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Shemini Atzeret - ,rmg hbhna

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[I. Introduction 1](#_Toc19726613)

[II. Significance 9](#_Toc19726614)

[III. Related events 9](feasts.html)

[IV. The Musaf (additional) sacrifices: 10](#_Toc19726616)

[V. Solomon Celebrates Shemini Atzeret: 10](#_Toc19726617)

[VI. The services in the synagogue 11](synagog.html)

[VII. Yeshua celebrated Shemini Atzeret 12](yeshua.html)

[VIII. Circumcision 13](circumcz.html)

[IX. Piyut 14](#_Toc19726621)

[X. The Midrash 15](orallaw.html)

[XI. Customs 16](#_Toc19726623)

[XII. The number eight 16](nchart.html)

[XIII. Events 17](feasts.html)

[XIV. Selected Essays 17](#_Toc19726626)

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# I. Introduction

In this [study](study.html) I would like to examine Shemini Atzeret (שמיני עצרת – “[Eighth](eight.html) [day of] Assembly”), the Biblical [festival](festival.html) that occurs on Tishrei 22, and means [*Eighth*](eight.html) *Assembly*. This feast comes after the last and greatest day of the feast of [Succoth](succoth.html), [Hoshana Rabba](hoshana.html)h. It is “The [eighth](eight.html) day”. It marks the beginning of the rainy season in Israel. This feast is separate and distinct from Hag HaSuccoth, the [Feast of Tabernacles](succoth.html), yet somehow connected to Hag HaSuccoth.

The following is an excerpt from *Reflections & Introspections*, [Elul](elul.html) – [Rosh Hashana](teruah.html)h – [Yom Kippur](kippur.html) – Sukkos, TORAH [INSIGHTS](insights.html) OF HAGAON [HAGADOL](hagadol.html) Rav Moshe Shapiro.

“The Sages state (Yalkut Shimoni chapter 782), “In each month of the summer months, the Holy Blessed [One](one.html) wished to give to Israel a [festival](festival.html). In [Nisan](feasts.html) He gave to them [Passover](passover.html), in [Iyar](feasts.html) He gave to them [Passover](passover.html) Minor,” which we call [*Pesach*](passover.html)[*Sheni*](sheni.html)*,* “and in [Sivan](feasts.html) He gave to them [Shavuot](shavuot.html). In [Tammuz](feasts.html), He had in mind to give to them a great [festival](festival.html), but they made the Golden Calf, and it cancelled [Tammuz](feasts.html), [Av](feasts.html), and [Elul](elul.html). [Tishri](feasts.html) came, and it recompensed them with [Rosh Hashana](teruah.html)h, [Yom Kippur](kippur.html), and [Succoth](succoth.html). The Holy Blessed [One](one.html) said of it, “Shall it recompense others and not take its own? Give it its day: “On the [eighth](eight.html) day, it shall be Atzeret for you” (Bamidbar 29:35).”

“The implication is that the great [festival](festival.html) of the Seventeenth of [Tammuz](feasts.html) was to be [Rosh Hashana](teruah.html)h, but due to what occurred, it became the fast of the Seventeenth of [Tammuz](feasts.html). The great [festival](festival.html) of the [Ninth](nine.html) of [Av](feasts.html) was to be [Yom Kippur](kippur.html), but again, due to what occurred, it became the bitter and evil day of destruction. At the beginning of [Elul](elul.html) was to be the [Festival](festival.html) of [Succoth](succoth.html), and it would conclude the [festivals](festivals.html) of summer. The [festival](festival.html) of [Tishri](feasts.html) itself was to be what we currently call Shemini Atzeret; this [festival](festival.html) belongs to [Tishri](feasts.html) inherently.”

“In fact, Shemini Atzeret, the Atzeres of [Succoth](succoth.html) was to arrive just as [Shavuot](shavuot.html), the Atzeret of [Passover](passover.html). There, we count [forty](forty.html)-[nine](nine.html) days from the day after the [first](one.html) of [Passover](passover.html), and the fiftieth day is [Shavuot](shavuot.html). Here, we were to count [forty](forty.html)-[nine](nine.html) days from the day after the [first](one.html) of [Succoth](succoth.html), meaning from the second day of [Elul](elul.html). This ends on [Hoshana Rabba](hoshana.html)h, and the fiftieth day is Shemini Atzeret.”

“The sages ask this in actuality.[[1]](#footnote-1) Why do we not have the same custom regarding the Atzeret of [Succoth](succoth.html) as we have regarding the Atzeret of [Passover](passover.html)? Why do we not count fifty days from [Succoth](succoth.html) and then celebrate the Atzeret of [Succoth](succoth.html)?”

“They answer that the Creator did not wish to overburden the [Jewish](gen-jew.html) People to come to [Jerusalem](city.html) for the pilgrimage during the rainy season. Fifty days from the current date of [Succoth](succoth.html) would occur in the middle of the winter, and it is not conducive for [travel](mashal.html).”

“Clearly, it is befitting for there to be a counting of [forty](forty.html)-[nine](nine.html) days and then to celebrate the Atzeret of [Succoth](succoth.html). Thus, if [Succoth](succoth.html) were in [Elul](elul.html) that is how it would be.”

The Torah and Haftarah readings, as well as the [prayers](prayer.html) and [synagogue](synagog.html) service, all focus in on The King and His people:

|  |  |
| --- | --- |
| **Weekday**  **Shemini Atzeret** | [**Shabbat**](sabbath.html)  **Shemini Atzeret** |
| Devarim (Deuteronomy)  15:19-16:17 | Devarim (Deuteronomy)  14:22-16:17 |
| I Kings 8:54-66  Ecclesiastes 1:1 – 12:14 | I Kings 8:54-66  Ecclesiastes 1:1 – 12:14 |

The second day of Shemini Atzeret is also [Simchat Torah](simchat.html). Here are the readings for [Simchat Torah](simchat.html):

|  |  |
| --- | --- |
| [**Simchat Torah**](simchat.html) **Evening** | [**Simchat Torah**](simchat.html) **Morning** |
| Devarim (Deuteronomy) 33:1-26 | Devarim (Deuteronomy)  33:1 - 34:12  Genesis 1:1-2:3 |
|  | Joshua 1:1-9 |

In regard to [six](six.html) [laws](law.html), Shemini Atzeret is considered a [festival](festival.html) unto itself, unrelated to [Succoth](succoth.html):

***Sukkah 48a*** *It has been* [*taught*](teacher.html) *in agreement with R. Nahman, The* [*Eighth*](eight.html) *Day is a Separate* [*festival*](festival.html) *with regard to P’Z’R’ K’SH’B’[[2]](#footnote-2) i.e., with regard to balloting it is a separate* [*festival*](festival.html)*,[[3]](#footnote-3) with regard to the benediction of the season it is a separate* [*festival*](festival.html)*,[[4]](#footnote-4) with regard to the nature of the* [*festival*](festival.html)*[[5]](#footnote-5) it is a separate* [*festival*](festival.html)*,[[6]](#footnote-6) with regard to its* [*sacrifice*](korbanot.html) *it is a separate* [*festival*](festival.html)*,[[7]](#footnote-7) with regard to its* [*psalm*](psalms1.html)*[[8]](#footnote-8) it is a separate* [*festival*](festival.html)*, and with regard to its benediction[[9]](#footnote-9) it is a separate* [*festival*](festival.html)*.*

There are [six](six.html) halachic ingredients, which separate Shimini Atzeret from [Succoth](succoth.html). You would never understand the [holiday](festival.html) without knowing them. They come with an acronym of [six](six.html) [letters](letters.html): P’Z’R K’SH’B[[10]](#footnote-10).

:  
(1) *Payis* - Lottery. The [priests](priests.html) in the Holy [Temple](temple.html) used to conduct a separate lottery for the services on Shimini Atzeret. It shows that Shimini Atzeret is indeed a separated day from [Succoth](succoth.html).

(2) *Zman* - Shimini Atzeret deserves a *Shecheyanu* blessing on its own indicating, again, that is a separate [holiday](festival.html) from [Succoth](succoth.html).

(3) *Regel -* A separate [Holiday](festival.html). A mourner, for instance, counts [Succoth](succoth.html) as [seven](seven.html) days, which are deducted from the [thirty](thirty.html) obligatory [mourning](mourning.html) days. He also counts Shimini Atzeret as [seven](seven.html) deductible days, since it is considered a [Holiday](festival.html) on its own. Now we come to the last [three](three.html) items characterizing Shimini Atzeret, which call for close attention (KShV- also means ‘listen to’).

(4) [*Korban*](korbanot.html) *-* [Sacrifice](korbanot.html), meaning that Shimini Atzeret has its own [sacrifice](korbanot.html) of [one](one.html) ox. It signifies, according to the [Midrash](orallaw.html), that [HaShem](hashem.html) is intimately associated with Israel only, in contrast to [Succoth](succoth.html) where He considers, so to [speak](mashal.html), all the [seventy](seventy.html) oxen, the [seventy](seventy.html) [nations](nations.html).

(5) *Shir* - Song. It means that the song, which the Levites sing on Shimini Atzeret, is different from the ones they used to sing on [Succoth](succoth.html). But the Rogachov Tzadik z”l said: The ‘song’ here is the Hallel. The Hallel of Shimini Atzeret differs, in its meaning, from the Hallel of [Succoth](succoth.html).

(6) *Bracha -* Blessing - meaning specifying the [name](name.html) of the [holiday](festival.html) in Mussaf or the blessing over meals (Beit [Yosef](joseph.html), the [laws](law.html) of Shimini Atzeret). But other say: “*Bracha -* Blessing of the King”.[[11]](#footnote-11)

This mysterious [festival](festival.html) is not linked to an historical [event](feasts.html) or an agricultural [event](feasts.html), as are all of the other [festivals](festivals.html).

The Torah indicates that this feast is celebrated on Tishrei 22, [eight](eight.html) days after the beginning of Hag HaSuccoth. The following charts details this relationship:

**In Eretz[[12]](#footnote-12) Israel**

|  |  |
| --- | --- |
| **Tishrei 15** | [Festival](festival.html) [Sabbath](sabbath.html) |
| **Tishrei 16** | Chol HaMoed |
| **Tishrei 17** | Chol HaMoed, intermediate day. |
| **Tishrei 18** | Chol HaMoed, intermediate day. |
| **Tishrei 19** | Chol HaMoed, intermediate day. |
| **Tishrei 20** | Chol HaMoed, intermediate day. |
| **Tishrei 21** | Chol HaMoed, intermediate day. |
| **Tishrei 22** | Shemini Atzeret / [Simchat Torah](simchat.html) This is a [Sabbath](sabbath.html) |

**Outside** [**Eretz Israel**](city.html)

|  |  |
| --- | --- |
| **Tishrei 15** | [Festival](festival.html) [Sabbath](sabbath.html) |
| **Tishrei 16** | [Sabbath](sabbath.html) and Chol HaMoed |
| **Tishrei 17** | Chol HaMoed, intermediate day. |
| **Tishrei 18** | Chol HaMoed, intermediate day. |
| **Tishrei 19** | Chol HaMoed, intermediate day. |
| **Tishrei 20** | Chol HaMoed, intermediate day. |
| **Tishrei 21** | Chol HaMoed, intermediate day. |
| **Tishrei 22** | Shemini Atzeret. This a [Sabbath](sabbath.html) |
| **Tishrei 23** | Shemini Atzeret (second day), [Sabbath](sabbath.html), and [Simchat Torah](simchat.html). |

Shemini Atzeret was detailed in:

***Vayikra (Leviticus) 23:34-44*** *“Say to the Israelites: ‘On the* [*fifteenth*](fifteen.html) *day of the* [*seventh*](seven.html) *month* [*HaShem*](hashem.html)*‘s* [*Feast of Tabernacles*](succoth.html) *begins, and it lasts for* [*seven*](seven.html) *days. The* [*first*](one.html) *day is a* [*sacred assembly*](rehearse.html)*; do no regular work. For* [*seven*](seven.html) *days present offerings made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*, and on the* [*eighth*](eight.html) *day hold a* [*sacred assembly*](rehearse.html) *and present an* [*offering*](korbanot) *made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*. It is the closing assembly; do no regular work. (“‘These are* [*HaShem*](hashem.html)*‘s* [*appointed*](settimes.html)[*feasts*](feasts.html)*, which you are to proclaim as sacred assemblies for bringing offerings made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*--the* [*burnt offering*](korbanot)*s and grain offerings, sacrifices and drink offerings required for each day. These offerings are in addition to those for* [*HaShem*](hashem.html)*‘s Sabbaths and in addition to your gifts and whatever you have vowed and all the* [*freewill*](freewill.html) *offerings you give to* [*HaShem*](hashem.html)*.) “‘So beginning with the* [*fifteenth*](fifteen.html) *day of the* [*seventh*](seven.html) *month, after you have* [*gathered*](gather.html) *the crops of the land, celebrate the* [*festival*](festival.html) *to* [*HaShem*](hashem.html) *for* [*seven*](seven.html) *days; the* [*first*](one.html) *day is a day of rest, and the* [*eighth*](eight.html) *day also is a day of rest. On the* [*first*](one.html) *day you are to take choice fruit from the trees, and palm fronds, leafy branches and poplars, and rejoice before* [*HaShem*](hashem.html) *your God for* [*seven*](seven.html) *days. Celebrate this as a* [*festival*](festival.html) *to* [*HaShem*](hashem.html) *for* [*seven*](seven.html) *days each year. This is to be a lasting ordinance for the* [*generations*](toldot.html) *to come; celebrate it in the* [*seventh*](seven.html) *month. Live in* [*booths*](important.html) *for* [*seven*](seven.html) *days: All native-born Israelites are to live in* [*booths*](important.html)*. So your descendants will* [*know*](daat.html) *that I had the Israelites live in* [*booths*](important.html) *when I brought them* [*out of Egypt*](thebirth.html)*. I am* [*HaShem*](hashem.html) *your God.’” So Moses announced to the Israelites the* [*appointed*](settimes.html)[*feasts*](feasts.html) *of* [*HaShem*](hashem.html)*.*

Shemini Atzeret means “[Eighth](eight.html) Assembly” it is the Feast of Conclusion. Strong’s defines “Shemini” “Atzeret” as:

8066 shemiyniy, shem-ee-nee’; from 8083; [**eight**](eight.html):-[eight](eight.html).

--------------- Dictionary Trace ---------------

8083 shemoneh, shem-o-neh’; or shemowneh, shem-o-neh’; fem. shemonah, shem-o-naw’; or shemownah, shem-o-naw’; appar. from 8082 through the idea of plumpness; a cardinal [number](nchart.html), [eight](eight.html) (as if a surplus above the “perfect” [seven](seven.html)); also (as ordinal) [eighth](eight.html):-[eight](eight.html) ([-een, -eenth]), [eighth](eight.html).

6116 `atsarah, ats-aw-raw’; or `atsereth, ats-eh’-reth; from 6113; an **assembly**, espc. on a [festival](festival.html) or [holiday](festival.html):-(solemn) assembly (meeting).

[Shavuot](shavuot.html), the [Feast of Weeks](shavuot.html), is connected to [Pesach](passover.html), [Passover](passover.html), by the counting of the [omer](omer.html). Therefore, [one](one.html) of the names for [Shavuot](shavuot.html) is Atzeret, assembly. Just as [Pesach](passover.html), a [seven](seven.html)-day [festival](festival.html), has an Atzeret, so too does the only other [seven](seven.html)-day [festival](festival.html), [Succoth](succoth.html), also have an Atzeret, Shemini Atzeret. (I have illustrated the bi-modality of the [calendar](calendar.html) in a [study](study.html) titled: [RAINS](rains.html).)

The [Gemara](orallaw.html), in [Succah](succoth.html) 48a, calls Atzeret a “[holiday](festival.html) unto itself.” In fact, the only [connection](connection.html) made between [Succoth](succoth.html) and Shemini Atzeret in the literature is for the purpose of making up for neglected haggiga offerings[[13]](#footnote-13), which is also true for the day after [Pesach](passover.html) too. For this reason, there is no obligation to take lulav and etrog, to sit in the [Succah](succoth.html) (except outside of [Eretz Israel](city.html), where due to the uncertainty in the [calendar](calendar.html), the [two](two.html) overlap).

In the [Talmud](orallaw.html), Shemini Atzeret is called *Atzeret shel Chag*, the Atzeret of [Succoth](succoth.html), as opposed to [Shavuot](shavuot.html) which is called Atzeret without a qualifier[[14]](#footnote-14). In fact, the [Midrash](orallaw.html)[[15]](#footnote-15) takes the effort to explain why Shemini Atzeret isn’t fifty days after [Succoth](succoth.html), why it differs from [Shavuot](shavuot.html):

[***Midrash***](orallaw.html) ***Rabbah - Shir HaShirim (Song of Songs) VII:4*** *Another explanation: HOW BEAUTIFUL ARE THY FOOTSTEPS IN SANDALS (NE ‘ALIM): in* [*two*](two.html) *closings (ne’alim).[[16]](#footnote-16) R. Hana b. Hanina said: It is as if* [*two*](two.html) *traders went into a town together, and* [*one*](one.html) *of them said to the other: ‘ If we both offer our wares together in the town, we will bring down the price. So do you offer yours* [*one*](one.html) *week, and I will offer mine the next.’ R. Hananiah the son of R. Ibi said: It is written here, HOW BEAUTIFUL ARE THY FOOTSTEPS not in the sandal, but IN SANDALS. There are* [*two*](two.html) *closings: the closing of* [*Passover*](passover.html) *and the closing of* [*Tabernacles*](succoth.html)*. Said the Holy* [*One*](one.html)*, blessed be He, to Israel: ‘You close before Me at* [*Tabernacles*](succoth.html)*, and I close before you at* [*Passover*](passover.html)*. You close your work before Me at* [*Tabernacles*](succoth.html)*,[[17]](#footnote-17) and I open the* [*heavens*](heaven.html) *and cause winds to blow and bring up clouds and make rain fall and cause the* [*sun*](hachama.html) *to shine and make plants grow and ripen produce, and provide each* [*one*](one.html) *of you with a table set out with his* [*needs*](needs.html)*, and each* [*body*](body.html) *according to its requirements. And I close [the* [*heavens*](heaven.html)*] before you at* [*Passover*](passover.html)*,[[18]](#footnote-18) and you go out and reap and thresh and winnow and do all that is required in the* [*field*](field.html) *and find it rich in blessing.’ R. Yahoshua (Joshua) b. Levi said: By rights, the* [*Eighth*](eight.html) *Day of Assembly should have followed* [*Tabernacles*](succoth.html) *after an interval of fifty days, as* [*Pentecost*](shavuot.html) *follows* [*Passover*](passover.html)*. But since at the* [*Eighth*](eight.html) *Day of Assembly summer passes into autumn, the* [*time*](time.html) *is not suitable for travelling. [God was like] a king who had several married daughters, some living near by, while others were a long way away.* [*One*](one.html) *day they all came to visit their father the king. Said the king: ‘Those who are living near by are able to* [*travel*](mashal.html) *at any* [*time*](time.html)*. But those who live at a distance are not able to* [*travel*](mashal.html) *at any* [*time*](time.html)*. So while they are all here with me, let us make* [*one*](one.html) *feast for all of them and rejoice with them.’ So with regard to* [*Pentecost*](shavuot.html)*, which comes when winter is passing into summer, God says, ‘The season is fit for travelling.’ But the* [*Eighth*](eight.html) *day of Assembly comes when summer is passing into autumn, and the roads are dusty and hard for* [*walking*](walking.html)*; hence it is not separated by an interval of fifty days. Said the Holy* [*One*](one.html)*, blessed be He: ‘These are not days for travelling; so while they are here, let us make of all of them* [*one*](one.html)[*festival*](festival.html) *and rejoice.’ Therefore Moses admonishes Israel, saying to them, On the* [*eighth*](eight.html) *day ye shall have a* [*solemn assembly*](rehearse.html) *(Num. XXIX, 35). Thus we may say, HOW BEAUTIFUL ARE THY FOOTSTEPS IN NE’ ALIM.*

Similarly, [Succoth](succoth.html) is compared to [Pesach](passover.html), [Passover](passover.html). As we just said, both play the role as the precursor to an Atzeret. The fact that both are on the [fifteenth](fifteen.html) of the month is no coincidence, numerous halachot are built upon that comparison.[[19]](#footnote-19) Further, the [mitzva](cmds613.html) of [Succah](succoth.html) and the [mitzva](cmds613.html) of [Matzah](chametz.html) are compared (ibid). Just as [matza](chametz.html) is obligatory on the [first](one.html) night of [Pesach](passover.html), and for the rest of [Pesach](passover.html) it’s only a restricted means of [eating](eating.html) ([one](one.html) may [eat](eating.html) baked goods only if they have not [leavened](chametz.html)), so too [Succah](succoth.html), [one](one.html) is required to sit in it the [first](one.html) night, the rest of [Succoth](succoth.html) [one](one.html) must only sit in the [Succah](succoth.html) when [one](one.html) [wants](needs.html) to [eat](eating.html).

In fact, the parallelism starts even earlier in the season. [Yom Kippur](kippur.html) is called by the Torah “Yom [HaKippurim](file:///D:\Word\SUCCOTH\kippur.html)“, which is explained homiletically[[20]](#footnote-20); in the days of the [Mashiach](mashiach.html) it will become a “Yom”, a day, “Ki”, like, “[Purim](Purim.html)“.

Thus, we find the [Jewish](gen-jew.html) year divided about [two](two.html) triads: [one](one.html), Atzeret Yimay Tishuvah which climaxes at [Yom Kippur](kippur.html), followed by [Succoth](succoth.html) and Shemini Atzeret; the other, [Purim](Purim.html), [Pesach](passover.html) and [Shavuot](shavuot.html). The [first](one.html) before the winter, the second in the beginning of spring.

[Succoth](succoth.html) is in celebration of divine sustenance. It is Z’man Simchateinu, a [time](time.html) to be happy with our lot. It is before winter, when we [gather](gather.html) in the grain that will allow us to survive the upcoming months. It has a universal theme, that of [HaShem](hashem.html) feeding and sustaining the [world](worlds.html).

It can only come after [Yom Kippur](kippur.html). We have just been judged, “who will live and who will die ... who will be in [famine](famine.html), and who in drought ...” We are confident our [prayers](prayer.html) were accepted, and thus, we come to the [Temple](temple.html) to celebrate our lot.

This progression culminates on Shemini Atzeret. It is a continuation of [Yom Kippur](kippur.html), as we [pray](prayer.html) for rain in musaf. Tehillim 27, “Of David”, a [prayer](prayer.html) for aid in our repentance is added to the end [prayer](prayer.html) until Shemini Atzeret. It is also a culmination of our celebration of [Succoth](succoth.html). We rejoice in the role our role as the upholders of the Torah in insuring the [world](worlds.html)’s existence. The seventieth musaf cow, the [one](one.html) corresponding to the B’nei Israel, is brought. We end and begin the torah, showing our continuing dedication to our responsibilities in exchange for this aid. We never pause at the completion of the Torah, we must go on, “for they [the words of the Torah] are our lives, and the length of our days.”

The sequence from preparation, to celebration, to culmination is also found in the other triad at the other extreme of the year.

We are the chosen [nation](nations.html) only because we chose [HaShem](hashem.html) [first](one.html)[[21]](#footnote-21). After we celebrate the finalization of the acceptance of the Torah, we celebrate [HaShem](hashem.html)‘s relationship with us. He took us [out of Egypt](thebirth.html) “to be for Him a treasured people and a holy [nation](nations.html).” The entire [calendar](calendar.html) is based upon the demand that [Pesach](passover.html) be in the spring. Celebration of our [birth](birth.html) as a [nation](nations.html) can only be at the [time](time.html) of regeneration of nature.

This culminates with [Shavuot](shavuot.html). [HaShem](hashem.html) presents us with the Torah. This is the [wedding](wedding.html) feast between [HaShem](hashem.html) and Israel. [HaShem](hashem.html) only took the Children of Israel [out of Egypt](thebirth.html) only to give them the Torah. [Shavuot](shavuot.html) is the Atzeret of [Pesach](passover.html), without [Shavuot](shavuot.html), [Pesach](passover.html) would lack meaning.

Only in this structure of the [Jewish](gen-jew.html) year, can we properly observe Shemini Atzeret. It is an Atzeret, a culmination. We end the season dedicated to the sustenance of the [world](worlds.html). As opposed to [Shavuot](shavuot.html), a re-[creation](bara.html) of the giving of the Torah, of [HaShem](hashem.html) and Israel, here we take pains to show that we are rejoicing in the continual nature of Torah and [mitzvot](cmds613.html). We are celebrating the Torah as a source of sustenance for us and the universe at large. For this reason, we celebrate the continuation of Torah [study](study.html) on the second day of Shemini Atzeret, [Simchat Torah](simchat.html). It is only our continual [study](study.html) and observance of the Torah that perpetuates the universe’s existence.

**What is the ‘Blessing of the King?’[[22]](#footnote-22)**

Rashi, in his commentary on the [Talmud](orallaw.html) ([Succah](succoth.html)) explains:

“From the Tosefta we may derive that they blessed the King (of Israel), as it is said: ‘Shimini Atzeret has Blessing of its own - since it is written (on King Solomon) - On the [eighth](eight.html) day he sent them home and they blessed the King (of Israel)” (Kings 1:8). And Abudarham concurs: “And he reads the Maftir from Kings: ‘When King Solomon finished (building the holy [Temple](temple.html)) etc.’. And the reason for the reading from this particular Haftarah is because it is said in it ‘And on the [eighth](eight.html) day he sent them away and they blessed the king”.

And Abudarham adds:

“And the reason for reading the Haftarah his because King Solomon blessed them on the [eighth](eight.html) day of the [holiday](festival.html) (Shimini Atzeret) as it is said ‘And he blessed the entire congregation of Israel’ (Kings 1:8-14). So from here we derive That the blessing which separates Shimini Atzeret from [Succoth](succoth.html) is indeed ‘The Blessing of the King of Israel’.

Meaning King of flesh and [blood](body.html). That the reading of both the Haftarah and *Vezot Habracha* is related to the Blessing of the King. Moshe, who was the [first](one.html) King of Israel. And the [Talmud](orallaw.html) says explicitly: “The last Yom Tov they read [*Kol*](voice.html) *Habchor,* and they finish with *Vezot Haberakhah,* and then they read from the Haftarah, ‘And Solomon stood up and said’ etc. (Megilah 31) Hence the reading of the Torah, in *Vezot Haberakhah,* and the Haftarah (Kings 8:54-66) from Kings are inter-related and has nothing to do with [Simchat Torah](simchat.html)*,* the ending of the reading [cycle](cycles.html), which is an historically ‘recent’ custom of ‘only’ [one](one.html) thousand years old, from the *Geonim*’s [time](time.html). And the ‘Blessing of the Kings’ is responsible for the [three](three.html) readings on [Succoth](succoth.html):

(1) Reading from Kings “And they [gathered](gather.html) around King Solomon“, on the second day of [Succoth](succoth.html).

(2) Reading: ‘And when Solomon finished [praying](prayer.html)‘, on the [first](one.html) day of Shimini Atzeret.

(3) Reading: ‘And Solomon stood up and said‘, On the second day of Shimini Atzeret.

Meaning: The [events](feasts.html) surrounding the Blessing of the King were so important that we repeat them no less then [three](three.html) times, [one](one.html) on [Succoth](succoth.html) and twice on Shimini Atzeret! What is in this particular story of King Solomon that is so important? Let us discuss [first](one.html) Kings chapter 8, and Divrei HaYamim (2 Chronicles), chapters 5-7.

**The Blessing of King Solomon**

As King Solomon finished building the holy [Temple](temple.html), says the book of Kings and Divrei HaYamim (Chronicles), he [gathered](gather.html) the entire [nation](nations.html) of Israel to [Jerusalem](city.html) for a prolonged celebration which lasted [fourteen](fourteen.html) days: [Seven](seven.html) days for the dedication of the Altar, and [seven](seven.html) days for the [Succoth](succoth.html). The [Yom Kippur](kippur.html) Fast was postponed, the only such an [event](feasts.html) in our history. And when the celebrations and the happiness came to a climax, and the entire people of Israel [eat](eating.html) multitudes of peace offerings, the holy [Ark](ark.html) with the Torah in it was brought in multitudes of people to the [new](new.html) [Temple](temple.html), and all the [priests](priests.html) and the Levites surrounded it with great honor. And here, says the [Midrash](orallaw.html), an unexpected trouble occurred: The gates of the [Temple](temple.html) shut themselves off and did not allow Solomon to enter with the [Ark](ark.html)! [One](one.html) can imagine the horror Solomon felt. Is [HaShem](hashem.html) rejecting his young kingship, in front of the [eyes](body.html) of all Israel? Is Solomon, the son of David and Bat Shevah, a ‘kosher’ king? Is the house of David rejected forever because David shed so much [blood](body.html), though defending Israel? These must have been the thoughts running in the heads of all the people [standing](mashal.html) by. And the [Midrash](orallaw.html) says that the Levites started singing:

“Who is the [one](one.html) who would go up on His holy mountain?” They tried hard to influence the gates to open up. “A (person) whose [hands](fourteen.html) are [clean](purity.html) and his [heart](body.html) is free of [sin](sin.html)“. After all, Solomon should not be punished for the [sins](sin.html) of his father. But the gates were stubborn: They refused to open and let Solomon and the [Ark](ark.html) enter “Raise your heads, gates, and let the Majestic King enter”, continued the Levites. But instead of opening, the gates bowed their heads forwards, threatening to take the life of Solomon. Is he so arrogant to call himself “The Majestic King?” So the Levites corrected themselves in haste: “[HaShem](hashem.html) is resourceful and mighty, [HaShem](hashem.html) is a mighty warrior”. And the gates straightened themselves up, yet remaining closed. And all that [time](time.html) the people were watching attentively. Will the [new](new.html) king be able to open the gates? Will [HaShem](hashem.html) accept him? -So Solomon continued: (we read all the following verses in the [Esnoga](synagog.html) on the second day of Shimini Atzeret, which is [Simchat Torah](simchat.html)*):*

“There is no [one](one.html) like you *Elokimin* [*Heavens*](heaven.html) *and Earth - (Divrei HaYamim (Chronicles) 2, 6, 14),* “Stand up, [HaShem](hashem.html), to your rest, you, and your mighty [Ark](ark.html)”. Your [priests](priests.html) will wear [salvation](salvation.html), and your righteous ones will be happy in the goodness” (there). “[HaShem](hashem.html) *Elokim,* do not reject the [face](body.html) of your [Messiah](mashiach.html)“.

Yet all these callings were ineffective, and the gates remained closed. But king Solomon did not give up, he continued: “Remember the favor of your slave David”. As soon as he mentioned his father David, the gated opened and allowed him to enter with the [Ark](ark.html) into the hall. At that very moment the Kingship of David and His House was established forever. Is there any other more appropriate day to celebrate the Kingship of David than Shemini Atzeret? Is there any wonder the people went to his palace to bless and greet him, and to be blessed by him, year after year?

Indeed, it was on Shimini Atzeret day when they came to his home. As we read in the Haftarah of the day: “And it happened on the [eighth](eight.html) day that he sent them away, and they blessed the king, and they went back each to his tents happy and content for the goodness that [HaShem](hashem.html) has done to His slave David and to His people Israel“. After the people blessed the King, he stood up and in turn blessed the people:

*“And he stood up and he blessed the entire congregation of Israel a great* [*voice*](voice.html) *saying: Blessed are you* [*HaShem*](hashem.html) *who has given rest to His people of Israel.... Let* [*HaShem*](hashem.html) *be with us as He has been with our* [*fathers*](fathers.html)*...let Him not forsake us and abandon us” “So that all the* [*nations*](nations.html) *on Earth will* [*know*](daat.html) *that* [*HaShem*](hashem.html) *is Elokim, there is no other”.*

And we do recognize these verses said by Solomon as the ones we use today upon the removal of the Torah from the [Ark](ark.html) on [Simchat Torah](simchat.html).

So in summary, so far, we have seen: That the readings on Shimini Atzeret in the Torah and the Haftarah, are connected to the inauguration of the holy [Temple](temple.html), to the blessing the people gave to Solomon, and the Blessing he gave the people, and to the establishment of the kingship of David.

**The Special Hallel of Shemini Atzeret**

But there is [one](one.html) more important component in the story of king Solomon and Shemini Atzeret. When the people saw that the gates were open, and the [fire](fire.html) came down from [heaven](heaven.html) to consume, the [first](one.html) [time](time.html), everything which was placed on he altar, they were filled with an extreme Simcha, joy, and they bowed, and prostrated on the floor of the Holy [Temple](temple.html), and sang, for the [first](one.html) [time](time.html) ever in the Tanach, **the Hallel of** **David** “*Ki Leolam Chasdo*”. Then they stood up, and the music instruments which David had made were playing, and they sang again the Hallel of David “*Ki Leolam Chasdo”.* This [time](time.html) not prostrating but [standing](mashal.html). And here we encounter a [new](new.html) [type](types.html) of the Hallel. It is not said after a miracle of saving from the [hands](fourteen.html) of the enemies, not as a Hallel which accompanies a [mitzva](cmds613.html), not as a song for the [holiday](festival.html), but as a thanksgiving song. For the general goodness of all the good which [HaShem](hashem.html) has done to Israel and to David. Moreover, that [type](types.html) of the Hallel was said while prostrated, and then while [standing](mashal.html).Hence, the only Hallel which is equal to the Song of the day, where they prostrated themselves on the floor of the holy [Temple](temple.html), was on Shemini Atzeret.

So Shemini Atzeret is the “birthday’ of:

(1) The Holy [Temple](temple.html)

(2) The [Fire](fire.html) from [heaven](heaven.html) on the Altar, which burned, without interruption, for [four](four.html) hundreds years.

(3) The Kingship of the House of David.

(4) The Hallel of David, recited in a [standing](mashal.html) position and the Hallel of David which is recited in [awe](fear.html), happiness, and gratitude, in a prostrated position on the [Temple](temple.html) floor. The Hallel of Shemini Atzeret is the ONLY Hallel which is recited in both a [standing](mashal.html) and in a prostrated position.

(5) The Love of [HaShem](hashem.html) for His people Israel, [One](one.html) [nation](nations.html) united in [Jerusalem](city.html).

(6) The [first](one.html) [time](time.html) we hear about the musical instruments made by David.

[**Festival**](festival.html) **Theme**[[23]](#footnote-23)

We read in:

***Vayikra (Leviticus) 23:36*** *For* [*seven*](seven.html) *days present offerings made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*, and on the* [*eighth*](eight.html) *(Shemini) day hold a* [*sacred assembly*](rehearse.html) *(Atzeret) and present an* [*offering*](korbanot) *made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*. It is the closing assembly; do no regular work.*

“...The [eighth](eight.html) day is a [sacred assembly](rehearse.html) to you when you shall bring a [fire](fire.html) [offering](korbanot) to [HaShem](hashem.html); it is a day of [solemn assembly](rehearse.html). Then in Bamidbar, the Torah declares:

***Bamidbar (***[***Numbers***](nchart.html)***) 29:35*** *“‘On the* [*eighth*](eight.html) *day hold a* [*solemn assembly*](rehearse.html) *and do no regular work.*

Not until Devarim do we extrapolate the deeper significance of this [festival](festival.html) from a seemingly extra word:

***Devarim (Deuteronomy) 16:14-15*** *Be joyful at your Feast--you, your sons and daughters, your menservants and maidservants, and the Levites, the* [*aliens*](aliens.html)*, the fatherless and the widows who live in your towns. For* [*seven*](seven.html) *days celebrate the Feast to* [*HaShem*](hashem.html) *your God at the place* [*HaShem*](hashem.html) *will choose. For* [*HaShem*](hashem.html) *your God will bless you in all your harvest and in all the work of your* [*hands*](fourteen.html)*, and your joy will be complete.*

*“Celebrate to G‑d your L‑rd for* [*seven*](seven.html) *days...so that you will be altogether joyous.” (Deut. 16:15)*

In [Hebrew](hebrew.html), the preceding italicized phrase is a translation of the words, *vehayita ach sahmayach*, the word *ach* reinforcing [one](one.html)‘s potential for joyousness. The context in which this verse appears in Parsha Re’eh is an account of the yearly [festivals](festivals.html), and since the previous verse (16:14) already speaks of joy, the repetition a verse later seems unnecessary. The question is brought up in Tractate Pesachim 71a, and Rashi (ad locum) summarizes the Talmudic discussion that the word “ach” comes to emphasize the joy of the final day, which is Shemini Atzeret.

The celebration would now be in the home and not in the [succah](succoth.html). The [festival](festival.html) thus marks a change in emphasis, from the universalism of [Succoth](succoth.html) (as represented by the [seventy](seventy.html) sacrifices for the [nations](nations.html) of the [world](worlds.html)) to the intimacy of a people and its Maker: “Now bring a [sacrifice](korbanot.html) for yourselves[[24]](#footnote-24)“.

# II. Significance

Although the word Atzeret means “Assembly” it also has the meaning of holding back. And our sages were unable to find any special purpose to the [festival](festival.html) of the [Eighth](eight.html) day except as expressed in the following parable:

[HaShem](hashem.html) is like a king who invites all his children to a feast to last for just so many days; when the [time](time.html) comes for them to depart, He says to them: “My children, I have a request to make of you. Stay yet another day; I hate to see you go.”

That the sages saw Shemini Atzeret in terms of “sweet sorrow”, is typical of their attitude to all [festival](festival.html) days. These were days of joy, not of burden; of pleasure, not only of duty, in which they were guests in the palace of [HaShem](hashem.html).

# III. Related [events](feasts.html)

Musings....Are these `[Eighth](eight.html) Day’ things related to Shemini Atzeret?

***Shemot (***[***Exodus***](exodus.html)***) 22:29-30*** *“Do not hold back offerings from your granaries or your vats. “You must give me the firstborn of your sons. Do the same with your cattle and your sheep. Let them stay with their mothers for* [*seven*](seven.html) *days, but give them to me on the* [*eighth*](eight.html) *day.*

***Vayikra (Leviticus) 12:2-3*** *“Say to the Israelites: ‘A woman who becomes pregnant and gives* [*birth*](birth.html) *to a son will be ceremonially unclean for* [*seven*](seven.html) *days, just as she is unclean during her monthly period. On the* [*eighth*](eight.html) *day the boy is to be* [*circumcised*](circumcz.html)*.*

***Yechezkel (Ezekiel) 43:25-27*** *“For* [*seven*](seven.html) *days you are to provide a* [*male*](male+female.html) *goat daily for a* [*sin*](sin.html)[*offering*](korbanot)*; you are also to provide a young bull and a ram from the flock, both without defect. For* [*seven*](seven.html) *days they are to make* [*atonement*](atonemen.html) *for the altar and cleanse it; thus they will dedicate it. At the end of these days, from the* [*eighth*](eight.html) *day on, the* [*priests*](priests.html) *are to present your* [*burnt offering*](korbanot)*s and fellowship offerings on the altar. Then I will accept you, declares the Sovereign* [*HaShem*](hashem.html)*.”*

# IV. The Musaf (additional) sacrifices:

***Bamidbar (***[***Numbers***](nchart.html)***) 29:35-40*** *“‘On the* [*eighth*](eight.html) *day hold an assembly and do no regular work. Present an* [*offering*](korbanot) *made by* [*fire*](fire.html) *as an aroma pleasing to* [*HaShem*](hashem.html)*, a* [*burnt offering*](korbanot) *of* [*one*](one.html) *bull,* [*one*](one.html) *ram and* [*seven*](seven.html)[*male*](male+female.html) *lambs a year old, all without defect. With the bull, the ram and the lambs, prepare their grain offerings and drink offerings according to the* [*number*](nchart.html) *specified. Include* [*one*](one.html)[*male*](male+female.html) *goat as a* [*sin*](sin.html)[*offering*](korbanot)*, in addition to the regular* [*burnt offering*](korbanot) *with its grain* [*offering*](korbanot) *and drink* [*offering*](korbanot)*. “‘In addition to what you vow and your* [*freewill*](freewill.html) *offerings, prepare these for* [*HaShem*](hashem.html) *at your* [*appointed*](settimes.html)[*feasts*](feasts.html)*: your* [*burnt offering*](korbanot)*s, grain offerings, drink offerings and fellowship offerings.’” Moses told the Israelites all that* [*HaShem*](hashem.html) *commanded him.*

In contrast to [Pesach](passover.html) and [Shavuot](shavuot.html), where [two](two.html) oxen were offered; and during the Feast of [Succoth](succoth.html) [seventy](seventy.html) oxen were offered, on Shemini Atzeret only a single ox was offered. Why is this? In the [Midrash](orallaw.html) the Sages explained:

[***Midrash***](orallaw.html) ***Rabbah - Bamidbar (***[***Numbers***](nchart.html)***) XXI:24*** *ON THE* [*EIGHTH*](eight.html) *DAY YE SHALL HAVE A* [*SOLEMN ASSEMBLY*](rehearse.html) *(XXIX, 3 5). This bears on what Scripture says: In return for my love they are my adversaries; but I am all* [*prayer*](prayer.html) *(Ps. CIX, 4). You find that on the* [*Tabernacles*](succoth.html)[*Festival*](festival.html) *Israel offer to Him[[25]](#footnote-25)* [*seventy*](seventy.html) *bullocks as an* [*atonement*](atonemen.html) *for the* [*seventy*](seventy.html)[*nations*](nations.html)*. Israel say: ‘ Sovereign of the* [*worlds*](worlds.html)*! Behold, we offer for them* [*seventy*](seventy.html) *bullocks and they ought to love us, yet they hate us.’ As it says, ‘In return for my love they are my adversaries.’ The Holy* [*One*](one.html)*, blessed be He, in consequence, said to them: ‘Now, therefore, offer a* [*sacrifice*](korbanot.html) *on your own behalf; ON THE* [*EIGHTH*](eight.html) *DAY YE SHALL HAVE A* [*SOLEMN ASSEMBLY*](rehearse.html)*.’ YE SHALL PRESENT A BURNT-*[*OFFERING*](korbanot)*, AN* [*OFFERING*](korbanot) *MADE BY* [*FIRE*](fire.html)*, OF A SWEET SAVOUR UNTO THE LORD:* [*ONE*](one.html) *BULLOCK,* [*ONE*](one.html) *RAM (XXIX, 36). This may be compared to the case of a king who made a banquet for* [*seven*](seven.html) *days and invited all the people in the province during the* [*seven*](seven.html) *days of the feast. When the* [*seven*](seven.html) *days of the feast were over he said to his friend: ‘We have already done our duty to all the people of the province, let us now make shift, you and I, with whatever you can find-a pound of meat, or of fish, or vegetables.’ In like manner the Holy* [*One*](one.html)*, blessed be He, said to Israel: ‘ON THE* [*EIGHTH*](eight.html) *DAY YE SHALL HAVE A* [*SOLEMN ASSEMBLY*](rehearse.html)*; make shift with whatever you can find; with* [*ONE*](one.html) *BULLOCK,* [*ONE*](one.html) *RAM!’*

The [offering](korbanot) of a single ox on Shemini Atzeret is the same as the offerings of [Yom Teruah](teruah.html) ([Rosh HaShana](teruah.html), the Feast of Trumpets), and Yom [HaKippurim](file:///D:\Word\SUCCOTH\kippur.html), the Day of [Atonement](kippur.html). The identical, and unique, [korban](korbanot.html) Musaf, are detailed in Parshat Pinchas. Unlike any other [holiday](festival.html), on each of these holidays we offer an additional [burnt offering](korbanot) of’ [one](one.html) bull, [one](one.html) ram, and [seven](seven.html) sheep. This [offering](korbanot) [connects](connection.html) these [three](three.html) [festivals](festivals.html) together. Since [atonement](atonemen.html) is the major theme of [Yom Teruah](teruah.html) and Yom [HaKippurim](file:///D:\Word\SUCCOTH\kippur.html), we [know](daat.html) that it is a part of Shemini Atzeret. Indeed the Sages say that Shemini Atzeret is the day for the final sealing of Divine judgement.

# V. Solomon Celebrates Shemini Atzeret:

***II Divrei HaYamim (Chronicles) 7:1-10*** *When Solomon finished* [*praying*](prayer.html)*,* [*fire*](fire.html) *came down from* [*heaven*](heaven.html) *and consumed the* [*burnt offering*](korbanot) *and the sacrifices, and the glory of* [*HaShem*](hashem.html) *filled the* [*temple*](temple.html)*. The* [*priests*](priests.html) *could not enter the* [*temple*](temple.html) *of* [*HaShem*](hashem.html) *because the glory of* [*HaShem*](hashem.html) *filled it. When all the Israelites saw the* [*fire*](fire.html)[*coming*](coming.html) *down and the glory of* [*HaShem*](hashem.html) *above the* [*temple*](temple.html)*, they knelt on the pavement with their faces to the ground, and they worshiped and gave thanks to* [*HaShem*](hashem.html)*, saying, “He is good; his love endures forever.” Then the king and all the people offered sacrifices before* [*HaShem*](hashem.html)*. And King Solomon offered a* [*sacrifice*](korbanot.html) *of* [*twenty*](twenty.html)*-*[*two*](two.html) *thousand* [*head*](body.html) *of cattle and a hundred and* [*twenty*](twenty.html) *thousand sheep and goats. So the king and all the people dedicated the* [*temple*](temple.html) *of God. The* [*priests*](priests.html) *took their positions, as did the Levites with* [*HaShem*](hashem.html)*’s musical instruments, which King David had made for praising* [*HaShem*](hashem.html) *and which were used when he gave thanks, saying, “His love endures forever.” Opposite the Levites, the* [*priests*](priests.html) *blew their trumpets, and all the Israelites were* [*standing*](mashal.html)*. Solomon consecrated the middle part of the courtyard in front of the* [*temple*](temple.html) *of* [*HaShem*](hashem.html)*, and there he offered* [*burnt offering*](korbanot)*s and the fat of the fellowship offerings, because the bronze altar he had made could not hold the* [*burnt offering*](korbanot)*s, the grain offerings and the fat portions. So Solomon observed the* [*festival*](festival.html) *at that* [*time*](time.html) *for* [*seven*](seven.html) *days, and all Israel with him--a vast assembly, people from Lebo Hamath to the Wadi of Egypt. On the* [*eighth*](eight.html) *day they held an assembly, for they had celebrated the dedication of the altar for* [*seven*](seven.html) *days and the* [*festival*](festival.html) *for* [*seven*](seven.html) *days more. On the* [*twenty*](twenty.html)*-*[*third*](three.html) *day of the* [*seventh*](seven.html) *month he sent the people to their homes, joyful and glad in* [*heart*](body.html) *for the good things* [*HaShem*](hashem.html) *had done for David and Solomon and for his people Israel.*

# VI. The services in the [synagogue](synagog.html)

The services in the [synagogue](synagog.html) are modeled after the ones in the [Temple](temple.html). [HaShem](hashem.html) gave the services in the [Temple](temple.html) to David who passed them on to Solomon:

***I Divrei HaYamim (Chronicles) 28:11-13*** *Then David gave his son Solomon the plans for the portico of the* [*temple*](temple.html)*, its buildings, its storerooms, its upper parts, its inner rooms and the place of* [*atonement*](atonemen.html)*. He gave him the plans of all that the Spirit had put in his mind for the courts of the* [*temple*](temple.html) *of* [*HaShem*](hashem.html) *and all the surrounding rooms, for the treasuries of the* [*temple*](temple.html) *of God and for the treasuries for the dedicated things. He gave him instructions for the divisions of the* [*priests*](priests.html) *and Levites, and for all the work of serving in the* [*temple*](temple.html) *of* [*HaShem*](hashem.html)*, as well as for all the articles to be used in its service.*

The [exiles](galuyot.html) return from [Babylon](bavel.html) to celebrate [one](one.html) of the greatest [Succoth](succoth.html) ever:

***Ezra-Nechemiah 8:13-18*** *On the second day of the month, the heads of all the families, along with the* [*priests*](priests.html) *and the Levites,* [*gathered*](gather.html) *around Nehemiah the scribe to give attention to the words of the* [*Law*](law.html)*. They found written in the* [*Law*](law.html)*, which* [*HaShem*](hashem.html) *had commanded through Moses, that the Israelites were to live in* [*booths*](important.html) *during the feast of the* [*seventh*](seven.html) *month. And that they should proclaim this word and spread it throughout their towns and in* [*Jerusalem*](city.html)*: “Go out into the hill country and bring back branches from olive and wild olive trees, and from myrtles, palms and shade trees, to make* [*booths*](important.html)*”--as it is written. So the people went out and brought back branches and built themselves* [*booths*](important.html) *on their own roofs, in their courtyards, in the courts of the* [*house of God*](housegod.html) *and in the square by the Water Gate and the* [*one*](one.html) *by the Gate of Ephraim. The whole company that had returned from* [*exile*](galuyot.html) *built* [*booths*](important.html) *and lived in them. From the days of Joshua son of Nun until that day, the Israelites had not celebrated it like this. And their joy was very great. Day after day, from the* [*first*](one.html) *day to the last, Nehemiah read from the Book of the* [*Law*](law.html) *of God. They celebrated the feast for* [*seven*](seven.html) *days, and on the* [*eighth*](eight.html) *day, in accordance with the regulation, there was an assembly.*

From the days of Joshua (about 1400 B.C.E) till the days of Nehemiah (about 530 BCE) which is about 870 years!

# VII. [Yeshua](yeshua.html) celebrated Shemini Atzeret

***Yochanan (John) 7:1 - 8:1*** *After this,* [*Yeshua*](yeshua.html) *went around in Galilee, purposely staying away from Judea because the* [*Jews*](gen-jew.html) *there were waiting to take his life. But when the* [*Jewish*](gen-jew.html)[*Feast of Tabernacles*](succoth.html) *was near,* [*Yeshua*](yeshua.html)*‘ brothers said to him, “You ought to leave here and go to Judea, so that your disciples may see the miracles you do. No* [*one*](one.html) *who* [*wants*](needs.html) *to become a public figure acts in* [*secret*](sod.html)*. Since you are doing these things, show yourself to the* [*world*](worlds.html)*.” For even his own brothers did not believe in him. Therefore* [*Yeshua*](yeshua.html) *told them, “The right* [*time*](time.html) *for me has not yet come; for you any* [*time*](time.html) *is right. The* [*world*](worlds.html) *cannot hate you, but it hates me because I testify that what it does is evil. You go to the Feast. I am not yet going up to this Feast, because for me the right* [*time*](time.html) *has not yet come.” Having said this, he stayed in Galilee. However, after his brothers had left for the Feast, he went also, not publicly, but in* [*secret*](sod.html)*. Now at the Feast the* [*Jews*](gen-jew.html) *were watching for him and asking, “Where is that man?” Among the crowds there was widespread whispering about him. Some said, “He is a good man.” Others replied, “No, he deceives the people.” But no* [*one*](one.html) *would say anything publicly about him for* [*fear*](fear.html) *of the* [*Jews*](gen-jew.html)*. Not until halfway through the Feast did* [*Yeshua*](yeshua.html) *go up to the* [*temple*](temple.html) *courts and begin to* [*teach*](teacher.html)*. The* [*Jews*](gen-jew.html) *were amazed and asked, “How did this man get such learning without having* [*studied*](study.html)*?”* [*Yeshua*](yeshua.html) *answered, “My* [*teaching*](teacher.html) *is not my own. It comes from him who sent me. If anyone chooses to do God’s will, he will find out whether my* [*teaching*](teacher.html) *comes from God or whether I* [*speak*](mashal.html) *on my own. He who speaks on his own does so to gain honor for himself, but he who works for the honor of the* [*one*](one.html) *who sent him is a man of truth; there is nothing false about him. Has not Moses given you the* [*law*](law.html)*? Yet not* [*one*](one.html) *of you keeps the* [*law*](law.html)*. Why are you trying to kill me?” “You are* [*demon*](demons.html)*-possessed,” the crowd answered. “Who is trying to kill you?”* [*Yeshua*](yeshua.html) *said to them, “I did* [*one*](one.html) *miracle, and you are all astonished. Yet, because Moses gave you* [*circumcision*](circumcz.html) *(though actually it did not come from Moses, but from the patriarchs), you* [*circumcise*](circumcz.html) *a child on the* [*Sabbath*](sabbath.html)*. Now if a child can be* [*circumcised*](circumcz.html) *on the* [*Sabbath*](sabbath.html) *so that the* [*law*](law.html) *of Moses may not be broken, why are you angry with me for healing the whole man on the* [*Sabbath*](sabbath.html)*? Stop judging by mere appearances, and make a right judgment.” At that point some of the people of* [*Jerusalem*](city.html) *began to ask, “Isn’t this the man they are trying to kill? Here he is,* [*speaking*](mashal.html) *publicly, and they are not saying a word to him. Have the authorities really concluded that he is the* [*Mashiach*](mashiach.html)*? But we* [*know*](daat.html) *where this man is from; when the* [*Mashiach*](mashiach.html) *comes, no* [*one*](one.html) *will* [*know*](daat.html) *where he is from.” Then* [*Yeshua*](yeshua.html)*, still* [*teaching*](teacher.html) *in the* [*temple*](temple.html) *courts, cried out, “Yes, you* [*know*](daat.html) *me, and you* [*know*](daat.html) *where I am from. I am not here on my own, but he who sent me is true. You do not* [*know*](daat.html) *him, But I* [*know*](daat.html) *him because I am from him and he sent me.” At this they tried to seize him, but no* [*one*](one.html) *laid a* [*hand*](fourteen.html) *on him, because his* [*time*](time.html) *had not yet come. Still, many in the crowd put their faith in him. They said, “When the* [*Mashiach*](mashiach.html) *comes, will he do more miraculous* [*signs*](signs.html) *than this man?” The Pharisees heard the crowd whispering such things about him. Then the chief* [*priests*](priests.html) *and the Pharisees sent* [*temple*](temple.html) *guards to arrest him.* [*Yeshua*](yeshua.html) *said, “I am with you for only a short* [*time*](time.html)*, and then I go to the* [*one*](one.html) *who sent me. You will look for me, but you will not find me; and where I am, you cannot come.” The* [*Jews*](gen-jew.html) *said to* [*one*](one.html) *another, “Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks, and* [*teach*](teacher.html) *the Greeks? What did he mean when he said, ‘You will look for me, but you will not find me,’ and ‘Where I am, you cannot come’?” On the last and greatest day of the Feast,* [*Yeshua*](yeshua.html) *stood and said in a loud* [*voice*](voice.html)*, “If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.” By this he meant the Spirit, whom those who believed in him were later to receive. Up to that* [*time*](time.html) *the Spirit had not been given, since* [*Yeshua*](yeshua.html) *had not yet been glorified. On* [*hearing*](file:///D:\Word\SUCCOTH\mashal.html) *his words, some of the people said, “Surely this man is the Prophet.” Others said, “He is the* [*Mashiach*](mashiach.html)*.” Still others asked, “How can the* [*Mashiach*](mashiach.html) *come from Galilee? Does not the Scripture say that the* [*Mashiach*](mashiach.html) *will come from David’s family and from* [*Bethlehem*](bethlehem.html)*, the town where David lived?” Thus the people were divided because of* [*Yeshua*](yeshua.html)*. Some wanted to seize him, but no* [*one*](one.html) *laid a* [*hand*](fourteen.html) *on him. Finally the* [*temple*](temple.html) *guards went back to the chief* [*priests*](priests.html) *and Pharisees, who asked them, “Why didn’t you bring him in?” “No* [*one*](one.html) *ever* [*spoke*](mashal.html) *the way this man does,” the guards declared. “You mean he has* [*deceived*](garment.html) *you also?” the Pharisees retorted. “Has any of the rulers or of the Pharisees believed in him? No! But this mob that knows nothing of the* [*law*](law.html)*--there is a curse on them.” Nicodemus, who had gone to* [*Yeshua*](yeshua.html) *earlier and who was* [*one*](one.html) *of their own* [*number*](nchart.html)*, asked, “Does our* [*law*](law.html) *condemn anyone without* [*first*](one.html)[*hearing*](file:///D:\Word\SUCCOTH\mashal.html) *him to find out what he is doing?” They replied, “Are you from Galilee, too? Look into it, and you will find that a prophet does not come out of Galilee.” Then each went to his own home. But* [*Yeshua*](yeshua.html) *went to the* [*Mount of Olives*](east.html)*.*

# VIII. [Circumcision](circumcz.html)

[Yeshua](yeshua.html) was [circumcised](circumcz.html) on the Feast of Conclusion (Shemini Atzeret):

***Luqas (***[***Luke***](luke.html)***) 2:21-40*** *On the* [*eighth*](eight.html) *day, when it was* [*time*](time.html) *to* [*circumcise*](circumcz.html) *him, he was named* [*Yeshua*](yeshua.html)*, the* [*name*](name.html) *the* [*angel*](angels.html) *had given him before he had been conceived. When the* [*time*](time.html) *of their purification according to the* [*Law*](law.html) *of Moses had been completed,* [*Joseph*](joseph.html) *and Mary took him to* [*Jerusalem*](city.html) *to present him to the Lord (As it is written in the* [*Law*](law.html) *of the Lord, “Every firstborn* [*male*](male+female.html) *is to be consecrated to the Lord”), And to offer a* [*sacrifice*](korbanot.html) *in keeping with what is said in the* [*Law*](law.html) *of the Lord: “a pair of doves or* [*two*](two.html) *young pigeons.” Now there was a man in* [*Jerusalem*](city.html) *called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord’s* [*Mashiach*](mashiach.html)*. Moved by the Spirit, he went into the* [*temple*](temple.html) *courts. When the parents brought in the child* [*Yeshua*](yeshua.html) *to do for him what the custom of the* [*Law*](law.html) *required, Simeon took him in his* [*arms*](body.html) *and praised God, saying: “Sovereign Lord, as you have promised, you now dismiss your servant in peace. For my* [*eyes*](body.html) *have seen your* [*salvation*](salvation.html)*, Which you have prepared in the sight of all people, A light for revelation to the* [*Gentiles*](gen-jew.html) *and for glory to your people Israel.” The child’s father and mother marveled at what was said about him. Then Simeon blessed them and said to Mary, his mother: “This child is destined to cause the falling and rising of many in Israel, and to be a* [*sign*](signs.html) *that will be spoken against, So that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too.” There was also a prophetess, Anna, the daughter of Phanuel, of the* [*tribe*](tribes.html) *of Asher. She was very old; she had lived with her husband* [*seven*](seven.html) *years after her* [*marriage*](mashal.html)*, And then was a widow until she was eighty-*[*four*](four.html)*. She never left the* [*temple*](temple.html) *but worshiped night and day, fasting and* [*praying*](prayer.html)*.* [*Coming*](coming.html) *up to them at that very moment, she gave thanks to God and* [*spoke*](mashal.html) *about the child to all who were looking forward to the* [*redemption*](redemption.html) *of* [*Jerusalem*](city.html)*. When* [*Joseph*](joseph.html) *and Mary had done everything required by the* [*Law*](law.html) *of the Lord, they returned to Galilee to their own town of Nazareth. And the child grew and became strong; he was filled with wisdom, and the* [*grace*](grace.html) *of God was upon him.*

# IX. Piyut

The following piyut, poem, is recited at Arbit, the evening service, on Shemini Atzeret:

**t** The [eighth](eight.html), I pour forth [heart](body.html) and soul like water, before Him Who rides in His grandeur upon the [heavens](heaven.html) -

on the [eighth](eight.html) day.

**c** The [eighth](eight.html) [day of the [mishkan](mikdash.html)’s inauguration], [so that Aaron] the minister and his offspring may serve in the priesthood, Moses called to Aaron and his sons -

on the [eighth](eight.html) day.

**d** The [eighth](eight.html), the decree of the amount of rain, whether abundant or scarce, is recorded -

on the [eighth](eight.html) day.

**s** The [eighth](eight.html), He sought the [sign](signs.html) of the [covenant](covenant.html), to [save](salvation.html) the remnant [[nation](nations.html)] from wrath -

on the [eighth](eight.html) day.

**v** The [eighth](eight.html), [the [Festival](festival.html)] prepared for the faithful [[nation](nations.html)], set a portion for [the] [seven](seven.html) [days of [Succoth](succoth.html)] and also for [the] [eight](eight.html)[h day] -

on the [eighth](eight.html) day.

**u** The [eighth](eight.html), [when] those assembled in the [succah](succoth.html) are released, to [dwell](dwelling.html) in [their] houses and courtyards -

on the [eighth](eight.html) day.

**z** The [eighth](eight.html) [day of it’s life] is the [time](time.html) set for an animal, to be acceptable [for [sacrifice](korbanot.html)] before Him Who dwells on high -

on the [eighth](eight.html) day.

**j** The [eighth](eight.html), He decided to attach it to the [seven](seven.html), not to overburden [Israel, the [nation](nations.html) called] She-who-bore-the [seven](seven.html) -

on the [eighth](eight.html) day.

**y** The [eighth](eight.html) was established for the congregation to bless their king, when he sent the people on their way -

on the [eighth](eight.html) day.

**h** The [eighth](eight.html) [day] was set aside by Him Who is cloaked in light, for a small but goodly sacrificial [offering](korbanot) -

on the [eight](eight.html) day.

**f** The [eighth](eight.html) [day’s [circumcision](circumcz.html)] overrides [Yom] Kippur and [the [Sabbath](sabbath.html)] contentment, to fulfill the [commandment](cmds613.html) of Him Who forgives iniquity -

on the [eighth](eight.html) day.

**k** The [eighth](eight.html) indicates increased joyfulness, to strum the [eighth](eight.html) [string] when He performs wonders -

on the [eighth](eight.html) day.[[26]](#footnote-26)

**n** The [eighth](eight.html) [string] is prepared for the [Time](time.html) to Come, to rejoice on it with His intimate people -

on the [eighth](eight.html) day.

**b** The [eighth](eight.html) is called Atzeret [Day of Assembly], for the [nation](nations.html) guarded like the pupil [of the eye] -

on the [eighth](eight.html) day.

**x** The [eighth](eight.html) [day of [circumcision](circumcz.html)] is established in the Torah, and on it [thirteen](thirteen.html) covenants were made-

on the [eighth](eight.html) day.

**g** The [eighth](eight.html) [day of [circumcision](circumcz.html)] is prepared to [save](salvation.html) those sealed by it, to shield [them] and protect [them] from Gehinnom -

on the [eighth](eight.html) day.

**p** The [eighth](eight.html), to cast lots on it, to slaughter the sacrificial [offering](korbanot) and to prepare it -

on the [eighth](eight.html) day.

**m** The [eighth](eight.html), He commanded to recite the Shehecheyanu, to bless God, the Faithful [One](one.html) -

on the [eighth](eight.html) day.

**e** The [eighth](eight.html), established as a [festival](festival.html) unto itself, that His people may rejoice on it -

on the [eighth](eight.html) day.

**r** The [eighth](eight.html), favor is to be found in the bringing of it’s unique [offering](korbanot), to Him Whose glory fills the entire earth -

on the [eighth](eight.html) day.

**a** The [eighth](eight.html), a special song to recite on it alone, and to complete Hallel on it -

on the [eighth](eight.html) day.

**,** The [eighth](eight.html), gives a blessing of it’s own, to Him Who gives strength and power to the weary -

on the [eighth](eight.html) day.

The [eighth](eight.html), those who foster the praise of Your [Oneness](oneness.html), please, they come to bow to Your abundant kindness. Hurry, help them from Your holy place, in the [merit](merit.html) of Your devout ones, with the aid [of the [merit](merit.html)] of those who sang Your witness at the Sea.

# X. The [Midrash](orallaw.html)

***Yalkut Shimoni, Parashat Pinchas 782*** *Why were they kept back another day? Rav explained: The matter can be compared to a king who celebrated a* [*holiday*](festival.html)*. His servants came and honored him, the members of his* [*household*](househld.html) *came and paid him homage. An important woman hinted to them, “While he is still engaged with you, ask him to meet your* [*needs*](needs.html)*.” The Torah offers the same hint to Israel [telling them], “Ask Him to meet your* [*needs*](needs.html) *[for during the* [*holiday*](festival.html)*, Israel had sought only the welfare of the* [*seventy*](seventy.html)[*nations*](nations.html)*].” When they did not understand [that they should seek their own welfare], she [the Torah] stopped them for an additional day - Shemini Atzeret.*

***Pesika d’Rav Kahana*** *R. Levi said: During every month of the summer, God wanted to give Israel a* [*Festival*](festival.html)*. In* [*Nisan*](feasts.html)*, He gave them* [*Pesach*](passover.html)*. In* [*Iyar*](feasts.html)*, He gave them* [*Pesach*](passover.html)[*Sheni*](sheni.html) *[on the 14th of the month, a day when the* [*Pesach*](passover.html)[*offering*](korbanot) *was brought by those who could not offer it on the 14th of* [*Nisan*](feasts.html)*]. In* [*Sivan*](feasts.html)*, He gave them* [*Shavuot*](shavuot.html)*. In* [*Tammuz*](feasts.html)*, He wanted to give them a major* [*festival*](festival.html)*, but they made the golden calf and He annulled [the* [*Festivals*](festivals.html) *that had been set for]* [*Tammuz*](feasts.html)*,* [*Av*](feasts.html)*, and* [*Elul*](elul.html)*. When Tishrei came, He repaid them with* [*Rosh HaShana*](teruah.html)*h,* [*Yom Kippur*](kippur.html)*, and* [*Succoth*](succoth.html)*. God said, “Tishrei repays others [i.e., makes up for the* [*festivals*](festivals.html) *missing in the previous* [*three*](three.html) *months]. Shall he not take for himself as well [i.e., is it possible that the month not have its own* [*Festival*](festival.html)*]?” He therefore gave it* [*one*](one.html) *day - Shemini Atzeret.*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) C:7*** *R. Jeremiah and R. Hiyya b. Abba* [*taught*](teacher.html) *in the* [*name*](name.html) *of Resh Lakish: And I will turn your* [*feasts*](feasts.html) *into* [*mourning*](mourning.html) *(Amos VIII, 10). As the days of the Feast (hag)[[27]](#footnote-27) are* [*seven*](seven.html)*, so are the days of* [*mourning*](mourning.html)[*seven*](seven.html)*. R. Hiyya said: The* [*eighth*](eight.html) *day ranks as a separate* [*Festival*](festival.html)*.[[28]](#footnote-28)*

[***Midrash***](orallaw.html) ***Rabbah - Bamidbar (***[***Numbers***](nchart.html)***) IX:6*** *It was* [*taught*](teacher.html)*[[29]](#footnote-29):* [*one*](one.html) *who has not brought his* [*festival*](festival.html)[*sacrifice*](korbanot.html) *on the* [*first*](one.html) *day of the* [*festival*](festival.html)*[[30]](#footnote-30) should bring it on any day of the pilgrimage* [*festival*](festival.html)*[[31]](#footnote-31) and the last holy day.[[32]](#footnote-32) If the pilgrimage* [*festival*](festival.html) *has passed without his having brought it, he is not bound to make good afterwards.[[33]](#footnote-33) Of such neglect it says, ‘That which is crooked cannot be made straight.’*

# XI. Customs

The [Halakah](walking.html) prohibits labor on this [festival](festival.html). We are permitted to prepare the [food](food.html) that we [eat](eating.html) on this [festival](festival.html), on the [festival](festival.html) itself. These requirements are the same requirements as we have for all of the other [festival](festival.html) Sabbaths.

We light the candles and say a blessing to usher in this [festival](festival.html).

We also say the Shehekiyanu blessing.

Kiddush is recited in the [succah](succoth.html) over a glass of [wine](wine.html).

On Shemini Atzeret we begin to add a sentence to the [Amidah](amida.html) to praise [HaShem](hashem.html) for sending rain. We add: *He causes the wind to blow and the rain to fall*. This is still just a hint of asking for rain. We won’t get blunt in our request for rain until the [seventh](seven.html) of [Heshvan](feasts.html).

Yiskor, the memorial [prayer](prayer.html) for the dead, is recited, just as it is on the last day of a [festival](festival.html). This day is, therefore, also considered the last day of [Succoth](succoth.html).

The [festival](festival.html) of *Shemini Atzeret* does not have *special* rituals as do the other [festivals](festivals.html), except for [one](one.html): Extraordinary *simcha*.[[34]](#footnote-34) The [*mitzva*](cmds613.html) of *simcha* on this day is ordained by the Torah in the verse “you shall be only joyful”.[[35]](#footnote-35)

Commentators note that this verse is not only a precept but also a *promise*: “if you will fulfill the [*mitzva*](cmds613.html) of *simcha*, you are assured that you will be joyful forever.”

# XII. The [number](nchart.html) [eight](eight.html)

The [first](one.html) use of the [number](nchart.html) [eight](eight.html) is in Bereshit 17:12.

***Bereshit (Genesis) 17:12*** *And he that is* [*eight*](eight.html) *days old shall be* [*circumcised*](circumcz.html) *among you, every man child in your* [*generations*](toldot.html)*, he that is born in the house, or bought with money of any stranger, which [is] not of thy* [*seed*](flower.html)*.*

On the [eighth](eight.html) day of the inauguration of the [Mishkan](mikdash.html) the Divine Presence descended and “inhabited” the [Mishkan](mikdash.html). For, the [number](nchart.html) [eight](eight.html) always alludes to a departure from the “natural”. [world](worlds.html), and entry into the supernatural [world](worlds.html) (which is why [Chanukah](chanukah.html) also is [eight](eight.html) days long). Therefore, [brit mila](circumcz.html)h acts as a threshold of sorts for the [new](new.html) baby, over which he crosses to enter into the [world](worlds.html) **ABOVE** mazel.

The “[eighth](eight.html) day” in the [cycle](cycles.html) of [millennia](millenium.html) is not a [millennium](millenium.html) after all, but a [new](new.html) [creation](bara.html), an eternal [one](one.html). It is called the [Olam haBa](futures.html), the “[coming](coming.html) age” or “[world](futures.html) to come”. [Bereans](bereans.html) ([Hebrews](bereans.html)) 6:5 speaks of those who have the Holy Spirit as “tasting the powers of the [world](futures.html) to come”. Death is swallowed up in victory, there is no more [sin](sin.html), and everything is restored back to [HaShem](hashem.html). [Jewish](gen-jew.html) children begin to be [taught](teacher.html) about such things from right after their [birth](birth.html)! [HaShem](hashem.html) said that [circumcision](circumcz.html) is given as an “everlasting [covenant](covenant.html)“.

The child was [circumcised](circumcz.html) on the [eighth](eight.html) day to [speak](mashal.html) of a “[new](new.html) beginning”, a [new](new.html) [covenant](covenant.html). Tzefet (Peter) tells us that this is why there were [eight](eight.html) persons on the [ark](ark.html) of [Noah](noach.html), symbolizing this [new](new.html) beginning, and he relates this to baptism, which bears the same symbolism (1 Tzefet (Peter) 3:20-21; 2 Tzefet (Peter) 2:5).

The harp of Messianic days has [eight](eight.html) strings, while the harp of the [world](futures.html) to come has [ten](ten.html) strings.

[***Midrash***](orallaw.html) ***Rabbah - Bamidbar (***[***Numbers***](nchart.html)***) XV:11*** *TAKE THE LEVITES (VIII, 6). Halachah: How many cords should there have been in the harp upon which the Levites played? R. Judah said: There were* [*seven*](seven.html) *cords in the harp, as may be inferred from the text, Fulness of (soba’) joy in Thy presence, sweet melodies in Thy right* [*hand*](mashal.html) *(Ps. XVI, 11)[[36]](#footnote-36): do not read ‘soba’’ (fullness of) but sheba’ (*[*seven*](seven.html) *joys).[[37]](#footnote-37) Similarly, David says,* [*Seven*](seven.html) *in the day[[38]](#footnote-38) do I praise Thee, because of Thy righteous ordinances (ib. CXIX, 164). In the days of the* [*Messiah*](mashiach.html) *it will be made of* [*eight*](eight.html) *cords; for so in fact says David in the melody, For the Leader; with string-music; on the Sheminith--*[*eight*](eight.html)*- stringed (ib. VI, 1). In the* [*time*](time.html) *to come it will be made of* [*ten*](ten.html)*; for it says, O God, I will sing a* [*new*](new.html) *song unto Thee, upon a psaltery of* [*ten*](ten.html) *strings (ib. CXLIV, 9). Who ordained the instruments for them? Shmuel (Samuel) and David; as it says, Whom David and Shmuel (Samuel) the seer did ordain in their set office (I Chron. IX, 22).[[39]](#footnote-39) It was they who established the divisions for the singing.*

# XIII. [Events](feasts.html)

The following [events](feasts.html) all took place during Shemini Atzeret:

**22nd**

**Shimini Atzeret** The [Eighth](eight.html) day, [Sabbath](sabbath.html), [**Simchat Torah**](simchat.html)**.**[Solemn assembly](rehearse.html). ***Vayikra (Leviticus) 23:34***, ***Bamidbar (***[***Numbers***](nchart.html)***) 29:33***

Solomon dismisses the people at the end of the [Temple](temple.html) dedication ceremony ***1 Melakim (Kings) 8:66***

[Yeshua](yeshua.html) is [circumcised](circumcz.html). ***Luqas (***[***Luke***](luke.html)***) 2:21***

[Yeshua](yeshua.html) begins His ministry. ([Yeshua](yeshua.html) is 30 years old - Luqas ([Luke](luke.html)) 3:23). ***Luqas (***[***Luke***](luke.html)***) 3:23***

[Yeshua](yeshua.html) is transfigured before Tzefet (Peter), Yochanan (John), and [Yaaqov](jacob.html) (James). Tzefet (Peter) [wants](needs.html) to build 3 [succoth](succoth.html). ***Luqas (***[***Luke***](luke.html)***) 9:28-36***

**Torah** section is *Devarim (Deuteronomy) 14:22-16:17*, *Bamidbar (*[*Numbers*](nchart.html)*) 29:35-30:1*. **Haftorah** is *1 Melakim (Kings) 8:54-66*.

**23rd**

Rebecca’s nurse, Deborah, dies. *Book of Jubilees*

Moses waged war on Og. *Tanhuma, Hukkat 24*

Solomon sends the people home, with joyful and glad hearts. ***II Divrei HaYamim (Chronicles) 7:10***

[Yeshua](yeshua.html) rebukes a [demon](demons.html) in a boy and heals him. ***Luqas (***[***Luke***](luke.html)***) 9:37-45***

Adulteress brought to [Yeshua](yeshua.html). He says, “let him who is without [sin](sin.html) cast the [first](one.html) stone”. ***Yochanan (John) 7:27 - 8:11***

[Yeshua](yeshua.html) spends the night on the [Mount of Olives](east.html). ***Yochanan (John) 7:37-53***

The disciples debate “who will be the greatest in the Kingdom of [Heaven](heaven.html).” ***Luqas (***[***Luke***](luke.html)***) 9:44-48***

**Torah** section is *Devarim (Deuteronomy) 33:1 - 34:26*, *Bereshit (Genesis) 1:1 - 2:3*, *Bamidbar (*[*Numbers*](nchart.html)*) 29:35 - 30:1*. **Haftorah** is *Yahoshua (Joshua) 1:1-18*.

# XIV. Selected Essays

[**Insights**](insights.html) **on the Month of Tishrei**

By Rabbi [Yitzchak](isaac.html) Ginsburgh

A Chassidic Meditation for the High Holidays, the [Festival](festival.html) of [Succoth](succoth.html), Shemini Atzeret, and [Simchat Torah](simchat.html).

The [first](one.html) [two](two.html) days of the month of Tishrei are [Rosh HaShana](teruah.html)h, the [New](teruah.html) Year, literally “the [head](body.html) of the year.” According to Kabbalah, there are [two](two.html) [spiritual](physical.html) levels that are called “[head](body.html).”

The [first](one.html), higher “[head](body.html)“ is the highest sefirah (Divine emanation), the supernal crown (keter), whose [physical](physical.html) image in the Kabbalah is the skull, situated above and encompassing the [brain](brain.html). [Spiritually](physical.html), it corresponds to the power of will. On this [first](one.html) day of [Rosh HaShana](teruah.html)h, we “crown” G-d, our King, by nullifying our will to His will.

The second “[head](body.html)“ is the next sefirah, wisdom (chachmah), or more specifically, the origin of wisdom within the crown itself, which “shoots” its “arrows”—flashes—of [insight](insights.html) to the revealed, conscious wisdom of the mind. On the second day of [Rosh HaShana](teruah.html)h, we continue the service of the previous day, but with the special emphasis of nullifying our “thoughts” to G-d’s “thoughts” (by “remembering” Him, for which reason [Rosh HaShana](teruah.html)h is called “the Day of Remembrance”, He remembers us and we remember Him).

The [two](two.html) levels of “[head](body.html)“—”crown” and “wisdom”—are considered [one](one.html), for in the [secret](sod.html) of [HaShem](hashem.html)‘s essential [Name](name.html) (the Tetragrammaton), they correspond to the yud (wisdom) and the upper tip of the yud: both levels are united in the [first](one.html) [letter](letters.html) (the “[head](body.html)“) of [HaShem](hashem.html)‘s [Name](name.html). (This is why, with regard to certain aspects of [Jewish](gen-jew.html) [law](law.html), the [two](two.html) days of [Rosh HaShana](teruah.html)h are considered [one](one.html) “long” day.)

Even though “crown” is the highest sefirah, it possesses an inner dimension, which corresponds to the super-rational pleasure that motivates will. On [Yom Kippur](kippur.html), this inner dimension of the “crown” reveals itself in the [third](three.html) sefirah, “understanding” (binah), which corresponds to the second [letter](letters.html) of [HaShem](hashem.html)‘s [Name](name.html), the [first](one.html) hei. In Kabbalah, binah is associated with the image of the “mother” who “cleanses” her “children” (the emotions, as we will presently explain) from their impurities. On this day, we cleanse our consciousness of all “[impurity](purity.html)“ by “returning” to [HaShem](hashem.html) (“returning,” in general, corresponds to the property of “mother,” as explained in the [Zohar](orallaw.html)), and dedicate our lives to His service and the fulfillment of His purpose in [Creation](bara.html).

The [seven](seven.html) days of the [festival](festival.html) of [Succoth](succoth.html) correspond to the next [seven](seven.html) sefirot, the attributes of the [heart](body.html): the [six](six.html) emotions of love (chesed), [fear](fear.html) (gevurah), mercy (tiferet), trust (netzach), sincerity (hod), devotion (yesod); and the origin of humility (malchut) within [one](one.html)‘s devotion to [HaShem](hashem.html). We are [taught](teacher.html) by the Arizal that, the [seven](seven.html) components of the [four](four.html) species we “shake” on [Succoth](succoth.html) (the [three](three.html) myrtle branches, the [two](two.html) willow branches, the lulav itself and the etrog), correspond to these emotions of the [heart](body.html). These [seven](seven.html) levels—days—are all included in the [secret](sod.html) of the [third](three.html) [letter](letters.html) of [HaShem](hashem.html)‘s [Name](name.html), the vav. In our Divine service, these are days to radiate the light of joy (in the liturgy, [Succoth](succoth.html) is called “the [time](time.html) of our joy”) into each of the emotions of our hearts.

On the [eighth](eight.html) day, Shemini Atzeret, we “absorb” (become “pregnant” with) all of the [lights](lights.html) that shone throughout the month of Tishrei. This is the [secret](sod.html) of our [prayers](prayer.html) for rain, to permeate and fertilize the earth, on this day. This corresponds to the final sefirah, malchut, which corresponds to the [fourth](four.html) [letter](letters.html) of [HaShem](hashem.html)‘s [Name](name.html), the final hei. In Kabbalah, malchut is associated with the image of the “bride,” whose [marriage](mashal.html) to her “groom” is consummated on this day. The service of Shemini Atzeret is to “open” ourselves in full, in humility (malchut), to bring the Divine influx of light and energy into our beings.

[Simchat Torah](simchat.html) (part of the [eighth](eight.html) day in Israel; the [ninth](nine.html) day in the Diaspora) is the [secret](sod.html) of the statement of Sefer Yetzirah, “the end is enwedged in the beginning.”

***Sefer Yitzirah 3:1***[*Ten*](ten.html)***Sefirot*** *out of nothing. Stop your* [*mouth*](body.html) *from* [*speaking*](mashal.html)*, stop your* [*heart*](body.html) *from thinking, and if your* [*heart*](body.html) *runs (to think) return to a place of which it is said “they ran and returned”; and concerning this thing the* [*covenant*](covenant.html) *was made; and they are* [*ten*](ten.html) *in extent beyond limit. Their end is infused with their beginning, and their beginning with their end like a flame attached to a glowing ember.* [*Know*](daat.html)*, think [reflect, meditate] and imagine that the Creator is* [*One*](one.html) *and there is nothing apart from Him, and before* [*One*](one.html) *what do you count?*

***Yeshayahu (Isaiah) 46:10*** *Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:*

For this reason, we conclude the reading of the Torah and begin it anew on this day. Malchut returns to keter, at its most sublime level of simple, absolute faith (above even the pleasure within will, the inner dimension of keter, as explained above with regard to [Yom Kippur](kippur.html)). On [Simchat Torah](simchat.html), we dance round and round, endlessly, with the [Torah scroll](letters.html). This highest level of keter is mirrored in our focus on the [experience](experience.html) of our dancing [feet](heel.html), the lowest level of our [bodies](body.html). In simple faith, there is no beginning and no end; all is absolutely [one](one.html).

May it be [HaShem](hashem.html)‘s will that we be privileged to [experience](experience.html) all the revelations described above, and may we all be blessed with a good and sweet year, in all things material and [spiritual](physical.html), culminating in the revelation of [Mashiach](mashiach.html) and the true and ultimate [redemption](redemption.html) for the whole [world](worlds.html).

**Summary Chart**

|  |  |  |  |
| --- | --- | --- | --- |
| [**First**](one.html) **day of** [**Rosh HaShana**](teruah.html) | Coronation | Nullifying our will to do his | tip of yud |
| **Second day of** [**Rosh HaShana**](teruah.html) | Coronation - with emphasis on remembrance | Nullifying our thoughts to his thoughts | yud |
| [**Yom Kippur**](kippur.html) | Purification & return | Dedicating our lives to his service | hei |
| **The** [**Seven**](seven.html) **days of** [**Succoth**](succoth.html) | The emotions of the [heart](body.html) | Shining the light of joy into our hearts | vav |
| **Shemini Atzeret** | Consumption | Humility; opening ourselves to the Divine influx | hei |
| [**Simchat Torah**](simchat.html) | The endless [cycle](cycles.html) | The climax of joy in the dance of simple faith |

The Inner Dimension Gal Einai Institute of Israel - Disseminating the Teachings of the Inner Dimension of the Torah in the [Land of Israel](city.html) and in the Diaspora as taken from the teachings of Rabbi [Yitzchak](isaac.html) Ginsburgh

**\* \* \***

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1. Shir HaShirim Rabbah 7:4; cf. *Da’as Zekeinim* to Bamidbar 28:25 [↑](#footnote-ref-1)
2. A mnemonic acrostic formed by the initial letters of ‘balloting’, ‘season’, ‘festival’, ‘sacrifice’, ‘psalm’, ‘benediction’ [↑](#footnote-ref-2)
3. There were so many sacrifices on the first seven days, that the balloting for duty among the courses of priests was unnecessary. On the Eighth Day there was but one bullock offered and it was balloted for (cf. infra 55b). [↑](#footnote-ref-3)
4. Unlike the last days of [Pesach](file:///D:\Word\SUCCOTH\passover.html), when the shechiyanu is omitted, on Shemini Atzeret, the shechiyanu blessing is recited. [↑](#footnote-ref-4)
5. The festival laws are different from those of Succoth. On Shemini Atzeret [in eretz Israel where it is only a one day festival] we do not eat in the succah. [Even outside of Eretz Israel the succah blessing is omitted when eating in the succah on Shemini Atzeret; and the succah is not used on Simchat Torah.] [↑](#footnote-ref-5)
6. That it is unnecessary to dwell on it in the Sukkah. [↑](#footnote-ref-6)
7. The number of bullocks offered is not six as might have been expected if the sixth day had been regarded as the eighth of the days of Tabernacles on each of which the number of bullocks was reduced by one. [↑](#footnote-ref-7)
8. The Levites “song” that accompanied the sacrificial service on Shemini Atzeret was one especially suited to the day: *A Song on the eighth*, Psalm 12 [↑](#footnote-ref-8)
9. In the Amidah and in the Birchat Hamazon blessings the festival is called by the name Shemini Atzeret and not Succoth. [↑](#footnote-ref-9)
10. This section is excerpted from Sod Siach Shmini Azereth Dr Zvi Aviner [www.mjol.com](http://www.mjol.com) [↑](#footnote-ref-10)
11. Abudarham, Rashi [↑](#footnote-ref-11)
12. “Eretz Israel” means The Land of Israel. [↑](#footnote-ref-12)
13. Yoma 3a [↑](#footnote-ref-13)
14. Minachot 65a [↑](#footnote-ref-14)
15. Shir HaShirim 7:2 [↑](#footnote-ref-15)
16. As explained infra. [↑](#footnote-ref-16)
17. Or, you complete your pi1grimages then, Tabernacles being the third and last pilgrimage festival of the year (M.K.). [↑](#footnote-ref-17)
18. Rain ceases then (Radal). [↑](#footnote-ref-18)
19. Succah 27a [↑](#footnote-ref-19)
20. Yoma 2a a.e. [↑](#footnote-ref-20)
21. Rambam, Igeres Teiman [↑](#footnote-ref-21)
22. This section is excerpted from Sod Siach Shmini Azereth Dr Zvi Aviner [www.mjol.com](http://www.mjol.com) [↑](#footnote-ref-22)
23. Major parts of this section were excerpted, and modified, from an article written by Rabbi Shlomo Riskin. [↑](#footnote-ref-23)
24. [Zohar](file:///D:\Word\SUCCOTH\orallaw.html) [↑](#footnote-ref-24)
25. Cur. edd. ‘Thee’. [↑](#footnote-ref-25)
26. Deuteronomy 16:15 [↑](#footnote-ref-26)
27. Hag, the word used in the text quoted, as the name of a Festival always refers to [Tabernacles](file:///D:\Word\SUCCOTH\succoth.html), which lasts seven days and is followed by ‘a solemn assembly’ (Num. XXVIII, 35), known as ‘the eighth day of the solemn assembly’ (shemini ‘azereth). [↑](#footnote-ref-27)
28. And not as a continuation of Tabernacles; for if it did, the foregoing analogy would teach that mourning must last eight days. [↑](#footnote-ref-28)
29. Hag. 9a. [↑](#footnote-ref-29)
30. Tabernacles; consisting, according to the Bible, of seven days, one holy day at the beginning and one at the end, and [five](file:///D:\Word\SUCCOTH\five.html) intermediate days. [↑](#footnote-ref-30)
31. V. preceding. So called on account of the pilgrimage to Jerusalem prescribed for every male Israelite (cf. Deut. XVI, 16). [↑](#footnote-ref-31)
32. The day following the seven, known as ‘the eighth day of [solemn assembly](file:///D:\Word\SUCCOTH\rehearse.html)‘ (shemini ‘azereth), v. Num. XXIX, 35. This was held to be a separate festival, nevertheless the festival sacrifice of Tabernacles could be brought on that day. [↑](#footnote-ref-32)
33. And cannot make it good, even if he desires. [↑](#footnote-ref-33)
34. rejoicing [↑](#footnote-ref-34)
35. *Re’ey* 16:15 [↑](#footnote-ref-35)
36. E.V. ‘In Thy presence is fullness of joy, in Thy right hand bliss, etc. [↑](#footnote-ref-36)
37. Each cord is a separate joy. [↑](#footnote-ref-37)
38. I.e. on a seven-stringed harp. E.V. ‘Seven times a day’. [↑](#footnote-ref-38)
39. This refers to the various of officials in the [Sanctuary](file:///D:\Word\SUCCOTH\temple.html). [↑](#footnote-ref-39)