, or the serving size that would fit into a small matchbox) in the sukkah tonight. This must be eaten within the space of time referred to as *k'dei achilas pras*. Since a number of opinions exist as to the precise definition of this time, it is best to eat a *kezayis* within three minutes. If you neglected to have this mitzvah in mind, you must eat another *kezayis* with intent. This applies only tonight.

This bread must be eaten before *chatzos* (**12:49 am**). An additional quantity of bread must be eaten, because more than a *k'beitzah* (two *kezeisim*) must be eaten for all *Yom Tov* meals.

When sitting and eating in the sukkah, remember that you are thereby fulfilling Hashem's command to eat in a sukkah as a remembrance of the Exodus from Egypt.

RAIN IN THE SUKKAH

If it rains tonight, you must nevertheless recite *Kiddush* (including *leisheiv basukkah*) and eat at least a *kezayis* of bread in the sukkah. The custom of *Chassidim* is to continue eating in the sukkah despite inclement weather.

If you choose to relocate from a sukkah to a house due to rainfall during a meal, you must first recite *birchas hamazon* in the sukkah—unless you already had the relocation in mind while reciting *hamotzi*. If the rain stops, you must return to the sukkah to conclude your meal by eating at least a *kezayis* of bread (but do not repeat *leisheiv basukkah*).

When the rain looks like it will stop after some time, some are stringent to wait an hour or two before eating their meal in the sukkah. If you choose to do so, do not delay eating in the sukkah past *chatzos*.

24) *Ibid.*, 166:l. Regarding the distance of 22 *amos*, see *Ketzos Hashulchan*, 37, in *Badei Hashulchan* 1, who defines the measurement as approx. 14 seconds of walking time. However, see *Tzalach, Berachos* 9b, s.v., *heichi matzi. Kaf Hachayim* 128:47.

The followers of the Baal Shem Tov have always preserved the custom to eat in a sukkah throughout all seven days of Sukkos, regardless of rainfall. The Frierdiker Rebbe would refrain from eating outside a sukkah even when rain fell so heavily that according to *halachah* he was certainly permitted to eat in a house. On such an occasion in the year 5693, he stated that it was necessary to recite *leisheiv basukkah*—and he personally went ahead and did so. The same occurred with the Rebbe during a *farbrengen* in the year 5727.

SEUDAH

On Yom Tov, the slice of *challah* is dipped in honey.

It is common practice for those who listen to someone else recite *Kiddush*, **not** to intend to fulfill their obligation to recite *leisheiv basukkah*. Rather, they recite the blessing themselves over a slice of *challah*.²⁵ Recite *hamotzi* and only then *leisheiv basukkah*.

Women are exempt from sitting in the sukkah, but if they choose to do so, they may recite *leisheiv basukkah*.

A woman who intends to eat inside the house after hearing *Kiddush* in the sukkah must remain in the sukkah to eat at least one *kezayis* of *challah*,²⁶ since we are obligated to partake at least this much in the place we hear *Kiddush*.

For the requirements concerning making *leishev basukkah* throughout Sukkos, see the entry for tomorrow, the first day of Sukkos.

As stated in *Sefer Haminhagim*, it is a *hiddur* to avoid any food or drink, even plain water, outside the sukkah.

CHILDREN & SUKKAH

A boy who “no longer requires his mother,” generally around the age of six (or five, if he is particularly advanced), is obligated in all the laws of the sukkah. A father who observes his six-year-old (or older) son outside of the sukkah, eating foods required to be eaten

25) This was explained at length in the *kinus Torah* that was held on *Isru Chag Sukkos* 5773.

26) Alternatively, she can eat a *kezayis* of *mezonos* or drink a *revi'is* of wine.

only inside a sukkah, must stop him and bring him into a sukkah to continue eating.

Technically, as recorded in the Alter Rebbe's *Shulchan Aruch*, "it is not a mother's obligation to educate her son in the performance of the *mitzvos*, and she is no different from any unrelated person in this regard." Nevertheless, while discussing this particular *halachah*, the Rebbe stated that "in actual practice, the education and the conduct of sons and daughters, especially the very young, is to a great extent chiefly dependent upon their mother's guidance. She is the mainstay of the home and the primary education therefore comes from her. In addition, the *Shelah* states that 'mothers are obligated to direct their children just as much as fathers and even more so, because they are present and available in the home to a greater extent.' Furthermore, a mother's education and direction is superior to that of a father."

BENTCHING

During *birchas hamazon*, recite *ya'aleh veyavo*, the *Harachaman* for Yom Tov, and the *Harachaman* for Sukkos. If you forgot *ya'aleh veyavo* in *birchas hamazon*, see the chart at the end of the booklet.

If you forgot to recite *leishev basukkah* see the chart at the end of the booklet.

We may not sweep an earthen-floored sukkah on Shabbos and Yom Tov due to the concern of performing the *melachah* of leveling the earth. However, a sukkah with a (non-earthen) floor may be swept. The yard area outside the sukkah, even if paved, should not be swept.²⁷

LIVING IN THE SUKKAH

The mitzvah of sukkah embraces eating and drinking, sleeping and napping, spending leisure time and living inside the sukkah throughout all seven days and nights of the festival in the identical manner to the way in which you ordinarily live at home. The mitzvah includes studying and reading in the sukkah, unless you plan to study in a *beis midrash*. However, the requirements of

27) Some authorities are lenient regarding paved yards. See the Hebrew section for elaboration

studying in the sukkah are relative to circumstance.

The *poskim* point out that nowadays, most Jews are lenient regarding the requirement to sleep in the sukkah and only the extremely scrupulous maintain this practice. It is the Chabad custom to refrain from sleeping in a sukkah. This is explained at length in *Likkutei Sichos*.²⁸

It is recorded in *sefarim* that since seven *tzaddikim* come and dwell within the sukkah, we must conduct ourselves with awe and fear, bashfulness and humility, and we must be extremely careful to avoid anger, for the opposite conduct is a disgrace for the sukkah and its sanctity. We should sit respectfully, as one does within a king's palace. It is appropriate to refrain from engaging in idle chatter in a sukkah, and to reserve all talk for matters of Torah and sanctity. Certainly, during mealtimes, we should not speak about nonsense and worthless subjects, and be especially careful to avoid *lashon hara*, *rechilus*, and other forbidden speech, for the mitzvah of sukkah elicits tremendous sanctity. At the same time, if we must hold a conversation, we should make a point of doing so in the sukkah, because that is part of the mitzvah to live within the sukkah.

The joy of Sukkos begins immediately, from the first night of Sukkos.

FARBRENGEN IN THE SUKKAH

The Frierdiker Rebbe relates²⁹: “In the year 5651, the Rebbe [Rashab] once spent an extraordinary amount of time farbrenging in the sukkah during the course of the meal. He continued long after reciting *birchas hamazon* as well, and a large quantity of alcohol was consumed. When he eventually exited the sukkah, my grandmother, Rebbetzin Rivka, asked him ‘*Vos iz di mer?* (What’s the story? Why so much more than usual?) Why sit in the sukkah until such a late hour?’

“The Rebbe responded, ‘Tomorrow night is *simchas beis hasho’eivah*. If we don’t prepare ourselves, we can simply *areinfallen vi a yavan in sukkah*—land like a Greek in the sukkah! So, we farbrenged today to prepare ourselves for tomorrow.’

28) Vol. 29 *Sichah* for *Chag Hasukkos*.

29) *Sefer Hasichos* 5704, p. 12.

“Rebbetzin Rivka commented, ‘The *shver* (my father-in-law, the Tzemach Tzedek) once said that a *yavan* is an exalted spiritual level.’ The Rebbe [Rashab] began to analyze this maxim—‘A *yavan* is an exalted spiritual level.’ If the Tzemach Tzedek referred to a *yavan* with a *vov* (i.e., װ—a Greek), why, that is no spiritual achievement at all! Rather, he referred to a *yavan* with a *beis* (i.e., ב—one with understanding). Now, when it comes to understanding there is indeed a range of spiritual levels to achieve, each level greater than the former! This, then, is the meaning of a *yavan* (ב) in a sukkah...”

“Thereupon, the Rebbe returned to the sukkah and continued farbrenging until three in the morning (analyzing the various levels of spiritual understanding), explaining how this particular level of advanced understanding cannot truly be considered understanding, and how that even greater level of understanding is also not real comprehension, and so forth.”

SIMCHAS BEIS HASHO'EIVAH

Law of Redemption: The *simchas beis hasho'eivah* in the *Beis Hamikdash* would not take place on the first night of Sukkos because the musical instruments required for its celebration may not be played during Shabbos and *Yom Tov* by Rabbinic decree. However, the Rebbe explains³⁰ that these restrictions will no longer be relevant in the era of the true and complete Redemption. Therefore, the *simchas beis hasho'eivah* will indeed begin on the first night of Sukkos.

In *galus*, *simchas beis hasho'eivah* begins in full force from the first moment of the festival. We continue to celebrate *simchas beis hasho'eivah* throughout Sukkos with *farbrengens* and dancing. We celebrate *simchas beis hasho'eivah* in the city streets as well. (This custom was launched by the Rebbe in 5741. Simultaneously, the Rebbe began delivering *sichos* on each night of Sukkos.)

BUSILY HAPPY

The Rebbe Rashab: “Just as each and every Jew is preoccupied with his Divine service and the like during Rosh Hashanah, Yom Kippur, and the days in between, so must we be preoccupied with joy during the festival of Sukkos. We must be constantly joyful and we must be

30) *Sichas Erev Chag Hasukkos* 5752.

busy with this!³¹”

TUESDAY, 15 TISHREI, FIRST DAY OF SUKKOS

Law of Redemption: At sunrise on each day of Sukkos, the *kohanim*, accompanied by throngs of people, go forth from the *Beis Hamikdash* to draw water from the Shiloach Spring using a golden container that holds three *lugim* (approximately half a liter). After the drawing, the procession returns to *Sha’ar Hamayim* (the Water Gate) of the *Beis Hamikdash*. They sound the *shofar* in the sequence of *teki’ah-teruah-teki’ah*. The water is then poured as *nissuch hamayim* (a water libation) on the *mizbei’ach*.

AWAKE EARLY

Wake up early to perform the mitzvah of *lulav* at the earliest opportunity, especially for the first time. The mitzvah of *lulav* may only be performed **after sunrise** (**6:43 am** on the first day of Sukkos and **6:49 am** on the last day of Sukkos, *Hoshana Rabbah*).

HOVERING THROUGH MITZVOS

Simchas Torah 5689 in the Rebbe’s court.³²

The (Friediker) Rebbe: Sing! Dance! Perform! ...to the point that you float a *tefach* above the ground!

Chossid: But, Rebbe, how do we do it?

Rebbe: Through *avodah* (service of Hashem). For example, while laying Tefillin, or in anticipation of any mitzvah—wake up really early to *bentch esrog*. Through this practical *avodah* we are able to “float a *tefach* aboveground.”

Chossid: If it is (simply) these matters that cause us to float, why don’t I feel it?

Rebbe: Some things can only be sensed after the fact. You might want it right now, but the feeling may come unconsciously, at a later time.

Shema can be recited until **9:43 am**.

BLESSING THE LULAV

It is forbidden to eat before fulfilling the mitzvah of *lulav*.

31) Sichah I of Chol Hamoed Sukkos 5674, *Toras Shalom*, p. 264

32) as recorded in *Sefer Hasichos* 5689, p. 45. More on the topic there.

It is customary to refrain from eating or drinking even the smallest quantities before performing this mitzvah. The Frierdiker Rebbe did not eat before shaking the *lulav* on the first day of Sukkos from when he was three years old.

It is a *hiddur* to recite the blessing over the *lulav* in a sukkah. The mitzvah should ideally be performed before going to *shul* for Shacharis. If it is raining, it would seem preferable to delay shaking the *lulav*—but only until *chatzos* (midday) (12:49 pm)—in the hope that the rain will cease and the mitzvah can be performed in a sukkah.³³

According to popular rumor, the Rebbe suggested eating some *mezonos* following the shaking of the *lulav*, in order to recite *leisheiv basukkah*.³⁴

On the first day of Sukkos, is a Biblical obligation for every Jew to “take for yourselves” four kinds. Throughout the rest of Sukkos, the Torah obligates taking the *minim* only within the *Beis Hamikdash*; however, the Sages extended the obligation to all other locations in order to remind us of the *Beis Hamikdash* procedure. Therefore, if you lend your *lulav* to someone, especially on the first day, it is appropriate to state that it is a *matanah al menas lehachzir*—meaning that you are giving your *minim* as a gift, not a loan, but on condition that the gift is later returned to you, so that the mitzvah is performed on your own *minim* (and not on a set borrowed or stolen). If the person fails to return your *lulav*, he has not fulfilled his obligation. If this stipulation is not verbalized prior to handing the *lulav*, then as long as the recipient indeed returns your *lulav*, he has fulfilled his obligation.

On the first day of Sukkos, do not hand your *lulav* to someone under the age of *bar* or *bas mitzvah* to perform the mitzvah. The Torah requires that you own your *lulav* on the first day of the festival, and Torah law does not recognize the legal ability of a minor to transfer an item from his ownership to someone else’s. Therefore, if you hand a minor your *lulav*, he cannot return it to your ownership.

If possible, avoid giving your *lulav* to a minor even **after**

33) see *Likkutei Sichos*, vol. 22, the second *sichah* of *Parshas Emor*

34) see the Hebrew section for an elaboration on this matter

you have performed the *mitzvah*, in order to satisfy the opinion that requires each individual to own their personal set of *minim* when performing the mitzvah on the second day of Sukkos as well.

Children over the age of *chinuch* (six years of age) may give one another a set of *minim* that was purchased for their use. When children do not have their own set, it is sufficient for their father to hold the *lulav* and wave it together with them—however, according to many opinions, in this manner the father will not have fulfilled his mitzvah of *chinuch*, training his child to do *mitzvos*. When the Frierdiker Rebbe was three years old, his father the Rebbe Rashab held the *lulav* together with him and recited the blessing with him on the first day of Sukkos.

THE MOVEMENTS

When waving your *lulav*, hold it with its spine facing you. All of the species should have their stems aligned vertically toward the ground—as per the manner in which they grow. An *esrog* is considered as growing with its *ukatz* (stem) facing downwards. Take care that the tip of your *lulav* does not strike the *s'chach* or the sukkah walls.

Before reciting the blessings, hold the *lulav* in your right hand and leave the *esrog* in its container. If you are left-handed, use your left hand for the *lulav*. Recite the blessing *al netilas lulav* and then pick up the *esrog* in your left hand and recite *shehechyanu*. As you are in the process of concluding *shehechyanu*, bring the *lulav* and *esrog* together. The upper third of the *esrog* should touch the other *minim*; this is accomplished by holding the *esrog* at a slant.

Chazal instituted the practice of waving the *arba minim* after reciting the blessing over them, and also at specific points of the *Hallel* prayer. Waving signifies the omnipresence of Hashem. The *lulav* is waved in all four directions “to the One to whom the four directions belong,” and also to prevent “harmful dews.” It is waved upwards and downwards “to the One to whom the heavens and the earth belong,” and also to prevent “harmful winds.” Additional insights into the waving are explained in the teachings of *Chassidus*. (For instance, with regard to the Divine light that is drawn into the

world by this mitzvah, the first seventeen movements parallel the vessels that receive the light, while the final westward movement parallels the light itself because “the unity of the *shechinah* is accomplished in the West.”)

After concluding the blessings, wave the *lulav* in a series of eighteen motions, as described in *Sefer Haminhagim*. Conclude each of the eighteen movements by returning the base of the *lulav* to your heart, to the area that you strike with your fist during the recital of *ashamnu*, making sure that the *minim* actually touch you.

To wave the *lulav*: Stand facing east. Move the *lulav* and *esrog* in each of the following directions:

(1) three times to the right (southeast); (2) three times to the left (northeast); (3) three times forward (due east); (4) three times upward—raise the *lulav* and then return it, bringing it slightly *lower* than your chest, symbolizing the drawing down of influence into the world, before raising it to its original position; (5) three times downward—lower the *lulav* and then return it, bringing it slightly *higher* than your chest, symbolizing the elevation of the world, before lowering it to its original position; and (6) three times behind your back—the first and second time, extend the *lulav* southwest; the third time, extend it due west.

While performing the movements, keep the *esrog* covered with your hand. During the final direction (behind; due west), partially expose it.

When waving downwards, do not turn over the *lulav* or point its tip towards the ground. Rather, simply bring the *lulav* lower, with its tip still pointing upwards. The same is true of each direction. The erect *lulav* is not held horizontally or diagonally, but simply extended and withdrawn, raised and lowered, while retaining its upright posture.

The Rebbeim would first extend the *lulav* fully in a particular direction, then give it a light shake, and only then return it to themselves.

While performing the movements, do not allow the *lulav*—especially its tip!—to come in contact with the surrounding walls, roof, or any other surface.

Women recite the identical blessings over the *arba minim*. They then give the *minim* a slight shake. Some women are accustomed to be *mehader* in the movements to and fro in all six directions. We have not found any particular directive that supports or negates this practice.³⁵

It is best not to deliberately enjoy the scent of the *esrog* during Sukkos in order to avoid the question of whether a *brachah* should be recited. It is forbidden to deliberately smell the *hadasim* during Sukkos.

Carry your own *lulav* in hand when transporting it from home to shul and back as an expression of your attachment to the mitzvah.

SHACHARIS FOR YOM TOV

Recite the *Amidah* for *shalosh regalim* during Shacharis.

If you did not recite the blessing over the *lulav* before Shacharis, do so after the *chazzan's* repetition, before reciting *Hallel*.

Hallel: It is a Rabbinic mitzvah to recite the complete *Hallel* on each of the three festivals during the daytime and to recite a blessing beforehand: *Baruch...vitzivanu likro ess hahallel* ("Blessed...Who commanded us to read the *hallel*").

Although this should seemingly apply only to the actual days of Yom Tov and not to Chol Hamoed (which is why the full *Hallel* is not recited during Chol Hamoed Pesach), *Chazal* extended the recitation of the full *Hallel* to each day of Chol Hamoed Sukkos. This is because the sacrifices offered in the *Beis Hamikdash* on each day of Sukkos are unique to that day—no two days are identical. Each day can therefore be considered a festival of its own, in some respects, and deserving of a full *Hallel*.

Do not interrupt the recital of (complete) *Hallel*, except for those matters that we are permitted to interrupt during the recital of the blessings before the *Shema*.

The best way to fulfill the mitzvah of reciting *Hallel* is to recite it together with the congregation, immediately after the *Amidah* of Shacharis. That way, *Hodu* and *Ana* can be

35) There are multiple sources that appear to assume conflicting positions on the matter. For more details, see the Hebrew section.

recited in response to the *chazzan*.

In *Igros Kodesh*, the Rebbe mentions the case of someone who enters *shul* in order to begin Shacharis and discovers that the congregation already recited the *Amidah* and is poised to begin *Hallel*. The Rebbe states, “I never heard an explicit directive regarding reciting *Hallel* before one has recited Shacharis. According to oral tradition among the *Chassidim*, however, despite the fact that our Rebbeim would extend their *Shabbos* prayers over many hours—long after the congregation had concluded the service—they would nevertheless organize their time on Yom Tov so that they would conclude the *Amidah* with the congregation and then recite *Hallel* together with them.”

The *lulav* (without the *esrog*) is held for the recitation of *Hallel*. The *esrog* is held together with the *lulav* only for those sections of *Hallel* during which the *minim* are waved.³⁶ If someone does not have their own set of *minim*, it is still preferable to daven *Hallel* with the *minyán* without the requisite shaking, than to recite it privately when someone else’s set is available.

Wave the *lulav* four times during *Hallel*, as you recite the following sentences: (1) *Hodu la-shem ki tov ki l’olam chasdo* (just the first time); (2) *Ana Hashem hoshia na* and then (3) again for the repetition of *Ana*; (4) *Hodu la-shem ki tov ki l’olam chasdo* (that appears at the end of *Hallel*; do not wave for its repetition).

If you recited the blessing over the *lulav* immediately prior to *Hallel* (and not earlier in the morning, before arriving in *shul*), skip the waving at the second mention of *Ana Hashem hoshia na*.

If you did not recite *Hallel* immediately after the *Amidah*, he may recite it anytime during the day prior to *tzeis ha-kochavim* (nightfall).

Recite *Hosha’anos* immediately after *Hallel*, before *Kaddish shalem*. For *Hosha’anos*, a congregant (preferably someone who does not have his own set of *arba minim* or who is unfortunately in a period of mourning) opens the *aron*, removes a *sefer Torah*, and stands with it on the *bimah*. The *aron* is left open until the conclusion of

36) *Sefer Haminhagim Chabad*

Hosha'anos. If no *sefer Torah* is available, *Hosha'anos* is recited while circling the empty *bimah*.

During *Hosha'anos* on the first day of Sukkos, recite the paragraph beginning *Lema'an amitach*.

Recite the verses beginning with the letters *alef* through *nun* or *samech*. Add the word *hosha'ana* before each phrase. Do not circuit while reciting these verses. The *chazzan* begins to recite out loud from the letters *samech* or *ayin*, at which point he begins to circle the *bimah*. Follow him and repeat the *Hosha'anos* after him. Add the word *hosha'ana* before and **after** each of the remaining phrases. Make certain to complete an entire circuit of the *bimah*, finishing as you recite the phrase beginning with the letter *taf*.

The one-line verses that appear in the *siddur* after each day's paragraph (*ki amarti*, *lecha zero'a*, etc.) are only recited on Hoshana Rabbah.

Recite *Ani vahu hoshi'a na* and *Kehoshata eilim* until *ein od*.

A congregant during a year of *aveilus* does not encircle the *bimah* while holding the *arba minim*.

Hold the *lulav* in your right hand and the *esrog* in your left hand for the duration of *Hosha'anos*. A left-handed person does the reverse.³⁷

After *Hosha'anos*, recite: *Kaddish tiskabel*; *Shir shel Yom*; *L'David Hashem Ori*; then the mourner's *Kaddish*.

When the *aron* is re-opened for the reading of the Torah, recite *Hashem, Hashem* just one time, followed by *Ribono shel olam*.

Two *sifrei Torah* are used for today's Torah reading: Five *aliyos* in the first from *Parshas Emor* (beginning, *Shor oh chesev*), and *Maftir* in the second, from *Parshas Pinchas* (beginning, *U'vachamishah asar yom*). The reading is followed by the *Haftarah*. The blessings after the *Haftarah* are said with the special conclusion for Sukkos. If the Shabbos (or another) version was mistakenly substituted, see the chart at the end of the booklet.

37) See the Hebrew section for a lengthy exposition of this *halachah*

MUSAF FOR YOM TOV

Recite Musaf for *shalosh regalim*. Musaf includes distinct paragraphs for each day of Sukkos. If you made a mistake in the *Amidah*, see the chart at the end of the booklet.

The *Kohanim* recite *birchas kohanim*. While they do so, the congregation should move their heads in the following sequence: *Yivarechaha*—head erect. *Hashem*—lean head to the right. *Veyishmerecha*—head erect. *Ya'eir*—lean head to left. And so on.

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*. While they sing before *shalom*, recite from *U'kesheim* 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*.

Sheish zechiros (the daily Six Remembrances) is recited.

THE DAY SEUDAH

For Kiddush, recite: (1) *Askinu se'udasa* (the *Yom Tov* version); (2) *Eileh mo'adei*; (3) *borei pri hagafen*; (4) *leisheiv basukkah*. Note that *leisheiv basukkah* is always recited directly after *Kiddush* and not after *hamotzi*.

If you forgot to recite *shehechiyanu* on the first night of Sukkos and only realized your omission today, or at any other time, see the chart at the back of the booklet.

LEISHEIV BASUKKAH

Recite *leisheiv basukkah* only over bread or food made from one of the five species of grain, and that contains more than a *k'beitzah* (this is the volume of an egg; the total serving size should therefore be more than the amount of food that would fit into two small matchboxes).

If you enter a new sukkah in which you have not recited *leisheiv basukkah* over food that day, you may recite the blessing even over spending leisure time in the sukkah.

If you do not eat a meal in the sukkah, do not drink wine, because there is a question on reciting *leisheiv basukkah* over wine alone. It is therefore appropriate to drink wine in a sukkah in which you have already recited *leisheiv basukkah* over food that day.

If you leave the sukkah and return an hour or two later, repeat *leisheiv basukkah* upon your return. If you leave with the intention of returning only after an hour or two, then even if you change your mind and return immediately, you must nevertheless repeat the blessing.

Someone who is sitting in the sukkah when it starts to rain and therefore spreads the *s'chach* cover³⁸ does not say a new *leisheiv basukkah* when the rain stops and the cover is removed.

DRINKING WINE

Men must drink a *revi'is* (approximately three ounces) of wine each day of Sukkos, including Chol Hamoed, in order to fulfill their obligation of rejoicing during the festival. This obligation can be fulfilled during *Yom Tov* 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 during *Yom Tov*.

The mitzvah of *oneg Yom Tov* calls for drinking wine with **each meal**, if you can afford it, and also increasing in meat and delicious foods, as much as your means allow.

Birchas hamazon is recited as last night. If you forgot *ya'aleh veyavo*, or made another error in benching, see the chart at the end of the booklet.

The following laws will become relevant with the Redemption:

(1) Long willow branches with arching heads are set upright alongside the *mizbei'ach*.

(2) The *Kohanim* (some say, also the elders of Jerusalem who are not *Kohanim*) circle the *mizbei'ach* once while holding a *lulav* or *aravah*. As they do so, they call out, “*Ana Hashem hoshi'ah na!*” Then the

38) If Shabbos or *Yom Tov*, the cover must be prepped properly—see entry for *erev Yom Tov*.

assembled Yidden would come forward to take from the *aravos* to carry around.

(3) In the *Beis Hamikdash* there are thirteen oxen, two rams, and fourteen lambs offered as burnt-offerings, as well as a goat for a sin-offering. The same is offered on each subsequent day of Sukkos, but the number of oxen diminishes at the rate of one per day.

The above sacrifices are offered in addition to the private offerings that each person brought with him to the *Beis Hamikdash* on the first day of Sukkos. Each man brought *olas re'iyah* (a burnt-offering; in actual practice it was not offered specifically on the first day), *shalmei chagigah* (a peace-offering in honor of the festival), and *shalmei simchah* (a peace-offering of rejoicing, which could be brought anytime during Sukkos to compensate for not having been offered on the first day).

(4) Throughout the seven days of Sukkos, a flute is played before the *mizbei'ach*.

(5) During the inauguration of the third *Beis Hamikdash*, the *nassi* will offer seven oxen and seven rams as burnt-offerings and a goat as a sin-offering, as described in Yechezkel.

When there is a *Beis Hamikdash*, there is also an obligation to eat the sacrificial meat of a *korban shelamim* (peace-offering) as a way to experience the joy of the festival. The Rebbe explains at length³⁹ that in the Alter Rebbe's opinion, the "principle mitzvah" to rejoice during the festival (for men) is to partake of the *shelamim*. This is not simply a corporeal pleasure, but the joy of a mitzvah that involves tangible sanctity—the meat of the holy sacrifices.⁴⁰

An overview of some of the laws pertaining to eating the sacrificial meat on Sukkos:⁴¹

39) *Likkutei Sichos*, vol. 33, p. 62ff

40) Incidentally, the halachic authorities debate whether this mitzvah involves only the act of eating, or also the offering of specific parts that is performed prior to the eating. It is the opinion of the *Tzelach* that there is one mitzvah to offer a *shelamim* at least once during the festival, and a second mitzvah to partake of the meat during the festival.

41) Note that this is not an exhaustive treatment, nor does it present the

As mentioned earlier, everyone is obligated to purify themselves in advance of the festival. According to some opinions, people would avoid entering a home in Yerushalayim during the festival for fear of *tuma'as ohel*—contacting ritual impurity by coming under the same roof as the source of impurity—and they would simply sleep in the streets. We could perhaps counter this with the argument that since everyone is obligated to purify themselves in advance of the festival, this should not be a concern. In any case, it is clear that caution is necessary to avoid entering a home in which there is a real concern of impurity.

If a utensil that was under the same roof as a corpse is discovered in a home, even in a building several stories high, someone who wishes to remain pure should not remain in that building. Similarly, they should not touch a chair or bed that has not been ascertained to be free of *niddah*-impurity or the like. However, a plastic chair or rubber mat and the like are not of concern; neither are other utensils that have not become *huchshar* (halachically susceptible) to *tumah*.

The Sages decreed not to partake of sacrificial meat without first immersing his hands in a body of water that is kosher for use as a *mikveh*, as an extra precaution.

The meat of the *shelamim* cannot be eaten by its owners before the *Kohanim* have offered its sacrificial parts on the *mizbei'ach*, for only then is it permissible. The exception to this rule is in the case where the sacrificial parts are accidentally lost or destroyed before they reach the altar, in which case the meat may be eaten as long as the sacrificial blood has been sprinkled on the *mizbei'ach*.

Eating the meat of the *shelamim* is a mitzvah that must be observed by the offering's owners and not

plethora of opinions on many of its details that are sometimes the subject of polar opposite views among *poskim*. (Let Eliyahu Hanavi come and resolve all halachic disputes, and bring Moshe and Aharon with him!) Some of the laws mentioned reflect a halachic position apparent in the writings of our Rebbeim. **Many other halachos on korbanos pertain to shechitah (ritual slaughter), preparation, and offering on the mizbei'ach, which are not addressed here.**

just by the *Kohanim*. The blessing before eating the meat is as follows: “Blessed are You ... who sanctified us with His commandments and instructed us to eat the sacrifice (*le’echol hazevach*)” or “...instructed us regarding the eating of the peace-offering (*al achilas shelamim*).”

The basic obligation is eating just a *kezayis* of meat. However, all of the meat must be eaten (by the one offering or by others) for another reason: so that it does not become *nosar*—sacrificial meat left uneaten beyond the deadline stipulated in the Torah. According to some opinions, the basic mitzvah is to eat not just a *kezayis*, but the meat in its entirety.

During Sukkos, a second mitzvah is fulfilled simultaneously—that of eating the meat of a *shelamim* during the festival for the sake of rejoicing during the festival, as required by Torah law. A *kezayis* of meat is sufficient to fulfill this second obligation. (Some say a *kezayis* is insufficient and we must eat *lasovah*, enough to be satiated, which is determined as the quantity of *k’beitzah*.) A married woman fulfills the obligation to partake of a *shelamim* on Sukkos through her husband offering the sacrifice and sharing its meat with her. (Some opinions disagree.) Children are exempt from this obligation.

All sacrificial meat, of greater or lesser sanctity, must be prepared for eating *lemashchah*—in the manner that food is served to royalty or nobility. It must therefore be roasted and prepared with mustard. Tosefos explains this was common for royalty, but if an individual prefers another manner of dignified cuisine, he may follow his preference.⁴²

The *shelamim* belongs to the category of *kadshim kalim*, sacrificial meat of lesser sanctity that may be eaten anywhere within the boundaries of the city of

42) The Rambam’s view of this obligation is elaborated in *Kovetz Hallelu Avdei Hashem*. In the *derashah* delivered in 770 in honor of Shavuos 5775, HaRav Braun *shlita* expounded on the debate regarding one who did not prepare mustard for his *shelamim*—whether he is permitted to transport the meat from one domain to another, or to sweeten it via extinguishing a burning metal during Yom Tov, in light of the fact that mustard isn’t considered a basic staple for all.

Yerushalayim. (Some say, only on ground level.)

For practical purposes, it is advisable to eat the *shelamim* that is served hot at the table using metal or disposable plates, because the flavor of the hot meat that is absorbed into the utensils becomes *nosar* after a certain time, as will be discussed shortly. It is also advisable to clear the table of all other cutlery and crockery before serving the meat for the same reason.

The *shelamim* must be eaten within a specific time frame (see below), and great care must be taken to avoid leaving any meat uneaten beyond this time. Someone who finishes his own portion of meat may leave the table (according to some opinions), and assume that the other adults who are still partaking of the meat will not leave any over beyond the stipulated time. He cannot, however, rely on children to finish their portions, and he must remain to supervise them.

After the deadline has passed, any remaining meat becomes *nosar* and transmits ritual impurity to the hands of whoever touches it.

On the first night of Sukkos, there is a mitzvah of *linah*, whereby anyone who is bringing an offering to the *Beis Hamikdash* is obligated to spend the entire night within the city of Yerushalayim. There is an additional obligation to remain there on the following night, the eve of the second day of Sukkos, which can be understood in either of two ways: due to the festival or due to the offering he brought. The Midrash⁴³ seems to imply that women are included in the obligation of *linah* due the offerings they bring.

Shelamim must be eaten within “two days and one night,” which includes the actual day on which the sacrifice was brought (or at least its blood was sprinkled on the altar), as well as the following night, and then the entire following day until sunset. In our case, when the sacrifice was offered on the 15th of Tishrei, it should be eaten before the conclusion of the 16th of Tishrei. Nevertheless, the proper way to fulfill the mitzvah is to eat it on the actual day of offering and/or the following night.

43) Rus 1:16 on the phrase, *ba’asher tallini allin*—“Wherever you lodge, I will lodge”

It is a mitzvah to burn any leftover meat that has become *nosar* due to passing the deadline. Although *shelamim*-meat becomes *nosar* after sunset on the second day, it may not be burned at night. The prescribed time for burning *nosar* is on the following morning.

Metal utensils used for the *shelamim* while the meat was hot require koshering. This must be performed within the city of Yerushalayim. The process demands rinsing with hot and cold water and *ha'agalah* (koshering via boiling water). If the utensil was earthenware, it must be shattered. Some are stringent to require shattering glass utensils and not to rely on the koshering process that is used for metal utensils. There is a halachic dispute as to the procedure required for plastic utensils and plastic covers.

YOM TOV AFTERNOON

The Rebbe initiated a campaign to reach out to Jews who did not have an opportunity to recite the blessing over the *arba minim* and to encourage them to fulfill the mitzvah.

The mitzvah of *lulav* should not be performed while wearing gloves, even for health purposes.⁴⁴

It is best to avoid sitting down to a meal after the tenth hour of the day (**3:51 pm**), so that you will be able to eat the meal tonight—the second night of *Yom Tov*—with an appetite. However, if someone forgot about, or ignored, this restriction and didn't eat *seudas Yom Tov* before this time, they should do so even after this time.

Minchah: Recite the *Amidah* of *shalosh regalim*. If you made a mistake in the *Amidah*, see the chart at the end of the booklet.

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 **7:35 pm**. According to the Alter Rebbe, we may not request a non-Jew to perform such activities either.⁴⁵

Meat or other foods should not be removed from the

44) See www.asktherav.com #10715

45) See Hebrew halachos for extensive references on this topic.

freezer today for the sake of having them defrost in time to use on the second day of Yom Tov⁴⁶. If cooking for today, ensure that the food is ready for consumption before *shki'ah* (6:55 pm).

TUESDAY NIGHT, EVE OF THE SECOND DAY OF SUKKOS

CANDLE LIGHTING

Light the Yom Tov candles after—not before—**7:35 pm**, taking a flame from a fire source that was lit before the onset of Yom Tov. It is preferable to light the candles in the sukkah, if practically possible. 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 neir shel Yom Tov* and (2) *shehechiyanu*.

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.

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 or straighten the bottom of the wax candle. 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 rub off somewhat to fit the holder—this action is not considered *mechateich*.

46) 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.

Technically, you may clean out a used candle holder on Yom Tov without fear of violating the prohibition of *mesaken kli* (fixing an article) on Yom Tov. Similarly, if using “Neironim”, you may clean a used glass holder from the metal disk that held the used wick in order to insert a new candle in its place. There **is** an issue, however, with the remnants of used wax, charred wicks, or spent metal disks. These items are considered *muktzah* and may not be moved on Yom Tov.⁴⁷

The solution, if you are using wax candles, is to suspend the holder over to the garbage (since the glass holder is not *muktzah*⁴⁸), 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 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.

Maariv is identical to that of yesterday’s.

KIDDUSH & SEUDAH

Recite *Kiddush* as on the previous night with one exception: first recite *shehechianu* and only then *leisheiv basukkah*.

You must eat a *kezayis* in the sukkah tonight, but not while it is raining. If you wish to be stringent and eat in

47) 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.

48) for reasons beyond the scope of this publication.

the sukkah in the rain, you do not need to recite *Kiddush* there. Rather, you may recite *Kiddush* and eat your entire meal inside the house, and then enter the sukkah to eat just a *kezayis*. In that case, you do not recite *leisheiv basukkah*. As mentioned earlier, however, it has become customary to eat in the sukkah and recite the blessing even during rainfall.

Tonight's *ushpizin* are led by Yitzchak Avinu and the Maggid of Mezritch.

Birchas hamazon is recited as on the first day of Yom Tov.

SIMCHAS BEIS HASHO'EIVAH

Simchas beis hasho'eivah begins in earnest tonight—the second night of Sukkos.

REJOICE, AND THEN...

The Frierdiker Rebbe says,⁴⁹ “During a *farbrengen* in the large *zal* (hall), the [Mitteler] Rebbe said, ‘If Hashem grants the soul of a Jew the merit to rejoice at a *simchas beis hasho'eivah* even once in seventy years, it is all worth it!’ He explained, ‘Sometimes, this joy can arrive (on its own) without preparation save for a simple shot of *mashkeh*!’ I once heard an explanation of this, from the Rebbe [Rashab]: Seventy years means a human lifespan, as in the verse, ‘*The days of our years because of them are seventy years...*’⁵⁰ This refers to the concept of *birurim* (refining sparks of holiness trapped in mundane matters, for which purpose a soul descends on earth). A soul waits thousands of years until it has the opportunity to descend into a body, following which it is time to leave its body and go back (to Heaven). If it is able to show that during its sojourn on earth, it rejoiced during *simchas beis hasho'eivah*, it is sufficient (to justify its descent)!

And on another occasion⁵¹: In 5648, the Rebbe Rashab sat together with the venerable *Chassidim*, Reb Hendel and Reb Abba in the sukkah of his mother, Rebbetzin Rivkah, to celebrate *simchas beis hasho'eivah*. As they were *farbrenging* one evening, they discussed the spiritual stature of the earlier generations of highly respected *Chassidim*, and the way these individuals conducted themselves in the joyous days of *simchas beis hasho'eivah*.

49) *Sefer HaSichos* 5703, p. 2

50) *Tehillim* 90:10

51) *Sefer HaSichos* 5701, p. 36

In each generation of *Chassidim*, the concept of *simchas beis hasho'eivah* has been explained and clarified on the basis of *Chazal's* statement that Yonah ben Amitai received his prophecy during the *simchas beis hasho'eivah* (as the drawing of water represents elicitation of Divine inspiration).

Ruach hakodesh (Divine inspiration) was drawn with buckets, pots, pitchers, water bottles, drinking glasses, and shot-glasses—each person draws according to his own spiritual capabilities. There are three principles to this experience: (1) Everyone present drew some of the living waters. (2) They invested their greatest efforts into cleaning the vessel (making themselves spiritually fit to receive them). (3) They would cherish each drop of living water and greatly savor its flavor, which in turn drove them to a greater thirst for more, and also influenced those around them, who could not help but desire to savor the same experience and begin to smack their own lips.

WEDNESDAY, 16 TISHREI

THE SECOND DAY OF SUKKOS

Shema can be recited until 9:43 am.

MITZVAS LULAV

Perform the mitzvah of *lulav* in the morning as on the first day, but **without** reciting *shehechyanu*, as you will also do on the remaining days of Sukkos, as well. Avoid giving your *lulav* to a minor before performing the mitzvah yourself, since some opinions consider it an issue on the second day as well, as mentioned above.

This is a precaution, in case we later encounter another adult who has not yet fulfilled the mitzvah. This is especially relevant for those using their personal set of *minim* for *mitvza'im*. Some authorities state that after giving a set of *minim* to a minor, it should only be used without reciting a blessing. It would therefore be better to request a kosher set from a fellow adult, as a gift with the condition to return it and to recite a blessing over it than to use a set that has been used by a minor. However, the *minim* could continue being used for *Hallel*, regardless.

TEFILLOS FOR SECOND DAY

During Shacharis, after *Hallel* recite *Hosha'anot* for the second day of Sukkos. The Torah is read as on the first

day. Recite Musaf for the *shalosh regalim*, as yesterday.

Minchah is identical to yesterday's. If you made an error in davening today, see the chart at the end of the booklet.

MOTZOEI YOM TOV, EVE OF THE FIRST DAY OF CHOL HAMOED

Yom Tov ends at 7:33 pm.

During the *Amidah* of Maariv, recite *Atah chonantanu* and *ya'aleh veyavo*. The *Amidah* is followed by *Kaddish shalem* and *Aleinu*. If you forgot *ya'aleh veyavo* [tonight or any time during davening of Chol Hamoed], see the chart at the end of the booklet.

HAVDALAH

Return to your sukkah⁵² to recite *Havdalah*. The usual text of *Havdalah* is recited, but without the blessings over the spices and the candle. If wine is used, the blessing of *leisheiv basukkah* is recited as well.

Recite *hamavdil bein kodesh l'chol*. If you accidentally said *bein kodesh l'kodesh*, see the chart at the end of the booklet.

Tonight's *ushpizin* are led by Yaakov Avinu and the Alter Rebbe.

CHOL HAMOED: MEALS & MORE

Dipping challah in honey during Chol Hamoed is optional.

During *birchas hamazon*, recite *ya'aleh veyavo* and the *Harachaman* for Sukkos, but not the *Harachaman* for Yom Tov.

If you forgot to recite *ya'aleh veyavo* any time during *birchas hamazon* of Chol Hamoed or made a mistake in the text of *ya'aleh veyavo*, see the chart at the end of the booklet.

Men must drink a *revi'is* of wine each day of Sukkos, including Chol Hamoed, in order to fulfill their obligation of rejoicing during the festival. The Frierdiker Rebbe

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

would drink a *revi*'is of wine with each meal during Sukkos. Children fulfill this obligation by receiving treats.⁵³

There is no absolute obligation to eat bread during Chol Hamoed, but it is considered a mitzvah to do so. It is similarly a mitzvah to eat meat to fulfill the requirement of rejoicing during the festival.⁵⁴

Honor Chol Hamoed with good food, drink, and special clothing, like on every Yom Tov, and conduct yourself in a manner that is not like an ordinary weekday.⁵⁵

This is not to be taking lightly, in face of *Chazal*'s statement that whoever degrades the festivals by performing a forbidden activity or conducting himself in the manner of an ordinary weekday in regards to eating and drinking and the like, even if he has much Torah and *mitzvos* to his credit, "he has no portion...and is considered as having worshipped false gods."

MELACHAH ON CHOL HAMOED

Although carrying in the street and lighting a fire, which are forbidden during a festival, are permitted on Chol Hamoed, many other activities are prohibited. For example: business activity; sewing; washing clothes (with the exception of clothing of very young children who soil their clothing regularly); writing (if it is required for Chol Hamoed, it is permitted, but it is customary to make a minor change from the ordinary manner of writing); printing; cutting nails; and taking haircuts.

Many authorities state that activities that are not for the sake of Chol Hamoed are forbidden even if they are neither cumbersome nor time-consuming. Generally speaking, only activities that are both nonprofessional

53) Or at least *chassidishe* nosh.... The Rebbe once commented regarding Pesach that a picture haggadah for children can be considered *chassidishe* nosh.

54) See *Orchos Chaim*, *Hilchos Chol Hamoed* 34. The same can be concluded from the language used in the Alter Rebbe's *Shulchan Aruch* 529:6-7. See also *Shaalos U'Teshuvos Be'er Moshe*, vol. VII 3:102 and the *sichah* of Hoshana Rabbah 5750.

55) See *Magen Avraham* 530:101; *Mishnah Berurah* *ibid.* in *Shaar Hatziyon* 3. *Nimukei Orach Chaim*, *ibid.*, 3. See also the *sichah* of the 3rd day of Chol Hamoed Succos 5740 in *Hosafos L'Sichos Kodesh*.

and required for Chol Hamoed or the final days of Yom Tov are permitted. One of the exceptions to this principle are activities pertaining to food supply and preparation.

Detailed laws legislate the precise definition of “activities that are considered nonprofessional” and the meaning of “required for Chol Hamoed.” In summary: an activity that produces a professional result is nevertheless permitted if it is a simple task that does not require significant concentration and a skilled hand. By contrast, if the act itself requires professional expertise, then it is forbidden even for an untrained individual—even if the majority of people know how to execute this particular task. In addition, many activities can be easily postponed to after Yom Tov or skipped entirely, and they are therefore considered not necessary for Chol Hamoed.⁵⁶

You may construct a sukkah on Chol Hamoed, even publicly. However, it must be with the above stipulations of being non-professional work, and with the least possible creative work of sewing and building (or the like).⁵⁷

Some *poskim* allow the dismantling of a sukkah on Chol Hamoed, while a minority does not. However, even in cases where a sukkah is pulled down, you may not use the walls for another purpose.

In *Peleh Yo'eitz*, under the entry for Chol Hamoed, the author states, “Many profane the sanctity of Chol Hamoed. As a result of additional activities being permitted during Chol Hamoed that are not permitted on Yom Tov, people have come to consider all activities as permissible. They do not try to discover which activities are permissible and which are forbidden. Anyone with *yiras shamayim* should try to learn the distinctions from written works or from learned individuals, to avoid transgressing.”

Devote time to the study of Torah. The Talmud Yerushlami states that the reason for the restriction on

56) These laws were explored at length at the *kinus Torah* that was held during Chol Hamoed Pesach 5777 in 770.

57) If it is impossible to construct in an amateur manner, professional work may be used, even in public, provided that the sukkah will be utilized for activities that require a sukkah by an individual who has no other sukkah to use.

activities during Chol Hamoed is in order to facilitate eating, drinking and rejoicing in honor of the festival and for toiling in the study of Torah.

MOBILE SUKKAH

A person who is traveling without access to a sukkah,⁵⁸ can create a sukkah out of a vehicle (or two), as follows:

Location

The spot you choose should be semi-secluded, and not on a public path where it would interfere with foot traffic. It should also be a safe, crime-free area, where you would technically be able to sleep at night. It should also fulfill the other requirements for the positioning of a sukkah—the area above the *s'chach* free of tree limbs or overhangs.

Assembly

Use the front and back door of a single vehicle (on the same side) or open a single door on mirroring sides of two vehicles. (The interior of a convertible or roadster that fits all the dimensions below can be used as well.)

The area created by the three sides (either the two doors and the one car body, or the two car bodies and the adjacent doors) has to be at least seven *tefachim* long and seven *tefachim* wide (about 22.5 inches on each side).

The doors must be at least ten *tefachim* (3.25 feet) in height and start no more than three *tefachim* (9.5 inches) off the ground. Parking near a curb and opening the door(s) over the curb will help in this regard.

The doors must be fully and firmly open, so that a gust of wind will not slam them closed.

Roof

It is preferable not to prop the *s'chach* directly on the car doors, but to first place wood laths or the like across and the *s'chach* on top of that. The *s'chach* should be fixed to the “roof” with jute twine or string (not zip ties) so that it will not blow away.

The above is set up in such a way that the “walls” of the sukkah are adjacently perpendicular to the *s'chach*. If there is an area of four *amos* (six feet) of car roof on any

58) see www.asktherav.com #10589 concerning pop-up sukkahs.

side of the sukkah or four *tefachim* (13 inches) of car roof or other unkosher covering in the middle of the sukkah, it is unusable.⁵⁹ If the mobile sukkah is of the smallest possible size (seven by seven *tefachim*), **any** three-*tefach* span of car roof—whether in the middle or on the side—will invalidate it.

Use

You must hold your food or put it down on a table or surface inside your makeshift sukkah. You may not eat under the s'chach and use the seat in the car (outside your sukkah) as your table.

You must stipulate that the vehicle(s) will be able to be used for (non-holy) purposes after the sukkah is dismantled, since, as stated above, we are usually not allowed to use the parts of a sukkah for another purpose once they were used for a mitzvah.

LULAV MAINTENANCE

If you keep your *lulav* in a container with water, be sure to change the water during Chol Hamoed, as a way to enhance the mitzvah.

During the course of Chol Hamoed, exchange all or part of your set of *hadasim* and *aravos*. It is not the Chabad custom to replace the *aravos* daily.

If the top frond of the *lulav* splits during Chol Hamoed, the *lulav* remains kosher.⁶⁰

Be extra careful to check your *aravos*, because their leaves are easily dislodged by being pressed against the *lulav* and through the shaking of the *lulav*. Do not use *aravos* with missing leaves if it is not difficult to acquire *aravos* with a complete set of leaves. Once most of the leaves of an *aravah* have fallen, within a space of three *tefachim*, it is invalid. However, they remain kosher as long as enough leaves remain attached and they haven't become discolored (lightened)⁶¹ from having completely dried out.

59) such as is the case, at times, with a sunroof.

60) The *lulav* is only thus disqualified on the first day of Yom Tov; according to some opinions, also on the second day. But for the remainder of Chol Hamoed, it is permissible, even if completely split.

61) Black or (darker green) color does not invalidate the leaves.

THURSDAY, 17 TISHREI

FIRST DAY OF CHOL HAMOED

Shema can be recited until 9:44 am.

SHACHARIS FOR CHOL HAMOED

Do not wear *tefillin* during Chol Hamoed. Recite the ordinary weekday Shacharis, including *ya'aleh veyavo*, complete *Hallel*, followed by: (1) *Hosha'anos* for the third day of Sukkos—*om ani chomah*; (2) *Kaddish tiskabel*; (3) *Shir shel Yom*, *L'David Hashem Ori*, and (4) *Kaddish yasom*. Then read the Torah—one *sefer Torah* and four *aliyos*—followed by *chatzi Kaddish*, *Ashrei*, *Uva l'tziyon*, *Yehallulu*, and *chatzi Kaddish*.

Recite the Musaf for the *shalosh regalim*; remember to recite the verse applicable to that day of Sukkos. When reciting verses enumerating sacrifices for more than one day, add the phrase beginning *Uminchasam veniskeihem* after the recital of **each** day's sacrifices. This is true every day of Chol Hamoed.

Sheish zechiros (the daily Six Remembrances) is recited.

If you made any error in the order or text of the special Chol Hamoed davening, or if you realize that you omitted *Havdalah* or the brachah of *shehechiyanu* for the first days of Yom Tov, see the chart at the end of the booklet.

FRIDAY, 18 TISHREI

SECOND DAY OF CHOL HAMOED

Today's *ushpizin* are led by Moshe Rabbeinu and the Mittlerer Rebbe

Shema can be recited until 9:44 am.

Recite Shacharis as yesterday, including the complete *Hallel* and *Hosha'anos* for the fourth day of Sukkos.

Laws of Redemption: (1) A golden unsanctified container is filled with water from the Shilu'ach Spring and placed in a room of the Beis Hamikdash for use in the *nisuch hamayim* of Shabbos.

(2) No more than **forty-eight** trumpet blasts may be sounded in the Beis Hamikdash on one day. Today, the maximum number of blasts are sounded: there are the

regular **twenty-one** that are sounded each day, with an additional **nine** for the Musaf (as on every Shabbos and Yom Tov), a further **twelve** that are sounded each day of Sukkos, and a final **six** that are sounded on each *erev Shabbos*.

Eiruv Chatzeiros

You must establish an *eiruv chatzeiros* if you intend to carry during Shabbos in a joint courtyard or an alleyway that opens to more than one home. This is critical if your sukkah is situated in a shared location.

If an *eruv chatzeiros* is already established amongst the residents, it is sufficient for Sukkos. This applies regardless of any additional outsiders using the sukkah. (Also, see the instructions for Shabbos Chol Hamoed Sukkos that appear below, regarding the ruling of the Rebbe's father in the case of a shared sukkah.)

It is customary to renew this *eiruv* each *erev* Pesach, with the intention that it will remain in effect throughout the year until a new *eiruv* is established. If you did not do so, however, you must prepare the *eiruv chatzeiros* today.

Your *eiruv chatzeiros* requires you to enclose the area with a fence or another boundary that meets halachic requirements. If someone who jointly shares the area is not Jewish or (*l'havdil*) a Jew who publicly desecrates Shabbos or one who refuses to accept the authenticity of the laws of *eiruv*, G-d forbid, you must rent their share in the property for the sake of establishing the *eiruv*.

When establishing an *eiruv chatzeiros*, recite the blessing:

ברוך אתה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל
מִצְוַת עֵרֻב

“Blessed ... Who has sanctified us with His commandments and commanded us concerning the mitzvah of *eiruv*.”

Then recite the following declaration:

“Through this it will be permissible for us to take out, to bring in, to carry from house to house, from courtyard to courtyard, from house to courtyard, from courtyard to house, and from area to area, whether on this Shabbos or on any Shabbos of the year - for us and for all who live in this neighborhood.”

Those who understand recite in the original Aramaic:

בְּדִין יְהִי שָׂרָא לָנָא לְאַפּוֹקֵי וּלְעִיּוּלֵי וּלְטָלוּלֵי מִבֵּית לְבֵית וּמִחֲצֵר לְחֲצֵר
וּמִבֵּית לְחֲצֵר וּמִחֲצֵר לְבֵית וּמִרְשׁוֹת לְרְשׁוֹת בֵּין בִּשְׁבָּת זוּ וּבֵין בִּשְׁאָר

שְׁבִתוֹת הַשָּׁנָה לָנוּ וּלְכָל הַדָּרִים בְּשִׁכּוּנָה הַזֹּאת.

The appropriate time for this blessing is when establishing the *eiruv*,⁶² because the blessing on any mitzvah is meant to be recited prior to its performance. If you established the *eiruv* without the blessing, you may recite it any time before the onset of Shabbos, because an *eiruv chatzeiros* only comes into effect at the beginning of Shabbos, not before.

(1) Take some bread (a *challah* or *matzah*) on behalf of all other participants. The bread must be large enough to include at least a *grogeres* (one third of a *beitzah*, the volume that fits into two-thirds of a small matchbox) for each participant—which is the amount of bread normally consumed by an individual at two meals. There is a limit of eighteen *grogros* (six *beitzim*) to the *eruv*, even if more than eighteen homeowners are participating.

You may establish the *eiruv* even if all of the participants are not present, provided that one participant is present to acquire shares in the *eiruv* on behalf of the others. This participant should preferably be an adult, and not the dependent son or daughter of the one making the *eiruv*—even if they are adults.

(2) Hand the bread to the other participant who acquires it on his own behalf and on behalf of all other participants (as described) by raising it at least one *tefach* (three to three and a half inches). The representative should intend to acquire the shares on behalf of all other participants—including anyone who may need to join the *eiruv* at a later time, their *shaliach* even if they did not designate him as such, because someone may act as a *shaliach* to acquire something beneficial for another person even without their awareness. It is considered as if each participant is present and has personally raised it in turn.⁶³

THE MUKTZAH LULAV

Do not leave your *lulav* immersed in water throughout the duration of Shabbos unless it is only the very bottom that is immersed, and the full length of the *minim* as required by *halachah* remain above water, as described above in *arba minim* preparation in the entry of *erev Yom Tov*.

62) In the instructions printed in the *siddur* for *eiruv tavshilin*, the one acquiring the *eiruv* on behalf of the other participants raises the bread *before* reciting the blessing. This is not the forum to detail the halachic debate over this issue.

63) For more details on making a *eiruv chatzeiros*, see the Alter Rebbe's *Shulchan Aruch*, 366-395.

Move your *lulav* to a safe location where it can remain throughout Shabbos, because it is forbidden to handle the *lulav* and attached species on Shabbos, due to the laws of *muktzah*. These laws do not apply to the *esrog*, because it can be used on Shabbos for a permissible purpose—to enjoy its fine fragrance.⁶⁴

SHABBOS PREPARATIONS

The practice of reading the *parshah* on *erev Shabbos* in the manner of *shnayim mikra v'echad targum* is dispensed with today.

If you trim your nails every *erev Shabbos* or 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.

In preparation for Minchah omit *Hodu*, and recite *Pasach Eliyahu* and *Yedid nefesh*.

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 Chol Hamoed.

Candle lighting is at 6:31 pm. It is preferable to light the candles in the sukkah, if safe and practical. Recite the regular blessing (*l'hadlik neir shel shabbos kodesh*). If you accidentally did not recite the appropriate brachah, see the chart at the end of the booklet.

64) True, it is best to refrain from enjoying the scent of the *esrog* that belongs to the *arba minim* for the duration of Sukkos, in order to avoid the question of whether to recite a blessing over its scent, which may be a superfluous blessing. Nevertheless, *Magen Avraham* states that when the *esrog* is not in actual use, one may benefit from its scent; and that certainly, on Shabbos, when it is not used at all, one may enjoy its scent. (Some say that a blessing should not be recited on it, even during the time it is not being used for the mitzvah.) Other opinions, possibly including the Alter Rebbe, disagree.

However, one may certainly recite a blessing over another fragrant fruit and then immediately smell the *esrog* (thereby avoiding a questionable blessing over the *esrog*). This is sufficient grounds to prevent the laws of *muktzah* from applying to the *esrog*. For references and further detail, see the Hebrew version of this publication.

FRIDAY NIGHT, 19 TISHREI, EVE OF THIRD DAY OF CHOL HAMOED

For *Kabbalas Shabbos*, begin with *Mizmor l'David*. At the end of *Lecha dodi*, recite *b'simchah uv'tzahalah*. Recite the *Amidah* of a regular Shabbos, but include *ya'aleh veyavo*.

If you made a mistake in the *Amidah*, see the chart at the end of the booklet.

It is customary to greet others with “*Gut Shabbos!*”⁶⁵

Tonight's *ushpizin* are led by Aharon Hakohen and the Tzemach Tzedek.

SHABBOS MEAL

In the sukkah, recite *Shalom aleichim*, *Eishes chayil*, *Mizmor l'David*, and *Da hi se'udasa* quietly. Recite the regular Friday night *Kiddush*, but add *leisheiv basukkah*.

Regarding the challah that was used to establish the *eiruv chatzeiros*: if the *eiruv* that was made before the onset of Shabbos was intended to remain in effect only for Shabbos Sukkos, it should be used for the meal on Shabbos, after Shacharis. Or, as the Alter Rebbe adds in parentheses, it can be used for the meal on the night of Shabbos, provided that the meal is held when it is unquestionably past nightfall.⁶⁶

The Rebbe's father ruled that if someone forgot to make an *eiruv chatzeiros* and all of the people living in the area that surrounds the shared courtyard eat in a single sukkah, an *eiruv* is not necessary because they are considered members of a single household. In that case, the sukkah itself is their *eiruv*.⁶⁷ If your neighbors do not eat in a single sukkah, ask a Rav for a way to permit carrying in the courtyard.⁶⁸

Dipping challah in honey during Shabbos Chol Hamoed

65) See in the *sichah* of the Sixth Night of Sukkos, 5749, about wishing both “*Gut Shabbos*” and “*Gut Moed*”.

66) The Rebbe explains the reason for the distinction between *eiruv tavshilin* and *eiruv chatzeiros* in this regard, in *Likkutei Sichos*, vol. 16, Beshalach 4. In fn. 41 the doubt regarding eating the challah at the evening meal after nightfall is addressed.

67) see *Mei'iri*, *Eiruv* 73a and *Tzaddik Lamelech*, vol. 7, p. 240

68) see my grandfather's *She'arim Mitzuyanim BeHalachah Kuntres Acharon* 135.

is optional. Some sources state that we do not do so. However, in *Likkutei Sichos*, the Rebbe records the custom to dip in honey during both Shabbos and Yom Tov meals.

During *birchas hamazon*, first recite *retzei* for Shabbos and then *ya'aleh veyavo* for Sukkos. Recite the *Harachamon* for Shabbos as well as the *Harachaman* for Sukkos. Do not recite the *Harachaman* for Yom Tov. If you forgot to recite *ya'aleh veyavo* or made an error in the text of *bentching*, see the chart at the end of the booklet.

Law of Redemption: The use of musical instruments in *simchas beis hasho'eivah* was not permitted on Shabbos. *Simchas beis hasho'eivah* was therefore not held on Shabbos in the Beis Hamikdash. As stated earlier, in the era of Redemption, such Rabbinic decrees will no longer apply.

SHABBOS CHOL HAMOED SUKKOS, 19 TISHREI

Shema can be recited until 9:44 am.

NO LULAV

Do not recite a blessing or shake the *lulav* during Shabbos. The *lulav* and its attached species are considered *muktzah machmas mitzvah*, as mentioned previously. If you keep your *lulav* in a container of water, do not add water during Shabbos.

SHACHARIS FOR SHABBOS

Recite Shacharis as on a regular Shabbos. Add *ya'aleh veyavo* and the complete *Hallel*. Do not recite *Hosha'anos* and do not encircle the *bimah*. After *Hallel*, recite *Kaddish tiskabel*, *Shir shel Yom*, *L'David Hashem Ori*, and *Kaddish yasom*.

It is not the Chabad custom to read *Koheles* as a congregation. To quote the Rebbe, "I have not heard that they should study or read it privately at home or the like during this specific *Yom Tov*."

For the Torah reading, two *sifrei Torah* are used and eight *aliyos* are read.

Today's *Haftorah* describes the war of Gog and Magog (*Vehayah bayom hahu b'yom bo gog...*) because that war is destined to occur during the month of Tishrei.

During the *Haftorah*, the words *v'hisgadilti v'hiskadishti* are pronounced as spelled here (with a *chirik* under the letter *daled*) according to Kabbalistic tradition.⁶⁹ Conclude the blessings after the *Haftorah* with the words *mekadesh hashabbos v'Yisroel vehazemanim*, but do not mention *chag hasukkos* in the blessing at all. If you made a mistake in the text, see the chart at the end of the booklet.

Recite *Yekum purkan*, but do not recite *Av harachamim* after reading the Torah.

MUSAF FOR SHABBOS

Recite the Musaf for *shalosh regalim*, adding the parts that apply to Shabbos. We always mention Shabbos before mentioning the festival (*Vatiten lanu ... es yom hashabbos hazeh v'es yom chag hasukkos hazeh... v'es musefei yom hashabbos hazeh v'yom chag hasukkos hazeh...*) Recite the verses for Shabbos (*uv'yom hashabbos*) as well as the verses that apply to the relevant day of Sukkos (*uv'yom harevi'i* and *uv'yom hachamishi*)—followed by *Uminchasam veniskeihem*. Recite *Yismechu vemalchusecha* and conclude the blessing that follows with *mekadesh hashabbos v'Yisroel vehazemanim*.

If you erred in Musaf, whether with regard to the content of the verses or in mentioning Shabbos or Yom Tov in the concluding blessing, see the chart at the end of the booklet.

After Musaf, recite *V'lakachta soles* and the *sheish zechiros*.

Luach Kolel Chabad states as follows: For *Kiddush*, recite (1) from *Mizmor l'David* until *v'yekadesheihu* quietly; (2) from *Savri meranan* until *borei pri hagafen* out loud; and then (3) *leisheiv basukkah*.

Law of Redemption: On Shabbos that coincides with Sukkos, all groups of *Kohanim*, not only those assigned to that day's service in the Beis Hamikdash, divide the bread of the *lechem hapanim* equally.

On this Shabbos, the *korban tamid* (daily-offering) is brought with the participation of twelve *Kohanim*—nine for the actual offering, while another two hold

⁶⁹) Privately, each person also reads the *Haftorah* for the weekly *Parshah*—in this case, *Vezos Habrachah*.

the two ladles of frankincense that accompany the *lechem hapanim* (showbread), and the final *Kohen* holds the pitcher of water for *nisuch hamayim* (water libation).

Accompanying the sacrifices, the flute that is sounded each day of Yom Tov is blown today as well, for the service of *korbanos* supersedes the restrictions of Shabbos.

MINCHAH

During *Minchah*, we recite *Va'ani te filasi*.⁷⁰ The beginning of *Parshas Vezos Habrachah* is read. Recite the *Minchah Amidah* as on a regular Shabbos, but add *ya'aleh veyavo*. Omit *Tzidkasecha*. If you made a mistake in the *Amidah*, see the chart at the end of the booklet.

MOTZOEI SHABBOS, EVE OF THE FOURTH DAY OF CHOL HAMOED SUKKOS

Tonight's *ushpizin* are led by Yosef *Hatzaddik* and the Rebbe Maharash.

Shabbos ends at 7:28 pm.

MAARIV & HAVDALAH

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

Return to your sukkah⁷¹ to recite *Havdalah*, including the spices and flame. Recite *hamavdil bein kodesh l'chol*. If you accidentally said *bein kodesh l'kodesh*, see the chart at the end of the booklet.

If wine is used, the blessing of *leisheiv basukkah* is recited as well.

Recite *Veyitein lecha* quietly. Eat the *melaveh malka* meal—as on every *motzoei* Shabbos.

70) Seeing that fasting is prohibited, and that there is an emphasis on celebrating with food and drink.

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

In 5752, 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*.⁷²) 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!’⁷³”

SUNDAY, THE FOURTH DAY OF CHOL HAMOED SUKKOS, 20 TISHREI

Shema can be recited until 9:45 am.

SHACHARIS

Daven as every weekday of Chol Hamoed. After complete *Hallel*, say *hosha’anos* for the fifth day—*adam ubeheimah* **and** the sixth day—*adamah mei’erer*, but we still make one circuit of the *bimah*.

This week, the Chumash/Rashi studied daily as part of *Chitas* is the same as last week—*Parshas Vezos Ha’berachah* (for the second time).

SUNDAY NIGHT, 21 TISHREI EVE OF HOSHANA RABBAH⁷⁴

Tonight’s *ushpizin* are led by Dovid Hamelech and the Rebbe Rashab.⁷⁵

72) 174:5-6; *Seder Birchas Hanehenin*, 4:8-9, 12.

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

74) Regarding the two versions of the name Hoshana Rabbah (either the Hebrew רַבָּה—“*Rabbah*”, with a *hei* at the end of the word, or the Aramaic רַבָּא—“*Rabba*” with an *alef*), see *Leil Hoshana Rabbah* 5751.

75) 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 the *sichah* of the fourth night of

During *birchas hamazon*, recite *ya'aleh veyavo* and the *harachaman* for Sukkos, but not the *harachaman* for Yom Tov. If you forgot to say them, see the chart at the end of the booklet.

BLOOD TESTS

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 clarifies⁷⁶ that although there is room to be lenient if the procedure is performed on the **eve** 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.

GOOD YEAR WISHES

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 eve of Hoshana Rabbah.

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."⁷⁷ In a *sichah*, the Rebbe views this advantage in an even stronger light considering that this year is *Shemitah*, the seventh year.

Sukkos in 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 Hoshanah Rabbah is the Rebbe's turn.

76) 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.

77) *Sichas Hoshana Rabbah* 5747

ARAVAH EQUALS SHOFAR

Addressing the nature of Hoshana Rabbah, the Rebbe states⁷⁸: “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.”

The Mittler Rebbe states⁷⁹: This is the seal (*chosam*) that is granted to a person on 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 ...

78) 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 *gmar 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.

79) 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 *gmar 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.

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,*”⁸⁰ whereby the prosecutor becomes an advocate and the hater becomes the enemy.⁸¹

AMP UP THE JOY

In numerous *sichos*,⁸² 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 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 Zohar⁸³ 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 explains, “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”⁸⁴. 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*

80) Mishlei 16:7

81) *Sha’arei Teshuvah*, p. 83c

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

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

84) *Devarim* 6:4

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 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 comprises 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*.⁸⁵ This second seal is a

85) This concept is explained in numerous places in *Chassidus*, e.g., *Toras*

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.”

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

DEVARIM AND TEHILLIM

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 **12:47 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 tonight. However, as mentioned in numerous *sichos* and in keeping with the practice in 770

Chayim, Beshalach, p. 233a. See also the Tzemach Tzedek’s explanation in *Pelach HaRimon, Vayikra*, p. 240.

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 *Avinu Malkeinu*.⁸⁶

The *gabba'im* distribute sweet apples to the congregation who arrive to recite Tehillim. After reciting Tehillim, return home or to your place of lodging to eat the apple in a *sukkah*. Dip the apple in honey.⁸⁷

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 Frierdiker Rebbe recounted,⁸⁸ “There were certain nights in Lubavitch during which we never recited *krias shema she'al hamittah* ... 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* at all, as mentioned earlier, he would instead

86) 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.

87) 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.

88) *Sefer Hasichos* 5702, p. 100

sometimes discuss the concept of *krias shema*, and at other times, he would discuss the meaning of the words of *krias shema*.”

EARLY MORNING

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 toward 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.⁸⁹

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

89) The laws governing one who remains awake the entire night are detailed in the Shavuot edition of *the Day to Day Halachic Guide*—please refer there.

sleep after dawn, they may eat and drink before sunrise.)

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 *tevilah* is associated with Hoshana Rabbah and not Shacharis. However, this custom is **not** regularly practiced.

Dawn is at **5:27 am**.⁹⁰

TUESDAY, 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 **6:00 am**. (If there is no choice, it may be recited as early as **5:27 am**.) The latest time for *Shema* is at **9:45 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.

As a precaution, it is worth reciting *krias shema* immediately after dawn, bearing in mind that if you do

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

not have an opportunity to repeat the *Shema* in the ideal time established by *Chazal* (between **6:00 am** and **9:45 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 Frierdiker 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 Frierdiker 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 (5:27 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* (**6:00 am**).⁹¹

THE ARAVOS

The *gabba'im* or those who work on behalf of the

91) 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*.

community bring *aravos* to Shul to sell to the congregation. This reflects the method of preparation of *aravos* practiced in the *Beis Hamikdash*, when the *beis din*'s emissaries 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* (Prophets) instituted the custom of taking an additional *aravah* today, in addition to the *aravos* that are included in the set of *arba minim*.

Prepare bundles of *aravos* bound together with rings fashioned from strips of a *lulav* branch (some are careful to use a *lulav* that was never shaken for the mitzvah for this purpose), 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*, the *hosha'anos* willow branches should be at least three *tefachim* in length. They also share the same disqualifications, such as if they are 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.

"How good and how pleasant it would be," the Rebbe says,⁹² "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 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*.⁹³ 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.

92) *Sichah* of the Eve of Hoshana Rabbah 5744

93) Vol. 4, p. 1368

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.

“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*.

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 mankind's survival hangs in the balance. Today, this determination reaches its climax.⁹⁴

WILLOWS IN KIND

It is explained in the teachings of *Chassidus* that the *aravos* represent channels of elicitation from Above to this world,⁹⁵ and that they are sweetened severities, the elicitation of *rav chessed*, abundant kindness, in a manner of revealed goodness.⁹⁶

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

94) 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.

95) *Sefer Hasichos* 5699, p. 304

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

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.⁹⁷

The *arba minim* and today’s *aravos* are two distinct *mitzvos* 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 mevasser* 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 customs are also associated with joy. The Rebbe explains⁹⁸ 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.

97) See *Likkutei Dibburim* 59a. See also *Shmuos V’sippurim* I:159.

98) *Sichas Leil Simchas Torah* 5716

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 altar—they should extend one *amah* over the altar. 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!"

POST-HOSHA'ANOS

The *Rema* and the Alter Rebbe record⁹⁹ 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 *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

⁹⁹) *Hilchos Hoshana Rabbah*; Alter Rebbe's *Shulchan Aruch*, *Hilchos Pesach*. See entry for 24 Tishrei.

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*.

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*.¹⁰⁰

YOM TOV MEAL

Try to eat the *Yom Tov* meal in honor of *Hoshana Rabbah* before *chatzos* (halachic midday—**12:46 pm**), if possible. At the very least, eat it before the tenth halachic hour of the day (**about 3:45 pm**).

Dip your *challah* in honey. This is also associated with sweetening the Divine severities.¹⁰¹

Eat *kreplach*, traditional pastry pockets filled with meat, usually cooked in soup.¹⁰²

100) 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.

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

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

MIVTZO'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 us¹⁰³ 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 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.¹⁰⁴

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).

It is a *mitzvah* to avoid eating a full meal on *erev* Yom Tov from the tenth halachic hour of the day (about 3:45 pm), so that you can fully appreciate tonight's Yom Tov meal. Snacking and drinking are permitted until *shkia*. *Magen*

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

104) 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.)

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* explains¹⁰⁵ 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 night before Rosh Hashanah.¹⁰⁶

In the homes of the Chabad Rebbes, it was customary for the Rebbes' immediate 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.”

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 Sukkot) so that they are ready to enter the *Beis Hamikdash* and partake of the holy sacrifices.” The Rebbe explains this

105) ch. 45, sec. 6

106) see *Sefer Hasichos* 5697, p. 189

requirement at length in *Likkutei Sichos*.¹⁰⁷

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.¹⁰⁸ 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 the bottom of the glass, which would cause a halachic issue on the second night of Yom Tov. (See entry above for the second night of Sukkos.)

CANDLE LIGHTING

If it does not create a hazard and 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.

Light the Yom Tov candles before reciting the blessings, as on *erev Shabbos*. Recite two blessings prior to lighting the

107) vol. 32, *Parshas Shemini*

108) Alter Rebbe's *Shulchan Aruch* 502:1

candles: (1) *l'hadlik neir 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 **6:26 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.

MONDAY NIGHT, 22 TISHREI, EVE OF SHEMINI ATZERES

GOOD & SEALED

The Friediker Rebbe further states¹⁰⁹: “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* (יִצְוֹר)—My people.’¹¹⁰ 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

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

110) *Shmuel* 1:9:17

Atzeres, we can ‘revoke the seal.’” To this, the Rebbe [Rashab] responded¹¹¹: “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 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 notes¹¹² 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 Mittler Rebbe explains¹¹³: “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 encircling 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*

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

112) *Sichas Leil Shemini Atzeres* 5746

113) *maamarei Admor Ha’emtzoi*, *Devarim*, vol. 4, p. 1306

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."¹¹⁴

The Rebbe explains this 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 directive¹¹⁵: "My father-in-law, the [Friediker] Rebbe warned 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!'"

MORE VERDICTS

The Freidiker Rebbe writes,¹¹⁶ "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.¹¹⁷ "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,¹¹⁸ because *ki imcha haselichah*, 'for forgiveness is with You,'¹¹⁹ meaning that forgiveness is deposited with You from Rosh Hashanah until Yom Kippur. We do not know

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

115) *Ibid*.

116) *Reshimah, Leil Shemini Atzeres* 5695, Warsaw. For more on the comparison of Shemini Atzeres to Rosh Hashanah, see *Hayom Yom*, entry for Tishrei 22. 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.

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

118) See the Rebbe's note to this statement in the original.

119) *Tehillim* 130:4

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',¹²⁰ 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* he performs throughout the coming year ... However, this is dependent upon the individual's input; it corresponds to his divine service of the previous year, and how his Torah and *mitzvos* ascend [on High]. If it was good, Heaven supplies him with [the ability for] further good ... However, if by Sukkos, he has still not done *teshuvah*, it is already known Above that the situation isn't good, and that his 'G-d of Yaakov' (i.e. the individual's G-dly appreciation and experience) is "*milbig*" (Yiddish for spoiling or wormy), as the expression goes.

"Nevertheless, until Shemini Atzeres he still has time. He can still do *teshuvah* ... Until Shemini Atzeres it is still a mode of *makifim* and it is still possible for him 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!"

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).¹²¹

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.

120) *Tehillim* 81:5

121) 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.

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* 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.¹²²

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

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

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 Frieddiker Rebbe, Rabbi Yosef Yitzchak. On many occasions, the Rebbe explained that Yosef *Hatzaddik* is associated with Shemini Atzeres.¹²³ The Rebbe also explained that on Shemini Atzeres, the *ushpizin* are no 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 the *hakafos* are ongoing, 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 the *simchas beis hasho'eivah*, and more so than on any other Yom Tov.

HOW TO HAKAFOS

“We now proceed to *hakafos*,” the Frieddiker Rebbe says in 5704, “when every Jew will have the opportunity to hold

123) See *Leil Shemini Atzeres* 5744.

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 5705¹²⁴: 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 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."

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,¹²⁵ separating the repetitions with lively *niggunim*. Following that, we recite *Av harachamim*, etc. In numerous instances,

124) *Sefer Hasichos* 5705 pg. 56. Translation courtesy of sie.org.

125) *Sichas Leil Simchas Torah* 5752. See also, *Sichas Shabbos Bereishis* (II) 5727.

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 כְּעֶפֶר הָאָרֶץ וּפְרֻצֹת יָמָה וְקִדְמָה וְצָפוֹנָה וְנִגְבָּהּ וְנִבְרָכוּ בְךָ כָּל
מִשְׁפְּחוֹת הָאָדָמָה וּבְזֶרְעָךָ.

“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.”¹²⁶

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.

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,¹²⁷ “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!”

126) Bereishis 28:14

127) *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.

CHAZAKAH

“Since we recite these verses before *hakafos* three times,” the Rebbe said,¹²⁸ “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 in the year 5750, the Rebbe stated,¹²⁹ “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, ‘*Ve-hayah zar’acha*...’”¹³⁰

SEVEN ROTATIONS

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*).¹³¹

128) *Leil Simchas Torah* 5751

129) See *Sefer Hasichos* 5750, p. 60

130) 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.

131) 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).

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* clarifies¹³² 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.

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

In *Sefer Hasichos* 5704,¹³³ the Frierdiker 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 the *hakafos*, recite *Aleinu*. *Kaddish yasom* is then recited.

132) ch. 45, sec. 106

133) p. 31

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.¹³⁴ 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.¹³⁵ Moreover, it is insufficient to exercise restraint personally; each of us must see to it that those around us follow suit.¹³⁶

SEUDAH

During the meal tonight, do not dip your *challah* in honey. In *Likkutei Dibburim*,¹³⁷ the Frierdiker 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.

STUDY & SIMCHAH

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

The Rebbe said,¹³⁸ “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:¹³⁹ Reb Nachum planned to give

134) see *Sichas Shabbos Parshas Shemini* 5723

135) see *Sichas Yud Beis Tammuz* 5745

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

137) p. 8

138) *Sichas Yom Simchas Torah* 5726

139) *Sefer Hasichos* 5703, p. 67

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 [Friediker] 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!

"Rather, *yishte veyishkach risho*, 'Let him drink and forget his poverty!'¹⁴⁰ 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'¹⁴¹ there!"

AN EVED, ELATED

Our rejoicing on Shemini Atzeres is cloaked by the mantle of *kabbalas ol*, acceptance of the yoke of Heaven.¹⁴² The Rebbe also explains¹⁴³ that the *kabbalas ol* of one who has attained the spiritual stature of *eved ne'eman*, 'a faithful servant,' is powerful enough to also include delight and joy."

The Friediker Rebbe recalls,¹⁴⁴ "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!'"

140) *Mishlei* 31:7

141) *Shemos* 10:26

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

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

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

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

TUESDAY, 22 TISHREI, DAY OF SHEMINI ATZERES

DAVENING

Shema can be recited until 9:45 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*.

During Musaf, 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 Friediker Rebbe's farbrengen of Shemini Atzeres 5699¹⁴⁵, 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*.)

145) *Sefer Hasichos* 5799, pg. 341

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.

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.¹⁴⁶

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 departed 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 HARU'ACH

The congregation is not permitted to recite *mashiv haru'ach* until they first hear the *chazzan* recite it in his repetition of the *Amidah*. However, it is customary for the *gabbai* to announce, “*Mashiv haru'ach umorid hageshem!*” This

146) See *Roshei Devarim* of the *sichah* of the second day of Shavuot, 5748

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 haru'ach 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 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.)¹⁴⁷

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 *Af b'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.

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

147) 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 haru'ach*, and there is no need to repeat the prayer.

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'elokeinu*, *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's* 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's* 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.¹⁴⁸

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 *chata*, sin-offering. (The significance of these Shemini Atzeres offerings are explained in numerous teachings of *Chassidus*.)

148) “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.”

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.¹⁴⁹

It is best to avoid sitting down to a meal after the tenth hour of the day (approximately **3:45 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.

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*!¹⁵⁰ 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 states¹⁵¹ that this is done in the “final moments” of the day. The blessing of *leisheiv basukkah* is not recited.

TAHALUCHAH

“It has been customary for many years now,” The Rebbe says in 5751,¹⁵² “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*.”

149) *Sichas Yom Simchas Torah* 5746

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

151) *Ibid*.

152) *Sefer Hasichos* 5751

The Rebbe also states,¹⁵³ “It has become customary in recent years for *bachurim* and married men to visit (additional) shuls and celebrate the Simchas Torah *hakafos* there (so the novelty of fresh guests) amplifies the joy of those congregations.”

“The *yasher koach* that the *bachurim* who went on *tahaluchah* deserve is even more than you could imagine!” the Rebbe writes,¹⁵⁴ “Their visit to other shuls demanded tremendous sacrifice on their part, because they were forced to abandon the farbrengen here and leave their fellow *Chassidim Anash* to go for several hours to other shuls! Not only that, but they did so with joy and cheerfulness!”

LATE AFTERNOON

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* (**4:14 pm**), provided it does not involve carrying in the public sphere what is not needed today. You may not do so earlier because it is not apparent that the removal is conducted in honor of Yom Tov. However, we may not organize these articles in the house.

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 **7:23 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, as mentioned, the folding furniture may be removed from the sukkah and placed willy-nilly in the house). Of course, they may be arranged if needed today, or to keep the house organized in honor of Yom Tov.¹⁵⁵

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.¹⁵⁶ If cooking for today, ensure that the food is ready for consumption before *shki'ah* (**6:42 pm**).

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

154) *Igros Kodesh*

155) See Hebrew halachos for extensive references on this topic.

156) 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.

TUESDAY NIGHT, 23 TISHREI, EVE OF SIMCHAS TORAH

“The gates are open on Simchas Torah!” the Frierdiker Rebbe declared¹⁵⁷ 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.¹⁵⁸ “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. They 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 *nassi* 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.¹⁵⁹

CANDLE LIGHTING

Light the Yom Tov candles after—not before—**7:23 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

157) *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.

158) *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.

159) *Sefer Hasichos* 5709, p. 286

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 neir shel Yom Tov* and (2) *shehechiyanu*.

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. There are other precautions to take to avoid *melachah* when lighting candles on Yom Tov; see the entry above for the second night of Sukkos for a full review.

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.¹⁶⁰

BRACHAH ON A NEW TORAH

One of the guests at the Frierdiker 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 [Frierdiker] Rebbe responded,¹⁶¹ "The *shehechiyanu* that we recite during *Kiddush* on

160) 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.

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

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,¹⁶² the Frierdiker Rebbe said, "On Simchas Torah, we recite the blessing of *shehechiyanu*. 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)¹⁶³ 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 *shehechiyanu* over the Torah!"¹⁶⁴

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 *shehechiyanu* 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

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

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

164) *Sefer Hasichos* 5709, p. 281

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*.¹⁶⁵

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.¹⁶⁶

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*,¹⁶⁷ 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,¹⁶⁸ "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'einei kol Yisroel*, 'Before the eyes of the entire Jewish people' ... so that we openly witness the association between the *ushpizin* and all Jews.

165) *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.

166) *Leil Simchas Torah* 5736

167) *Ibid.*

168) *Sefer Hasichos* 5702, p. 135

“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 said,¹⁶⁹ “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 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 states 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

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

to benefit Merkos L'Inyanei Chinuch and Machane Yisroel (Kupas Rabbeinu).¹⁷⁰

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.¹⁷¹

From the Rebbe: "The Zohar strongly associates¹⁷² 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 Simchas Torah. And from Simchas Torah, this concept is drawn into the entire following year."¹⁷³

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.¹⁷⁴ 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

170) *Sefer HaMinhagim Chabad*

171) See *Shulchan Aruch Admor HaZaken*, 5514:21, where the Alter Rebbe permits indirect extinguishing for the sake of a *mitzvah*. See also *Sichas Yom De'Simchas Torah* 5726.

172) 3:256b

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

174) 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*.

forgot *ya'aleh veyavo* or made another error, see the chart at the end of the booklet.

DEDICATED TO CHASSIDUS

"Everyone knows," the Previous Rebbe stated,¹⁷⁵ "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*.

WEDNESDAY, DAY OF SIMCHAS TORAH

Shema can be recited until 9:46 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.¹⁷⁶ Nevertheless, all seven stanzas of *hakafos* are recited. This is accomplished by reciting one stanza per each half circuit. The announcement that usually marks the end of each *hakafah* (*ad kan hakafah...*) is not recited.

Some are accustomed to reciting *Kiddush* before *hakafos*, despite not having recited Musaf.¹⁷⁷ They may eat fruits or

¹⁷⁵) *Sefer Hasichos* 5704, p. 39

¹⁷⁶) This is explained in *Sefer Hasichos* 5750, p. 57.

¹⁷⁷) 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 Kodesh Admor Moharayaz*, vol. 6, p. 270.

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.¹⁷⁸

KRIAS HATORAH

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

On Simchas Torah, three *sifrei Torah* are removed for the Torah reading: for 1) *Parshas Vezos Habrachah*; 2) *Parshas Bereishis*; and 3) 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."¹⁷⁹ 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

178) 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.

179) *Devarim* 33:26

just once, but to give many people an *aliyah* together.

“Today is Simchas Torah!” the Previous Rebbe exclaimed in 5703¹⁸⁰. “On Simchas 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...”¹⁸¹). 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...”¹⁸²). 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 *farbrengen* of either Simchas Torah or Shabbos *Bereishis*.

180) *Sefer Hasichos* 5703, p. 12

181) *Devarim* 33:22

182) *Bereishis* 48

CHASSAN TORAH

The one who receives the sixth *aliyah* of *Me'onah* ("The abode for Hashem who precedes all"¹⁸³) 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, one who received an *aliyah* in the earlier part of the reading (i.e., he received any of the first five *aliyos*) may in addition receive *Chassan Torah* or *Chassan Bereishis*.

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 the *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

183) *Devarim* 33:27

each day of cCreation (*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 *Haftorah*, 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 *shehechiyanu* 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 *revi’i* until the end. This completes it for the second time.

In numerous *sichos*, the Rebbe¹⁸⁴ 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 four *aliyos* of *Bereishis* must be studied on Simchas Torah this year because the festival occurs on a Wednesday.

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 Chag*.¹⁸⁵

On Simchas Torah and Shabbos *Bereishis* 5746, the Rebbe explained his reason for instructing to study *Parshas*

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

185) 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.”

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 Wednesday, the primary section to study is *revi’i* of *Vezos Habrachah* and *revi’i* of *Bereishis*¹⁸⁶.

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.”¹⁸⁷

“It is customary,” the Previous Rebbe directed,¹⁸⁸ “to sing the Shpolier Zeide’s *niggun*, ‘Hop Cossack!’ on Simchas Torah and on Acharon shel Pesach. We should therefore sing it now....”

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

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

188) *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*.

“During Simchas Torah farbrengens, the Rebbe is accustomed to remind everyone to contribute to the Keren Hashanah Fund.”¹⁸⁹ This year, contributions should be given in multiples of **384**, which is the number of days in the year 5782.

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 7:22 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!

MOTZO’EI YOM TOV

The Rebbe repeatedly discussed¹⁹⁰ 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”¹⁹¹). 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 haru’ach umorid hageshem* is inserted. (The switch to *mashiv haru’ach* 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 *motzo’ei Shabbos*, the eve of the first of Teves.)

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

189) *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.

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

191) *Bereishis* 32:2

START UNPACKING!

The Rebbe tells,¹⁹² “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 [Tishrei,] the seventh month (*shevi’i*) that is satiated (*musbah*, from the same root letters as *shvi’i*) with all good matters, 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*¹⁹³: “As the auspicious and festive days of Rosh Hashanah, Yom Kippur, Sukkos, Shemini Atzeres, and Simchas Torah draw to a close, a Jew must enter mundane life. Furthermore, these weekdays belong to the winter season, the half of the year that sorely lacks 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*,¹⁹⁴ the Rebbe explains that the same is true of the portions of *Chitas* that were meant to have been studied on Simchas Torah.

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

193) vol. 9, p. 393.

194) *Yom Simchas Torah* 5746.

THURSDAY, TISHREI 24, ISRU CHAG

The Rebbe recalls¹⁹⁵: “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’ancha*, and *Tefilah l’Dovid*. This applies until the end of Tishrei. *Lamnatze’ach ya’ancha* is recited after davening before Tehillim.

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).

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.”¹⁹⁶) 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* 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

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

196) *Tehillim* 118

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, one who withholds oneself from fasting in honor of *Isru Chag* is praiseworthy.

If you forgot to make *Havdalah* on *motzo'ei 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*.¹⁹⁷ The Frierdiker 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*.

KINUS TORAH

In a farbrengen on the second day of Shavuos, the Rebbe said:¹⁹⁸ "The custom has been established over a number of years and in numerous locations to arrange a *kinus*

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

198) Second Farbrengen 5749—Hisvaduyos p. 294

Torah following and in close proximity to all of the three major festivals [Pesach, Shavuos, and Sukkos]... 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.”¹⁹⁹ “This is to remind everyone about the custom in recent years to hold a *kinus Torah* on *Isru Chag*.²⁰⁰”

MOST IMPORTANT!

Rabbi Yeshayahu Hertzel 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 Shavuos*. 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 Shavuos, *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,²⁰¹ “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 *farbreng* on every night following Simchas Torah until Rosh Chodesh!”

199) *Yom Simchas Torah* 5747

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

201) *Sefer Hasichos* 5709, p. 286

FRIDAY, TISHREI 25

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 [Frierdiker] Rebbe related²⁰² 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 [Frierdiker] 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* 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 6:19 pm.

SHABBOS BEREISHIS, TISHREI 26, SHABBOS MEVORCHIM CHESHVAN

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

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

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."

A NEW START

"Listen, Jews!" the Previous Rebbe announced in 5691²⁰³, "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 Frierdiker Rebbe stated,²⁰⁴ "*Chassidim* used to conduct especially powerful farbrengens on *Shabbos Bereishis*."

203) *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 Rabbah, 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.

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

“On *Shabbos Bereishis*, we must be joyful the entire Shabbos!” the Frierdiker Rebbe insisted on another occasion,²⁰⁵ “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!”²⁰⁶

“*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!”²⁰⁷

In 770, it is customary for the *chazzan* to use tunes from the prayers of Rosh 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.²⁰⁸

TEHILLIM & SHACHARIS

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

Shema can be recited until **9:47 am**.

Parshas Bereishis is read. The fifth *aliyah* should conclude with the words *ve’achos Tuval Kayin Na’amah* and the sixth begins with possuk 23: *Vayomer Lemech l’nashav*.²⁰⁹ Today’s *Haftorah* is *Koh amar* until *v’ya’adir*.²¹⁰

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

205) *Sichas Yom Simchas Torah* 5707

206) *Ibid*. See the continuation of the *sichah* regarding the negativity of *mashke*, which the Frierdiker Rebbe refers to as *esh zarah*, an alien fire.

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

208) See more on this topic on www.asktherav.com #1824 and #3350

209) *Bereishis* 4:22

210) It is a *minhag* of the Rebbeim (though not a directive for the masses) to add to the *Haftorah* until *v’acharei lo yih’yeh* during a leap year. See the *sichah* of *Shabbos Bereishis* 5717, 5725, and 5744.

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 Friday night, at **12:11 pm**, plus **12/18** of a minute.

When blessing the new month, the dates are filled in as follows: *Rosh Chodesh Mar-Cheshvan, b'yom harevi'i uvayom hachamishi 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.”²¹¹

In 770, the *gabbai* customarily conducts the sale while wearing a *shtreimel*. This reason for this is explained in *Shabbos Parshas Bereishis* 5750.²¹²

211) *Shabbos Parshas Bereishis* 5750—*Sefer Hasichos* 5750, vol. 1, 83. See there at length for the reason behind this 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*, *Shores* 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.

212) 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

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!”²¹³

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*.²¹⁴ However, the Alter Rebbe does not mention it at all in his *siddur*.²¹⁵

Shabbos ends at 7:17 pm.

MOTZOEI SHABBOS

The Rebbe said: “(Following Simchas Torah) the [Friediker] Rebbe would wish people *ah gezunter vinter*, “A healthy winter!” Using the [Friediker] Rebbe’s choice of words, I wish you, your husbands, and children, a healthy, joyful, and fortunate winter, and goodness always!”²¹⁶ Elsewhere, the Rebbe wishes, “A healthy winter and a joyful year!”

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.”

213) Shabbos Parshas Bereishis 5746

214) 292:6 and 430:2.

215) 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).

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

"OOPS I MADE A MISTAKE.."

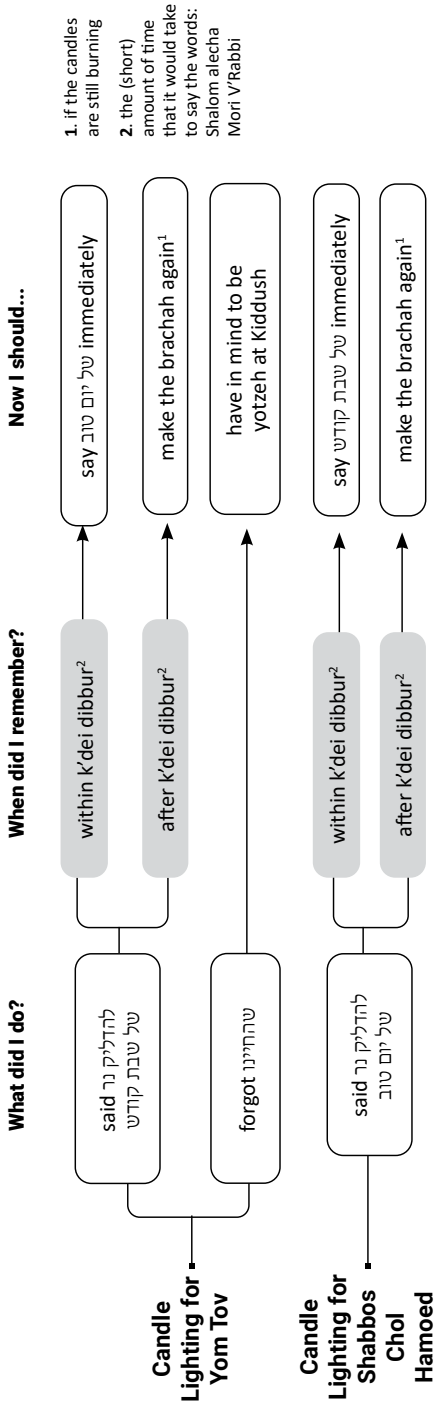
—on Sukkos, Shemini Atzeres,
or Simchas Torah



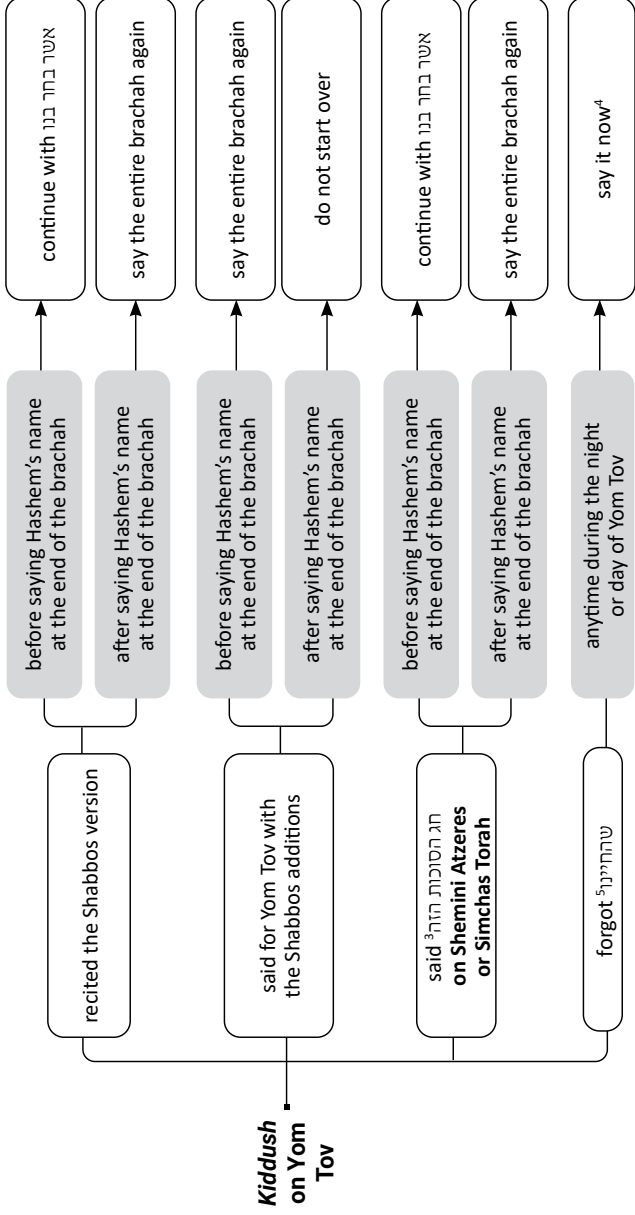
By Horav **Yosef Yeshaya Braun**, shlita
Member of the Badatz of Crown Heights

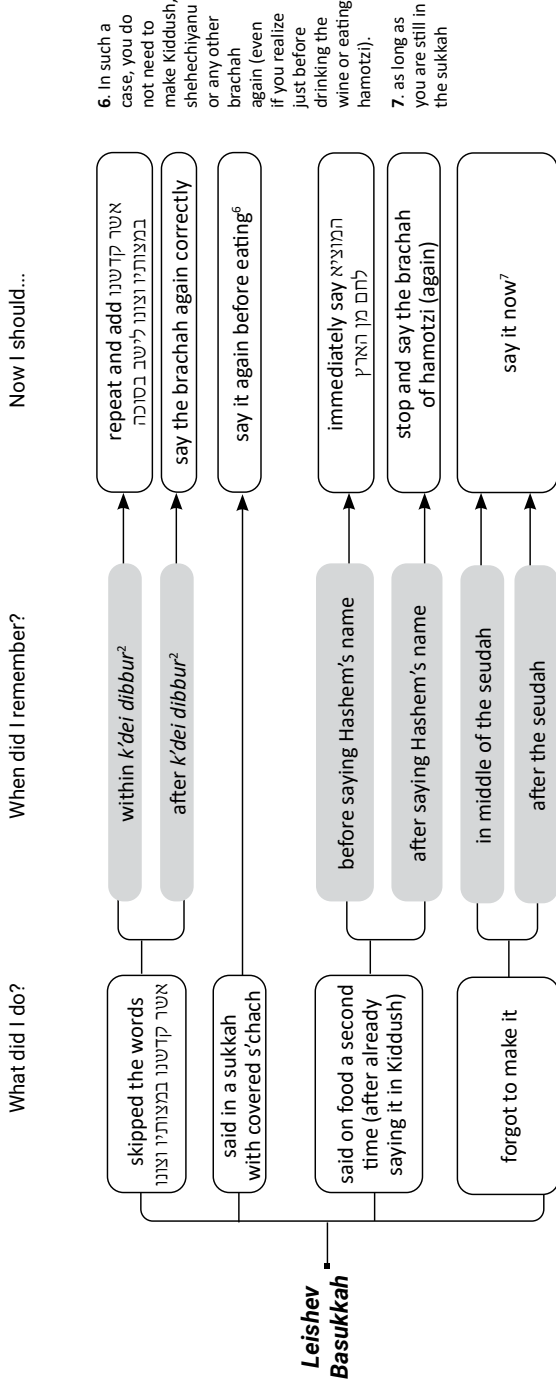
Prepared for publication by Rabbi M. Rotenberg
Translated by P. Stolik
Designed by Chaim Tauber info@chaimbydesign.com

“Oops! I made a mistake...”



3. if you are not sure what you said, do not repeat
4. on Sukkos, say in the sukkah, so the brachah should include the sukkah.
5. even on the second night of Yom Tov

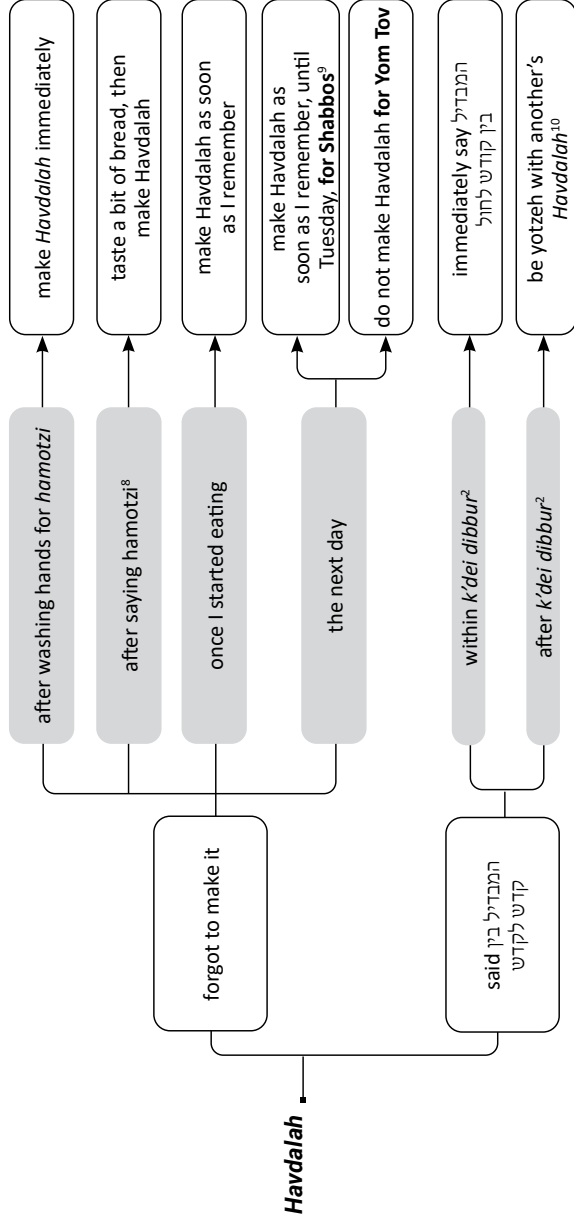




6. In such a case, you do not need to make Kiddush, shehechyanu or any other brachah again (even if you realize just before drinking the wine or eating hamotzi).

7. as long as you are still in the sukkah

8. or mezonos on cake
9. if it is already Yom Tov (Monday night), you should be yotzeh with someone else's Kiddush, follow that with Havdalah on your own kois, and only then wash for hamotzi.
10. if there is no other Havdalah to listen to, make it yourself

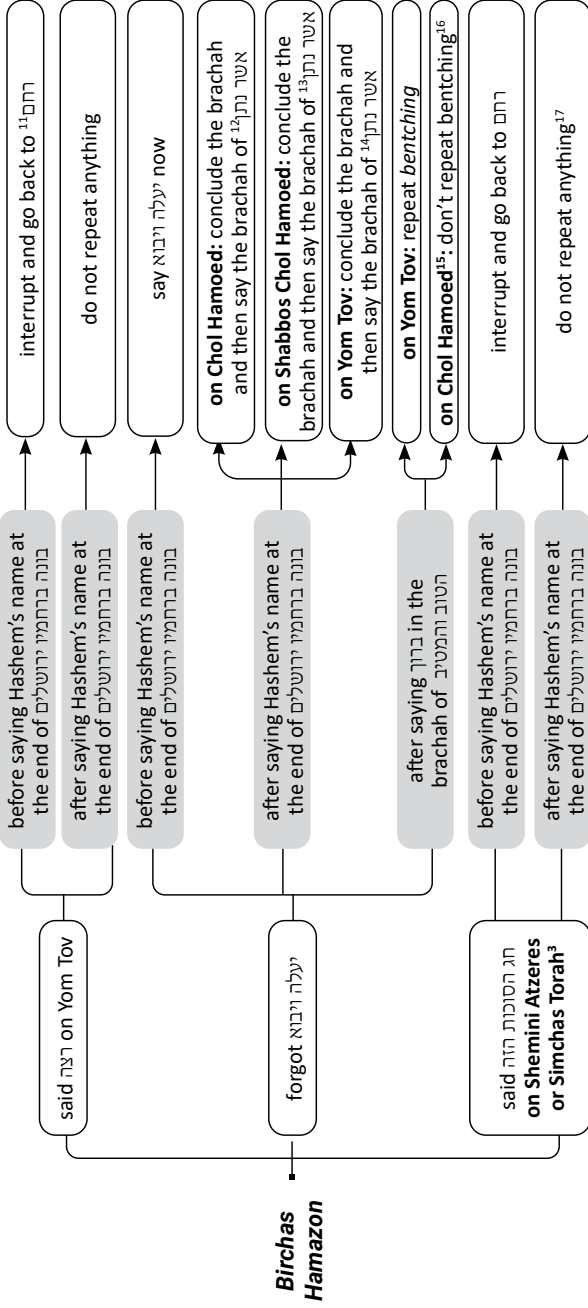


What did I do?

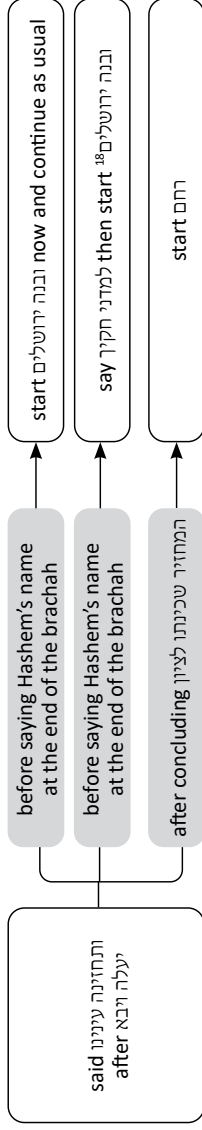
When did I remember?

Now I should...

for footnotes
see the
next page



Birchas Hamazon Continued



11. even repeating יעלה יובה
if necessary

12. as stated in the siddur
(for Chol Hamoed): ברוך אתה
ה' אלוהינו מלך העולם אשר נתן

מועדים לעמו ישראל לששון ולשמחה
13. Say את יום חג הסוכות הזה
as stated in the previous
footnote. If you also forgot
say as stated in the siddur

ברוך אתה ה' אלוהינו מלך העולם
שנתן שבתות למנוחה לעמו ישראל
באהבה לאות ולברית ומועדים לששון
ולשמחה את יום חג הסוכות הזה בא"י
מקדש השבת וישראל והזמנים
forgot only the halachah
is as on every Shabbos.

14. as stated in the
siddur (for Yom Tov):

ברוך אתה ה' אלוהינו מלך העולם

אשר נתן ימים טובים לעמו ישראל
לששון ולשמחה את יום חג הסוכות
/ שמיי עצרת החג הזה ברוך אתה
ה' מקדש ישראל והזמנים

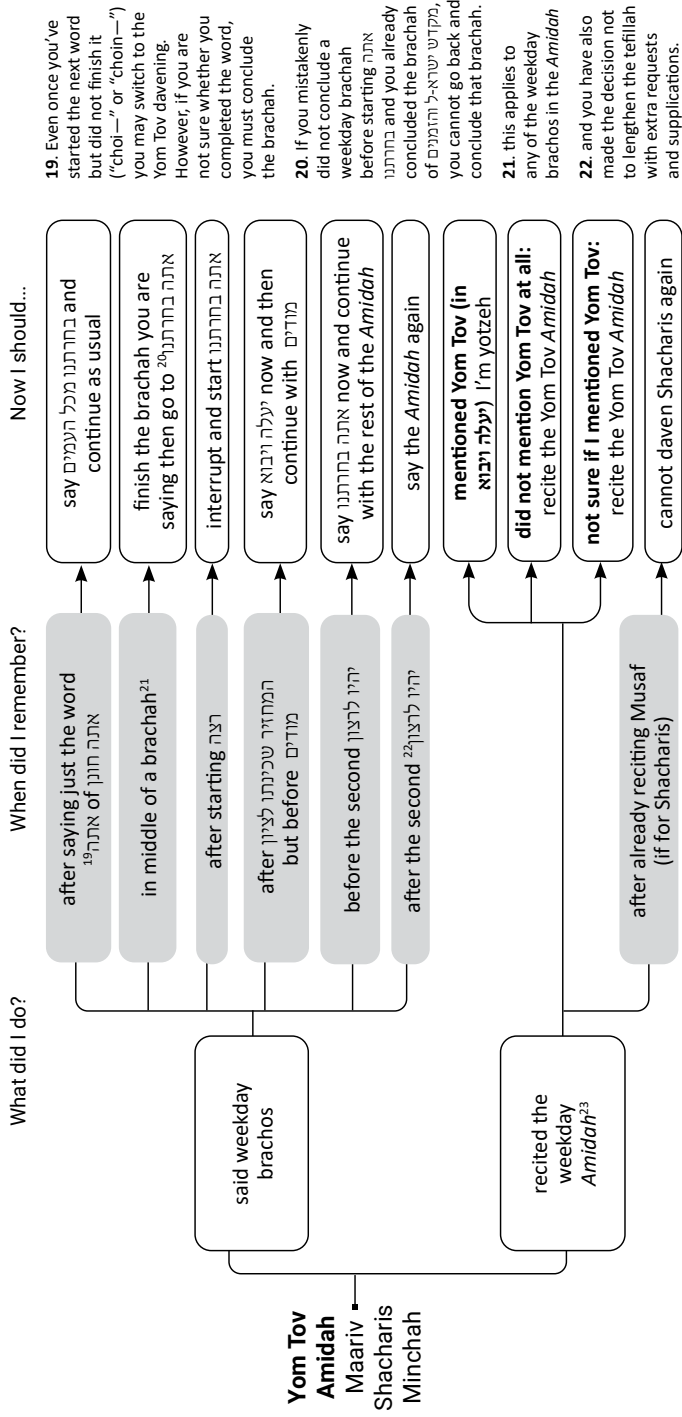
15. or a Yom Tov meal that
extends into motzoei Yom Tov

16. If you did not realize
that you are not meant to
repeat bentsching and you
started saying it again before

remembering, stop wherever
you are currently holding —
even in middle of a brachah.

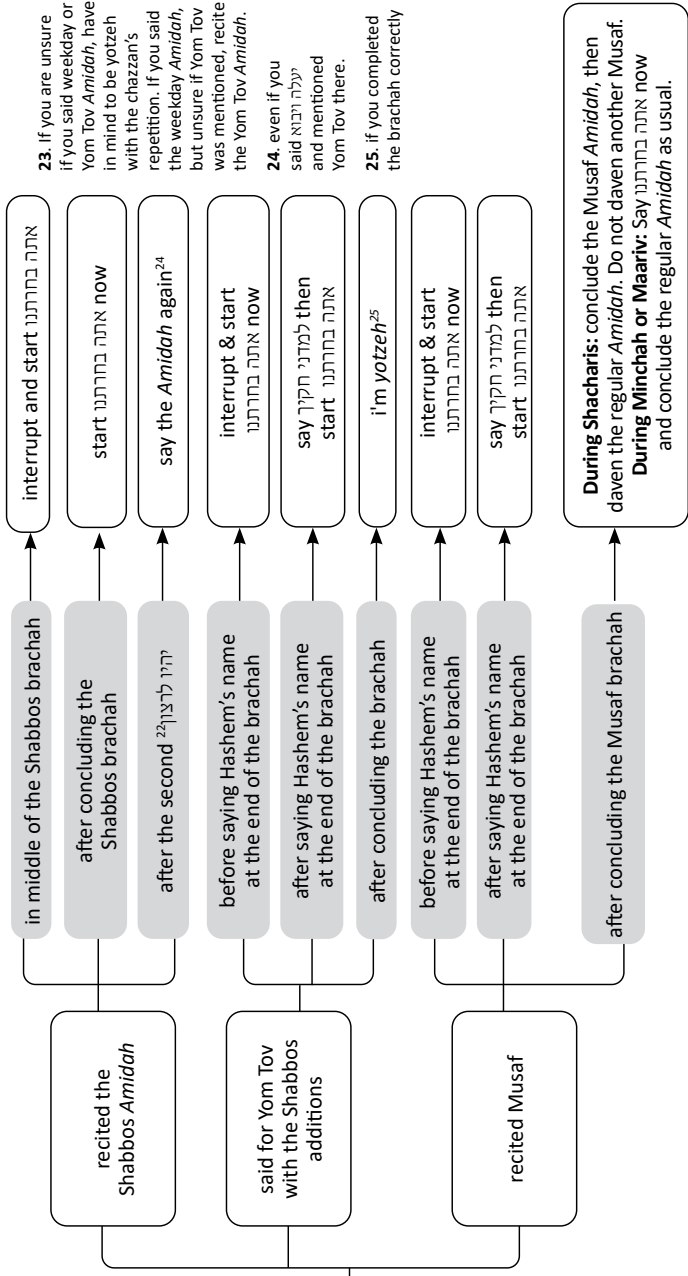
17. If possible, ask someone
who has not yet bentsched
to be yotzeh with their
brachah. This applies even if
you did not eat together.

18. If you concluded the
brachah with ירושלים
בונה ברחמי ירושלים
you are yotzeh.



**Yom Tov
Amidah
Maariv
Shacharis
Minchah**

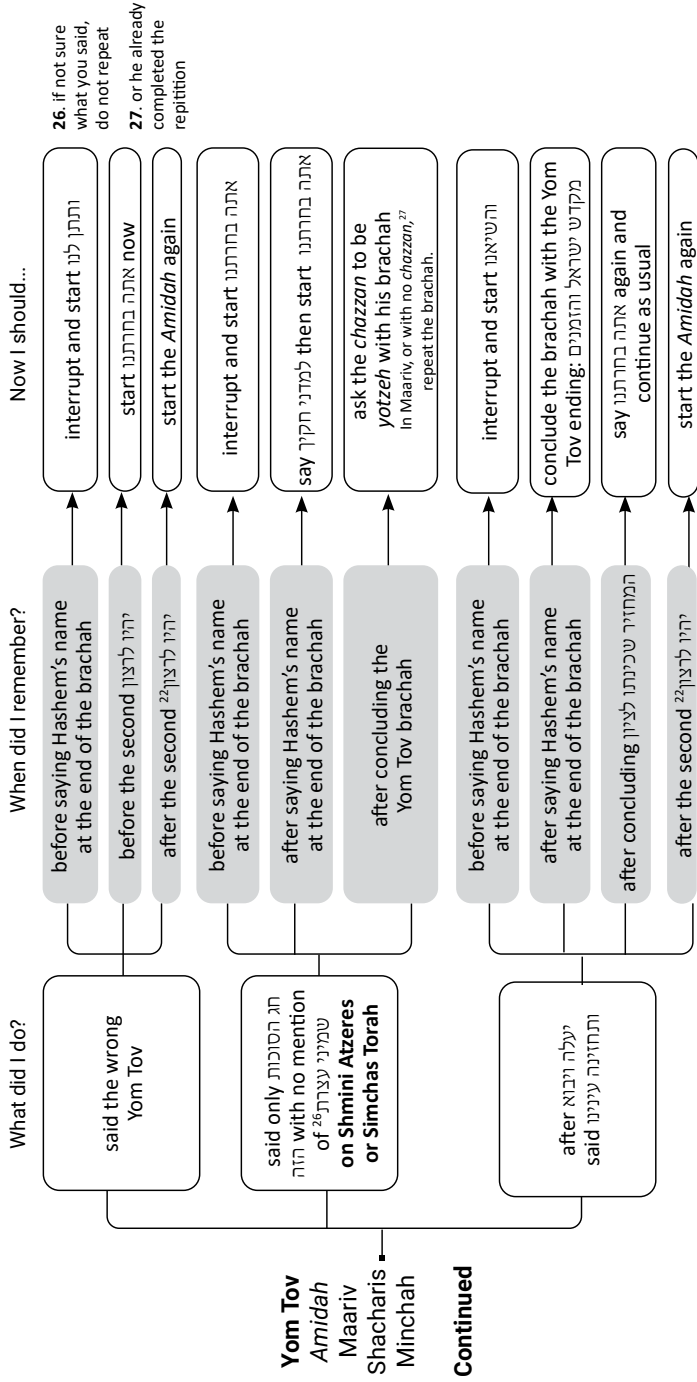
Continued



23. If you are unsure if you said weekday or Yom Tov *Amidah*, have in mind to be yotzeh with the chazzan's repetition. If you said the weekday *Amidah*, but unsure if Yom Tov was mentioned, recite the Yom Tov *Amidah*.

24. even if you said יעלה ויבוא and mentioned Yom Tov there.

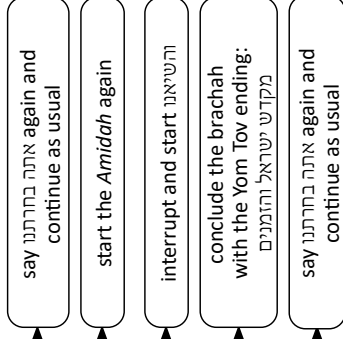
25. if you completed the brachah correctly



28. if not davening from a siddur (if yes, it can be assumed you said it correctly)

29. if you are unsure if you said weekday or Shabbos *Amidah* (and you are not davening from a siddur), have in mind to be yotzeh with the chazzan's repetition. If you said weekday *Amidah*, but

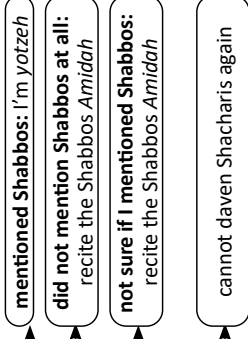
unsure if Shabbos was mentioned, recite the Shabbos *Amidah*.



Yom Tov Amidah

Maariv
Shacharis
Minchah

Continued



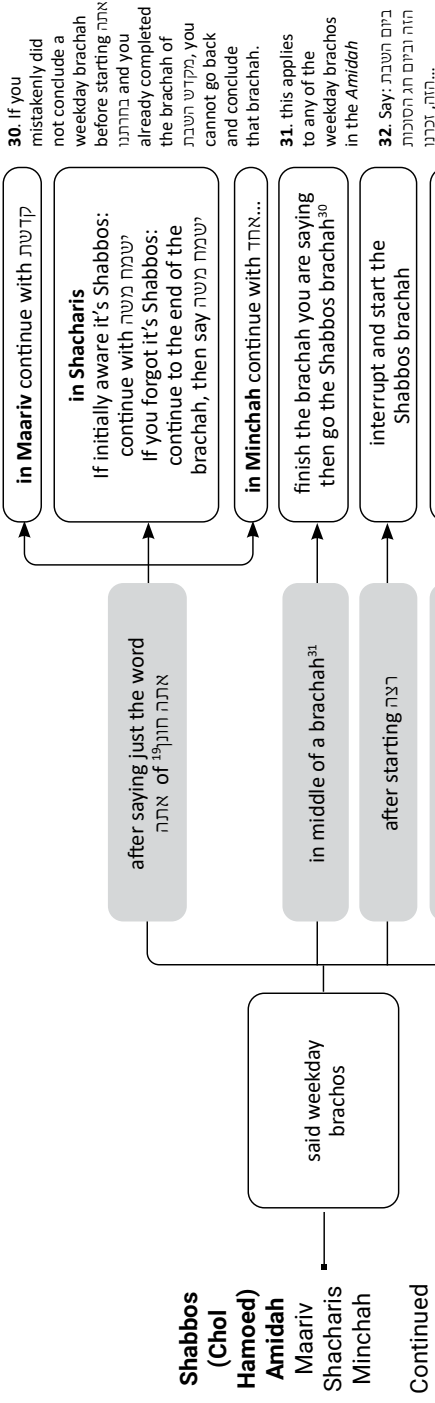
Shabbos (Chol Hamoed)

Amidah
Maariv
Shacharis
Minchah

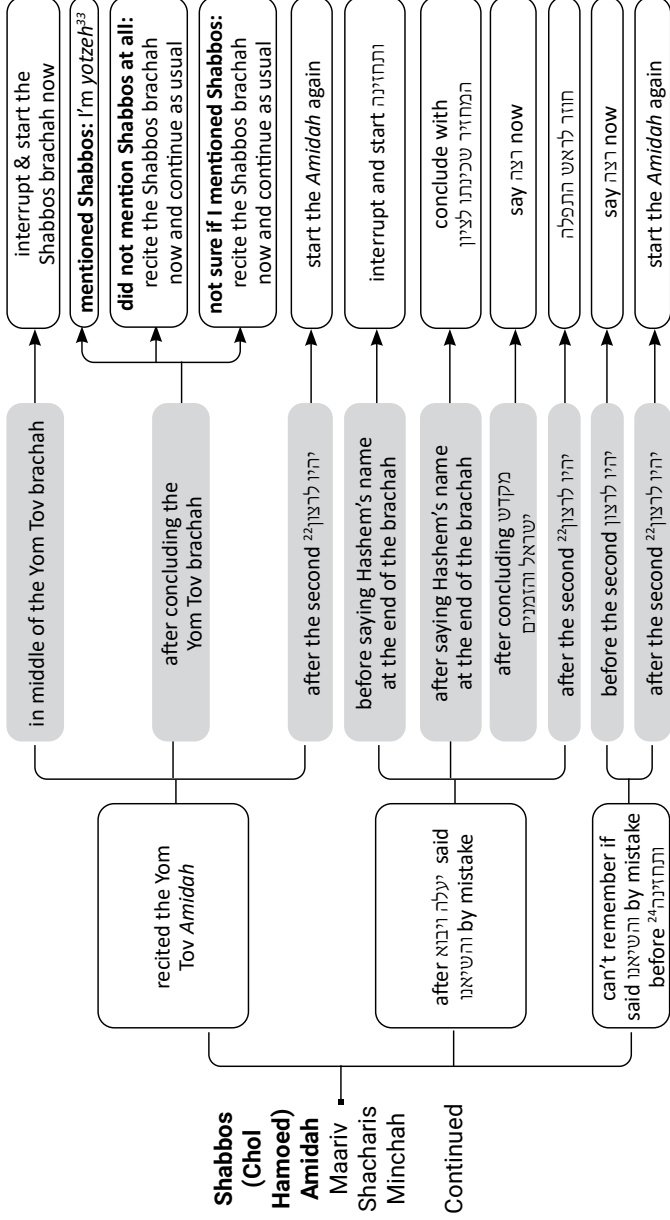
What did I do?

When did I remember?

Now I should...



33. regardless of whether the mention was in middle of the brachah or at the end



What did I do?

When did I remember?

Now I should...

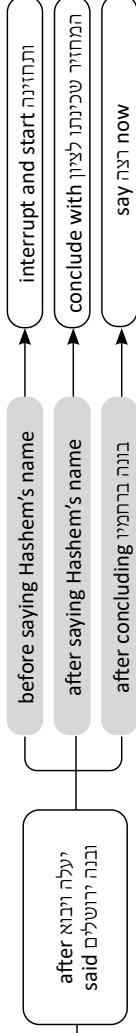
Shabbos (Chol Hamoed)

Amidah

Maariv Shacharis

Minchah

Continued



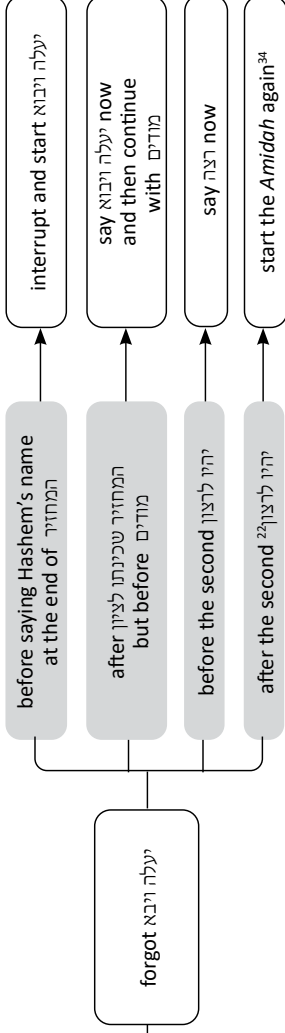
Shabbos & Weekday Chol

Hamoed Amidah

Maariv

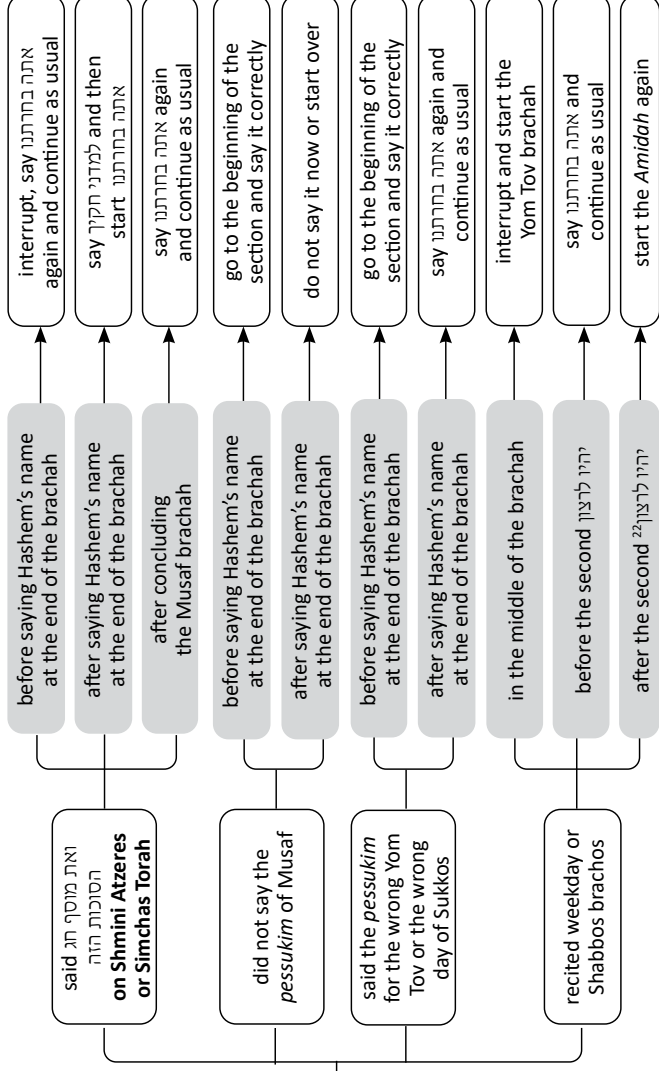
Shacharis

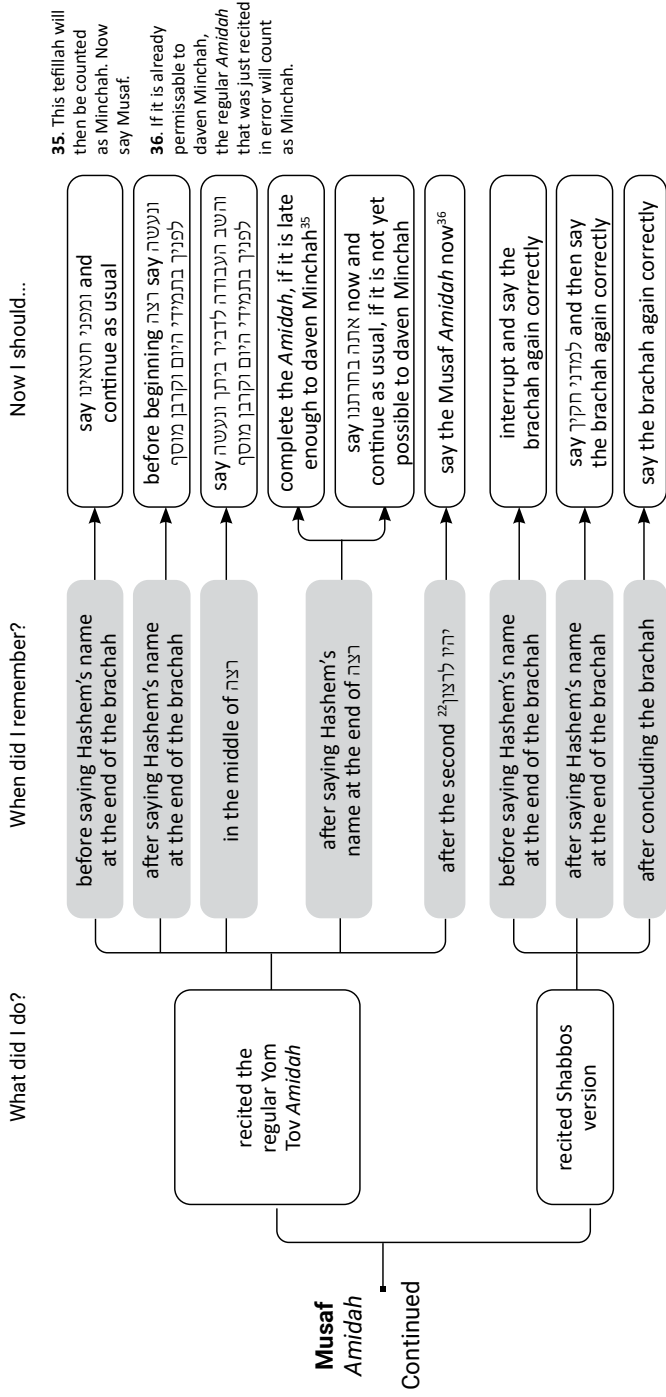
Minchah



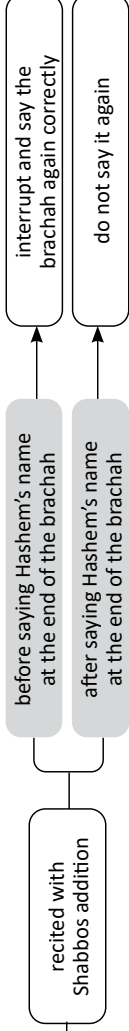
34. on motzoei
Yom Tov or motzoei
Shabbos you say
אתה חוננתנו
(again)
in the repetition.

Musaf Amidah





Musaf
Amidah
Continued



All Tefilos
After
Musaf
Shmini
Atzeres



Shabbos
Chol
Hamoed
Haftorah
Brachah

