



בס"ד Hoshanah Rabbah – Shabbos Breishis

For the year 5784

To subscribe:
youngyeshivah.com.au/subscribe

According to Minhag Chabad
All times listed are for Melbourne only
Comments or questions: rabbi@youngyeshivah.com.au

🕊️ HOSHANAH RABBAH – EVENING

As on every *Erev Yom Tov*, one should not donate blood or undergo any procedures or tests involving blood loss. On *Hoshanah Rabbah*, this injunction applies even at night. [Of course, this does not apply in cases of great need, and certainly not when it is *Pikuach Nefesh*.]

One remains awake the entire *Leil Hoshanah Rabbah*.

Hoshanah Rabbah is an appropriate time to give more *Tzedakah* than usual.

Even though time is more limited on *Leil Hoshanah Rabbah*, one should still participate in a *Simchas Beis Hashoeva Farbrengen* and/or dancing.

The entire *Sefer* of *Devorim* is recited (individually) before midnight (1:08am).

After midnight, the entire *Tehillim* is recited with a *Minyan*, but not at length. Married men recite *Tehillim* while wearing a *Gartel*.

After each *Sefer* of *Tehillim*, one recites both the *Yehi Ratzon* for *Hoshanah Rabbah* and the *Yehi Ratzon* normally recited when saying *Tehillim* after moonrise. [*Sefer Minhogim* states that the *Yehi Ratzon* for *Shabbos* and *Yom Tov* is not recited. However, in several *Sichos* in the later years, the *Rebbe* intimated that it is said.]

During or after the recitation of *Tehillim*, the *Gabboim* distribute apples. After *Tehillim*, these are dipped in honey and eaten in the *Sukkah*.

The *Rebbe* occasionally mentioned the custom of reciting selections from *Zohar*, as printed in *Tikun Leil Hoshanah Rabbah*.

🕊️ HOSHANAH RABBAH – DAVENING

A set of *Hoishanos* is prepared for each member of the family, including women and children – even those below the age of *Chinuch*. Preferably, one shouldn't use a set of *Hoishanos* already used by someone else. [One should purchase *Hoishanos* only from a reliable vendor who ensures that there is no concern of *Gezel*.]

Each set of *Hoishanos* consists of five *Aravos* bound together with a *Lulav* leaf. [Neither the *Aravos* nor the *Lulav* leaf should be obtained from one's set of *Daled Minim*, unless there is no other choice.]

The *Aravos* should measure at least three *Tefachim* (24cm) and should be of the same standard as those used in the *Daled Minim*. It is preferable to use fresh *Aravos*

with all leaves intact. In extenuating circumstances, it is acceptable if there is at least one leaf per stem.

Before *Hallel*, the two topmost rings of the *Lulav* are removed, leaving only the three bottom rings. This allows for a more prominent and joyous shaking of the *Lulav*.

For *Hosha'anos*, all the *Sifrei Torah* in the *Aron Hakoidesh* are held at the *Bimah* by congregants who do not have a set of *Daled Minim* (or by those in the year of *Aveilus* who don't circle the *Bimah*). If all present have a set, the *Sifrei Torah* are placed on the *Bimah*. The *Aron Hakoidesh* remains open throughout *Hosha'anos*.

One without a set of *Daled Minim* does not circle the *Bimah*. [It is best to borrow a set in order to participate.]

When each of the seven paragraphs of *Hosha'anos* are recited, the initial phrases are recited quietly whilst standing in one place, and each phrase is preceded with the word *Hosha'ananah*. The phrases from the letter "*Samech*" or "*Ayin*" onwards are recited aloud after the *Chazzan*, and each phrase is preceded **and** followed with the word *Hosha'ananah*. These phrases are timed to coincide with one complete circuit around the *Bimah*. At the end of each paragraph, the special *Possuk* for *Hoshanah Rabbah* is also said.

During *Hosha'anos*, the *Lulav* is held with the right hand and the *Esrog* with the left. The *Rebbe* would generally hold them joined together whilst touching his chest. The set of *Hoishanos* (i.e. the five *Aravos*) are not held at this time.

After *Hosha'anos* is completed, the *Sifrei Torah* are returned to the *Aron Hakoidesh* and the *Chazzan* recites *Kaddish*. The *Daled Minim* are then put aside, and only then are the set of *Hoishanos* picked up. They are beaten exactly five times directly against the ground (and not another object), and put aside. This is followed by the special *Yehi Ratzon* printed in the *Siddur*. [There is no need to beat very forcefully, nor to make any of the leaves fall off.]

The *Daled Minim* and *Hoishanos* are *Muktzeh* on *Shmini Atzeres* and *Simchas Torah*, so they should be placed in a suitable place beforehand.

After *Yom-Tov*, the *Daled Minim* (including *Lulav* rings) and *Hoishanos* may not be discarded along with other trash without first being wrapped in plastic. They certainly should not be trod upon. [Some

burn these items, especially at the time of *Biur Chometz* or when baking the *Matzos*. Others use the *Hadassim* for *Besomim* and make a jam with the *Esrog*. In Australia, one should first ensure that the *Esrog* does not need to be returned to quarantine, and that any fumigation has not rendered it hazardous to eat.]

🕊️ HOSHANAH RABBAH – DAYTIME

Sukkos is the time of judgement for water – and by extension, all life forms that depend on water. *Hoshanah Rabbah* is the last day of judgement. Even so, *Sefer Minhogim* states that it is not our custom to use any special greeting (such as "*Gmar Chasima Tova*" or "*A Gutte Kvittel*"). [Nevertheless, the *Rebbe* did mention these expressions in several *Sichos* in later years.]

A *Yom Tov* meal is served. The *Challos* are dipped in honey. It is not necessary to have *Lechem Mishneh*. There is a custom to eat *Kreplach*.

It is preferable to avoid beginning a proper meal once the tenth *Halachic* hour of the day begins (4:18pm) in order to properly enjoy the *Yom Tov* meal at night. However, one may snack in small quantities.

One immerses in a *Mikvah* after midday.

Even though all *Shmini Atzeres* meals will be eaten in the *Sukkah*, nevertheless, a tablecloth should be placed on the table in the house, in honour of *Yom Tov*.

One should ensure that an *Eruv Chatzeiros* is arranged if it is required to carry between one's home and the *Sukkah*.

One gives *Tzedakah* for the two days of *Yom Tov*.

One should arrange a pre-existing flame from which to light the candles on *Simchas Torah*.

Since *Shmini Atzeres* is *Shabbos*, the candles should be kindled at the usual eighteen minutes before sunset (7:10pm), and certainly **not** after sunset (7:28pm).

The *Brochos* are **Shel Shabbos v'Shel Yom Tov**, followed by *Shehecheyanu*. [If one mistakenly omitted either *Shabbos* or *Yom Tov* entirely – if she realized within the time frame it takes to say three words, she corrects her mistake. Otherwise, there is a debate whether to repeat the *Brocho*, and how. One should take great care to avoid this dilemma in the first place. If one forgot *Shehecheyanu*, she should have in mind to be *Yotzei* during *Kiddush*.]

When a man is required to light candles, he does not recite *Shehecheyanu*, as he will be doing so in *Kiddush*.

Since the candles cannot be moved on *Shabbos*, the candles may be lit in the *Sukkah* and the husband may move it back into the house after a short while (before *Shabbos* begins), preferably to a place where they can be seen from the *Sukkah*. One should ensure that practical benefit is derived from them after *Shabbos* begins.

It is very common for tables in the *Sukkah* to be moved around. Therefore, if the *Shabbos* candles will be remaining in the *Sukkah*, one should ensure that the *Challos* are placed on the table from candle-lighting until *Tzeis Hakochavim* (7:55pm), in order to ensure that the table does not become a "Bossis", in which case it can't be moved from its place on *Shabbos*.

One should ensure that practical benefit is derived from the candles after nightfall (such as arranging for someone to eat by its light, or to illuminate a place that needs to be used and would otherwise remain dark). One needs to be especially attentive to this on *Shmini Atzeres*, as it is common for the entire family to be at *Shule* until late.

As it is *Erev Shabbos*, *Posach Eliyahu* is recited before *Mincha*, but not *Hoidu*. At the end of *Mincha*, *L'Dovid Hashem Ori* is recited for the last time.

🕯️ FIRST NIGHT MAARIV

Kabbolas Shabbos begins with *Mizmor L'Dovid*, and not with *L'chu Neranenuh*. In *Lecho Dodi*, we say *B'Simcha U'vetzahala*.

All the *Shabbos* selections are added in the *Shmoneh Esrei* of *Shmini Atzeres*. If one did not make **any** mention of *Shabbos* in the middle *Brocho*, or if he mistakenly *davened* the regular *Shmoneh Esrei* of *Shabbos*: If he did not yet say the second *Yih'yu L'ratzon* (at the end of the passage of *Elokai N'tzor*), he should return to the beginning of the middle *Brocho* (i.e. *Atoh Vechartonu*). Otherwise, he must repeat *Shmoneh Esrei*. [The same applies to all other *Tefillos* of the day.]

After *Shmoneh Esrei*, the *Shabbos* selections are recited – *Vayechulu*, the *Brocho* of *Me'ein Sheva* and *Mizmor L'Dovid*.

Aleinu is not recited until after *Hakafos*. It is customary to participate in a *Kiddush* and *Farbrenge*n in preparation of *Hakafos*.

🕯️ SHMINI ATZERES AND THE SUKKAH

During *Shmini Atzeres*, the *Brocho* of *Leisheiv Basukkah* is not recited, nor the *Horachamon* of *Sukkos* in *bentching*.

Even on *Shmini Atzeres*, it is *Chabad* custom to refrain from eating or drinking anything – even minute quantities – outside the *Sukkah*, even in inclement weather. [When

the Rebbe suffered a heart attack on *Shmini Atzeres* during *Hakafos*, he refused even a sip of water outside the *Sukkah*.]

🕯️ SHMINI ATZERES NIGHT KIDDUSH

One should not make *Kiddush* before the emergence of three stars (7:55pm), to avoid a dilemma as to whether the *Brocho* of *Leisheiv Basukkah* should be recited. [If one did make *Kiddush* early, *Leisheiv Basukkah* is not recited.]

The custom of avoiding *Kiddush* between the sixth and seventh hour on Friday night applies even when it falls on *Shmini Atzeres*.

Shalom Aleichem and *Eishes Chayil* (as well as all the other selections prior to *Kiddush*) are recited, but in an undertone. *Yom Hashishi* is then recited aloud, followed by *Hagofen* and the *Shmini Atzeres Kiddush* (including the *Shabbos* additions), followed by *Shehecheyanu*.

A woman who needs to recite her own *Kiddush* should not say *Shehecheyanu*, as she already did so at candle-lighting.

One drinks (a *revi'is* of) wine every day of *Yom Tov*. This should be paid special attention by those who do not make their own *Kiddush*.

🕯️ HAKAFOS – BOTH EVENINGS

The *Friediker Rebbe* – citing the *Rebbe Rashab* – states: "The forty-eight hours of *Shmini Atzeres* and *Simchas Torah* should be dearly cherished. At each moment, it is possible to draw buckets and barrels of treasures, both material and spiritual, and all this is accomplished by dancing." The joy of *Simchas Torah* is even more pronounced than that of *Simchas Beis Hashoeva* or *Yom Tov* in general.

The Rebbe explained that the concept of the daily *Ushpizin* and *Chassidische Ushpizin* continue during *Shmini Atzeres* and *Simchas Torah*. The *Ushpizin* of *Shmini Atzeres* are *Shlomo Hamelech* and the *Friediker Rebbe*.

Ordinarily, a *Sefer Torah* may not be moved to another location merely for one-time use. However, if necessary, one may be lenient on *Simchas Torah*.

Atoh Horeisa (and *Av Harachamim*) is recited three times. Different people are honoured with leading the recital of each verse. In 770, the Rebbe was always honoured with the first and last verse of each *Atoh Horeisa*.

At the end of *Atoh Horeisa* and *Av Harachamim*, the *Possuk* of *Vehaya Zaracha* is recited three times as well. On occasion, the Rebbe would also include other *Pesukim*. Only afterwards is the *Aron Hakodesh* opened.

All the *Sifrei Torah* – even ones which are not *Kosher* – are brought out of the *Aron*

Hakodesh for *Hakafos*, with their crowns.

For each *Hakafah*, different people are honoured with holding the *Sifrei Torah*. [The *Torah* is held with the right hand and supported on the right shoulder.]

One may not refuse the honour of holding the *Torah* during a *Hakafah* (unless the *Torah* is too heavy for him), just as one may not refuse an *Aliyah*.

For each *Hakafah*, the *Sifrei Torah* circle the *Bimah* once, after which the congregation sings and dances until the *Gabbai* announces the end of the *Hakafah*. The *Sifrei Torah* are returned to the *Aron Hakodesh* between each *Hakafah*.

Several *Nigunim* are regularly sung during *Hakafos*. These include: "V'chol Karnei Reshoim", "Al Haselah", and the *Nigun* of the Rebbe's father.

The *Sifrei Torah* may be given to boys under the age of *Bar Mitzvah* during the dancing, but not for the actual circuit around the *Bimah*.

Children are given flags and encouraged to participate in the dancing.

A person in the year of *Aveilus* does not go to *Hakafos* alone, and is instead accompanied.

Ordinarily, one stands when the *Sifrei Torah* are outside the *Aron Hakodesh*. However, it is common practice to permit sitting during *Hakafos*. It is still praiseworthy to stand when possible, especially during the actual *Hakafos* circuits around the *Bimah*. Either way, one should stand when the *Sifrei Torah* are being brought out of the *Aron Hakodesh* and when they are returned.

After all of the *Hakafos*, the *Sifrei Torah* are returned to the *Aron Hakodesh*, and *Aleinu* is recited after it is closed.

One who visits another *Shule* which is still performing *Hakafos* should rejoice and sing with them.

🕯️ SEUDAS YOM TOV – BOTH EVENINGS

After *Hakafos*, one eats the *Yom Tov* meal, unless he already did so before *Hakafos*.

If a man repeats *Kiddush* exclusively for a woman (or women), he should remember not to recite *Shehecheyanu*, as they already did so at candle-lighting.

From *Shmini Atzeres* onwards, the *Challah* is dipped in salt, and not in honey. [More than a *K'beitzah* (a measurement of volume equal to the displacement of 57ml of water) of *Challah* must be eaten, as per every *Shabbos* and *Yom Tov*.]

The householder leads the *Mezuman* on *Shmini Atzeres*, as it is Friday night. (It appears that *Azamer Bishvachin* is not recited, even though it is Friday night.)

🕯️ YA'ALEH VEYAVO IN BENTCHING

If one forgets *Retzei* (on the first night and day), and/or *Ya'aleh Veyavo*: If he remembers before saying *Hashem's* name at the end of *Bonei Yerushalayim*, he goes back. If he remembered after that, but before beginning the next *Brocho*, he recites the relevant *Brocho* printed in the *Bentcher*. [There are three separate *Brochos* – one if only *Retzei* was forgotten, another if only *Ya'aleh Veyavo* was forgotten, and a third when both were forgotten.] If one already began the first word of the next *Brocho*, one must begin *bentching* again.

The *Horachamon* of:

1. *Shabbos* (on the first night and day)
 2. *Yom Tov*
- are recited, in that order.

🕯️ HALLEL – BOTH DAYS

Full *Hallel* is recited. When reciting *Hallel*, one may not interrupt it – other than for those things that one may respond to during the *Brochos* of *Krias Shema*. [I.e. If the *Chazzan* recites *Kedushah*, one responds *Kodosh*, *Boruch* and *Yimloch*. When the *Chazzan* says *HaE-I Hakodosh*, one answers *Omein*. When the *Chazzan* says *Modim*, one answers the three words *Modim Anachnu Loch*. When the *Chazzan* recites *Kaddish*, one answers *Omein Yehei Shmei* etc, and *Omein* to *d'amiran b'olmo*. One also answers *Borchu* and *Omein* when the *Brochos* are recited before and after an *Aliyah* or *Haftorah*.]

It is preferable to recite *Hallel* with the *Minyan*. If one is not up to the *Minyan*, this creates a dilemma; on the one hand it is appropriate to recite *Hallel* with the congregation, and on the other hand, it is appropriate that one *davens* in the correct order. For this reason, the *Rebbeim* were always punctilious about being up to *Hallel* when the *Minyan* recited it on *Yom Tov*.

If one forgot to recite *Hallel*, he should recite it with a *Brocho* any time he remembers, until sunset.

If one mistakenly recited half-*Hallel*, he must repeat the entire *Hallel* (without a *Brocho*).

🕯️ SHMINI ATZERES DAVENING

All the *Shabbos* selections are added in the *Shmoneh Esrei* of *Shacharis* and *Musaf*. [See the section "*First Night Maariv*" for details regarding one who forgot.]

As it is *Shabbos*, the special selections normally added for *Yom Tov* when opening the *Aron Hakoidesh* are omitted.

Before *Musaf*, *Yekum Parkan* is recited as per a regular *Shabbos*. Following that, *Yizkor* is recited. Those who leave the *Shule*

for *Yizkor* may recite "*Av Harachamim*" after *Yizkor* if they wish to.

After the *Kaddish* right before *Musaf*, the *Gabbai* announces "*Mashiv HaRuach u'Morid HaGeshem*" (all four words). From then on, one recites "*Mashiv HaRuach u'Morid HaGeshem*" in *Shmoneh Esrei*.

If one heard this announcement before *davening Shacharis*, he recites "*Mashiv HaRuach u'Morid HaGeshem*" in the *Shmoneh Esrei* of *Shacharis* as well. [One should avoid such a situation.] This does not apply when one is *davening Shacharis* together with another *Minyan*.

Someone *davening* at home without a *Minyan* should recite *Musaf* only after he estimates that the *Gabbai* already made the announcement in *Shule*.

If one mistakenly said "*Morid HaTaI*", he continues *Shmoneh Esrei* and does not repeat it.

The *Chazzan* recites the special *Tefillah* of *Geshem* during *Chazaras Hashatz*. [The *Chazzan* does not wear a *Kittel*.] The congregation quietly joins in for each of the six paragraphs that begins with *Zechor*. When the *Chazzan* concludes each of these paragraphs, everyone says the refrain out loud all together.

As it is *Shabbos*, the paragraph *Vlakachta Soiles* is recited before the *Shesh Zechiros*.

🕯️ SHMINI ATZERES AFTERNOON

For the daytime *Kiddush*, all the selections associated with the *Shabbos* daytime *Kiddush* – from *Mizmor L'Dovid* until *Al Kein* (inclusive) are recited in an undertone, followed by *Eileh Moadei* in a loud voice.

It is preferable to avoid beginning the meal after the tenth *Halachic* hour of the day begins (4:19pm), in order to properly enjoy the *Yom Tov* meal of *Simchas Torah* night.

One may **not** perform any preparations on the first day for the second night and day of *Yom Tov*.

After the *Seudas Yom Tov*, one brings the chairs and tables from the *Sukkah* back into the house and puts them in their usual place. However, when bringing back folding chairs or tables, one should not set them up until after *Tzeis Hakochavim*, unless this will cause one's home to appear uncomfortably messy. [Of course, one may also set them up if he will need to use them before sunset.]

Shnayim Mikro V'echod Targum for *V'zos HaBrocho* is recited during the afternoon.

In the late afternoon, one spends some time in the *Sukkah*, eating and drinking, in order to "take leave" of the *Sukkah*.

The Rebbe instituted the custom of *Tahalucha*, encouraging all *Chassidim* to

visit community *Shules* and participate in their *Hakafos*. The Rebbe attached much importance to *Tahalucha*, and deferred the *Hakafos* in 770 to a very late hour, which allowed time for most *Chassidim* to return from *Tahalucha*.

Mincha includes *Krias Hatorah* (*Vzos Habracha*).

🕯️ SIMCHAS TORAH MAARIV

Shabbos ends at 8:09pm. *Maariv* (and *Kiddush*) should not begin before this time, nor should tasks and preparations required for *Yom Tov* be conducted before this time.

Vatodienu is recited during the *Shmoneh Esrei* of *Maariv*. [If one forgot to do so, he does not correct his mistake, but should say *Baruch Hamavdil Bein Koidesh L'Koidesh* before doing anything forbidden on *Shabbos* but permitted on *Yom Tov*, or before performing tasks for the second night of *Yom Tov*. The same applies to a woman who will not be *davening Maariv*.]

After *Maariv*, *Aleinu* is not recited until after *Hakafos*. It is customary to participate in a *Kiddush* and *Farbrengen* in preparation of *Hakafos*. [See section "*Hakafos – Both Evenings*" for *Hakafos* matters.]

🕯️ SIMCHAS TORAH CANDLES

The candles should be kindled with a pre-existing flame, and only after *Shabbos* ends (8:09pm). The *Brochos* are *L'Hadlik Ner Shel Yom Tov* followed by *Shehecheyanu*. [If one incorrectly concluded *Shel Shabbos Kodesh*, but realized within the time frame it takes to say three words, she corrects her mistake. Otherwise, she must repeat the *Brocho*. If one forgot *Shehecheyanu*, she should have in mind to be *Yoitzei* during *Kiddush*.]

Candles must not be waxed into place, nor may the wicks be twisted. When necessary, one may remove the wax from the previous night in a way that it falls directly into the bin.

On *Yom Tov*, one may not relight a candle that extinguished for the first time on *Shabbos*.

When a man is required to light candles, he does not recite *Shehecheyanu*, as he will be doing so in *Kiddush*. [Therefore, it is best that he lights candles right before *Kiddush*, so that his *Shehecheyanu* is linked to both.]

One should ensure that some practical benefit is derived from the candles during the night. One needs to be especially attentive to this on *Simchas Torah*, when it is common for the entire family to be at *Shule* until late.

🕯️ SIMCHAS TORAH NIGHT KIDDUSH

One should strive to make his own personal *Kiddush*, and not be *Yoitzei* from others. This

is because the *Shehecheyanu* in *Kiddush* is connected not only with *Yom Tov*, but with the *Torah* itself. [If one cannot make *Kiddush* himself, he should ensure that the one making *Kiddush* is being *Moitzie* him. He should also make sure to drink (a *revi's* of) wine in honour of *Yom Tov*.]

For *Kiddush* on *Simchas Torah* night, one recites a total of five *Brochos*: *Yayin*, *Kiddush*, *Ner*, *Havdallah* and *Zman*. [If one jumbled the order, he does not need to repeat it in the correct order, unless he reversed the order of *Yayin* and *Kiddush*.]

When reciting the *Brocho* of *Ner*, one looks at the candle, but does not bring the candles together, nor does one look at his fingernails or bring them close to the flames.

[If one forgot to recite *Ner* and *Havdallah* during *Kiddush*, he should recite it over a cup of wine as soon as he realizes. He should also recite the *Brocho* of *Hagofen* if required (such as when he already *bentched*, or he intended at the time of *Kiddush* not to drink any more wine during the meal). If he did not remember until the next morning, he should recite the *Brocho* of *Havdallah* over a cup of wine, but not the *Brocho* of *Ner*.]

A woman who needs to recite *Kiddush* should not say *Shehecheyanu*, as she already did so at candle-lighting.

On *Simchas Torah*, one may eat in the *Sukkah* only if it is noticeably apparent that he is not doing so for the sake of the *Mitzvah*. This is achieved by bringing in items not normally allowed in the *Sukkah* during *Sukkos*.

Krias Shma before bed is an auspicious time for one to make a resolution to dedicate himself to spreading *Torah* with *Mesiras Nefesh*.

🕯️ SIMCHAS TORAH DAY

Duchenen is conducted during *Shacharis* and not during *Musaf*.

After *Shacharis*, it is customary to make *Kiddush* and participate in a short *Farbrengen* as a preparation for *Hakafos*. However, a full *Seudah* should not be eaten until after *Musaf*.

Atoh Horeisa is conducted in the same fashion as the previous night.

The seven *Hakafos* are recited consecutively, without the *Gabbai* announcing the end of each *Hakafah*. The *Sifrei Torah* are held by the same people throughout, and they circle the *Bimah* three and a half times in total; half a circuit per *Hakafah*.

There is no singing and dancing until after the circuits are all completed. After the dancing and singing, the *Sifrei Torah* are returned to the *Aron Hakodesh*, which is then closed.

The *Aron Hakodesh* is then reopened for *Krias Hatorah*, and three *Sifrei Torah* are taken out.

During *Krias Hatorah*, everyone receives an *Aliyah*. This can be achieved:

- By forming several smaller *Minyanim*.
- By repeating the first five *Aliyos* multiple times, even though the entire *Minyan* has already heard these *Aliyos*. [Obviously, a *Minyan* must listen to *Kriah* the entire time.]
- Multiple people may be called up for each *Aliyah*; they all make the *Brocho* together. [This is the method practiced in 770.] The usual restriction of family members receiving consecutive *Aliyos* does not apply, and they may even ascend to the same *Aliyah*. For *Kohen*, only *Kohanim* participate. Similarly, for *Levi*, only *Levi'im* participate.

The last *Aliyah* before *Chosson Torah* is designated as "*Kol Haneorim*". All children participate, and an adult receives the *Aliyah* with them, making the *Brocho* on their behalf. [It is not our custom to recite "*Hamalach Hagoel*". It is also not our custom to spread a *Tallis* over them, nor over the *Chosson Torah* / *Breishis*.]

The *Chosson Torah* or *Chosson Breishis* may be a *Kohen* or *Levi*. They may also be related to each other. One who received an *Aliyah* earlier may receive one of these *Aliyos*. [The same person should not be called up for both *Chosson Torah* and *Chosson Breishis* in the same *Minyan*.] Multiple people may be called up to these *Aliyos*.

The congregation stands for the last *Posuk* of the *Torah*, after which they all respond *Chazak Chazak v'Nischazek*. The *Chosson Torah* responds as well.

During *Chosson Breishis*, the congregation recites aloud – before the *Baal Koireh* – each *Posuk* that begins *Vayehi Erev*. At the last *Vayehi Erev*, the congregation reads from that *Posuk* until the end of the *Aliyah* out loud, followed by the *Baal Koireh*.

Hagboh is performed as usual, and not by reversing one's hands and turning the *Torah* mid-air.

Each of the first two *Hagbohos* occur only after the next *Sefer Torah* has already been placed down.

If there are only two *Sifrei Torah*, the first *Sefer Torah* is reused for *Maftir*.

After *Haftorah*, the special *Piyuttim* printed in the *Siddur* are recited, and everyone sings and dances exuberantly.

Needless to say, when davening *Musaf*, one must be fit to stand before the King.

The *Chosson Torah* and *Chosson Breishis* sponsor a feast in honour of the completion of the *Torah*.

During the spare moments of the day, one makes certain to conclude the *Chumash* of the day's *Chitas*. This includes the entire *V'zos Habrocho*, as well as *Breishis* until the end of the first *Aliyah*.

Simchas Torah and *Shabbos Breishis* are especially opportune times to strengthen one's commitment to learning *Chitas*.

🕯️ SIMCHAS TORAH AFTERNOON

After *Mincha*, we wash for *Hamotzi* and participate in a *Farbrengen* at which the *Nigunim* of the *Rebbeim* (and the *Daled Bavos*) are sung.

At the *Simchas Torah Farbrengen*, the *Rebbe* would encourage all to participate in *Keren Hashanah*. [The *Rebbe* established this fund to disburse *Tzedakah* daily, and donations are therefore made in multiples of 383 – the amount of days in 5784.]

Ya'aleh Veyavo and *Horachamon* are recited during *Bentching*, even if it is already after *Tzeis Hakochavim*.

At the end of *Maariv*, *Vihi Noam* and *V'atah Kaddosh* are **not** recited.

After *Maariv*, the *Gabbai* announces: "*V'Yaakov Holach Ledarkoi*" – "And Yaakov went on his way". This indicates that the *Yom Tov* season has finished, and it is now time to "unpack the merchandise" received during *Tishrei*, to actualize one's resolutions, and "go" in the way of *Torah* and *Mitzvos*.

Havdalah is recited without *Besomim* and candles. (*V'Yiten Lecha* is **not** recited.)

🕯️ ISRU CHAG

Isru Chag is celebrated with extra food items. [One may not fast – even a *Chosson* and *Kallah* on their wedding day.]

When dismantling the *Sukkah*, one should not tread on the *Schach*, nor treat it disrespectfully.

In association with *Yom Tov*, the *Rebbe* urged all to participate in a *Kinus Torah*.

Tachnun is not recited until after *Tishrei*.

🕯️ SHABBOS BREISHIS / MEVORCHIM

"*Vi m'shtelt zich avek Shabbos Breishis, azoy geit a gantz yohr*" – As we set ourselves on *Shabbos Breishis*, so goes the rest of the year.

The entire *Tehillim* is recited with a *Minyan* before *davening*, followed by *Chassidus*.

According to Chabad custom, *Chamishi* ends at *Perek 4 Posuk 22*, and *Shishi* ends at *Perek 5 Posuk 24*.

Av Harachamim / *Tzidkosecha* are not said.

A *Farbrengen* is conducted after *davening* in honour of *Shabbos Breishis* / *Mevorchim*.