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# DAY-TO-DAY HALACHIC GUIDE

Laws & Customs  
for the Month of Tishrei 5784

Part II  
Erev Sukkos - 30 Tishrei

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OF CROWN HEIGHTS





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

B"H

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By  
**Horav Yosef Yeshaya Braun, shlita**  
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## FOREWORD

Presented here is comprehensive guidance with laws and customs associated with the days from Erev Sukkos until the Twenty ninth of Tishrei 5784. The details are derived from multiple sources. Due to a dearth of space only some references and halachic notes have been added. Primary sources include: the Alter Rebbe's *Shulchan Aruch*, *Mateh Ephraim*, *Kitzur Shulchan Aruch*, *Sefer Haminhagim Chabad*, *Luach Colel Chabad*, various *sichos*, *maamarim* and *Igros Kodesh*.

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

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

\* \* \*

### TIME TO PREPARE

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

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

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

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

\*\*\*

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

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

## TO REALIZE REDEMPTION

“Hashem **begs** the Jewish people,” the Rebbe passionately stated,<sup>1</sup> “to occupy themselves with the study of the laws of the sacrificial orders ... which [as our Sages state], is considered as if we had actually offered the sacrifices. This study will bring about the actual offerings because it brings [to quote Rambam], ‘King Moshiach [who] will build the *Beis Hamikdash* ... and restore the laws of the Torah ... so that the Jewish people will again offer the sacrifices ... in accordance with all the mitzvos that are stated in the Torah,’ speedily, in our time—literally! [Then, to quote the festival liturgy], ‘We will offer before You there the offerings of our obligations ... in accordance with the commandments of Your will.’”

“We must experience greater longing and yearning for the Redemption,” the Rebbe demanded.<sup>2</sup> “One of the ways this is accomplished is through studying more Torah on the subjects of the Redemption and the *Beis Hamikdash*. Studying these topics greatly hastens their actual realization, to the extent that we will go directly from studying these subjects to greet our righteous Moshiach. We will inform him, ‘We have just completed studying the laws associated with your coming!’ An additional motivation to study these laws is that we must expect Moshiach’s arrival each and every day. In that case, these laws [concerning the Redemption and the *Beis Hamikdash*] are matters that every Jew—men and women alike—must know, in order to put them into practical use on a daily basis, such as many of the laws of the offerings.”

\* \* \*

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

## LAWS OF SUKKAH

According to the letter of the law, a person may eat in someone else’s Sukkah. It is preferable, however, for each person (or family) to have a Sukkah of their own. First of all, the obligation is for each person to live in the Sukkah in the manner in which he lives in a house throughout the year—and most people live in their own private homes or apartments during the year. Second, the act of building a Sukkah is a mitzvah.<sup>3</sup> And it is considered more of a mitzvah if he builds it himself rather than sending someone else to do the job. Nevertheless, due to the financial

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

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

3) to the extent that it requires the recitation of *Shehechyanu*; the reason why we do not recite a distinct blessing over the Sukkah is because the *Shehechyanu* recited during *Kiddush* on the first night of Sukkos includes the obligation to recite *Shehechyanu* upon building the Sukkah.

constraints upon the majority of Jews nowadays, it has become customary in many places to erect large Sukkahs that hold a number of families at once.

### WHERE TO BUILD A SUKKAH

Do not construct your Sukkah: (1) on another's property without their knowledge and consent; (2) on public property, such as a city street or a public thoroughfare<sup>4</sup>; (3) in a location that will cause damage to your neighbors—by blocking their windows, for example. If you did build your Sukkah in one of these locations, do not recite the blessing *leishev basukkah*.

A Sukkah in which a person cannot eat, drink, walk leisurely, and sleep comfortably without any pain is not called a place of residence and is not valid as a Sukkah. If you build a Sukkah in a location that you know will bother you later, for example a Sukkah erected in the street (which is unfit for other reasons, as mentioned earlier) where you cannot sleep comfortably due to fear of thieves and bandits, it is an invalid Sukkah and not suitable even for eating. However, if you are not afraid to sleep there at night, it is kosher. If there are other factors that would absolve a person of the obligation to sleep in this type of Sukkah (such as a frigid climate or other conditions causing significant discomfort) it is also kosher.<sup>5</sup>

### HOW TO BUILD THE SUKKAH

Complete the Sukkah walls before you put up the *schach*.

If you already did the reverse, by laying the *schach* before building the walls, you should move the *schach* around a bit after the Sukkah walls are up. If Yom Tov has already arrived when you realize your error, the Sukkah is still kosher.<sup>6</sup>

It has become common to build a Sukkah with four complete walls because not everyone is familiar with all the technical halachic requirements that apply to *mehitzos* (partitions, i.e., half-walls). This is our established *minhag*.

The Sukkah walls must be strong enough to withstand ordinary gusts of wind. It is therefore inadvisable to use canvas for any of the walls, even if it is firmly secured, because its center sometimes moves back and forth in the wind even when tied, and the ropes sometimes loosen without anyone noticing; in these

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4) Some authorities have defended those who make Sukkahs on public property where authorization from the city is received or can potentially be received (this dismantles the main concern that non-Jews are unwilling to forgo their public territory for such purposes) and if it is built on the limited area in front of one's home that the city considers the homeowner's responsibility for hazards and the like. However, even according to the lenient opinion, the flow of pedestrian traffic may not be disrupted, nor may the entire public way be blocked.

5) See later in the entry for the first night of Sukkos regarding Chabad custom in this regard. (See *Levush* 640:2; *Pri Megadim Eishel Avrohom*, 6; *Hagahos Yad Ephrayim*, *Machatzis Hashekel*, *Bikkurei Yaakov* and others.)

6) by relying on the lenient opinion that that *schach* need not come last.



cases, the Sukkah walls are no longer considered to be as sturdy as required by Halachah.<sup>7</sup>

Someone who wishes to create a Sukkah using flexible materials would do best to place bamboo sticks or the like horizontally along the walls throughout the first ten *tefachim* (handbreadths, about thirty-one inches off the ground, in total), with a space of less than three handbreadths (ten inches) between each stick. As a first recourse, these beams should be set up on all four sides of the Sukkah.

See the entry on the first day of Chol Hamoed regarding mobile Sukkahs for a general overview on size and qualifications in situations where Sukkah-building abilities are limited.

### WHAT TO USE FOR SCHACH

There are those who are stringent to use only tree branches, especially palm fronds, for their *schach*.<sup>8</sup> Halachically, any plant material that is no longer connected to the ground is kosher, including bamboo mats that are properly constructed (and carry a reliable hechsher).<sup>9</sup>

Make certain that the *schach* is placed in such a manner that it is able to withstand ordinary gusts of wind throughout the entire festival of Sukkos. This is of particular concern when using a bamboo mat for a covering—place some green *schach* or wood beams in addition for added security.

Do not secure your *schach* with material susceptible to *tum'ah*, such as cables. The *schach* may be supported with wooden slats or fastened with unprocessed threads (such as jute). There is no issue at all with the *schach* touching metal, and it is sufficient if the *schach*'s main support is not a material susceptible to *tum'ah*. If a Sukkah fails to follow these guidelines with the *schach* supported by a material susceptible to *tum'ah*, the Sukkah may still be used.

Some have proposed using *schach* made from bamboo mats that are designed to prevent rain from entering the Sukkah. They wish to rely (in addition to other sources) on the opinion of those *Rishonim* that permit such an arrangement. However, the Alter Rebbe states in *Shulchan Aruch*,<sup>10</sup> “If the *schach* is so thick that the rain cannot enter into the Sukkah's interior, the Sukkah is invalid. For the definition of a Sukkah is a structure that provides shelter only against sunlight. If it provides shelter against the rain as well, the term Sukkah no longer applies. Rather, it is a type of *bayis* (house).” It is apparent from his terminology that such a

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7) If zip-ties are attached throughout, the Sukkah may possibly be secure enough since they do not dislodge like other less permanent fasteners.

8) The *gematria* (numerical values) of *sukkah* and *ilan* (tree) being equal.

9) See [www.asktherav.com](http://www.asktherav.com) #5320 and #1227.

10) 63l:5.

Sukkah is invalid according to Biblical law.<sup>11</sup>

Furthermore, and this is the main point,<sup>12</sup> the view of the Alter Rebbe is that: “one does not fulfill his obligation unless his Sukkah is not designed for anything more than providing relief from the sun<sup>13</sup> ... but if it is ... designed to provide shelter and a cover also for the rain—anything that is not made to shelter from the sun alone is not a Sukkah but a house.<sup>14</sup>”

### HOW TO PLACE SCHACH

It is preferable to place the *schach* yourself.

Ideally, a man, and not a woman should do so, or (*l'havdil*) a non-Jew. It should certainly not be laid by a child (according to some opinions this renders the Sukkah unusable). If a child already did so, move the *schach* around a bit to improve the shade quality of the Sukkah; you should also add more *schach* on top to “improve” the Sukkah—new coverage that spans the entire length **or** breadth of the Sukkah, or covers any area that is at least one *tefach* (9.5 inches) square.

If a child would like to help out in placing the *schach*, they may do so in two appropriate ways: (1) Lay it very sparingly throughout, with the adult coming later and placing in much greater amounts (see footnote).<sup>15</sup> (2) Alternatively, they can place as much *schach* as they like in tandem with the adult, as long as the child's *schach* isn't mixed in with the adult's *schach*, rather each one has their designated areas and each particular area the child covers on his own is less than three *tefachim* square (nine-and-a-half inches; ninety linear inches).<sup>16</sup> In this case, the areas covered by the child can be **half of the total schach**, but not more.

It was the custom of the *Rebbeim* to use a large quantity of *schach* on their Sukkahs and to verbally encourage the placement of additional *schach*; they

11) See *Pischa Zuta* 631:3 & 635:1, who takes issue with this view.

12) Even if one wishes to argue (as do some who permit this kind of *schach*) that it is clearly rickety and the fact that no rain enters is not due to its sturdiness, but due to an external factor.

13) regarding Sukkahs that are constructed for the sake of the mitzvah, see [#10978](http://www.asktherav.com).

14) In 626:1. See also the Alter Rebbe's *Shulchan Aruch* 629:10. See *Sha'alos Uteshuvos Avnei Nezer, Orach Chayim*, 474, and *Pischa Zuta* there—as opposed to *Kovetz Teshuvos, Orach Chayim* 61. See also *Likkutei Sichos*, vol. 32, p. 142, where the Rebbe discusses the Alter Rebbe's ruling—“...this is a condition [necessary] for every Sukkah, to the point that one's intention in creating it must be exclusively for the sake of providing shade alone, without mixing any other intentions into the picture, not even 'for a shelter and for a covert from gushing and from rain' (Yeshayah 4:6). This affects not a condition in building a Sukkah, but rather, the very definition of a Sukkah!”

15) in a way that the child's contribution is “more sunny than shady” and the adult makes the Sukkah kosher by placing an amount sufficient for “more shady than sunny” coverage. (An alternative methodology subtracts an amount equal to the child's contribution from the adult's total *schach*, with the remainder still enough to provide the required coverage.)

16) in a large Sukkah, this area can be increased to just under four by four *tefachim* (thirteen inches square).

would call out to those loading the *schach*, “More *schach!* More *schach!*” The *Rebbeim* were not concerned that the stars be visible through the thick blanket of *schach* at night. No doubt, they found an easy solution to observe the latter halachah as well—by poking a stick and forming a small gap in one area of *schach*. One should follow suit, by creating a thick covering of *schach* with at least one area through which the night sky is visible.

**Breaks in the Schach:** If there is an span of three *tefachim* (nine-and-a-half inches) within the Sukkah that is not covered by *schach*—whether this area is in the center of the Sukkah or on the one of the sides, it may render the Sukkah unkosher.<sup>17</sup> Regardless, do not sit under such a gap, or even a smaller one that spans the entire length of the Sukkah or is large enough to poke your head or the majority of your body through it. Small gaps are not an issue, because all Sukkahs have some holes.

The Sukkah must be large enough to fit you and your meal—if the entire table is outside the Sukkah, even in a large Sukkah, it is considered as if you’ve eaten outside it. The same is true if the table is in an area of the Sukkah that is not kosher for eating, such as under a roof overhang or a part of the *schach* covered by an awning. For all these scenarios, only a section of the table—the one you are using—need be in a permissible area.<sup>18</sup> However, you may also eat in a Sukkah without using a table (whether it is not there at all, or you just avoid using one that is not appropriately placed).

### THE SUKKAH FLOOR

It is not Chabad custom to create a floor for the Sukkah unless the Sukkah is located on earth or grass, in which case it must be covered to avoid spilling even the slightest amount of liquid on the ground during Yom Tov. This would fall under the prohibition of watering and helping things grow, which is a corollary of the *melachah* of *zore’ah* (planting). (For this reason, it is always advisable to avoid eating in a garden or the like during Shabbos and Yom Tov.)

### DECORATING THE SUKKAH

It is not Chabad custom to decorate the Sukkah at all.

If Sukkah decorations are hung, it is forbidden to derive use from them throughout the festival of Sukkos, even if they fall from the Sukkah walls or roof. Since they cannot be used, Sukkah decorations are *muktzah* on Shabbos and Yom Tov. Sukkah decorations that are suspended from the *schach* should not hang at a distance of four *tefachim* or more below the *schach*.

### THE FOUR KINDS

<sup>17</sup>) The details of this law are found in Shulchan Aruch Orach Chayim 632:2 ff.

<sup>18</sup>) Some opinions hold that it must be the majority of the table.

Make certain that you purchase a completely kosher and also *mehudar*<sup>19</sup> set of *arba minim*. Verify that the *esrog* is not *murkav* (grown from a crossbred source). **Only purchase sets of *minim* from vendors who have established reputations of *yiras shamayim*.** Do not rely on any letters of approval that are from previous years, or, obviously, whose source is unreliable. Do not purchase the *minim*—including *aravos*—from a minor for use on the first days of Sukkos.

The father of a boy who knows how to shake the *lulav* according to halachah is obligated to purchase a set of *arba minim* for his son. Although many are not accustomed to doing so, in our times when sets of *arba minim* can be easily obtained, it is preferable to buy a kosher set of *minim* for all boys who know how to shake the *lulav* (who are obligated in these laws for the sake of *chinuch*). At a minimum, each household should have one set devoted to the children. This is especially important for the requirements of the first days of Yom Tov (see the entry there for a full description).

### THE ESROG

The *esrog* should have a wax-yellow color.

It is the Chabad custom to recite a blessing on an *esrog* from Calabria.

*Esrogim* grown in Eretz Yisroel from plants that originated in Calabria are not equal to actual Calabrian *esrogim*. (On the other hand, the *esrog* orchards in Eretz Yisroel were created in order to avoid concerns of grafting that might occur in Calabria).

### LAW OF REDEMPTION: TONS OF ESROGIM

In the days of Moshiach, it will be necessary at times to leave Eretz Yisroel—one instance would be obtaining an *esrog* from Calabria. This will be an especially awesome undertaking, accounting for the fact that every Jew, including all those from previous generations, will need their own personal *esrog* (for surely then no one will be using communal *arba minim*).<sup>20</sup>

### LULAV

The *lulav* should not have rounded tips which are known in Yiddish as *kneplach* (lit., “buttons”). For details on the *lulav*’s size and other requirements, see the entry for *erev Sukkos* concerning trimming and binding the *arba minim*.

### ARAVOS

There is no halachic issue with the *aravos* that are locally grown.<sup>21</sup>

19) Additional details of these laws can be found in the Alter Rebbe’s *Shulchan Aruch Orach Chaim* 645-9

20) from the *Roshei Devarim* of *Shabbos Parshas Noach* 5749

21) See a lengthy discussion on this (in Hebrew) on [www.asktherav.com](http://www.asktherav.com) #1214.

## HADASIM

We add multiple sets (the more the better) of *hadasim* in groups of three—at least one additional set—to the standard three.

### ISSUE OF KAVUSH

An *esrog* that sits in water or another liquid for a 24-hour period is called *kavush*, and it 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* (thirteen inches, plus) of the *lulav* and three *tefachim* (more than nine-and-a-half inches) of the *hadasim* and *aravos* remain above the level of the water. Many are lenient and allow them to instead be wrapped in a moist towel, even if the towel is dripping wet.<sup>22</sup>

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

## FRIDAY, 14 TISHREI

### Erev Sukkos

#### LAW OF REDEMPTION: WILLOWED OUT

The mitzvah of *aravah* 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* on 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*,<sup>23</sup> and extend this generosity throughout Chol Hamoed.<sup>24</sup> Provide the needy with ample *Yom Tov* provisions.

<sup>22</sup> The halachic analysis of this leniency is beyond the scope of this publication.

<sup>23</sup> 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.

<sup>24</sup> See *Sichas Yud-Gimmel Tishrei* 5737 (in a more humorous light). See *Roshei Devarim of 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.

**LAW OF REDEMPTION: FOREVER CHARITABLE**

The practice of giving *tzedakah* on *erev Sukkos* will be observed in the Era of Redemption.<sup>25</sup>

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**

This is a challah-shaping reminder to those accustomed to using round *challos* until Hoshana Rabbah.

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

Avoid eating bread or *mezonos* from the tenth hour of the day (3:47 pm), in order to eat at least a *kezayis* of bread in the Sukkah tonight with full appetite. Avoid filling up on other types of foods as well.<sup>26</sup>

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

“One should purify himself before Yom Tov.” This refers to going to the *mikveh*, in addition to other spiritual preparations.

**SPIRITUAL PURIFICATION**

“How are we meant to fulfill the obligation to ‘purify oneself?’” the Frierdiker Rebbe asks<sup>27</sup> “With new clothes?! The intent with this instruction is the purification of the faculties of the soul, and the purification of one’s thoughts, speech, and actions.”

**LAW OF REDEMPTION: ASSUMPTION OF PURITY**

<sup>25</sup>) *Sichas Shabbos Chol Hamoed Sukkos* 5724.

<sup>26</sup>) May I eat in my Sukkah today, even though it’s not yet Sukkos? You may, if you need the space or want to enjoy the weather. [www.asktherav.com](http://www.asktherav.com) #17029

<sup>27</sup>) *Sichas Acharon shel Pesach* 5701.

Rambam states<sup>28</sup>: “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*.

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 suspend 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 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.<sup>29</sup>

All utensils found in Yerushalayim during the time of the *Beis Hamikdash* are considered pure. 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 one finds such a knife in Yerushalayim during a festival, it is considered pure and can even be used for the sacrifices.<sup>30</sup>

## 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 *eiruv 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*.

You may establish the *eiruv* even if all of the participants are not present,

28) This is explained at length in *Likkutei Sichos*, vol. 32.

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

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

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.

### HOW TO MAKE THE EIRUV

(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 an upper limit of eighteen *grogras* (six *beitzim*) to the *eiruv*, even if more than eighteen homeowners are participating.

(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; he is their *shliach* even if they did not designate him as such, because someone may act as a *shliach* to acquire something beneficial for another person even if they are unaware. It is considered as if each participant is present and has personally raised it in turn.<sup>31</sup>

(3) Recite the blessing:

ברוך אתה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל מִצְוֹת עֲרִיב

“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 לְנָא לְאַפּוּקִי וְלַעֲיוּלִי וְלְטַלְטוּלִי מִבֵּית לְבֵית וּמִחֲצַר לְחֲצַר וּמִבֵּית לְחֲצַר וּמִחֲצַר לְבֵית וּמִרְשׁוֹת לְרְשׁוֹת בֵּין בְּשַׁבָּת זֶה וּבֵין בְּשַׁאֲר שַׁבָּתוֹת הַשָּׁנָה לְנוּ וְלְכָל הַדְּרִים בְּשְׂכוּנָה הַזֹּאת.

The appropriate time for this blessing is when establishing the *eiruv*,<sup>32</sup> 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.

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

32) 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.



## ARBA MINIM PREP

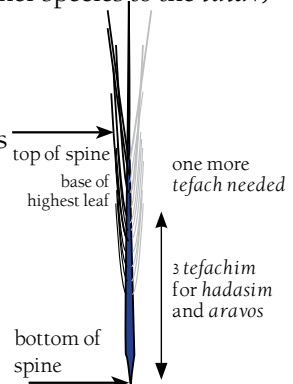
**Note:** For a details that apply of obtaining the *arba minim* see the beginning of this guide.

It is best to bind the *arba minim* inside a Sukkah today. The Rebbe explains in a *maamar*<sup>33</sup> 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 Frieddiker Rebbe related<sup>34</sup> 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*.

- (1) Before binding your *lulav*, fashion five strips of a *lulav* into rings.
- (2) 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.
- (3) 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*.
- (4) 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 juncture 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.**
- (5) To assure the proper protruding length of the spine, it may be necessary to shorten the *hadassim* and *aravos* by cutting their stems from the **bottom only**. When doing so, make certain that the *hadassim* and *aravos* remain at least three *tefachim* in length. Once trimmed, the bottom of the *lulav*, *hadassim*, and *aravos* should all be equal, with no species protruding lower than the others.
- (6) Tie two rings onto the *lulav* itself (not binding the other species to the *lulav*) in a position that they are covered by the *hadassim* and *aravos*, with the lower ring entirely covered and the upper ring at least partially covered.

- (7) Tie the remaining three rings around all three 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.



33) *Naso es Rosh* 5741

34) *Sefer Hasichos* 5704, p. 13

### STORING THE MINIM

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*.

While storing your *minim*, remember to avoid leaving your bound *lulav* soaking in water for any 24-hour period (as mentioned earlier, due to the issue of *kavush*) 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.<sup>35</sup>

Since you will not be making a brachah on your *minim* on the first day of Yom Tov, which is Shabbos, and the *lulav* may not be moved on Shabbos (see below), remember not to leave your *lulav* immersed in too much water that would render it *kavush*.

**The Muktzah Lulav:** 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.<sup>36</sup>

### MINCHAH

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

### PREPPING THE SUKKAH

**Note:** For a comprehensive review of the halachos of building a Sukkah, see the beginning of this guide. 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 retract a plastic cover

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<sup>35</sup> 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).

<sup>36</sup> 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. Other opinions, possibly including the Alter Rebbe, disagree.

(Some say that a blessing should not be recited on it, even during the time it is not being used for the mitzvah.) 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 footnote.

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.<sup>37</sup>

(2) For the same reason, there cannot 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 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 to a *tefach* beforehand.

**Baby Monitor:** 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, they can be heard by the adult Sukkah-diners. However, be careful not to speak—or cover the intercom receiver—while in the baby's room on Yom Tov, so sound will not travel through.<sup>38</sup>

### LAW OF REDEMPTION: THE AZARAH'S SUKKAH

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).<sup>39</sup>

### BEFORE LIGHTING CANDLES

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

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.

It is forbidden to generate a new flame on Yom Tov because creating something new is akin to performing a *melachah* (prohibited activity), and since you could have easily prepared a flame in advance of Yom Tov, you are forbidden to do so during Yom Tov itself.<sup>40</sup> You must prepare a flame today that will remain lit long enough to provide fire for candle lighting on the second night of Yom Tov. You may keep a gas burner lit for this purpose.

**A word of caution:** Fire safety organizations recommend that if you leave a

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

38) For more details, see [www.asktherav.com](http://www.asktherav.com) #2733

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

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

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 tab 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**.)

If you use floating wicks with disks that need to be punctured by the wick, preassemble all you need for both days on *erev Yom Tov*, so you do not create a hole on 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.

### CANDLE LIGHTING

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

**Candle lighting** is at **6:47 pm**, eighteen minutes before sunset.

Two blessings are recited on the candles: (1) *lehadlik ner shel shabbos v'shel yom tov* and (2) *Shehechyanu*. If a man lights the candles, he should reserve the blessing of *Shehechyanu* for the *Kiddush* he will recite later tonight.

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.

Since it is Shabbos, if the time for candle-lighting has passed, you are not permitted to light them later, G-d forbid.

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.

## FRIDAY NIGHT, 15 TISHREI

### Eve of the 1st Day of Sukkos

#### MAARIV

Maariv begins with *Mizmor l'David*. In *Lecha Dodi*, the text is altered from *b'rinah uv'tzahalah* to read: *b'simchah uv'tzahalah*. *Lecha dodi* is followed, as on a usual Shabbos, with *Mizmor shir*; *Hashem Malach*; and *Kegavna*.

The *Amidah* for *shalosh regalim* is recited with the additions for Shabbos.

In the *Amidah*, and later in *Kiddush* as well, the additional phrase for Shabbos is added, so that the text reads: *es yom hashabbos hazeh, v'es yom chag hasukkos hazeh, v'es yom tov mikra kodesh hazeh, z'man simchoseinu...*

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

The *Amidah* is followed by *Vayechulu*, *Magein avos*, *Kaddish tiskabeil*, *Mizmor l'Dovid*, *chatzi-Kaddish*, *Barchu*, *Aleinu*, and *Kaddish Yasom*.

We wish each other, "*Gut Shabbos, Gut Yom Tov!*"<sup>41</sup>

### BETTER & BETTER

In many *sichos*, the Rebbe mentions the custom of wishing *Gut Yom Tov*, three times loudly.<sup>42</sup>

### GUT SHABBOS, GUT YOM TOV, AGAIN!

On the first night of Sukkos in 5750, which also occurred on Shabbos, the Rebbe addressed the guests in the 770 Sukkah. "In addition to having wished each other *Gut Shabbos, Gut Yom Tov* back in shul, it is appropriate to repeat it upon entering the Sukkah, even though it is right next to shul. I will therefore not wait, but will myself declare: *Gut Shabbos, Gut Yom Tov! Gut Shabbos, Gut Yom Tov! Gut Shabbos, Gut Yom Tov!*"

### 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. However, if that is not the case—for example, the Sukkah has decorations that are expensive or delicate or 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 against their perceived wishes, you may not recite the blessing *leishev basukkah*.

### USHPIZIN

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).

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41) Note that the Alter Rebbe in his *Shulchan Aruch* mentions that some have the practice of reading *bameh madlikin* every Shabbos. (The Alter Rebbe omits this practice from his *siddur*, and it is not Chabad custom to recite it.) Nevertheless, he states that they should not read it when Shabbos coincides with either *Yom Tov* or *Chol Hamoed*. The reason? "In order to speed up the *simchas yom tov*" by not delaying the *Yom Tov* meal.

42) 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*.

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 *Chassidische 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.<sup>43</sup>

In the year 5752, the Rebbe mentioned<sup>44</sup> an additional order of the *Chassidische Ushpizin*, beginning with the Alter Rebbe.

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

### GUESTS & HOSTS

The Tzemach Tzedek explains<sup>45</sup> 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 quotes<sup>46</sup> the Rebbe Rashab as having explained during a *farbrengen* in honor of *Simchas Beis Hasho'eivah*,<sup>47</sup> 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 *Chassidische 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."

### KIDDUSH

The Shabbos preparations for *Kiddush* are recited quietly. They are: *Shalom aleichem*; *Eishes chayil*; *Mizmor l'Dovid*; and *Da hi se'udasa*.<sup>48</sup>

*Kiddush* begins with *Askinu* for Yom Tov followed by *yom hashishi*. Then

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43) 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.'"

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

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

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

47) in 5659 (1899)

48) It seems obvious that the *Askinu* for Shabbos is also recited quietly. See Hebrew version for references.

Similarly, there is no clear directive regarding reciting or singing the Shabbos *zemiros* such as *Azameir Bish'vachin*. It seems pretty clear that these are not recited or sung tonight, even if one is scrupulous to do so every other Shabbos of the year. This is certainly the widespread practice. On the other hand, there is still room for debate in light of the fact that the Rebbe publicly instructs to sing *B'nei Heichalah* to the Alter Rebbe's tune during the *farbrengen* of the last day of Yom Tov that coincides with Shabbos.

*borei pri hagafen*. In the next section, the references to Shabbos are added, and the concluding blessing reads: *mekadeish hashabbos v'yisroel v'hazmanim*.

This is followed by *leisheiv basukkah* (gaze at the *s'chach* while reciting this blessing) and *Shehechyanu*.<sup>49</sup> 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.<sup>50</sup>

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 she said it again, see the chart at the end of the booklet.

### WASHING IN THE SUKKAH

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 meal.<sup>51</sup>

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 are meant to wash hands in proximity to the location of the meal.<sup>52</sup>

### EATING WITH KAVANAH

It is a **biblical obligation** to eat at least one *kezayis* of bread (the volume of an olive—30 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.

49) One who reverses the order, reciting *Shehechyanu* before *leisheiv basukkah* has nevertheless fulfilled the obligation.

50) 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.

51) 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 the Alter Rebbe's *Shulchan Aruch*, 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 them, etc. (*ibid.*, 5)

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

This bread must be eaten before *chatzos* (12:46 am). An additional quantity of bread must be eaten, because more than a *k'beitzah* (two *kezaisim*) 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 *leishev 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 *leishev 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*.

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 any rain. 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 *leishev 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 *leishev basukkah*. Rather, they recite the blessing themselves over a slice of *challah*.<sup>53</sup> Recite *hamotzi* and only then *leishev basukkah*.<sup>54</sup> This applies to women as well.

If you recited *leishev basukkah* during *Kiddush* and then mistakenly repeated it on the *challah*, see the chart at the end of the booklet. See more details regarding this brachah in other circumstances in the next section.

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

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

54) This is not considered a *hefsek* between the brachah on the *challah* and eating it.



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,<sup>55</sup> since we are obligated to partake at least this amount in the place we hear *Kiddush*.

**Eiruv Chatzeiros:** The challah that was used to establish an *eiruv* that was made before the onset of Shabbos and was intended to remain in effect only for **this** Shabbos (and not for Shemini Atzeres) should be used for the meal on Shabbos day, 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.<sup>56</sup>,

**No Eiruv?** 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*.<sup>57</sup> If your neighbors do not eat in a single Sukkah, ask a Rav for a way to permit carrying in the courtyard.<sup>58</sup>

## LEISHEV BASUKKAH

Recite *leishev 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 *leishev 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 *leishev basukkah* over wine alone. It is therefore appropriate to drink wine in a Sukkah in which you have already recited *leishev basukkah* over food that day.

If you leave the Sukkah and return an hour or two later, repeat *leishev 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* cover<sup>59</sup> does not say a new *leishev basukkah* when the rain stops and the cover is removed.

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

56) 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.

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

58) see my grandfather's *She'arim Mitzuyanim Behalachah Kuntres Acharon* 135.

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

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, outside of the Sukkah, his six-year-old (or older) son eating foods required to be eaten 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 *Retzei* and *ya’aleh veyavo*, the *Harachaman* for Shabbos and the *Harachaman* for Yom Tov, followed by the *Harachaman* for Sukkos. If you forgot *Retzei* or *ya’aleh veyavo* in *Birchas Hamazon*, see the chart at the end of the booklet.

If you forgot to recite *leishev basukkah* at any point during or after the meal, 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 the prohibition 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.<sup>60</sup>

## 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

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

of 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*.<sup>61</sup>

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.”

### TIME OF OUR JOY

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

#### FARBRENGEN IN THE SUKKAH

The Frieddiker Rebbe relates<sup>62</sup>: “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 *farbrenge*d today to prepare ourselves for tomorrow.’

“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., וי—a Greek), why, that is no spiritual achievement at all! Rather, he referred to a *yavan* with a *beis* (i.e., בן—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* (יבן) 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),

61) vol. 29, *Sichah* for *Chag Hasukkos*.

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

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.”

## JOY, PLUS

On the first night of Sukkos 5750, when the calendar was identical to this year's, the Rebbe explained the significance of the date:

“This year, the first day of Sukkos (the 15th of Tishrei) coincides with Shabbos. Now, Shabbos is a day of joy, as our Sages state: ‘The Torah’s phrase, *uv’yom simchaschem* (“And on the day of your rejoicing”) refers to the day of Shabbos.’ This lends even greater joy to the first day of Sukkos. And since the first day is the gateway to all subsequent days of the festival (especially since it is Shabbos, from which blessings stream into all the subsequent days), they are all imbued with additional joy.

“Furthermore, according to the present calendar, today’s daily study portion of Chumash is from *shevi’i* until the end of *Parshas Vezos Habrachah*, which is the conclusion of all five books of the Torah. According to the principle that we must celebrate the completion of the Torah, as we do on Simchas Torah (when we complete the annual reading of the Torah), today’s joy is also charged with a joy similar to that of Simchas Torah.”

## SIMCHAS BEIS HASHO'EIVAH

### LAW OF REDEMPTION: STARTING RIGHT NOW

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 explains<sup>63</sup> 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. That same year, 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 busy with this!<sup>64</sup>”

63) *Sichas Erev Chag Hasukkos* 5752.

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

## SHABBOS, 15 TISHREI

### 1st Day of Sukkos

#### IN THE MORNING

*Shema* can be recited until 9:46 am.

Do not recite a blessing or shake the *lulav* during Shabbos. As mentioned, the *arba minim* are considered *muktzah machmas mitzvah*.

Do not add water to the container holding the *lulav* during Shabbos.

According to the original Torah law, the mitzvah of *lulav* is for each Jew, wherever he may be, to take the four species on the first day of Sukkos, even if it coincides with Shabbos.<sup>65</sup>

However, in ancient times, Jews living at a considerable distance from Yerushalayim were not always able to receive word of the Beis Din's decisions regarding Rosh Chodesh in a timely manner. In that case, they were uncertain (until after the festival) of the date on which Sukkos began. The Sages did not want these people to fulfill the mitzvah of *lulav* when there was a doubt whether it was truly Sukkos, because there was another concern: one might carry the *lulav* through a public domain on Shabbos. The doubt about the date coupled with the risk of breaking Shabbos led the Sages to decree that the Jews living at such distances may not take the *lulav* on Shabbos, while those living close enough to learn of the Beis Din's determinations may continue to fulfill the mitzvah on Shabbos, as per the original Torah law.

Once the *Beis Hamikdash* was destroyed, the Sages expanded their decree: even the Jews living close enough to receive timely updates of the Beis Din's determinations of Rosh Chodesh each month may not take the *lulav* on the first day of Sukkos

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65) Contrast this with the mitzvah of shofar: The Sages prohibited blowing the shofar anywhere outside the *Beis Hamikdash* when Rosh Hashanah coincided with Shabbos. The reason why they treated the shofar more strictly than the *lulav* is because all that is required to fulfill the mitzvah of *lulav* is to simply hold the four species together; no skills are required for that, and one does not need to seek guidance. By contrast, *shofar* blowing takes skill, practice, and knowledge of the laws, making it far more likely that someone unknowledgeable in these matters will carry the *shofar* through a public domain to bring it to someone who knows how to blow it correctly.

In addition, since the first day of Sukkos is the 15th of the month, there was ample time for the Jews living within a few days' travel of Yerushalayim to receive word of the Beis Din's decisions. A wider area of Eretz Yisroel was therefore able to know for certain the day on which Sukkos began, and to fulfill the mitzvah of *lulav* with certainty on Shabbos. By contrast, since Rosh Hashanah is on the first of the month, only the Jews living within Yerushalayim received real-time updates on the Beis Din's decisions, while the rest of the nation only received this clarity after Rosh Hashanah; they would be sounding the shofar on Shabbos out of doubt. (See *Tosefos, Rosh Hashanah*, beg. ch. 4; and *Sukkah*, beg. ch. 4.)

[*Ba'al HaMa'or* (on tractate *Sukkah*) further points out that the sets of shofar blasts that we sound include tracks that were prescribed by the Sages, and not of original Torah law. *Ra'avad* adds that sounding the shofar outside the *Beis Hamikdash* is not clearly based on the Torah's wording, but rather is extrapolated from the Torah. By contrast, the obligation to observe the mitzvah of *lulav* across Eretz Yisroel is actually based on the Torah's wording. For an explanation according to *Chassidus*, see references below.]

when it coincides with Shabbos. This was done to prevent confusion among the Jews that would lead to further errors on Shabbos.<sup>66</sup>

### LAW OF REDEMPTION: LULAV THEN & TODAY

In former times when there was a *Beis Hamikdash*, the *mitzvah* of *lulav* superseded Shabbos on the first day of Sukkos not only within the *Beis Hamikdash*, but also for the rest of Eretz Yisroel. As is recorded in numerous sources, this law will be reinstated in the Era of Redemption.<sup>67</sup>

### LULAV VS. SHABBOS

*Chassidus* reveals that the inner, spiritual reason why taking the *lulav* does not override the laws of Shabbos on the first day of Sukkos is because the spiritual function of the *mitzvah* of *lulav* is to elicit the *makkif*, the “encompassing” Divinity so beyond limitation that it surrounds all of Creation equally without being able to relate to its parts. During Sukkos, this *makkif* is present due to the presence of the Sukkah, a *mitzvah* that literally and spiritually encompasses us from all sides.

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66) In the *Beis Hamikdash*, the *lulav* was taken even on Shabbos, and the Sages extended its use to all those who lived close enough to be privy to the true date of Yom Tov (as had been determined by the sanctification of Rosh Chodesh through the central *beis din*). Those who lived at a distance (and were obligated to keep a second day because they were not informed) were proscribed from using the *lulav* on Shabbos. When the *Beis Hamikdash* no longer stood to serve this distinction, the Sages standardized the halachah to apply to all locations equally.

In one regard, the decree against taking the *lulav* on Shabbos is more severe than that of the shofar, because when (after the destruction of the *Beis Hamikdash*) the Sages banned sounding the shofar, they did not do so entirely. They permitted sounding the shofar wherever a Sanhedrin of 71 judges or a permanent *beis din* of 23 judges existed to oversee the practice. They were reluctant to ban it completely “because the shofar causes our Father in heaven to recall the Jewish people” (*Tosefos*). According to *Ritva*, they permitted the shofar in the presence of a *beis din* because one person sounds the shofar while everyone else listens. And the actions of that one person can be easily supervised by the *Beis Din*. Conversely, the *lulav* is fulfilled by each individual owning his private set, which undermines the possibility of adequate supervision. *Ritva* further states (as does *Ran*) that our Sages did not want the shofar to be forgotten altogether; whereas even if the *lulav* is not taken on the first day of Sukkos, there are the remaining days of Sukkos on which it is taken. For an explanation according to *Chassidus*, see below.

67) *Orach Dovid* (265) recounts an episode with a Torah sage: A young man approached the Rabbi with a halachic inquiry regarding the validity of his *esrog*. The Rabbi’s verdict was that the *esrog* was invalid because it was *chaser*, it had a small piece missing. The young man noted that he had not lost out by owning an invalid *esrog*, because that year, the first day of Sukkos coincided with Shabbos—in which case, he could not use his *esrog* regardless, even if it were perfectly kosher! And as for the remaining days of Sukkos, his *esrog* would indeed be valid, for a *chaser* disqualification is valid for use on Chol Hamoed.

The Rabbi was horrified to hear this, and retorted, “Do you not believe in the coming of Moshiach?! With the rebuilding of the *Beis Hamikdash*, we will observe the *mitzvah* of *lulav* on the first day of Sukkos even though it coincides with Shabbos—and your *esrog* will indeed be disqualified!”

A similar sentiment was expressed in *Sha’alos Uteshuvos Binyan Shlomo* (*Tikunim v’hosafos*, 29), regarding the view that one should pay for the set of *arbah minim* before the start of Sukkos in order to be able to claim full ownership. He states that those who follow this view (which we do not) would do well to pay in advance of Sukkos even if that year the first day coincides with Shabbos (as the requirement to own the *arbah minim* applies mainly to the first day, such a calendar setup would make payment less necessary). Why? “Since we anticipate Moshiach’s arrival, in which case we will actually take the *lulav* on the first day that coincides with Shabbos. Similarly, in the *Beis Hamikdash*, we will take the *lulav* all seven days of Sukkos, and the Torah insists that in the *Beis Hamikdash* we must own the set we use.”

However, the sheer power of the Sukkah's revelation of *makkif* also prevents it from being internalized within us, for the *makkif* is by definition beyond individualization. The function of the mitzvah of *lulav* is to serve as a bridge that can coax the revelation into ourselves, *b'pnimiyus*—until it is installed within us.

On Shabbos, remarkably, the Divine light of the *makkif* is made to shine within us due to the unique spiritual function of Shabbos itself. In that case, the necessity of taking the *lulav* is greatly reduced. Seeing this, the Sages were not concerned with cancelling the *lulav* due to a practical concern of carrying and desecrating Shabbos.

This is true only when there is **not** a *Beis Hamikdash*. When a *Beis Hamikdash* exists, the mitzvah of *lulav* is indeed observed on Shabbos, due to the reality that there are numerous degrees of revelation of the Divine light that we refer to as *makkif*. The intense Divinity that the presence of a *Beis Hamikdash* brings us, on its own, means that the degree of *makkif* that can be elicited via the *lulav* at that time is far superior to the *makkif* we can elicit during exile.

The *makkif* elicited through a *Beis Hamikdash*, through the *lulav*, exists far outshines the natural radiance of Shabbos—even for Jews living outside the Holy Land at that time. Certainly, then, the *lulav* is indispensable at that time, and cannot be cancelled due to a remote concern of error.<sup>68</sup>

### LAW OF REDEMPTION: WATER ON THE ALTAR

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 one 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*.

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

Previously, in the *Beis Hamikdash*, the *Aravah* ceremony did not supersede Shabbos. However, in the future, it is likely that it will be celebrated—in the manner in which many such decrees will be nullified.

### SHACHARIS

Shacharis for Shabbos and *Yom Yov* is recited. The *Amidah* is for *shalosh regalim*, with the additional references to Shabbos.

### HALLEL

It is a Rabbinic mitzvah to recite the complete *Hallel* on each of the three festivals

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68) *B'Sukkos Teishvu* 5736, published in *Sefer Hamaamarim Melukat*, vol. 1, pp. 181 ff. Also see *Likkutei Torah, Derushim L'Rosh Hashanah*, 57b; *Lulav V'Aravah* 5666; *Siddur Im Dach, Sha'ar Hatekiyos, Lehavin Haminshnah*, 244b; and in numerous other sources in *Chassidus*.

during the daytime and to recite a blessing beforehand: *Baruch...vitzivanu likros es hallel* (“Blessed...Who commanded us to read the *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 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.”

If you did not recite *Hallel* after the *Amidah*, you may recite it anytime during the day prior to *tzeis hakochavim* (nightfall).

According to some opinions, if you missed even one word of *Hallel*, you are not *yotzeh* and must repeat it from the beginning. Should this occur, it is proper to repeat *Hallel*, but without another brachah.

Being that today is *Shabbos*, do not recite *Hosha’anos* and do not encircle the *bimah*.

After *Hallel*, recite: *Kaddish tiskabel*; *Shir shel Yom*; *L’Dovid Hashem Ori*; then the mourner’s *Kaddish*.

### KRIAS HATORAH

When the *aron* is opened, *Yud Gimmel Middos* and *Ribbono shel Olam* are not recited, as it is *Shabbos*.

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.”

Two *sifrei Torah* are used for today’s Torah reading: Seven *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 *Haftorah*.

In the blessings after the *Haftorah*, mention is made of *Shabbos* and *Chag Hasukkos*. The concluding blessing ends with *mekadeish hashabbos v’yisroel v’hazmanim*. If the regular *Shabbos* (or another) version was mistakenly substituted, see the chart at the end of the booklet.



After reading the *Haftorah*, recite *Yekum purkan*. *Av Harachamim* is not recited. The prayers continue with *Ashrei*, and then the *sifrei Torah* are returned to the *aron*.

## MUSAF

During Musaf, the *Amidah* for *shalosh regalim* is recited with special additions for Shabbos.

The sections *Atah vechartanu* and *Umip'nei chatoeinu* are recited. Shabbos additions are included in the *Amidah*. As a rule, it is necessary to mention Shabbos *before* mentioning the special occasion, in this case Sukkos. One should therefore pay attention to the order of the words, and recite *vatitein lanu...es yom hashabbos hazeh, v'es yom chag hasukkos hazeh...* and further, *v'es musfei yom hashabbos hazeh, v'yom chag hasukkos hazeh...* Similarly, the verses of *musaf* offerings are *Uv'yom hashabbos* and then *Uvachamisha asar*—followed by *Uminchasam veniskeihem*. Recite *Yismechu vemalchuseha* for Shabbos and eventually conclude with the blessing: *mekadeish hashabbos v'yisroel v'hazmanim*.

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.

Listen with intention, and only say “Amen” once **all** the *Kohanim* have concluded the brachah.<sup>69</sup>

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*.

### Law of Redemption: In the Beis Hamikdash Today

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.)

These is in addition to the regular Shabbos *musaf* offerings.

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<sup>69</sup> The continuity of the singing accounts for inclusion of each Kohen's blessing in your “amen” in this case. However, if a single Kohen is singing beyond the others' conclusion, do not wait for him, but say *Amen* immediately.

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. When the first day was Shabbos, as it is this year, the offering was never offered that day, because it does not override Shabbos.

In addition, an individual offered *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). When the *shalmei simchah* are postponed due the Shabbos, according to Rambam, one can fulfill the obligation with the *shelamim* that were slaughtered on *erev Yom Tov*.

Throughout the seven days of Sukkos, a flute is played before the *mizbei'ach*. Even when Yom Tov coincides with Shabbos, the flute is played, because it is part of the service of the Yom Tov *korban*, and the *korban* along with its accompanying services overrides Shabbos.

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.

### CONCLUDING MUSAF

The Frierdiker Rebbe instructed that *Velakachta soles* be recited on a Shabbos that coincides with Yom Tov. *Sheish Zechiros* (the daily Six Remembrances) are recited.

### LAW OF REDEMPTION: BREAD FOR ALL

There are twenty-four divisions (*mishmaros*), wherein all the families of the Kohanim rotate their service in the *Beis Hamikdash*. When Yom Tov coincides with Shabbos, the *lechem hapanim* is divided equally among all the members of all the *mishmaros*, and not only those assigned to that particular week.

### SEUDAH

**Kiddush:** *Luach Colel Chabad* states that *Mizmor l'David* until *vayekadesheihu* (for Shabbos) is recited in an undertone. This is followed by: (1) *Askinu se'udasa* (the Yom Tov version); (2) *Eileh mo'adei*; (3) *borei pri hagafen*; (4) *leishev basukkah*. Note that *leishev basukkah* is always recited directly after *Kiddush* and not after *hamotzi*.

If you forgot to recite *Shehechyanu* 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.

### 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 Frieddiker Rebbe would drink a *revi'is* of wine during each *seudah* of 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 *Retzei* or *ya'aleh veyavo*, or made another error in *bentching*, see the chart at the end of the booklet.

### LAW OF REDEMPTION: THE MEAT OF IT

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 length<sup>70</sup> 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.<sup>71</sup>

### An overview of some of the laws pertaining to eating the sacrificial meat on Sukkos:<sup>72</sup>

#### RITUAL PURITY

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 *tum'ah*.

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

71) 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.

72) Note that this is not an exhaustive treatment, nor does it present the 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.**

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.

### MITZVAH TO PARTAKE

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 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.<sup>73</sup>

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

### NOSAR

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

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73) The Rambam's view of this obligation is elaborated in *Kovetz Hallelu Avdei Hashem*. In the *drashah* delivered in 770 in honor of Shavuot 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.

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.

## LINAH

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 Midrash<sup>74</sup> seems to imply that women are included in the obligation of *linah* due the offerings they bring.

## POST-YOM TOV

*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 14th of Tishrei, *erev Yom Tov* (on account of the 15th being Shabbos), it should be eaten before the conclusion of the 15th 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.

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.

## IN THE AFTERNOON

It is best to avoid sitting down to a meal after the tenth hour of the day (3:47 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.

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

Today's shiur in the *Chumash* portion of the daily study of *Chitas*, is from *shvi'i* until the end of *Parshas Vezos Habrachah*. In 5750, the Rebbe said: "And, following the rule that we mark the conclusion of a cycle of Torah learning with a joyous celebration—as we do officially on Simchas Torah—today, too, we enjoy a whiff of the *simchah* of Simchas Torah."

During *Minchah*, since it is Shabbos, we recite *Va'ani tefilasi*.<sup>75</sup> The beginning of *Parshas Vezos Habrachah* is read.

We recite the *Amidah* for Sukkos, but with the Shabbos additions.<sup>76</sup>

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

**76) Analysis of a phrase in the Yom Tov Amidah:**

In *Sefer Haminhagim Chabad*, a footnote on p. 64 discusses the plural phrase *shabbasos kodshecha veyanuchu vam* that is recited during *Neilah*. The authors conclude: "Naturally, the case is the same when Shabbos and Yom Tov coincide."

This conclusion appears problematic (as others have previously noted), because if this were the case, the Yom Tov text should have been amended accordingly. But it has **not** been amended in any version of the *siddur* published subsequent to the release of *Sefer Haminhagim*. Rather, the Shabbos addition to the Yom Tov *Amidah* remains as before: *Shabbos kodshecha*—without a notation or correction on the page.

The authors provided a source for their conclusion: the *hosafah* (Appendix) to *Likkutei Minhagim* (published at the back of *Machzor Hashalem*). However, this statement does **not** appear there. In fact, the Rebbe edited that material by hand after it was typeset for printing; a copy of those handwritten edits was reproduced in a *teshurah* in honor of a Minkowitz-Galowinsky wedding that took place on Elul 22, 5757—and this puzzling notation does **not** appear there either. Nor is it found in other likely sources, such as the *hosafos* to *Kuntras Chodesh Tishrei 5704* (published in *Sefer Hamaamarim 5704*), the *hosafos* to the Alter Rebbe's *Shulchan Aruch*, the *ha'aros vetziyunim* to *Sidder Im Dach*, and elsewhere. It does not appear in *Luach Kolel Chabad* either.

Besides the problem of its source, the conclusion seems inherently problematic, because the term *shabasos* is clearly an extension of the phrase *veyanuchu vam*. However, on Yom Tov, we do **not** recite *veyanuchu*, and therefore should not recite *shabasos*. Furthermore, the authors direct the reader, by way of explanation, to *Siddur Ha'Arizal* and *Mishnas Hachassidim*. However, in both of those sources, the reason for saying *shabasos...vam* during *Neilah* is associated with a *Neilah*-specific linkage to the Divine name abbreviated as *MaB*, which is alluded to with the word *bam*. (See similarly, the *siddurim* of Rabbeinu Shabsai, Rabbeinu Asher, and *Kol Yaakov*. Conversely, this insight is omitted from *Siddur Zalkava 5541*, where the *nusach* is also different.)

[*Sha'ar HaKollel* 17:131 (referred to in *Likkutei Sichos*, vol. 18, and *Sefer HaMinhagim* p. 27) refers to *Tola'as Ya'akov*, without a specific reference. (See *hosafos* to the Alter Rebbe's *Shulchan Aruch*, vol. 2, *Seder Kabbalas Shabbos*.) This is also difficult to understand, because in *Tola'as Ya'akov* (vol. 2, *Sisrei Tefilos Shabbos*, 8) I found mention of this concept only in regards to the night of Shabbos. Possibly, we may interpret his words as being inclusive of the day of Shabbos, but certainly not to Shabbos *Minchah*. Another possibility is that the author of *Sha'ar HaKollel* expanded on this concept on his own, relying on *Olas Shabbos* (300, s.v. *kasvu ha-acharonim*). But if we examine the passage in *Olas Shabbos* carefully, we will realize that he quotes *Tola'as Ya'akov* only in regards to the three meals of Shabbos, and not to the text of the prayers.]

Some suggest solving the riddle by considering that a slight typo entered the notation in *Sefer Haminhagim*. Instead of comparing *Neilah* to Shabbos coinciding with Yom Tov, using the abbreviation: תפילת שבת— which was not the topic under discussion—it rightly refers to Shabbos coinciding with Yom Kippur—תפילת יום כיפור. The *tes* was meant to be a *chof*.

Nevertheless, there is room to uphold the notation as accurate in its present form, according to the explanation found in *Sheyarei Kneses Hagedola, Orach Chayim*, 268:2 (and several other sources), whereby the word *bam* recited in Shabbos *Minchah* reflects on the state of being comparable to a bride in the home of her father and father-in-law. See there for more details. For a deeper insight, see *Likkutei Sichos*, vol. 14, p. 19, regarding the spiritual unification of *zah* and *malchus* (i.e., all the *middos* of *Atzilus*) that occurs during Shabbos *Minchah*. See also, *Sichas Shabbos Parshas Vayeishev 5730*. It also appears to fit with the commentary

*Tzid'kasecha* is not recited.

It is forbidden to prepare anything on the first day of Yom Tov for the second day of Yom Tov **until nightfall**—at **7:21 pm**. At that point, you must recite *Baruch hamavdil* or *Vatodi'einu* during Maariv, as per below. According to the Alter Rebbe, we may not request a non-Jew to perform such activities either.<sup>77</sup>

Cooked meat or other foods should not be removed from the freezer today for the sake of having them defrost in time to use on the second day of Yom Tov.<sup>78</sup>

## MOTZOEI SHABBOS, EVE OF THE 2ND DAY OF SUKKOS

### CANDLE LIGHTING

Before lighting Yom Tov candles or performing any other *melachah* (activity that is prohibited) on Shabbos but permissible during Yom Tov, recite Maariv and include *Vatodi'einu*, which is effectively a *Havdalah* prayer. At the very least, recite *Baruch hamavdil bein kodesh l'kodesh* before performing these activities.

Light the Yom Tov candles after—not before—**7:21 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*.

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of *Ramaz* to *Sefer Hakavanos*. (The latter is mentioned in *Kaf Hachayim* 268:102, which is given as a reference in *Likkutei Sichos*, *ibid*. See, similarly, his commentary to *Zohar*, vol. 2, 135b, and his *Eim Labinah*, 2:116.) There are numerous additional supports for this concept. Something similar is also found in *Sefer Hamaamarim Melukat*, vol. 5, p. 49, regarding the superiority of Shabbos Minchah. This spiritual explanation fits well with the several straightforward explanations on this topic, the core of which is that this textual amendment in the *Amidah* of Shabbos Minchah reflects plurality, and not only the Divine name referred to by the acronym of *MaB*. However, it remains difficult to accept that the above is sufficient grounds to alter the accepted *nusach* of our prayers.

Possibly, we could suggest *Igros Kodesh*, vol. 19, p. 16, regarding the text of *Neilah*, as supporting the notion that our chief concern is to use the plural *shabosas*, and that the word *vam* must therefore be altered for no reason other than grammatical uniformity. However, I have not seen this idea expressed anywhere else to date, and more importantly, the message in *Igros Kodesh* could easily be understood as taking the opposite stance.

One might argue that the prayer texts recorded by Rambam (in his own hand, referred to in *Igros Kodesh*, vol. 14, p. 298, in the footnote), as well as in the Yemenite *siddurim*, the phrase under discussion appears throughout all four Shabbos prayers. In those texts, it is indeed valid to explain that the phrase *shabosas* is desirable and that *vam* is added for grammatical purposes only. However, that does not help us understand our own *nusach*, for, as noted, we deliberately refrain from using *shabosas* on Shabbos, other than in Shabbos Minchah.

We should also note that in the later volumes of the Rebbe's *sichos* (mainly those taken from Shabbos *farbrengens*), the terms *shabbos zo/shabbos zeh/shabbosas eileh* are used precisely to correspond to the hours of Shabbos (night, morning, and afternoon), in which we use the terms *vah / vo / vam* in the prayers. For just two of numerous examples, see *Shabbos Parshas Shemini* and *Shabbos Parshas Emor*, 5750. So we are still left without an explanation that would satisfy altering our Yom Tov *Amidah* text to read: *shabbosas*.

<sup>77</sup> See Hebrew halachos for extensive references on this topic.

<sup>78</sup> It is permitted to remove it from the freezer early enough in the day that it will have time to defrost and could technically be used that same day.

### PREPARING TO LIGHT

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

Technically, you may clean out a used candle holder on Yom Tov without fear of violating the prohibition of *mesken kli* (fixing an article) on Yom Tov. Similarly, if using *Neironim*, you may clean a used glass holder from the metal tab that held the used wick in order to insert a new candle in its place. There is an issue, however, of *muktzah* with the remnants of used wax, charred wicks, or spent tabs.<sup>79</sup>

The solution, if you are using wax candles, is to suspend the holder over to the garbage (since the glass holder is not *muktzah*<sup>80</sup>), and shake it out so that the remnants of wax and wick fall directly into the garbage can. If it cannot be removed through shaking, or if the spent tab has become stuck to the base of the glass holder so that it cannot be removed without prying it out with a pointy object, you may not do so during Yom Tov. There is no difference in this case between using a knife and 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 tab 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.

When Yom Tov follows Shabbos, we are prohibited from relighting the blackened wick of a candle that burned out on Shabbos<sup>81</sup> because prelit wicks are easier to light—and in this case, the wick's preparation will have been performed on Shabbos for Yom Tov, which is forbidden. This prohibition applies even if a portion of the wick has remained unlit.

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79) 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 for the sake of food preparation.

80) for reasons beyond the scope of this publication.

81) This does not apply if the wick was prelit and extinguished in preparation **before** Shabbos began.



### NO PRE-EXISTING FLAME?

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.

If obtaining a flame for lighting from a neighbor, these precautions apply: Carry burning liquid (or liquified) paraffin or an oil lamp in a steady hand and walk slowly to prevent it from lashing out. Do not carry any open flame outdoors, since a sudden breeze can put it out; protect the flame by placing the candle in an appropriate vessel with tall sides and enough air circulation for it to remain lit in transport.<sup>82</sup>

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.

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.

Recite two blessings over the candles: (1) *l'hadlik ner shel yom tov* and (2) *Shehechyanu*.

If you accidentally did not recite the appropriate brachah or If you forgot to recite *Shehechyanu*, see the chart at the end of the booklet.

### MAARIV

*Vatodi'einu* is added to the *Amidah*. If you forgot to recite this section, or made other omissions or errors associated with the *Amidah* or *Havdalah*, see the chart at the end of the booklet. Note that if you omitted *Vatodi'einu*, you may not perform activities that are forbidden on Shabbos but are permitted on Yom Tov—until you recite *Havdalah* during *Kiddush* or the phrase, *Baruch hamavdil bein kodesh l'kodesh*.

### KIDDUSH & HAVDALAH

Tonight, *Kiddush* also contains *Havdalah*. *Kiddush* is recited in the following order: (1) *borei pri hagafen*; (2) *Kiddush (mekadeish yisroel v'hazmanim)*; (3) *borei meorei ha'esh* (4) *hamavdil bein kodesh l'kodesh* (5) *Shehechyanu*. (6) *leishev basukkah*.

The blessing over spices is not recited.<sup>83</sup>

The Chabad custom is to simply gaze at the candles during *Havdalah* of Yom Tov, but not to draw two candles together, nor are the fingernails extended close to the flames.

The final word of *Havdalah* is changed from *l'chol* to *l'kodesh*. If you mistakenly said *l'chol*, or if you forgot to make *Havdalah* altogether, see the chart at the end of

<sup>82</sup> See more (in Hebrew): [#28604](http://www.asktherav.com).

<sup>83</sup> See *Likkutei Sichos*, vol. 31, p. 191ff.

the booklet.

You must eat a *kezayis* in the Sukkah tonight, but not while it is raining. If you wish to be stringent and eat in 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 *leishev basukkah*. As mentioned earlier, however, it has become customary to eat in the Sukkah and recite the blessing even during rainfall.

Since tonight is *motzoei Shabbos*, it is customary to eat more than usual in lieu of *melaveh malka*.

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

**Bentching:** *Birchas Hamazon* is recited as on the first day of Yom Tov but without the Shabbos additions. If you made any errors, see the chart at the end of the booklet.

### CLEANUP

May garbage be put out to the curb on Yom Tov? A full bag of kitchen trash is generally not considered *muktzah* (on account of it being offensive and ruining the *simchah* of Yom Tov if left around). Nonetheless, there are those who are halachically stringent on account of carrying on Yom Tov,<sup>84</sup> given that there are generally ways to store the trash bags until after Yom Tov in a hygienic manner, and the purpose in taking it out is primarily to remove it from your property. Practically, if there is an issue of a stench that in any way inhibits your Yom Tov, or if there is insufficient storage for all the garbage that accumulates, it may be put to the curb. However, if it is already in bins out in the yard (in a location that isn't a lived-in space) and you merely want to take it out to the street to be collected, it is forbidden to do so on Yom Tov.<sup>85</sup>

### SIMCHAS BEIS HASHO'EIVAH

*Simchas Beis Hasho'eivah* begins in earnest tonight—the second night of Sukkos.

#### REJOICE, AND THEN...

The Frieddiker Rebbe says,<sup>86</sup> "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*

84) The dispensation for carrying on Yom Tov applies primarily to foodstuffs and other items necessary for personal use.

85) See [#21569](http://www.asktherav.com)

86) *Sefer Hasichos* 5703, p. 2

years because of them are seventy years...<sup>87</sup> 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 occasion<sup>88</sup>: 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*.

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.

## SUNDAY, 16 TISHREI

### 2nd Day of Sukkos

#### 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 (6:53 am** on the first day of Sukkos and **6:58 am** on the last day of Sukkos, *Hoshana Rabbah*).

*Shema* can be recited until **9:46 am**.

#### HOVERING THROUGH MITZVOS

Simchas Torah 5689 in the Rebbe's court.<sup>89</sup>

<sup>87</sup>) Tehillim 90:10

<sup>88</sup>) *Sefer Hasichos* 5701, p. 36

<sup>89</sup>) as recorded in *Sefer Hasichos* 5689, p. 45. More on the topic there.

*The (Frierdiker) 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.

### BLESSING THE LULAV

It is forbidden to eat before fulfilling the mitzvah of *lulav*. 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) (**12:45 pm**)—in the hope that the rain will cease and the mitzvah can be performed in a Sukkah.<sup>90</sup>

According to popular rumor, the Rebbe suggested eating some *mezonos* following the shaking of the *lulav*, in order to recite *leishev basukkah*.<sup>91</sup>

### OWNING THE LULAV

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

<sup>90</sup>) see *Likkutei Sichos*, vol. 22, the second *sichah* of *Parshas Emor*

<sup>91</sup>) See the Hebrew section for an elaboration on this matter.

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 this situation should occur on your set of *minim*, you should borrow from someone else in the manner stated above (gifted, with a stipulation to return it). Your own *minim* may be used during *Hallel*.

According to some opinions, these restrictions apply for the second day of Yom Tov as well, as the original Rabbinic purpose in establishing an additional day is on account of the doubt as to which day is biblically obligated. In addition, should a minor child take the *minim* after you made the brachah on them, this set would not be able to be used by another adult who may need it later, for the first time (for example, on *mitvzeyim*).

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 *ukatzt* (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.

Stand up while making the brachah and shaking the *lulav*. If these actions occurred while sitting, you are still *yotzeh*.

If you forgot to make the brachah, you may recite it at any point during the movements—this also applies to *Shehechyanu* the first day. If you forgot to say *Shehechyanu* the first time, say it at whichever point you remember on a subsequent day before moving the *minim*.

If you hold all four *minim* in one hand, you should shake them again properly. However, do not say the brachah again (as, according to a minority opinion, you already fulfilled your biblical obligation and this brachah is potentially in vain).

Even if you held them two-handedly, but incorrectly, i.e. a righty held the *lulav* in the left hand and the *esrog* in the right, or a lefty the reverse, it is advisable to shake them again properly.

*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 flip 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.<sup>92</sup>

### HANDLING THE MINIM

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.

On Yom Tov, you may return your *lulav* to a container with water. You may also add new water to the water that is already present (paying close attention to keeping enough *lulav* exposed, as mentioned earlier in the section for *erev Yom Tov*). However, you may not exchange the current water for fresh water.<sup>93</sup>

### 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*.

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.

### HALLEL WITH THE MINYAN

If someone does not have their own set of *minim*, it is still preferable to daven *Hallel* with the *minyan* 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 lashem 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 lashem 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*.

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<sup>92</sup> There are multiple sources that appear to assume conflicting positions on the matter. For more details, see the Hebrew section.

<sup>93</sup> 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).

## HOSHA'ANOS

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

Since *Hosha'anos* were not recited yesterday, due to Shabbos, both the first and second paragraphs are recited today.

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. Complete an entire circuit of the *bimah* while reciting **today's** paragraph, *Even shesiyah*, 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*. He may honor another who does not have his own *lulav* to circle with his set.

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.<sup>94</sup>

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

## KRIAS HATORAH

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 *Haftorah*. The blessings after the *Haftorah* 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.

Following *Krias Hatorah*, *Ashrei* and *Yehalelu* are recited before Musaf.

<sup>94</sup>) 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.

## YOM TOV AFTERNOON

**Mivtzoim:** 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.<sup>95</sup>

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

When going about your afternoon activities, keep these rules of carrying on Yom Tov in mind (in areas without an *eiruv*, such as Crown Heights): You may carry items that are associated with any of your needs today, even those that are not food-related, although that is the primary reasoning that carrying is permitted on Yom Tov. However, anything that is not at all necessary today for you or another Jew, or is for weekday use (or for another day of Yom Tov), may not be carried.

You may take home your *lulav* from shul, even if you have a safe place to keep it in shul, for it may be useful to someone else (like a household member, or the like) at home.<sup>96</sup> You may certainly carry it around in public in order to benefit other Jews on *mivtzoim*, even after the time of *bein hashmashos* (at which time a *lulav* can be shaken by someone who has not yet fulfilled the mitzvah, but no brachah is said).

The *arba minim* are not considered *muktzah* on Yom Tov, even at night when they are not in use.

## MOTZOEI YOM TOV

### Eve of the 1st Day of Chol Hamoed

Yom Tov ends at 7:19 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 Sukkah<sup>97</sup> to recite *Havdalah*. The usual text of *Havdalah* is recited,

<sup>95</sup>) See [www.asktherav.com](http://www.asktherav.com) #10715

<sup>96</sup>) This does not apply if you have a spare set at home for others to use.

<sup>97</sup>) Throughout the year, you enter your home and recite *Havdalah*; you must treat the Sukkah as your home in

but without the blessings over the spices and the candle. If **wine** is used, the blessing of *leishev 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* in *Birchas Hamazon* any time during 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 Frieddiker Rebbe would drink a *revi'is* of wine with each meal during Sukkos. Children fulfill this obligation by receiving treats.<sup>98</sup>

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.<sup>99</sup>

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.<sup>100</sup>

This is not to be taken 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

Although carrying in the street and lighting a fire are permitted on Chol Hamoed,

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this regard.

98) Or at least *chassidische* nosh... The Rebbe once commented regarding Pesach that a picture Haggadah for children can be considered *chassidische* nosh.

99) 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.

100) 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*.

many other activities are prohibited. For example: business activity; shopping (that is not Yom Tov related); sewing and washing clothes (with the exception of clothing of very young children who soil their clothing regularly).

Likewise, writing is only permitted if it is required for Chol Hamoed (but it is customary to make a minor change from the ordinary manner of writing); also: 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 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.

However, we are not permitted to cook in large quantities with the express intention of having enough for after Yom Tov. All these activities that are prohibited may also not be performed for us by a non-Jew.

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.<sup>101</sup>

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).<sup>102</sup>

Some *poskim* allow the dismantling of a Sukkah on Chol Hamoed, while a minority do 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.”

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

102) 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.

## TORAH STUDY

Devote time to the study of Torah. The Talmud Yerushlami states that the reason for the restriction on 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,<sup>103</sup> 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 reach 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 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.<sup>104</sup> If the mobile Sukkah is of

<sup>103</sup>) see [#10589](http://www.asktherav.com) concerning pop-up Sukkahs.

<sup>104</sup>) such as is the case, at times, with a sunroof.

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.

### MINIM 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.<sup>105</sup>

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)<sup>106</sup> from having completely dried out.

## MONDAY, 17 TISHREI

### 1st Day of Chol Hamoed

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

### MITZVAS LULAV

Perform the mitzvah of *lulav* in the morning as on the second day, but **without** reciting *Shehechyanu*, as you will also do on the remaining days of Sukkos as well.

### SHACHARIS FOR CHOL HAMOED

Do not wear *tefillin* during Chol Hamoed. Recite the ordinary weekday Shacharis, including *ya'aleh veyavo* in the *Amidah*, and say complete *Hallel*, followed by: (1) *Hosha'anos* for the third day of Sukkos—*Om ani chomah*; (2) *Kaddish tiskabel*; (3)

<sup>105</sup>) 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.

<sup>106</sup>) Black or (darker green) color does not invalidate the leaves.

*Shir shel Yom, L'Dovid Hashem Ori, and (4) Kaddish Yasom.* Then read the Torah—one *sefer Torah* and four *aliyos*—followed by *chatzi-Kaddish, Ashrei, Uva l'tziyon, Yehalelu, and chatzi-Kaddish.*

*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*.

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) are 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 *Shehechianu* for the first days of Yom Tov, see the chart at the end of the booklet.

## TUESDAY, 18 TISHREI

### 2nd Day of Chol Hamoed

Today's *Ushpizin* are led by *Moshe Rabbeinu* and the *Mitteler Rebbe*

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

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

## WEDNESDAY, 19 TISHREI

### 3rd Day of Chol Hamoed

Today's *Ushpizin* are led by *Aharon Hakohen* and the *Tzemach Tzedek*.

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

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

## THURSDAY, 20 TISHREI

### 4th Day of Chol Hamoed

Today's *Ushpizin* are led by *Yosef Hatzaddik* and the *Rebbe Maharash*.

*Shema* can be recited until 9:48 am.

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

## THURSDAY NIGHT, 21 TISHREI

### Eve of Hoshana Rabbah

The title for this day is spelled alternatively with a “hey” and an “alef.”<sup>107</sup>

**Tonight’s *Ushpizin* are led by Dovid Hamelech and the Rebbe Rashab.**<sup>108</sup>

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

### GOOD JUDGMENT

*Chazal* forbade bloodletting procedures, practiced in former times as a standard form of improving the body’s health, on every *erev Yom Tov*. They were primarily concerned with bloodletting performed on *erev Shavuos*, in which case a degree of actual danger exists. The Alter Rebbe clarifies<sup>109</sup> 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.

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

### THE SEVENTH POWER

The superior spiritual power of Hoshana Rabbah lies in the fact that it is the seventh day of Sukkos, and as *Chazal* state, “All sevenths are precious.”<sup>110</sup>

Addressing the nature of Hoshana Rabbah, the Rebbe stated: “The portion of Zohar that is recited on the night of Hoshana Rabbah explains that the King issues forth notes containing His decrees regarding the future on the seventh day of Sukkos. It is clear from this statement that the nature of Hoshana Rabbah is the same as the

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

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

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

110) *Sichas Hoshana Rabbah* 5747

nature of Rosh Hashanah ... ‘The day of the *aravah* (Hoshana Rabbah) is similar in nature to the day of the shofar (Rosh Hashanah).’ Both are times to seek G-d’s closeness.”<sup>111</sup>

### ARAVAH & SHOFAR

The Mittler Rebbe states: 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 ... Through this seal, he is rescued from all spiritual accusatory forces in the heavens that are adverse to the life of his soul, as well as physical adversaries that could harm the life of his body. To the contrary! They will personally assist the person, for his spiritual and physical enemies will be subdued and toppled, in the spirit of, “When Hashem accepts a person’s ways, He will cause even his enemies to make peace with him,”<sup>112</sup> whereby the prosecutor becomes an advocate and the hater becomes the enemy.<sup>113</sup>

### AMPED UP

In numerous *sichos*,<sup>114</sup> the Rebbe instructs us to amplify the joy of *Simchas Beis Hasho’eivah* on the night of Hoshana Rabbah: “There must be more dancing accompanied to musical instruments than on all previous nights of Sukkos. Tonight’s joy should be incomparably greater, in keeping with the principle that we must always ascend and increase in matters of holiness. This is obvious even from reflecting on the fact that from the very start of the night we have entered the day known as Hoshana Rabbah, a title that emphasizes the greatness of the day and its superiority over all other days of Sukkos. The great quality of this day is further emphasized in the additional prayers recited on Hoshana Rabbah. Furthermore, the Zohar as well as sources in *nigleh* elaborate on the special quality of Hoshana Rabbah. In fact, the Zohar<sup>115</sup> teaches that ‘in that rejoicing, none but the Jewish people alone are to be found together with the King.’”

“On the other hand,” the Rebbe explained, “on this night, the eve of Hoshana

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111) 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—*es haklalah livrachah*—the curse into blessing.” The extra word *es* (spelled *alef-tav*) form the initials of Elul and Tishrei, the months in which the evil, the *gam es zeh l’umas zeh* (“Hashem has made this one as a counterforce to that one”—Koheles 7:14) is transferred into goodness.”

112) Mishlei 16:7

113) *Sha’arei Teshuvah*, p. 83c

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

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



Rabbah, there are a number of additional customs, in addition to the *Simchas Beis Hasho'eivah*, such as reciting the *Tikkun Leil Hoshana Rabbah*, reciting the book of Tehillim along with the special *yehi ratzon* prayer for the eve of Hoshana Rabbah, reciting excerpts of Zohar, and so on. These undertakings require considerable time. They must also be done with due attention and concentration—for all matters of serving Hashem must be done 'with all your heart, with all your soul, and with all your might.'<sup>116</sup> And since we must devote considerable time to matters reserved for the eve of Hoshana Rabbah, undertakings of utmost importance on this night, we cannot participate in *Simchas Beis Hasho'eivah*—or even engage in a *sichah* regarding *Simchas Beis Hasho'eivah*—at the same time. For according to Halachah we cannot focus on two distinct thoughts at an identical moment.

“We must therefore conclude that on this night, special power is granted from Above that enables us to accomplish all our responsibilities regarding *Simchas Beis Hasho'eivah*—including the ability to celebrate in a way that exceeds all previous nights of Sukkos. This power allows us to act according to a phenomenon that applies to numerous sacred matters, whereby the few can contain the many. In the short amount of time available tonight (relative to previous nights of Sukkos) we are able to contain all of the dynamic activity of the previous nights' *Simchas Beis Hasho'eivah* and with a major increase!”

### REMAINING AWAKE

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

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

### ON REPEAT

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

“The second sealing, by contrast, is a ‘seal within a seal.’ It affects the external dimensions of the *sefiros*, and takes place in the *sefirah* of *malchus*.<sup>117</sup> This second

116) Devarim 6:4

117) This concept is explained in numerous places in *Chassidus*, e.g., *Toras Chayim*, *Beshalach*, p. 233a. See also

seal is a repetition of the first, and similarly, the book of Devarim is called *Mishneh Torah* (Repetition of the Torah). Also, Devarim similarly corresponds to the *sefirah* of *malchus*.

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

### DEVARIM, TEHILLIM, APPLES

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

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

Recite Tehillim together with the congregation. *Chatzos* is at **12:45** am. In 770, the congregation begins at 1:00 am. Wear a *gartel* while reciting Tehillim. Do not draw out the reading with time-consuming concentration or the like.

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

The *yehi ratzon* for Hoshana Rabbah that is recited after each book of Tehillim mentions “the book of substance and good livelihood” (after the third *sefer*), “the book of the upright and the wholesome” (after the fourth *sefer*), and “the book of the righteous” (after the fifth *sefer*). That is how the prayer appears in the printed versions of Tehillim. However, in the *Avinu Malkeinu* prayer that appears in our *siddurim* (according to the *nusach* prepared by the Alter Rebbe), a varied form of the equivalent requests appears. There, we ask for “the book of good life,” “the book of redemption and salvation,” “the book of livelihood and sustenance,” “the book of merits,” and “the book of forgiveness and pardon.” We should defer to the text as it appears in the *Avinu Malkeinu* prayer.<sup>118</sup>

the Tzemach Tzedek’s explanation in *Pelach HaRimon, Vayikra*, p. 240.

118) It should be noted that the *Yahel Ohr* Tehillim includes slight textual variations in the *yehi ratzon* prayer

The *gabba'im* distribute sweet apples to the congregation who arrive to recite Tehillim. After reciting Tehillim, return to your home or place of lodging to eat the apple in a Sukkah. Dip the apple in honey.<sup>119</sup>

### ALL NIGHT

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

In Lubavitch of old, the Chassidim did not sleep at all on the eve of Hoshana Rabbah. As the Frierdiker Rebbe recounted,<sup>120</sup> “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 she'al hamittah* at all, as mentioned earlier, he would instead sometimes discuss the concept of *krias shema*, and at other times, he would discuss the meaning of the words of *krias shema*.”

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

### EARLY MORNING

Our custom is to recite all the morning brachos as usual, including *al netilas yadayim* and *Elokei neshamah* (this is based on a secret—and unofficial—directive of the 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 (**5:37 am**).

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that is to be recited after concluding Tehillim when it is read at night after the appearance of the moon.

119) 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.

120) *Sefer Hasichos* 5702, p. 100

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 *misheyakir* (6:08 am).<sup>121</sup>

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

### EARLY MORNING SNACKS

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

Dawn is at 5:37 am.<sup>122</sup>

## FRIDAY, 21 TISHREI

### Day of Hoshana Rabbah

#### MORNING SHEMA

Staying up the entire night does not exempt a person from reciting *krias shema*

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121) 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*.

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

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 **6:08 am**. (If there is no choice, it may be recited as early as **5:37 am**.) The latest time for *Shema* is at **9:48 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 not have an opportunity to repeat the *Shema* in the ideal time established by *Chazal* (between **6:08 am** and **9:48 am**), you will have nevertheless fulfilled your obligation.

### DAVENING

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

Our custom is to recite all the morning brachos as usual, including *al netilas yadayim* and *Elokei neshamah* even having remained awake the entire night and having not changed clothing, as mentioned above.

### FIVE ARAVOS

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

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

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

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

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

### SHACHARIS

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

#### SWEETER & BETTER

”How good and how pleasant it would be,” the Rebbe says,<sup>123</sup> “if on this day—a day whose theme is the sweetening of Divine judgments—each and every person would give more *tzedakah* than what they ordinarily would.”

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

As on all days of Chol Hamoed, do not wear *tefillin*. Recite the ordinary weekday Shacharis. Include *ya'aleh veyavo* in the *Amidah* 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

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

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*.<sup>124</sup> An additional reason is that the movements to and fro prevent destructive dew as well as destructive winds, and since it is now the time for *gmar chasimah*, the moment of final approval on this year's verdict, the rings are removed in order to shake extra well at this critical time.

## HOSHA'ANOS

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

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

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

## LOTS OF HOSHA'ANOS

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

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

We recite many supplications today at the conclusion of *Hosha'anos* because, as mentioned earlier, the world's water supplies are determined during Sukkos, and mankind's survival hangs in the balance. Today, this determination reaches its climax.<sup>125</sup>

## WILLOWS IN KIND

In a public letter, the Rebbe writes: In one of the special prayers for today, there is a sentence whose Hebrew wording could be read in two ways: *Sha'arei shamayim pesach, v'otzarcha hatov lanu tiftach*. If we pause between the words *hatov* and *lanu*,

<sup>124</sup>) vol. 4, p. 1368

<sup>125</sup>) 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.

the implication is: “Open the gates of Heaven and Your storehouse of goodness open for us!” However, if we read the words *hatov* and *lanu* together and as a joined phrase, we imply, “Open the gates of Heaven and open Your storehouse **of that which is good to us!**” We make a point of reading the two words as a joined phrase in order to imply the latter meaning. What is the difference between the two? We do not merely want Hashem to give us “goodness,” because sometimes Divine goodness enters this world in forms that are perceived by us as intense suffering, although they are undoubtedly sublime, concealed goodness. Rather, according to the second method of reciting this phrase, we ask for what is “good to us”—revealed goodness that we can readily appreciate as welcomed blessings.<sup>126</sup>

It is explained in the teachings of *Chassidus* that the *aravos* represent channels of elicitation from Above to this world,<sup>127</sup> and that they are sweetened severities, drawing down *rav chessed*, abundant kindness, in a manner of revealed goodness.<sup>128</sup>

### LULAV ASIDE

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 mevaser* three times (creating a *chazakah*)—the *lulav*’s service is over. Put it aside, in a respectful place. Then take the five new *aravos* 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 explains<sup>129</sup> that beating the *aravos* is similar to sounding the shofar on Rosh Hashanah in that they both imply *kabbolas ol*, complete dedication to Hashem’s will.

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

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

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

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

127) *Sefer Hasichos* 5699, p. 304

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

129) *Sichas Leil Simchas Torah* 5716



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: HOSHA'ANOS HOW-TO

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

The *Rema* and the Alter Rebbe record<sup>130</sup> the custom of stowing away the *aravos* for use in a future mitzvah. Some are accustomed to throwing them above the *aron kodesh*. Although there is a specific reason for doing so, many authorities argue against this custom. The Rebbe would never throw them above the *aron*; he would leave them on the floor beside his chair or else on the seat of his chair, and on some occasions, he would take them with him at the end of Shacharis (the latter custom is recorded by early halachic authorities).

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

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

### KRIAS HATORAH & MUSAF

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

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*, *Yehalelu* (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*.

<sup>130</sup> Hilchos *Hoshana Rabbah*; Alter Rebbe's *Shulchan Aruch*, *Hilchos Pesach*. See entry for 24 Tishrei.

## LEKACH

The Rebbe distributes *lekach* (the traditional piece of honey cake) today for those who have not received it on *erev Yom Kippur*.<sup>131</sup>

## YOM TOV MEAL

Try to eat the Yom Tov meal in honor of Hoshana Rabbah before *chatzos* (halachic midday—**12:43 pm**), if possible. At the very least, eat it before the tenth halachic hour of the day (**about 3:40 pm**).

Dip your *challah* in honey. This is also associated with sweetening the Divine severities.<sup>132</sup>

Eat *kreplach*, traditional pastry pockets filled with meat, usually cooked in soup.<sup>133</sup>

## MITZVOIM

Throughout Sukkos, we go out of our way to locate Jews who have not performed the mitzvah of *lulav* to provide them with the opportunity to perform the mitzvah. The Rebbe urged us<sup>134</sup> to invest extra effort in this campaign throughout the day of Hoshana Rabbah due to the unique spiritual quality of the day.

## POST-MITZVAH MINIM

Although you are not using your *arba minim* after 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 *hadassim* and *aravos* are considered *muktzah* 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 *muktzah* because it may be used for its aromatic scent.<sup>135</sup>

You may not derive personal benefit from the walls, beams, decorations, or any other elements of the Sukkah until the end of Shemini Atzeres and also Simchas

131) 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.

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

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

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

135) 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*, l. 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.) 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, l. *Taz* *ibid.* 4.)

Torah (since the institution of the two-day Yom Tov is based on an ambiguity concerning which is the mandated day).

### IN THE AFTERNOON

It is a mitzvah to avoid eating a full meal on *erev Yom Tov* from the tenth halachic hour of the day (about 3:40 pm), so that you can fully appreciate tonight's Yom Tov meal. Snacking and drinking are permitted until *shki'ah*. *Magen Avraham* states: "Do not be like those who eat, drink, and grow intoxicated on Hoshana Rabbah to the point that they cannot recite *Kiddush* the following night!"

### LAW OF REDEMPTION: MAXIMUM SOUND

No more than 48 blasts may be sounded in the *Beis Hamikdash* on one day. Today, the maximum number of blasts are sounded: there are the regular 21 that are sounded each day, with an additional 9 for the Mussaf (as on every Shabbos and Yom Tov), a further 12 that are sounded each day of Sukkos, and a final 6 that are sounded on each *erev Shabbos*.

### MINCHAH

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

Recite Minchah at greater length and with more concentration than usual. The davening is as every day of Chol Hamoed. Recite *L'David Hashem Ori* at the conclusion of Minchah for the final time this year. *Sha'ar Hakollel* explains<sup>136</sup> that today is the finalization of our judgment, beyond which there is no further need for the request, *veniflinu ani ve'amecha*—"Make me and Your nation distinguished from all other nations"—which is accomplished by reciting *L'David Hashem Ori*. As long as the day has not ended, however, despite having completed the extensive Hoshana Rabbah supplications during Shacharis, we still need to recite *L'David* a final time.

In the maamar entitled *B'Yom Hashmini Shalach*, 5741, the Rebbe states,<sup>137</sup> "After reciting *L'David Hashem Ori* twice daily from the beginning of Elul until Hoshana Rabbah, where the essential message of this chapter of Tehillim is summed up in the verse, 'On Your behalf, my heart says, "Seek My presence."—we have surely sufficiently requested a revelation of the most inner essence of the heart, and so on Shemini Atzeres, all Jews are at the height of happiness and good spirit."

The Rebbe Rashab conducted the Minchah prayer on the afternoon of Hoshana Rabbah in a manner similar to the Minchah before Rosh Hashanah.<sup>138</sup>

136) ch. 45, sec. 6

137) Printed in *Sefer Hamaamorim Melukat*, vol. 2, p. 141. See the source there from *Likkutei Torah* that equates the opening of the heart's essence with joy and good spirits.

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

### AFTER MINCHAH

In the homes of the Chabad Rebbes, it was customary for the Rebbes' immediate family to gather in the Sukkah to receive the Rebbe's blessing. They would also sit down to eat something and to recite *leisheiv basukkah*.

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

### YOM TOV PREPS

You must establish an *eiruv chatzeiros* (if one does not already exist) if you intend to carry during Shabbos in a joint courtyard or alleyway that opens to more than one home. This is critical if your Sukkah is situated in a shared location.<sup>139</sup>

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

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

Visit the *mikveh* today, as on every *erev Yom Tov*. See details above in the entry for *erev Sukkos* afternoon.

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

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.

### CANDLE LIGHTING PREP

It is forbidden to generate a new flame on Yom Tov because creating something new is akin to performing a *melachah* (prohibited activity), and since you could have easily prepared a flame in advance of Yom Tov, you are forbidden to do so during Yom Tov itself.<sup>140</sup> You must prepare a flame today that will remain lit long enough to provide fire for candle lighting on the second night of Yom Tov. You may keep a gas burner lit for this purpose.

**A word of caution:** Fire safety organizations recommend that if you leave a burner lit over Yom Tov, make sure that a nearby window is open at least four inches, and another window is open on the other side of the house, to allow proper

<sup>139</sup>) see the instructions for the First Night of Sukkos that appear in Day-to-Day Guide Part II, regarding the ruling of the Rebbe's father in the case of a shared Sukkah.

<sup>140</sup>) Alter Rebbe's *Shulchan Aruch* 502:1

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 tab 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.)

If you use floating wicks with disks that need to be punctured by the wick, preassemble all you need for both days on *erev Yom Tov*, so you do not create a hole on 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.

### CANDLE LIGHTING

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

**Candle lighting** is at **6:11 pm**, eighteen minutes before sunset.

Two blessings are recited on the candles: (1) *lehadlik ner shel shabbos v'shel yom tov* and (2) *Shehechyanu*. If a man lights the candles, he should reserve the blessing of *Shehechyanu* for the *Kiddush* he will recite later tonight.

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.

Since it is Shabbos, if the time for candle-lighting has passed, you are not permitted to light them later, G-d forbid.

## FRIDAY NIGHT, 22 TISHREI

### Eve of Shemini Atzeres

#### GOOD & SEALED

The Frierdiker Rebbe states<sup>141</sup>: “Shemini Atzeres is a day that is *shamein* (fat, i.e., rich) with all types of goodness. All the spiritual goodness and the bestowals of [blessings regarding] children, life (health), and livelihood that was apportioned on Rosh Hashanah are elicited in an all-encompassing manner on Shemini Atzeres! This is the implication of [the verse,] ‘On the eighth [*shemini*] day’—the day that is *shamein* (rich) and satiated with all types of goodness. The *kesivah vachasimah tovah* of Rosh Hashanah and Yom Kippur as well as the addition 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

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

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* (יעצור)—My people.’<sup>142</sup> Our personal mode of Divine service on Shemini Atzeres is in accordance with the second interpretation, *kabbalas ol malchus shamayim*, acceptance of the yoke of heaven for the entire coming year.

“Rabbi Shmuel Gronem mentioned that in the discourse entitled *Tzidkas Pirzono* it is stated that on Shemini Atzeres, we can ‘revoke the seal.’ To this, the Rebbe (Rashab) responded<sup>143</sup>: ‘This is after the act of sealing that occurs on Hoshana Rabbah. For the purpose of this seal is as in the case of one who sends a letter; he seals it so that no foreign entity can lay hands on its contents. However, once the letter has reached its intended recipient, it is then possible to revoke the seal. Similarly, Shemini Atzeres is [a day referred to as] *lachem*, ‘for you’ [the Jewish people, to the exclusion of all others]. Consequently, the seal is no longer necessary.’”

The Rebbe notes<sup>144</sup> that, “the Zohar includes two statements (approaches) regarding the time in which the *piskin tavin*, ‘good notes’ (*ah gutten kvittel*) are received—during Hoshana Rabbah or during Shemini Atzeres. This can be explained as follows: Hoshana Rabbah is *erev Shemini Atzeres*. Therefore, we achieve the acceptance of the good notes on Hoshana Rabbah, so that they can be internalized on Shemini Atzeres, for the extent to which these matters are absorbed during Shemini Atzeres is in direct relation to that which was accomplished through the previous day’s Divine service—on Hoshana Rabbah.”

### LOFTY HEIGHTS, LOWLY DANCE

The Mittlerer Rebbe explains<sup>145</sup>: “Shemini Atzeres and Simchas Torah represent the internalization of G-dly light that radiates from *Chochmah Ila’ah* (Supernal Wisdom) into the hearts of all Jewish souls in particular, in a state of complete unity and utter self-nullification, as expressed through the fulfillment of the positive commandments that are specifically observed in actual deed. For that reason, the rejoicing of the Simchas Torah segment of Shemini Atzeres is also observed specifically through actual deed, namely, dancing in circuits around the *bimah*. This is the place where the Torah is read with actual speech during the rest of the year, while on Shemini Atzeres we encircle the *bimah* specifically with bodily dance and joy. The *Hakafo*s are performed while holding the *sefer Torah*—we specifically grasp the physical dimension of the Torah... This rejoicing is with dance and action in the physical realm, the source of which is far above *Chochmah Ila’ah*, which is the source of the Torah that we elicit via reading the Torah throughout the year.”

A great number of *sichos* and *maamarim* regarding the theme of Shemini Atzeres were compiled in *Likkutei Sichos Mo’adim, Shemini Atzeres*. The Rebbe summarized it this way: “During Shemini Atzeres, all the inclusive lights and revelations that are

142) *Shmuel* 1:9:17

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

144) *Sichas Leil Shemini Atzeres* 5746

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

elicited during the month of Tishrei are absorbed and retained in a goodly sowing, so that they will produce a sprouting of abundant goodness.<sup>146</sup>

The Rebbe explains the concepts behind the dancing and *hakofos* at length in countless *sichos*, which are beyond the scope of this publication. However, it is worth noting the following directive<sup>147</sup>: “My father-in-law, the (Friediker) Rebbe urged us in the name of his father, the Rebbe Rashab, that ‘the forty-eight hours of Shemini Atzeres and Simchas Torah must be greatly treasured. With each second, we can draw bucketfuls and barrel-fulls of material and spiritual treasures. This is accomplished through dancing!’”

### MORE VERDICTS

The Freidiker Rebbe writes,<sup>148</sup> “Time was considered extremely precious on Shemini Atzeres. In truth, the spiritual intentions of Shemini Atzeres are the same as for Rosh Hashanah.”

“Listen, we have to talk this through...,” says the Rebbe Rashab.<sup>149</sup> “Until now it was all *makifim* (generalized spiritual experiences). We had Rosh Hashanah, Yom Kippur, Sukkos—all the way until Shemini Atzeres (which is no longer considered *makif*). And Simchas Torah is included in Shemini Atzeres. Now, when it comes to *makifim*, we cannot discern its parameters ... And I might well add, that the same is true Above: During the time of *makifim*, we do not know (how things will turn out). Even He does not know, so-to-speak,<sup>150</sup> because *ki imcha haselichah*, ‘for forgiveness is with You’,<sup>151</sup> meaning that forgiveness is deposited with You from Rosh Hashanah until Yom Kippur. We do not know what is going to happen with him, with the individual! Naturally, we are not discussing *Da’as Elyon*, Hashem’s Supernal Knowledge, for He certainly knows everything. Rather, we are talking in a more general sense.

“...For it is a statute for Yisroel, a judgment of the G-d of Yaakov’,<sup>152</sup> meaning that a decision and judgment is made regarding a Jew’s level of G-dliness. A decision is made regarding just how much G-dly revelation will be drawn down to an individual through the Torah and mitzvos they perform throughout the coming year ... However, this is dependent upon the individual’s input; it corresponds to their Divine service of the previous year, and how their Torah and mitzvos ascend

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

147) *Ibid.*

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

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

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

151) *Tehillim* 130:4

152) *Tehillim* 81:5

on High. If it was good, Heaven supplies them with the ability for further good ... However, if by Sukkos, they have still not done *teshuvah*, it is already known Above that the situation isn't good, and that their 'G-d of Yaakov' (i.e. the individual's G-dly appreciation and experience) is *milbig* (Yiddish for spoiled or wormy), as the expression goes.

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

## COOKING & AVODAH

“When *Shemini Atzeres* and *Simchas Torah* are Shabbos and Sunday,” the Rebbe says on the night of *Simchas Torah* 5750, when the calendar setup mirrored this year's, “distinct paths of *avodah* for each day apply: on Shemini Atzeres we strive to absorb all the spiritual elements internally, and on Simchas Torah (a weekday) we work to reveal the true essence of all created matter that “the whole world belongs to Hashem” and “there is nothing besides Him.” This idea is also expressed by the food prep that takes place on Simchas Torah (as opposed to yesterday, Shabbos, when this *melachah* was prohibited). This added activity is representative of all mundane-related matters that we internalize and then utilize to animate our *avodah* of serving Hashem—‘I was created to serve my Master’—all the way to the point that we reach its manifested, ultimate perfection in the days of Moshiach.”

## MAARIV

Maariv begins with *Mizmor l'Dovid*. In *Lecha Dodi*, the text is altered from *b'rinah uv'tzahalah* to read: *b'simchah uv'tzahalah*. *Lecha dodi* is followed, as on a usual Shabbos, with *Mizmor shir*; *Hashem Malach*; and *Kegavna*.

The *Amidah* for *shalosh regalim* is recited with the additions for Shabbos.

In the *Amidah*, and later in *Kiddush* as well, the additional phrase for Shabbos is added, so that the text reads: *es yom hashabbos hazeh, v'es yom shemini atzeres hachag hazeh, v'es yom tov mikra kodesh hazeh, z'man simchoseinu...*

If you accidentally recited *chag hasukkos* instead of the wording for Shemini Atzeres, or If you made any other mistake in the *Amidah*, see the chart at the end of the booklet.

The *Amidah* is followed by *Vayechulu*, *Magein avos*, *Kaddish tiskabeil*, *Mizmor l'Dovid*, *chatzi-Kaddish*, *Barchu*. *Aleinu* is not yet recited (only after *Hakafos*). Mourners recite *Mishnayos* and *Kaddish d'rabannan* at this time.

We wish each other, “*Gut Shabbos, Gut Yom Tov!*”<sup>153</sup>

153) Note that the Alter Rebbe in his *Shulchan Aruch* mentions that some have the practice of reading *bameh madlikin* every Shabbos. (The Alter Rebbe omits this practice from his *siddur*, and it is not Chabad custom to recite it.) Nevertheless, he states that they should not read it when Shabbos coincides with either *Yom Tov* or



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.<sup>154</sup>

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

### KIDDUSH

The Shabbos preparations for *Kiddush* are recited quietly. They are: *Shalom aleichem*; *Eishes chayil*; *Mizmor l’Dovid*; and *Da hi se’udasa*.<sup>155</sup>

*Kiddush* begins with *Askinu* for Yom Tov followed by *yom hashishi*. Then *borei pri hagafen*. In the next section, the references to Shabbos are added, and the concluding blessing reads: *mekadeish hashabbos v’yisroel v’hazmanim*.

*Chol Hamoed*. The reason? “In order to speed up the *simchas yom tov*” by not delaying the *Yom Tov* meal.

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

155) See the entry of the first night of Sukkos regarding this.

We do not recite *leisheiv basukkah*. We then recite *Shehechyanu*. This blessing is required because Shemini Atzeres is an independent Yom Tov, distinct from the preceding days of Sukkos. If you mentioned Sukkos (or another Yom Tov) instead, did a Shabbos *Kiddush* or forgot to recite *Shehechyanu*, see the chart at the end of the booklet.

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

### GUEST OR HOST?

In numerous *sichos*, the Rebbe states that tonight's *Ushpizin* are *Shlomo Hamelech* (as mentioned in Zohar) and the Frierdiker Rebbe, Rabbi Yosef Yitzchak. On many occasions, the Rebbe explained that *Yosef Hatzaddik* is associated with Shemini Atzeres.<sup>156</sup> 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.

***Tekufas Tishrei***, the Autumn (or Fall) season in the Jewish calendar (marked by the vernal equinox) begins tonight, at 9:00 pm.<sup>157</sup>

### HAKAFOS

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

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

### HOW TO HAKAFOS

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

“The act of *Hakafos* then becomes the strongest of commitments as it is made (according to rules in the halachos of vows) while holding a holy object (*chefetz*)! The Torah is called Hashem’s *chefetz* (which, in addition to translating simply as ‘object’ also means ‘a desirable thing’) as in the saying ‘My *chefetz* (desire) is in it (the

<sup>156</sup> See *Leil Shemini Atzeres* 5744.

<sup>157</sup> The *tefukos*-seasons are mentioned in the introduction to the calendar in *Hayom Yom* and in *Luach Colel Chabad*. For detailed laws, See *Beis Yosef, Orach Chayim*, 455 (end); *Rema, ibid.*, par. 1; (Alter Rebbe’s *Shulchan Aruch, ibid.*, par. 15-16, and in 206:14); *Yoreh De’ah*, 116:5; and many other places. See *Likkutei Sichos*, vol. 16, p. 98, fn. 33; vol. 21, p. 233, fn. 33; vol. 16, p. 577.

Torah). This is the ‘holding the holy object’ (performed during *Hakafos*) through which we are committing to service of Hashem with true self-sacrifice!”

And in 5705<sup>158</sup>: “During tonight’s *Hakafos* with the *sifrei Torah*, let every individual undertake to work, with actual *mesiras 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,<sup>159</sup> separating the repetitions with lively *niggunim*. Following that, we recite *Av harachamim*, etc. In numerous instances, the Rebbe instructed that specific additional verses be added for that particular occasion. In more recent times, it became the Chabad custom to add the verse beginning with *Vehayah zaracha* (which contains *ufaratztah*), saying it three times in a row after the third repetition of *Atah horeisa*.

וְהִיא זְרָעָךְ כַּעֲפַר הָאָרֶץ וּפְרֻצֶתָ יָמָה וְקִדְמָה וְצָפוֹנָה וְנִגְבָּה וְנִבְרָכוּ בָךְ כָּל מְשֻׁפְחוֹת הָאֲדָמָה וּבְזֵרְעָךְ.

“And your seed shall be as [numerous as] the dust of the earth, and you shall spread to the west and to the east, to the north and to the south; and in you and in your progeny shall all the families of the earth be blessed.”<sup>160</sup>

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

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

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

160) Bereishis 28:14

## 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 a similar function to the verses of Kingship (*malchuyos*), remembrance (*zichronos*), and shofar-sounding (*shofaros*) that we recite on Rosh Hashanah as explanation and scriptural proof texts for the themes of Rosh Hashanah.

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

The Frierdiker Rebbe said,<sup>161</sup> “In truth, I should clarify all of the verses of *Atah hareisa*, but I rely on the *Chassidim*—that they already know. Oh, they know! I only wish they would put into practice as much as they know!”

## CHAZAKAH

“Since we recite these verses before *Hakafos* three times,” the Rebbe said,<sup>162</sup> “And since we hold *Hakafos* three times (i.e., on the eve of Shemini Atzeres, and during both the eve and day of Simchas Torah), we recite them a total of three-times-three. The significance of this is that (as our Sages inform us), ‘Three times forms a *chazakah*.’ By doing so, we emphasize that our recital of these verses is for the sake of introducing the elicitation and revelation into the reality of this world in a manner of strength and forcefulness.”

## MORE & MORE

After elucidating the seventeen verses of *Atah hareisa* on the eve of Simchas Torah in the year 5750, the Rebbe stated,<sup>163</sup> “We conclude with *Av harachamim*... ‘Most compassionate Father! May it be Your will to do good to Tziyon—rebuild the walls of Yerushalayim! For we put our trust in You alone, King, sublime and exalted G-d, G-d of all the worlds!’ Then, according to the Chabad custom of the latter years, we add the following verse, *Vehayah zar’acha*... ‘And your seed will be as the dust of the earth, and you will burst forth westward and eastward and northward and southward; and through you will be blessed all the families of the earth and through your seed!’ This conclusion implies that all of the preceding matters are fulfilled in a manner of bursting through limitations to the extent that they are even brought to and achieved among all the families of the earth!”

And in 5752: “We add the prayer *Av harachamim*... and according to Chabad custom,

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161) *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.

162) *Leil Simchas Torah* 5751

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

we then add by way of conclusion, ‘*Vehayah zar’acha...*’<sup>164</sup>

### SEVEN HAKAFOS

We then remove all the *sifrei Torah* from the *aron* and circle around the *bimah*. As we do so, we recite *Ana Hashem hoshi’ah na* and the verses printed in the *siddur*, followed by further singing and dancing (as per custom and as stated in the *siddur*).<sup>165</sup>

### LAW OF REDEMPTION: TEN HAKAFOS?

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

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

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

The *chazzan* concludes each *hakafah* with the cry of “*Ad kan Hakafah Alef!*” “*Ad kan Hakafah Beis!*” and so on. *Sha’ar Hakolel* clarifies<sup>166</sup> in the name of the Alter Rebbe that in this proclamation, the intention of *ad kan* is “until here”—and no further. This means that the revelation achieved through each *hakafah* concludes within the realm of holiness and does not dissipate further into the realm of the unholy, so that the *kelipah* cannot siphon vitality from the abundance of revelation. On the night of 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*.

### THE TORAH’S DIGNITY

We are required to respect the Torah’s holiness by approaching it with a seriousness and awe, to the best of our ability, as it is the trustworthy witness of our adherence to Hashem’s Will as stated in the verse, “And it will be there as a witness.”<sup>167</sup>

A *sefer Torah* must therefore be held with care; as Halachah states, “it should not be lifted over a the bearer’s head like a trophy.”

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164) 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.

165) 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).

166) ch. 45, sec. 106

167) Devarim 31:26

If you see the Torah being transported, you must stand before it, as should everyone else in the vicinity, until it reaches its destination or is no longer in sight. Some authorities say that on Simchas Torah, this may only apply when a *sefer Torah* is taken round the *bimah*, but in between the *Hakafos*, the fact that people sit down can be justified as the Torahs are not being moved.

When called upon to receive an honor associated with the Torah, do not refuse, as to not disrespect the Torah, *chas veshalom*.

It is an established custom to give young children flags for *Hakafos*. These flags should not bear *pessukim* or Hashem's name, in which case, they must be treated with the proper respect for a holy object—and children are wont to throw them on the floor or engage in other irreverent play. If you have such a flag do not give it to a child who will handle it inappropriately. Play Torahs with a copy of the writing of a *sefer Torah* should not be given to the children altogether.

The Maharik writes in the name of Rav Hai Gaon: “On this day, even the elderly regularly dance when we say words of honor for the Torah.” The *poskim* say that our dancing in honor of the Torah should be as described concerning Dovid Hamelech, who was “hopping and dancing with all his might before Hashem.”<sup>168</sup> It is stated in the name of the Arizal that Dovid merited the revelation and supreme holiness of the Torah. Specifically, it was this unabashed dancing in the joy of the mitzvah that brought down the greatest revelations. Therefore, no person should say, “This is not respectable, to dance with such abandon in public like the hoi polloi.” That is in fact what Michal (daughter of Shaul and Dovid's wife) got wrong, and for that Dovid said, “And from this, I am more demeaned...” (And Michal subsequently suffered repercussions for her misjudgment.)

## REAL DANCING

In *Sefer Hasichos* 5704,<sup>169</sup> the Friediker Rebbe explained the phrase *Ozeir dalim* (“He Who helps the destitute...”). Among other things, he directed that “after we recite the word ‘ozeir’ we must pause, and only then recite the word ‘dalim’. We attain the level of *ozeir dalim* through dancing on Shemini Atzeres and on Simchas Torah. However, our dancing must be done with truth so that the Torah will rejoice together with us.”

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

**Alcohol Warning:** The Badatz has repeatedly issued reminders and warnings about the necessity of adhering to the Rebbe's *takanah* (enactment) regarding alcoholic beverages. **Do not drink in excess!** This is especially important for those under the age of forty, and particularly for *bachurim*. Even those over forty must exercise restraint.<sup>170</sup> It is the responsibility of *mashpi'im* to reach out and

168) Shmuel II 6:16

169) p. 31

170) see *Sichas Shabbos Parshas Shemini* 5723

clarify all the details of this *takanah*, as explained in *Sichos Kodesh*. The *takanah* remains in force during Simchas Torah as well.<sup>171</sup> Moreover, it is insufficient to exercise restraint personally; each of us must see to it that those around us follow suit.<sup>172</sup>

### SEUDAH

During the meal tonight, do not dip your *challah* in honey. In *Likkutei Dibburim*,<sup>173</sup> the Friediker 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.”

**Eiruv Chatzeiros:** The challah that was used to establish an *eiruv* that was made before the onset of Shabbos and was intended to remain in effect only for **this** Shabbos should be used for the meal on Shabbos day, 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.<sup>174</sup>

**No Eiruv?** 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*.<sup>175</sup> If your neighbors do not eat in a single Sukkah, ask a Rav for a way to permit carrying in the courtyard.<sup>176</sup>

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

**Shehechyanu:** 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.

### TO STUDY OR TO DANCE?

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

The Rebbe said,<sup>177</sup> “What should one do if he did not study any laws from *Choshen*

171) see *Sichas Yud Beis Tammuz* 5745

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

173) p. 8

174) 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.

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

176) see my grandfather’s *She’arim Mitzuyanim Behalachah Kuntres Acharon* 135.

177) *Sichas Yom Simchas Torah* 5726

*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 (Friediker) Rebbe:<sup>178</sup> Reb Nachum planned to give a pauper the vast sum he desperately needed, but then thought to multiply his mitzvah by giving him only part and dividing the rest among many other paupers. He then realized that this second, seemingly righteous idea was actually the *yetzer hara*'s way of preventing him from fully assisting this man! The (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 sipped sweet tea accompanied by a slice of cake, and his *nefesh habehamis* left him alone in all this. But when it comes time to dance, he suddenly claims that since he is a Lubavitcher *Chassid* and he failed to study, at the very least he should not be dancing!

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

"Rather, *yishteh veyishkach risho*, 'Let him drink and forget his poverty!'<sup>179</sup> Let him drink with abandon and crawl his way out—together with me—from a place where we should not be, to the extent that even 'a hoof shall not remain'<sup>180</sup> there!"

## AN EVED, ELATED

Our rejoicing on Shemini Atzeres is cloaked by the mantle of *kabbalas ol*, acceptance of the yoke of Heaven.<sup>181</sup> The Rebbe also explains<sup>182</sup> that the *kabbalas ol* of someone who has attained the spiritual stature of *eved ne'eman*, "a faithful servant," is powerful enough to also include delight and joy.

The Friediker Rebbe recalls,<sup>183</sup> "During Simchas Torah in Lubavitch, we would seek ways to laugh! It once happened that during the recital of the verses of *Atah hareisa*, an individual intoned the verse, *V'imru hoshi'einu* ('Say: Save us, G-d of our salvation! Gather us and deliver us from among the nations!' etc.), but he recited it with tremendous seriousness. The Rebbe (Rashab) said, 'Why so serious?! Simchas Torah is an entirely different theme!'"

In *Likkutei Dibburim*,<sup>184</sup> the Friediker Rebbe describes how our journey out of *Mitzrayim* (Egypt) began with Ramses, before reaching Sukkos. He gives two

178) *Sefer Hasichos* 5703, p. 67

179) *Mishlei* 31:7

180) *Shemos* 10:26

181) 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.

182) see *Reshimas Devarim of Seudas Yom Alef d'Chag Hasukkos* 5729

183) *Sichas Leil Shemini Atzeres B'Hakafos* 5704

184) vol. 4, p. 767.



alternate meanings to the name “Ramses”: (1) *Ram* (a commotion) of *ses* (ס“ס, equaling 120), by which a revelation of noise and tumult confuse and undo the *Satan*’s exploitation of the 120 possible permutations of the name *Elokim*. (2) *Ra* (evil) is *mases* (nullified). When we daven *Ne’ilah* on Yom Kippur, we go out of our own limitations (*meitzarim*, which is an alternate reading of *Mitzrayim*) completely, and when we conclude with the declaration of *Shema Yisroel*, we create the tumult that messes up the 120 machinations of the *Satan*, which we follow with “Hashem is *Elokim*,” through which we completely nullify evil. Then we reach Sukkos!

Following this allegory, we reach the next step: After Sukkos, the Jews journeyed to Aisam, and then they reached the *Yam Suf*. “Asam” is Alef-*tam*—the ultimate in perfection and integrity (*temimus*); through this *avodah* of Simchas Torah, we can split the seas of a bleak, worldly life.

## SHABBOS, 22 TISHREI

### Day of Shemini Atzeres

#### SHACHARIS

*Shema* can be recited until 9:48 am.

Shacharis for Shabbos and *Yom Yov* is recited. The *Amidah* is for *shalosh regalim*, with the additional references to Shabbos.

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

#### NO LATE SHACHARIS

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

It must be noted, though, that in answer to such a question posed at the Frierdiker Rebbe’s *farbrengen* of Shemini Atzeres 5699,<sup>185</sup> regarding which statement to use if davening Shacharis post-announcement, the Rebbe replied: “We must regulate ourselves so we’ll be able to daven with the *minyan*!”

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

185) *Sefer Hasichos* 5799, p. 341

### KRIAS HATORAH

When the *aron* is opened, *Yud Gimmel Middos* and *Ribbono shel Olam* are not recited, as it is Shabbos.

Two *sifrei Torah* are removed and seven 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*.)

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 (5759)* unintentionally includes an additional verse in the *Haftorah*; this should be ignored.

In the blessings after the *Haftorah*, mention is made of Shabbos and Shemini Atzeres. The concluding blessing ends with *mekadeish hashabbos v'yisroel v'hazmanim*. If the regular Shabbos (or another) version was mistakenly substituted, see the chart at the end of the booklet.

After reading the *Haftorah*, recite *Yekum purkan*, followed by *Yizkor*.

### YIZKOR

*Yizkor* is recited today. If you pray alone at home, you should nevertheless recite *Yizkor*, if necessary. *Yizkor* is followed by *Av harachamim*. During *Yizkor*, the handles of the Torah should be held if reciting it from the *bimah*.

Anyone with two living parents should exit the shul while *Yizkor* is recited. The door to the shul is closed.

A mourner (within the first year) remains, but does not say the *yizkor* prayer.

During *Yizkor*, the name of the departed is mentioned with their mother's name.<sup>186</sup>

### DOUBLE BENEFIT

"We say *Yizkor* even for those (lofty) *neshamos* that are not needy of any rectification," the Rebbe says.<sup>187</sup> "(We can derive this) from the well-known custom of *Chassidim* to mention my father-in-law, the (Friediker) Rebbe, and also the previous *Rebbeim* they were personally connected to. So this *Yizkor* has an effect on the one reciting it. However, we must say that the holy *neshamah* mentioned is also uplifted, as the liturgy of *Yizkor* states clearly."

It is customary to pledge *tzedakah* while saying *Yizkor*; whether as a general

<sup>186</sup>) This is the instruction in the Alter Rebbe's *siddur* and many other more contemporary sources. See Hebrew footnotes for a comprehensive list.

<sup>187</sup>) *Roshei Devarim* of *Sichas Acharon shel Pesach 5726*

pledge or actually specifying the amount—both are legitimate practices.<sup>188</sup>

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

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

During Musaf, the *Amidah* for *shalosh regalim* is recited with special additions for Shabbos.

### MASHIV HARUACH

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

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

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

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

interrupt at that point in the prayers. Before Musaf, by contrast, he may make any announcement he wishes.

### INTEGRATED RAIN

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

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

If you mistakenly did not introduce the change from *tal* to *geshem*, do not go back, even before completing the brachah that follows. (If unsure whether you said *tal* or not, it is assumed that you have, since it is habitual.)<sup>189</sup>

The sections *Atah vechartanu* and *Umip'nei chatoeinu* are recited. Shabbos additions are included in the *Amidah*. As a rule, it is necessary to mention Shabbos **before** mentioning the special occasion, in this case Sukkos. One should therefore pay attention to the order of the words, and recite *vatitein lanu...es yom hashabbos hazeh, v'es yom shemini atzeres hachag hazeh...* and further, *v'es musfei yom hashabbos hazeh, v'yom shemini atzeres hachag hazeh...* Similarly, the verses of *musaf* offerings are *Uv'yom hashabbos* and then *Bayom hashemini*—followed by *Uminchasam veniskeihem*. Recite *Yismechu vemalchuseha* for Shabbos and eventually conclude with the blessing: *mekadeish hashabbos v'yisroel v'hazmanim*.

If you made a mistake in Musaf, 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*.

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<sup>189</sup>) This is the law despite the fact that there is no urgent need to pray for dew, seeing that Hashem grants it on an uninterrupted basis. Nevertheless, it is fitting to praise Hashem for the dew just as we do for the rain, for both are forms of sustaining life and providing produce. In fact, *Chazal* often refer to dew as “the dew of resurrection.” (Unlike rain and dew, the wind is not considered life-giving to the same extent, despite the fact that it is critical for the functioning of nature.) The practice of praying for dew throughout the summer months was instituted so that if during the winter season one forgot to request rain and wind, he would at least have requested dew as he was accustomed to doing throughout the summer. In other words, *morid hatal* serves as a backup request if one forgot *mashiv haruach*, and there is no need to repeat the prayer.

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 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'elokein*, *Aleinu*, *Tehillim*, *Velakachta soles* and the *Sheish Zechiros*, with the appropriate *Kaddeishim* in between.

### LAW OF REDEMPTION: BREAD FOR ALL

There are twenty-four divisions (*mishmaros*), wherein all the families of the *Kohanim* rotate their service in the *Beis Hamikdash*. When Yom Tov coincides with Shabbos, the *lechem hapanim* is divided equally among all the members of all the *mishmaros*, and not only those assigned to that particular week.

### DAY SEUDAH

**Kiddush:** *Luach Colel Chabad* states that *Mizmor l'Dovid* until *vayekadesheihu* (for Shabbos) is recited in an undertone. This is followed by: (1) *Askinu se'udasa* (the Yom Tov version); (2) *Eileh mo'adei*; (3) *borei pri hagafen*. We do **not** recite *leisheiv basukkah*.

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

The challah that was used to establish an *eiruv* that was made before the onset of Shabbos and was intended to remain in effect only for **this** Shabbos should be used for the meal on Shabbos day, after Shacharis.

On the last day of the festival, i.e. Shemini Atzeres, it is the Jewish custom to eat a large meal and increase in *simchah* by eating meat.<sup>190</sup>

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190) "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."

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

### LAW OF REDEMPTION: TODAY'S OFFERINGS

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

### YOM TOV AFTERNOON

***Shnayim mikra*** for *Parshas Vezos Habrachah* is read today, *erev Simchas Torah*. It is usually read on an *erev Shabbos* because that is the day before the *parshah* is read from the Torah. *Vezos Habrachah* is not read from the Torah on a particular Shabbos, but rather on Simchas Torah, and therefore its *shnayim mikra* preview must be read on the preceding day of Shemini Atzeres.<sup>191</sup>

It is best to avoid sitting down to a meal after the tenth hour of the day (approximately **3:40 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:** During Minchah, since it is Shabbos, we recite *Va'ani tefilasi*.<sup>192</sup> The beginning of *Parshas Vezos Habrachah* is read.

The *Amidah* is for *shalosh regalim*, with the additional references to Shabbos. *Tzid'kasecha* is not recited<sup>193</sup>.

## TAHALUCHAH

“It has been customary for many years now,” The Rebbe says,<sup>194</sup> “to visit shuls in many different neighborhoods, on each festival, in order to increase the joy of the festival through uniting with the many Jews of other neighborhoods, and especially by sharing words of Torah (‘Hashem’s laws are just; they gladden the heart’)—teachings culled from both *nigleh* and *pnimius hatorah*.”

The Rebbe also states,<sup>195</sup> “It has become customary in recent years for *bachurim* and married men to visit (additional) shuls and celebrate the Simchas Torah *Hakafos* there, in order to (introduce the novelty of fresh guests to the celebration and thereby) amplify the joy of those congregations.”

“The *yasher koach* (many thanks) that the *bachurim* who went on *tahaluchah*

191) *Sichas Yom Simchas Torah* 5746

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

193) For an analysis of a phrase in the Yom Tov *Amidah*, see the entry for the first day of Sukkos.

194) *Sefer Hasichos* 5751

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

deserve is even more than you could imagine!” the Rebbe writes,<sup>196</sup> “Their visit to other shuls demanded tremendous sacrifice on their part, because they were forced to abandon the *farbrengen* here and leave their fellow Chabad *Chassidim* and members of *Anash*, in order to go for several hours to other shuls! Not only that, but they did so with joy and cheerfulness!”

The Rebbe’s *sichos* are replete<sup>197</sup> with unique insights concerning the important emphasis placed on *Tahaluchah*. Following are a few short points culled from a repository of sources:

### MY SHLIACH

“You are going on my *shlichus*,” the Rebbe talks to the troupers. “I myself was unable to go, but I envy those who did, and for that I can justify saying ‘*L’chayim*’ as well!” On another occasion, the Rebbe said: “I did not go, but I desired it very much—on that account, I will also say ‘*L’chayim*!’”

“Our *Rebbeim* placed special emphasis on the conceptual ‘feet’ of the soul,” those who trek were told on other occasions, “and this extends to the actual, physical feet and to those activities that rely on foot-service.”

In addition, “through the mitzvah of *aliyah l’regel*, the thrice-yearly pilgrimage to the *Beis Hamikdash*, we merit the revelation of ‘He who leads (the exiles) in their shoes (through dry land, with the splitting of the river in the Future Era).’”<sup>198</sup> This applies as well to any mitzvah that is performed with our feet—especially when participating in *Tahaluchah*, which requires much effort and great distance.”

### MARCHING TO MOSHIACH

“Walking great distances to enliven Jews with the joy of the festivals accomplishes the ‘reaching of the feet in the feet’ (the lowliest aspect, reflecting a parallel level in holiness),<sup>199</sup> which is the *Shechinah*’s descent into this world. With *Tahaluchah*, we uplift all of *Seder Hishtalshelus* (the system of Divine emanations that brought the worlds into being) until we affect the arrival of Moshiach about whom it states, ‘his feet will stand on the Mount of Olives’<sup>200</sup>—Moshiach’s coming depends on our *avodas haregel* (redeeming the lowliest sparks, but also, literally, ‘footwork’).”

### BLESSING WITHOUT BORDERS

“To those who went on *Tahaluchah* and affected joy unto others—to the point that they broke out dancing, literally, you will be blessed that your Torah learning will also succeed in an extreme manner, higher than any material effort—so will it be, too, with your mitzvah performance.” And, “The blessings will come, and all of you

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196) *Igros Kodesh*

197) Most of these sources are from personal and unedited notes on the Rebbe’s talks. Some of these points can be found in the booklet “*Tahaluchah*”. See there for additional sources.

198) *Yeshayahu* 11:15

199) *Zohar*, vol. 2, 258:1

200) *Zechariah* 14:4

will advance in a manner that ‘you go from strength to strength’<sup>201</sup>—each new stage incomparably greater than the previous one, and the blessings, as well, will not measure up, facilitating ever-higher accomplishments throughout the entire year.”

### DISTANCE COUNTS!

“Praiseworthy are those who take part in *Tahaluchah*, and their merit, now and in the future, is great,” even if only on account of the trek itself. In fact, the greater the distance, the more merit is accrued. Do not imagine that only the start point (770, the Rebbe’s shul) and the end point (encouraging Jews in their own shuls) are important, and the journey there is merely a necessary step in the process of going and coming—truly, “each step of the way creates a good angel (as the Chassidim who traveled to the Rebbe by foot were wont to say).”

“It is possible,” the Rebbe further encourages, “that this location has been waiting since the Six Days of Creation for a Jew to pass by in pursuit of a mitzvah and to fulfill Hashem’s Will.” Don’t look for excuses why you should be exempt, or go because you feel that this is what [the Rebbe] decreed. Go joyfully, with song! In a manner that you are (as the verse says regarding the preparations to escape the Egyptian exile) “belted and shod”<sup>202</sup> and with alacrity—be sure not to arrive late!

### DO THIS BECAUSE...

The purpose of the *Tahaluchah* is to enliven and inspire Jews and strengthen their Yiddishkeit, including their faith in Moshiach’s arrival. In every location you arrive at, you should say a *vort* of *Chassidus*—concepts that are easy for the listeners to understand. Be vocal, expansive, and unembarrassed (but not confrontational) that you come as an emissary of the Rebbe.

### LATE AFTERNOON

Some are accustomed to recite a *yehi ratzon* prayer upon leaving the Sukkah for the final time this year—“May it be Your will that we merit to dwell in the Sukkah made of the *leviyasan!*”<sup>203</sup> It is not the Chabad custom to recite this prayer.

The Chabad custom is to take leave of the Sukkah by entering it and eating or drinking something there towards the end of the day on Shemini Atzeres. The Rebbe states<sup>204</sup> that this is done in the “final moments” of the day. The blessing of *leisheiv basukkah* is not recited.

If you have finished eating in your Sukkah today with no intention of eating there at all before the end of the day, you may remove your possessions from the Sukkah from the time of *Minchah Ketanah* (4:05 pm), provided it does not involve carrying in the public sphere what isn’t needed for today. You may not do so earlier because it is not respectful to the Sukkah. However, you may not organize

201) Tehillim 84:8

202) Shemos 12:11

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

204) *Ibid.*



these articles in the house for tonight (as outlined below).

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 **7:09 pm**. According to the Alter Rebbe, we may not request a non-Jew to perform such activities either. Do not transport wine or set up tables and seating for the night meal (though it may be done in the manner mentioned above). Of course, they may be arranged if needed yet today, or to keep the house organized in honor of Yom Tov.<sup>205</sup>

Meat or other foods should not be removed from the freezer today for the sake of having them defrost in time to use on the second day of Yom Tov.<sup>206</sup>

## MOTZOEI SHABBOS, 23 TISHREI

### Eve of Simchas Torah

“The gates are open on Simchas Torah!” the Frieddiker Rebbe declared<sup>207</sup> on Simchas Torah 5705. “The gates of light, the gates of blessing, the gates of success! All the gates are open! And we receive these things through the Torah!”

#### INITIATIVE

“I once entered the office of my father-in-law the (Frieddiker) Rebbe,” the Rebbe relates.<sup>208</sup> “I suggested that we publish a *kuntres* (booklet) of *maamarim* in honor of the approaching festival of Simchas Torah. The (Frieddiker) 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 (Frieddiker) Rebbe issued a *maamar* in order that it be studied during Simchas Torah. There were indeed quite a number of people who studied the *maamar* that Simchas Torah! Do not wonder at the fact that the (Frieddiker) Rebbe had initially thought otherwise of the plan. For there are matters—even those that involve a *nasi* (leader) of the Jewish people—that must be accomplished through the people’s initiative, despite the *nasi* initially thinking to the contrary.”

#### WHAT’S HOPPING

From the Frieddiker 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

<sup>205</sup> See Hebrew halachos for extensive references on this topic.

<sup>206</sup> It is permitted to remove it from the freezer early enough in the day that it will have time to defrost and could technically be used that same day.

<sup>207</sup> *Sefer Hasichos* 5705, p. 59. The Rebbe explains this at length in *Likkutei Sichos*, vol. 19, p. 380. See also *Sichas Leil Simchas Torah* 5712.

<sup>208</sup> *Sichas Shabbos Bereishis* 5746. See there for the rest of the discussion. During Simchas Torah 5730, the Rebbe added a detail regarding the above episode: He had suggested reprinting the *maamar* entitled *Heichaltzu* because that year was the fiftieth anniversary of the *maamar*’s delivery by the Rebbe Rashab. Indeed, the *maamar* was published in honor of Simchas Torah 5709.

opening a *maamar*, but pounding its contents into the head.<sup>209</sup>

### CANDLE LIGHTING

Before lighting Yom Tov candles or performing any other *melachah* (activity that is prohibited) on Shabbos but permissible during Yom Tov, recite Maariv and include *Vatodi'einu*, which is effectively a *Havdalah* prayer. At the very least, recite *Baruch hamavdil bein kodesh l'kodesh* before performing these activities.

Light the Yom Tov candles after—not before—**7:09 pm**, taking a flame from a fire source that was lit before the onset of Yom Tov. Candles are lit at home, not in the Sukkah. According to Chabad custom, the candles may be lit right away at the above-mentioned time for candle lighting. There is no reason or purpose for delaying just in order to light the candles right before *Kiddush*.

### PREPARING TO LIGHT

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

Technically, you may clean out a used candle holder on Yom Tov without fear of violating the prohibition of *mesken kli* (fixing an article) on Yom Tov. Similarly, if using *Neironim*, you may clean a used glass holder from the metal tab that held the used wick in order to insert a new candle in its place. There is an issue, however, of *muktzah* with the remnants of used wax, charred wicks, or spent tabs.<sup>210</sup>

The solution, if you are using wax candles, is to suspend the holder over to the garbage (since the glass holder is not *muktzah*<sup>211</sup>), and shake it out so that the remnants of wax and wick fall directly into the garbage can. If it cannot be removed through shaking, or if the spent tab has become stuck to the base of the glass holder so that it cannot be removed without prying it out with a pointy object, you may not do so during Yom Tov. There is no difference in this case between using a knife and using your fingers—the issue of *muktzah* remains.

209) *Sefer Hasichos* 5709, p. 286

210) 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 for the sake of food preparation.

211) for reasons beyond the scope of this publication.

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 tab 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.

When Yom Tov follows Shabbos, we are prohibited from relighting the blackened wick of a candle that burned out on Shabbos<sup>212</sup> because prelit wicks are easier to light—and in this case, the wick's preparation will have been performed on Shabbos for Yom Tov, which is forbidden. This prohibition applies even if a portion of the wick has remained unlit.

### NO PRE-EXISTING FLAME?

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.

If obtaining a flame for lighting from a neighbor, these precautions apply: Carry burning liquid (or liquified) paraffin or an oil lamp in a steady hand and walk slowly to prevent it from lashing out. Do not carry any open flame outdoors, since a sudden breeze can put it out; protect the flame by placing the candle in an appropriate vessel with tall sides and enough air circulation for it to remain lit in transport.<sup>213</sup>

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.

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.

Recite two blessings over the candles: (1) *l'hadlik ner shel yom tov* and (2) *Shehechyanu*.

If you accidentally did not recite the appropriate brachah or If you forgot to recite *Shehechyanu*, see the chart at the end of the booklet.

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

Both male and female guests are obligated to light candles. They can be *yotzeh* either with their host's lighting, in cases where they are sharing in their meal or they have sleeping accommodations that the host can access—or if someone back home lit Yom Tov candles that belong to you.<sup>214</sup> However, a guest who has private

212) This does not apply if the wick was prelit and extinguished in preparation **before** Shabbos began.

213) See more (in Hebrew): [#28604](http://www.asktherav.com).

214) See Hebrew footnote for the reasoning behind these points.

accommodations and is eating on their own (whether at home or in shul), must light when they return. The light of the candles should then be used for some purpose associated with eating or food preparation.

### COMPLETING THE TORAH

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

### MAARIV

*Vatodi'einu* is added to the *Amidah*. If you forgot to recite this section, or made other omissions or errors associated with the *Amidah* or *Havdalah*, see the chart at the end of the booklet. Note that if you omitted *Vatodi'einu*, you may not perform activities that are forbidden on Shabbos but are permitted on Yom Tov—until you recite *Havdalah* during *Kiddush* or the phrase, *Baruch hamavdil bein kodesh l'kodesh*.

The *Amidah* is followed by *Kaddish tiskabeil*. *Aleinu* is not yet recited (only after *Hakafos*). Mourners recite *Mishnayos* and *Kaddish d'rabannan* at this time.

### KIDDUSH & HAVDALAH

Tonight, *Kiddush* also contains *Havdalah*. *Kiddush* is recited in the following order: (1) *borei pri hagafen*; (2) *Kiddush (mekadeish yisroel v'hazmanim)*; (3) *borei meorei ha'esh* (4) *hamavdil bein kodesh l'kodesh* (5) *Shehechyanu*.

The blessing over spices is not recited.<sup>215</sup>

The Chabad custom is to simply gaze at the candles during *Havdalah* of Yom Tov, but not to draw two candles together, nor are the fingernails extended close to the flames.

The final word of *Havdalah* is changed from *l'chol* to *l'kodesh*. If you mistakenly said *l'chol*, or if you forgot to make *Havdalah* altogether, see the chart at the end of the booklet.

### 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

<sup>215</sup>) See *Likkutei Sichos*, vol. 31, p. 191 ff.

longer.<sup>216</sup>

### BRACHAH ON A NEW TORAH

One of the guests at the Frieddiker Rebbe's table in 5704 suggested that *Kiddush* be recited by one of those present, and that everyone else could fulfill their obligation through that person's recital. The (Frieddiker) Rebbe responded,<sup>217</sup> "The *Shehechyanu* that we recite during *Kiddush* on Simchas Torah pertains to the Torah! Regarding the Torah, there is no such thing as one person fulfilling someone else's obligation. If only each person would satisfy his own obligation...!"

On another occasion,<sup>218</sup> the Frieddiker Rebbe said, "On Simchas Torah, we recite the blessing of *Shehechyanu*. This blessing is not a blessing over the Torah, but rather, it is a blessing on our rejoicing over the Torah. Today, on Simchas Torah, we must treat time precious—all twenty-four hours and every minute! We must accept the yoke upon ourselves, so that for the duration of all 365 days of the coming year, *lo yeira'eh velo yimatze*, there shall be neither seen nor found a day without Torah!"

Also: "We once heard it said that the *Kiddush* recited on Simchas Torah is *le'eila*, exalted beyond all explanations! Indeed, the *u'leila* recited during the *Ne'ilah* service (at the close and climax of Yom Kippur)<sup>219</sup> makes itself heard in the *Kiddush* recited on Simchas Torah!

"Now, an ordinary *Kiddush* involves a *motzi* and a *yotzeh* (he who affords others the opportunity to discharge their obligation with his recital of *Kiddush*, and those who thereby fulfill their obligation). The *motzi* must consciously bear his audience in mind, while the *yotzeh* must likewise intend to fulfill his obligation with the other person's recital. In other words, they must all have mindfulness. But the *Kiddush* of Simchas Torah is far greater than that! Each individual must take a *siddur*, recite the words of *Kiddush*, and pronounce the *Shehechyanu* over the Torah!<sup>220</sup>"

In **many sichos**, the Rebbe explains that according to Halachah, there is no issue with hearing *Kiddush* from someone else. Nevertheless, out of deep affection for this special *Shehechyanu* 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'chayim* without *Kiddush* altogether! Therefore, notwithstanding the fact *az der sichah iz takkeh ah sichah* (that the Previous Rebbe's statement retains its full weight) and we are required to implement it, nevertheless, due to the reality being

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216) 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.

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

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

219) *Chassidim* do not recite *le'eila u'le'eilah* in any prayer except for *Ne'ilah*.

220) *Sefer Hasichos* 5709, p. 281

what it is, someone here should now recite *Kiddush* and bear in mind all who have not yet recited *Kiddush*.<sup>221</sup>”

### FARBRENGEN

“Immediately following Maariv, before the *Hakafos*, we recite *Kiddush* and *farbrenge* together in the joyous spirit of the festival. Only then do we proceed to *Hakafos*,” the Rebbe states.<sup>222</sup>

This particular *farbrenge* period—between Maariv and *Hakafos*—is a custom established by the Rebbeim. Throughout the years, the Rebbe would always *farbrenge* at this point. In the *sichah*,<sup>223</sup> the Rebbe explains the distinction between the joy of the *farbrenge* and the joy of *Hakafos*.

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

“The schedule in Lubavitch,” the Friediker Rebbe related,<sup>224</sup> “was that following the delivery of a *maamar* of *Chassidus* that we would hear on Shemini Atzeres [that would conclude after nightfall on Simchas Torah], we would pray the Maariv service, recite *Kiddush*, taste something of the Yom Tov meal, and then go to the *Hakafos-farbrenge*.”

### 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), *le’inei kol Yisroel*, ‘Before the eyes of the entire Jewish people’ ... so that we openly witness the association between the *Ushpizin* and all Jews.

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

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

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

222) *Leil Simchas Torah* 5736

223) *Ibid*.

224) *Sefer Hasichos* 5702, p. 135

## SECOND HAKAFOS

The Rebbe says,<sup>225</sup> “It is customary to rejoice to a far greater extent during the second *Hakafos* that are performed on the night of Simchas Torah than during the first *Hakafos* that are performed on the night of Shemini Atzeres. If the degree of joy were to remain the same as during the previous night’s *Hakafos*, without an increase, it could not be considered true joy, since it has already been experienced the night before.”

### LIMITLESS JOY

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

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

In 770, it is customary to sell the honor of reading the verses of *Atah ho’reisa*. The Rebbe is honored with reading the first and final verses—and occasionally additional verses as well (as occurred in later years on the night of Shemini Atzeres; on the night and day of Simchas Torah, the Rebbe would receive the entire set of verses for their initial reading [they are read three times in total]). The funds generated by selling the verses on the night of Simchas Torah are used to benefit Yeshivas Tomchei Temimim. The funds from the verses on the day of Simchas Torah are used to benefit Merkos L’Inyonei Chinuch and Machane Yisroel (Kupas Rabbeinu).<sup>226</sup>

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

We should object to those who burn oils known as *pulver* on Simchas Torah. Although they intend to increase the joy of the festival, nevertheless, not everyone finds it pleasurable and it is therefore forbidden to light a flame for this purpose on Yom Tov.<sup>227</sup>

### CROWN THE TORAH!

From the Rebbe: “The Zohar strongly associates<sup>228</sup> the concept of *kesser Torah*, the Crown of Torah, with Simchas Torah—“The Jewish people are accustomed to rejoice

<sup>225</sup> *Yom Simchas Torah* 5726. The Rebbe made statements to the same effect in countless other *sichos*.

<sup>226</sup> *Sefer HaMinhagim Chabad*

<sup>227</sup> See the Alter Rebbe’s *Shulchan Aruch* 551:4:21, where the Alter Rebbe permits indirect extinguishing for the sake of a *mitzvah*. See also *Sichas Yom d’Simchas Torah* 5726.

<sup>228</sup> 3:256b

with (the Torah) and to call (the celebration) ‘Simchas Torah,’ and they coronate 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.”<sup>229</sup>

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

It is not the Chabad custom to read from the Torah on the night of Simchas Torah.<sup>230</sup> Someone who participates in *Hakafos* at a shul with night *aliyos* (and their accompanying *brachos*) should pleasantly and respectfully decline to personally receive the honor.

**Seudah:** Since tonight is *motzoei Shabbos*, it is customary to eat more than usual in lieu of *melaveh malka*.

**Bentching:** *Birchas Hamazon* is the same as the previous night but without the Shabbos additions. If you made any errors, see the chart at the end of the booklet.

### DEDICATED TO CHASSIDUS

“Everyone knows,” the Frieddiker Rebbe stated,<sup>231</sup> “that during the reading of *krias shema she’al hamitah* before retiring on the night of Simchas Torah, when one recites *shema Yisroel*, he must accept upon himself to be dedicated and devoted to disseminating Torah with the self-sacrifice of his body, spirit (*ru’ach*), and soul (*neshamah*), to the point that it becomes his very being (*mehus*)!”

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

## SUNDAY, 23 TISHREI

### Day of Simchas Torah

*Shema* can be recited until **9:49 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*.

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

230) 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*.

231) *Sefer Hasichos* 5704, p. 39



## HAKAFOS & KIDDUSH

*Atah horeisa* is read three times. Three-and-a-half *hakafah* circuits are made.<sup>232</sup> Nevertheless, all seven stanzas of *Hakafos* are recited. This is accomplished by reciting one stanza per half-circuit. The announcement that usually marks the end of each *hakafah* (*Ad kan Hakafah...*) is not recited.

Some are accustomed to reciting *Kiddush* before *Hakafos*, despite not having recited Musaf.<sup>233</sup> They may eat fruits or similar light refreshments, even in quantities that fill one's appetite. This is on condition that they recite *Kiddush* first, and drink a *revi'is* of wine or eat a *kezayis* of any of the five grains immediately after *Kiddush*. They may also eat bread or *mezonos*—according to many opinions, up to the quantity of *kebeitzah* (the volume of an egg; this is a portion that would fill two small matchboxes) but not more than that. If there is a designated person who will remind the one who eats to daven Musaf, or if there are many people eating together (in which case they will remind each other), then there is room to be lenient and permit them to eat more than this amount.

Even on Simchas Torah, someone who inflicts damage or injury while intoxicated is fully liable.<sup>234</sup>

## KRIAS HATORAH

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

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

It is customary to call many people to the Torah in order to honor the entire congregation with an *aliyah* on the day that the entire Torah is concluded. To this end, the same portion is read repeatedly until all have had an *aliyah*. The portion that is repeated begins at the start of *Parshas Vezos Habrachah* and ends with the words *uvega'avaso shechakim*—"He who rides the heavens is at your assistance, and with His majesty, the skies."<sup>235</sup> It is not forbidden to repeat the reading in this case, since some authorities are of the opinion that it is always permissible to call many people to a single Torah portion when the portion is repeated. Therefore, blessings are recited each time, without fear of reciting a blessing in vain. Although this opinion is not practiced throughout the year, it is relied upon during Simchas Torah for the reason mentioned above.

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

233) 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* of the Frierdiker Rebbe, vol. 6, p. 270.

234) **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.

235) *Devarim* 33:26

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

### GOING UP TOGETHER

“Today is Simchas Torah!” the Previous Rebbe exclaimed in 5703.<sup>236</sup> “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...”<sup>237</sup>). An adult should receive an *aliyah* with the children; he should stand over them, recite the blessing together with them, pronouncing the blessing word by word so that they can repeat after him.

The Rema states that for the children’s *aliyah*, the passages of *Hamalach hago’el* are read (“May the angel who redeemed me from all harm bless the youths...”<sup>238</sup>). Similarly, *Luach Colel Chabad* cites the (non-Chabad) practice of spreading a *tallis* over the heads of the children and whoever else is standing around the *bimah* after the reading, and to recite *Hamalach hago’el*. In numerous *sichos*, the Rebbe explains that this is not the Chabad custom. However, the Rebbe points out that the theme of this practice is good and that the spiritual accomplishment sought by those who practice this custom is achieved regardless of its physical implementation. Notably, in the earlier years, the Rebbe often instructed that *Hamalach hago’el* be recited or sung together with all the children during the *farbrengen* of either Simchas Torah or Shabbos *Bereishis*.

### CHASSAN TORAH

The one who receives the sixth *aliyah* of *Me’onah* (“The abode for Hashem who precedes all”<sup>239</sup>) is referred to as the *Chassan Torah*. It is customary to sell the honor to this *aliyah* for significant sums, as well as the subsequent *aliyah*, known as *Chassan Bereishis* (when the beginning of *Parshas Bereishis* is read). It is appropriate that these two *aliyos* be given to those who are outstanding in Torah

<sup>236</sup>) *Sefer Hasichos* 5703, p. 12

<sup>237</sup>) *Devarim* 33:22

<sup>238</sup>) *Bereishis* 48

<sup>239</sup>) *Devarim* 33:27

knowledge or at least are among the most esteemed members of the community. *Kohanim* may be called as *Chassan Torah* and *Chassan Bereishis*, as well as for *Maftir*. Someone who receives one of these honors should not receive the other as well in the same shul. (Some are lenient about this, but it is not customary to do so.) However, if he received an *aliyah* in the earlier part of the reading (i.e., of the first five) he may receive *Chassan Torah* or *Chassan Bereishis* in addition.

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

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

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

### CHASSAN BEREISHIS

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

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

### MAFTIR

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

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

If there are only two *sifrei Torah* available in a shul, then after reading *Vezos Habrachah* from the first and *Bereishis* from the second, the first *sefer Torah* is returned to the *bimah* and used for *Maftir*. The first *sefer Torah* should be rolled to the appropriate place for *Maftir* while the *gabbai* recites the *Meireshus* for the *Chassan Bereishis*. If there is only one *Sefer Torah* available in shul, then after they

have finished *VeZos Habrachah*, while the gabbai is still reading the *Meireshus* for the *Chassan Bereishis*, the *sefer Torah* should be rolled to *Parshas Bereishis*. After the reading from *Bereishis* is completed, *Kaddish* should be recited immediately, and the *sefer Torah* should then be rolled to the correct place for *Maftir*.

### MUSAF

After the Torah readings and the *Haftorah*, the *Sisu vesimchu* liturgy (printed in the *siddur*) is recited with song and dance. That is followed by *Ashrei*, *Yehalelu*, *chatzi-Kaddish*, and then Musaf for *shalosh regalim* (the same as yesterday's, but without the Shabbos additions and 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, but without the additions for Shabbos.

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

### CHITAS

The *Chumash* portion of today's *Chitas* is to learn *Parshas VeZos Habrachah* from the beginning until the end. This completes it for the third time.

In numerous *sichos*, the Rebbe<sup>240</sup> reminds those present to study the *Chumash* of *Parshas Bereishis* (in addition to concluding the *Chumash* with *Parshas VeZos Habrachah*) during Simchas Torah. Accordingly, the first *aliyah* of *Bereishis* must be studied on Simchas Torah this year because the festival occurs on a Sunday.

### START BEREISHIS TODAY!

The above directive stands in contrast to the *moreh shiur* (*Chitas* calendar) and *Hayom Yom*, both of which state that *Bereishis* is studied on the day after Simchas Torah: “*Parshas VeZos Habrachah* is studied on Simchas Torah, from the *aliyah*

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

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*.<sup>241</sup>

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

The most significant section of *Chumash* study is that particular day’s portion. Accordingly, because this year’s Simchas Torah is on a Sunday, the primary section to study is *Rishon* of *Vezos Habrachah* and *Rishon* of *Bereishis*.<sup>242</sup>

### MINCHAH & FARBRENGEN

Minchah is identical to yesterday’s.

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

“Before nightfall, it is the custom of the Rebbe *shlita* to wash his hands for a meal, in the course of which he delivers a *maamar*. This is followed by *Birchas Hamazon*, *Maariv*, *Havdalah*, and the distribution of wine to all those present from *kos shel berachah*, the cup over which the blessings of *Birchas Hamazon* were recited.”<sup>243</sup>

“It is customary,” the Previous Rebbe directed,<sup>244</sup> “to sing the Shpolier Zeide’s *niggun*, ‘Hop Cossack!’ on Simchas Torah and on Acharon shel Pesach. We should therefore sing it now....”

“During Simchas Torah *farbrengens*, the Rebbe is accustomed to remind everyone

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241) 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.”

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

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

244) *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*.

to contribute to the Keren Hashanah Fund.”<sup>245</sup> This year, contributions should be given in multiples of **383**, which is the number of days in the year 5784.

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 **7:08 pm**.

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

### MOTZOEI YOM TOV

The Rebbe repeatedly discussed<sup>246</sup> the announcement that was made in Lubavitch of old at the conclusion of Simchas Torah. From this moment, our mode of Divine service switches track. We now enter a state of *V’Yaakov halach ledarko* (“Yaakov went on his way”).<sup>247</sup> There are multiple levels of applying this message, as discussed in many *sichos*. At the conclusion of Shabbos *Bereishis*, this announcement is repeated.

During Maariv, the phrase *mashiv haruach umorid hageshem* is inserted, as the switch to *mashiv haruach* was introduced during Musaf on Shemini Atzeres. *Ata chonantanu* is also included. (*Ve’sein tal umatar* is not recited until the 5th of December. This year, the change will be introduced on Tuesday night, the eve of 23 Kislev.)

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

### START UNPACKING!

The Rebbe tells,<sup>248</sup> “There is a famous adage of the Rebbe (Rashab): After Simchas Torah, the order of *v’Yaakov halach ledarko* begins. It is the way of Hashem, the way of Torah and mitzvos. The (Friediker) Rebbe explained the theme of Shemini Atzeres and Simchas Torah as follows: One purchases merchandise at a fair. He then arrives home and unpacks the merchandise—throughout the following year—and he begins to put the merchandise to its intended use. The same is true of each Jew. During the seventh month that is satiated (*מושב*—*musba*, from the same root letters as *שביעי*—*shvi’i*) with all good matters (the special days in Tishrei), each Jew is given spiritual merchandise with which to provide a livelihood for himself for the duration of the coming year. What is required, however, is that we actually open the

245) *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.

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

247) *Bereishis* 32:2

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

packages, unpack the merchandise, and put it to its intended use.”

And in *Likkutei Sichos*<sup>249</sup>: “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, weekday life. Furthermore, these weekdays belong to the winter season, the half of the year that is sorely lacking in festivals. He must therefore take provisions for the journey along with him. These provisions are the powers and influences that will give him the ability to fulfill the instruction of *v’Yaakov halach le’darko*—to go on his way with confidence, despite the fact that all journeys involve danger. For this very purpose, he experienced Shemini Atzeres, a time when all the comprehensive influences of the month of Tishrei are gathered and absorbed internally. He also experienced Simchas Torah that marks the start of the revelation and elicitation. This makes it far easier to bring about actual positive results—throughout the entire coming year—from all the positive resolutions made during Tishrei.”

### SHNAYIM MIKRA

“One who has not yet read *shnayim mikra* for *Parshas Vezos Habrachah* should read it no later than the night following Simchas Torah. The night follows the day, so the night after Simchas Torah is still associated with *Parshas Vezos Habrachah* that was read on Simchas Torah.” In this *sichah*,<sup>250</sup> the Rebbe explains that the same is true of the portions of *Chitas* that were meant to have been studied on Simchas Torah.

## MONDAY, 24 TISHREI

### Isru Chag

The Rebbe recalls<sup>251</sup>: “Today marks the *yahrtzeit* of my grandmother Rachel, may G-d avenge her blood (she perished in the Holocaust), the wife of *Harav Hagaon* Rabbi Meir Shlomo Yanovsky of Nikolayev. For a number of years, I would spend some weeks at the end of the summer in Nikolayev, and she would care for me...”

### LAW FOR REDEMPTION: REPURIFIED

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 *Azarah* from the ritual impurity of those ignorant of the laws of ritual purity who came in contact with the equipment during the festival.

### I NEED TEFILLIN!

On Simchas Torah, 5743, the Rebbe said: After so many days have passed (Sukkos, Shemini Atzeres and Simchas Torah) that we have not donned Tefillin, how great is our craving and yearning to fulfill this mitzvah! Now, we must mention, perforce,

249) vol. 9, p. 393.

250) *Yom Simchas Torah* 5746.

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

that on Shabbos and Yom Tov the concept of Tefillin exists on a spiritual plane; G-d forbid, to intimate that these days are somehow lacking such a great and important thing. As Chazal state, “We exclude Shabbos and Yom Tov for these days are in and of themselves a spiritual ‘sign.’” Concerning Tefillin, it says, “It should be for a ‘sign’ on your arm,” so these special days, which at their core are a ‘sign’, can accomplish the purpose of Tefillin in an essential (non-practical) manner. However, from the perspective of an individual’s *avodah*, the fact that he did not actually perform this particular mitzvah awakens acute longing to fulfill it.

There is a famous anecdote told about Rabbi Levi Yitzchak of Berditchev, how on the morning following Sukkos and Pesach (and some say, even Shavuos), he would wait with shortened breath and great expectation—*er hut zich koim dervart!*—for the crack of dawn because of his immense yearning and want to do the mitzvah of Tefillin! All this, despite (as he surely knew) he had already accomplished spiritually what was necessary in this aspect on each day of Yom Tov. The fact that this story has been told and retold is an indication that it should be a lesson in our personal conduct and *avodah*—in how great our yearning should be to don Tefillin post-Yom Tov.

“We were anticipating it, bottling it up, as we await the time when we can again don Tefillin,” the Rebbe also said<sup>252</sup> on the night of Hoshana Rabbah, 5752. “As we know from the famous story of Reb Levi Yitzchak of Berditchev, how he would wait with longing eyes to wrap Tefillin after such a long break, despite the fact that its non-use is halachically mandated—nevertheless, the fact is that it didn’t happen practically! May this act of anticipatory preparation for again laying Tefillin (which is representative of all Torah and mitzvos), bring the true and complete Geulah way quicker, and in a deeper, more elevated and expansive manner, for then we will experience the fulfillment of (the verse associated with wearing Tefillin): ‘Then all the peoples of the earth will see that the name of Hashem is called upon you, and they will fear you.’<sup>253</sup>—in full glory.”

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

### ISRU CHAG

The day following a festival is referred to as *Isru Chag*. This name is derived from the verse, *Isru chag ba'avosim ad karnos hamizbe'ach* (“Bind the festival [offering] with cords until [you bring it to] the horns of the altar.”<sup>254</sup>) Taken literally, the phrase “*isru chag*” means to bind the festival itself, which Chazal explain as connecting (binding) the day following the festival with the actual festival, i.e., to celebrate in honor of the festival that has just ended. This celebration, *Chazal* 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,”

252) See Hebrew footnote for more *sichos* where this concept and story are mentioned and discussed.

253) Devarim 28:10

254) *Tehillim* 118



allude to the fact that whoever celebrates by eating and drinking a little more than usual on the day after the festival, and treats it as a mini-festival in honor of the departed festival, is considered as having built an altar and offered an actual sacrifice to Hashem.

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

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

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

### DISMANTLING THE SUKKAH

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

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

The Alter Rebbe's *Shulchan Aruch* states that because it is appropriate to use an object that was used for one mitzvah for the sake of an additional mitzvah, some are accustomed to using the *aravos* that were struck against the ground on Hoshana Rabbah to burn the *chametz* on *erev Pesach*. Others use the *aravos* to fuel the oven used to bake *matzos*.<sup>255</sup> The Friediker 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:<sup>256</sup> "The custom has been established over a number of years and in numerous locations to arrange a *kinus Torah* following and in close proximity to all of the three major festivals [Pesach, 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

<sup>255</sup>) This custom is explained in *Likkutei Levi Yitzchak*, vol. 2, p. 296.

<sup>256</sup>) Second *Farbrengen* 5749—*Hisva'aduyos* p. 294

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* of Simchas Torah! For the entire concept of Torah, and even *kesser* (the crown of) Torah is emphasized to a unique degree on Simchas Torah.”<sup>257</sup> “This is to remind everyone about the custom in recent years to hold a *kinus Torah* on *Isru Chag*.<sup>258</sup>”

### **MOST IMPORTANT!**

Rabbi Yeshayahu Hertzler 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 Frieddiker Rebbe related,<sup>259</sup> “The festival has an entire set of seven days (following the festival) in which to achieve whatever needed to be accomplished during the festival. In the original town of Lubavitch, they would *farbreng* on every night following Simchas Torah until Rosh Chodesh!”

## **WEDNESDAY, 26 TISHREI**

### **DIDAN NATZACH**

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

“The news reached 770 around twelve o’clock. Rabbi Y.L. Groner immediately informed the Rebbe *shlita*, and the Rebbe asked if the congregation were saying *L’chayim*. 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

257) *Yom Simchas Torah* 5747

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

259) *Sefer Hasichos* 5709, p. 286

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."

## THURSDAY, 25 TISHREI

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

## FRIDAY, 28 TISHREI

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

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

### TODAY, A WHOLE YEAR

The (Friediker) Rebbe related<sup>260</sup> that the Tzemach Tzedek would review *Parshas Bereishis* [for *shnayim mikra*] at length. He would say: "The way we establish ourselves today, that is how things will go (the rest of the year)!" The (Friediker) Rebbe further related that the Tzemach Tzedek would read *shnayim mikra v'echad targum* together with the commentaries of Rashi and Ramban, verse by verse. However, he did not explain whether the Tzemach Tzedek continued this practice throughout the year or whether it was restricted to *Shabbos Bereishis*. Regardless, the careful reading of *shnayim mikra* is especially relevant to *Shabbos Bereishis* 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 6:00 pm.**

If a woman forgot to light candles on one of the days of Yom Tov (see the alert in the entry for the night of Simchas Torah), it is customary to add an additional candle to the number she lights from now on for each subsequent Yom Tov. She

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<sup>260</sup> *Reshimah MeiChoref* 5695. See also *Sichas Shabbos Parshas Bereishis* 5712. See there for more details. See also *Sichas Shabbos Parshas Bereishis* 5725.

does not have to light the extra candle on this Shabbos or any one thereafter.<sup>261</sup>

## SHABBOS BEREISHIS, 29 TISHREI

### Shabbos Mevorchim Cheshvan

#### A NEW START

“Listen, Jews!” the Frieddiker Rebbe announced in 5691<sup>262</sup>, “We can still grab an opportunity to do *teshuvah*! On Rosh Hashanah it is inscribed, on Yom Kippur it is undersigned, on Hoshana Rabba the bills of life are issued, but until *Shabbos Bereishis* the messengers have yet to leave the palace!”

During the meal on the night of *Shabbos Bereishis* 5705, the Frieddiker Rebbe stated,<sup>263</sup> “*Chassidim* used to conduct especially powerful *farbrengens* on *Shabbos Bereishis*.”

“On *Shabbos Bereishis*, we must be joyful the entire Shabbos!” the Frieddiker Rebbe insisted on another occasion,<sup>264</sup> “We must *farbreng* a lot and be joyful!” An alternative version: “On *Shabbos Bereishis*, we don’t go by foot. We must *farbreng* the entire twenty-four hours in joy!”<sup>265</sup>

“*Shabbos Bereishis* is a joyful *parshah*! The overall *parshah* is joyous, and it is *Shabbos Bereishis*. There is joy and gladness in all Jewish congregations because we have started the Torah afresh!”<sup>266</sup>

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*.

**Waiting for Kiddush:** 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 New York City.<sup>267</sup>

### TEHILLIM & SHACHARIS

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

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

262) *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.

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

264) *Sichas Yom Simchas Torah* 5707

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

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

267) See more on this topic on [#1824](http://www.asktherav.com) and [#3350](http://www.asktherav.com)

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

*Parshas Bereishis* is read. The fifth *aliyah* should conclude with the words *ve'achos Tuval Kayin Na'amah* and the sixth begins with verse 23: *Vayomer Lemech l'nashav*.<sup>268</sup> Today's *Haftorah* is *Mochor Chodesh*.

*Yekum purkan* is recited.

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

### BLESSING THE CHODESH

This information is important to know before making the brachah on the new month of Mar-Cheshvan: the *molad* (birth of the new moon) will occur on Shabbos, at **6:33 pm**, plus **1/18** of a minute.

When blessing the new month, the dates are filled in as follows: *Rosh Chodesh Mar-Cheshvan*, *b'yom Harishon uvayom hasheni habah aleinu l'tovah*.

*Av harachamim* is not recited on this Shabbos.

### SELLING ALIYOS

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

The Rebbe said: "It is customary in many Jewish communities on *Shabbos Bereishis* to sell the mitzvos associated with the *shul*: *aliyos*, *hagbah*, *gelilah*, opening the *aron*, the cost of the *shul*'s lighting needs, wine for *Kiddush* and *Havdalah*, and so on."<sup>269</sup>

In 770, the *gabbai* customarily conducts the sale while wearing a *shtreimel*. This reason for this is explained in *Shabbos Parshas Bereishis 5750*.<sup>270</sup>

268) *Bereishis 4:22*

269) *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.

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

**NOT TOO LATE!**

Concerning reciting *Chitas*, the Rebbe says: “Even after having spoken about studying the day’s portion of *Parshas Bereishis* on the day of Simchas Torah (and not on *Isru Chag*, as explained at length above), there nevertheless remain one or two Jews who have not studied this portion—neither on Simchas Torah, nor on *Isru Chag*! In fact, they have not done so until this very day! Anyhow, they should make good on this immediately after the *farbrengen*—or even in the middle of the *farbrengen*, instead of falling asleep... From now on, they will certainly be careful to study each day’s portion in its proper time. I strongly hope that these words will have their desired effect. If there is even a chance that it might work, it is worth my lengthy discussion, just in case that it might perhaps have an effect... Why, if I only discussed matters that I was **absolutely certain** would be fully implemented, the *farbrengen* would be a lot shorter!”<sup>271</sup>

**MINCHAH**

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

There is a widespread (non-Chabad) custom to begin reciting *Barchi nafshi* and the fifteen chapters of Tehillim that begin *Shir hama’alos* from this Shabbos. This custom is also mentioned in the Alter Rebbe’s *Shulchan Aruch*.<sup>272</sup> However, the Alter Rebbe does not mention it at all in his *siddur*.<sup>273</sup>

**NEW YEAR, NEW FARBRENGEN**

On *Shabbos Bereishis*, 5750 (the calendar was identical to this year’s, as Simchas Torah had been celebrated a full week before), toward the end of the regular Shabbos *farbrengen*, the Rebbe suddenly announced: “An additional *farbrengen*, in the spirit of adding and innovating for Shabbos Bereishis will be held at the time of *Seudah Shlishis*, which is called *raava d’raavin*, and extending until the time of the *seudah* of *Dovid Malka Meshicha* (*melaveh malkah*). It will be an actual meal, beginning with washing for bread, followed by *Birchas Hamazon*. After, we will dispense *kos shel brachah*.”

**Shabbos ends at 6:59 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!”<sup>274</sup> Elsewhere, the Rebbe wishes, “A healthy winter and a joyful year!”

delay them even as the blink of an eye.”

271) *Shabbos Parshas Bereishis* 5746.

272) 292:6 and 430:2.

273) 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).

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