



tidbits for שמיני עצרת

and Shabbos Chol HaMoed



Reminders



On Shabbos Chol Hamoed we lein Megillas Koheles immediately after Shacharis, but before Krias HaTorah.

Following a Yom Tov when carrying is allowed, one should check the pockets of his Shabbos clothing to avoid inadvertently carrying outside an Eiruv.

The final opportunity to say Tashlich is on Hoshana Rabbah.

Tachanun is not said on Isru Chag. Some congregations do not say Tachanun until after Rosh Chodesh Cheshvan.

Daf Yomi: Erev Shabbos is Middos 31. The siyum on Me'ilah/Kinnim/Tamid/Middos is next Thursday, Mazal Tov! The next mesechta is Niddah, the final mesechta in the Daf Yomi cycle.

Be sure to show appreciation for all those who helped prepare for Shabbos and Yom Tov. Also, one should take the opportunity on Erev Shabbos and Erev Yom Tov to call one's parents, in-laws, grandparents and Rabbi to wish them a Chag Sameach.



Parshah in a Paragraph

V'ZOS HABRACHAH. Moshe Rabbeinu blesses each Shevet individually • Blessings for Bnei Yisrael as a whole • Hashem shows Moshe the land from afar • Moshe's passing, his burial place remains unknown • Klal Yisrael mourns for thirty days • Moshe's greatness and supremacy in prophecy • Chazak! Chazak! Venischazeik!

For the Shabbos Table



"Hevel havalim, amar Koheles, hevel havalim, hakol hevel" • "Futility of futilities says Koheles, futility of futilities, all is futile." (Koheles 1:1)

The Mashal Umalitzah explains the hidden purpose of our "futile" physical world with the following mashal. When a child first learns about the number zero, he may not understand its value. If it represents nothingness, what purpose does it serve? The child soon learns that while the number zero doesn't represent any amount by itself, it has the power to exponentially increase value when coupled with another number. For example, putting a '0' after the number '1' represents the value '10'. Similarly, materiality taken alone are futile, their value lies in their potential to enable greater service of Hashem. Whether serving delicacies for simchas Yom Tov, writing a check for charity, or using free time wisely, opportunities abound to take all our "nothings" and turn them into gold with everlasting value.



Hoshana Rabbah

On leil Hoshanah Rabbah many gather in Shul for "Mishnah Torah" - hearing the entire Sefer Devarim read from a Sefer Torah. There is a custom to stay up late at night, and even through the night, to learn and daven. On Hoshana Rabbah morning, after an extended Hoshanas, there is a minhag to bang 5 aravos on the ground. This minhag applies to both men and women. One should shake the bundle in all directions prior to banging them. If necessary, one may use aravos that were previously used, provided that some leaves still remain. There is no reason to bang all the leaves off. As Hoshana Rabbah is a Yom Tov, one should have a proper Yom Tov meal. It should be held before the tenth hour of the day, approximately 4:10 PM in New York.

Shemini Atzeres



Honey and round challoos are no longer eaten at the seudos. As Yizkor is said on Shemini Atzeres, one should remember to light a Ner Neshama before Yom Tov if that is his custom. Shehechyanu is said on Shemini Atzeres and Simchas Torah. One who inadvertently said "Chag HaSuccos" instead of "Yom HaShmini Chag HaAtzeres" during Shemoneh Esrei need not repeat. There are different opinions regarding eating in the succah; if one does eat in the succah, no berachah of leisheiv is said. In addition, the stringency of limiting all eating to the Succah is relaxed. Most have the minhag not to sleep in the succah. A special Tefillah of Yetziah min HaSuccah is said on Shemini Atzeres afternoon. LeDavid is recited on Shemini Atzeres for the final times.

We begin saying Mashiv HaRuach during mussaf on Shemini Atzeres. If the Gabbai announces Mashiv Haruach before the silent Shemonah Esrei, an individual must say it in his quiet Shemonah Esrei (even though the Shaliach Tzibbur did not yet say Tefillas Geshem.) If the Gabbai makes no announcement, an individual does not say Mashiv HaRuach. One who forgets Mashiv HaRuach needs to repeat the Shemonah Esrei. However, if he instead said "Morid HaTal" he need not repeat Shemoneh Esrei. If one realizes his error before beginning "Atah Kadosh," he may immediately say "Mashiv HaRuach..." and continue from there. In the event that one is unsure, we assume he said what he was accustomed to previously reciting. If one repeats the phrase "Mechayeis Meisim Attah Rav Lehoshiya Mashiv Haruach u'Morid Hageshem" 90 times, he can be halachically presumed as accustomed to saying it.

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