



בס"ד Hoshanah Rabbah – Shabbos Breishis

For the year 5785

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🕯️ 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 (1:04am).

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* for 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 meet 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 anyone in the year of *Aveilus* who doesn'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'annah*. 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'annah*. 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.

In the phrase *Shaarei shamayim pesach ve'otzarcha ha'tov lanu tiftach*, the words *ha'tov lanu* are read jointly without pause.

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 *Shabbos Breishis*, 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 Kvitte!"). [Nevertheless, the *Rebbe* discussed 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*.

Just like on *Erev Shabbos*, it is preferable to avoid starting a proper meal once the tenth *Halachic* hour of the day begins (4:24pm) 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*.

Eruv Tavshilin is performed – see separate [Halacha Guide](#).

One should give *Tzedakah* for the last two days of *Yom Tov* and *Shabbos Breishis*.

At *Mincha*, *L'Dovid Hashem Ori* is recited for the last time.

🕯️ CANDLE-LIGHTING

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

Candle-lighting (Wednesday night) is at 7:27pm. The *Brochos* are *Lehadlik Ner Shel*

Yom Tov and *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*.]

The candles are lit in the *Sukkah* and kept there until the end of the meal. At the very least, they should be lit in the *Sukkah* and moved only after some time has elapsed and some benefit has been derived. If even this is not feasible or safe, the candles may be lit indoors, preferably in a place where they can be seen from the *Sukkah*, and one should ensure that practical benefit is derived from the candles after nightfall. If possible, the candles should be brought back to the *Sukkah* for the *Yom Tov* meal.

If lighting at home but eating the *Seudah* elsewhere, one must ensure that practical benefit is derived from the candles after nightfall (such as arranging for someone to eat by its light, or lighting in a location that needs to be used and would otherwise remain dark). One needs to be especially attentive to this on *Shmini Atzeres*, when it is common for the entire family to be at *Shule* until late.

Since it is *Yom Tov*, if one neglected to light at the proper time, one may – and should – light candles on *Yom Tov* itself, from a pre-existing flame.

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.]

🕯️ SHMINI ATZERES AND THE SUKKAH

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

One should not make *Kiddush* before *Tzeis* (8:13pm), to avoid a dilemma as to whether the *Brocho* of *Leishev Basukkah* should be recited. [If one did make *Kiddush* early, *Leishev Basukkah* is not recited.]

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*.]

🕯️ 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*.

After *Maariv*, *Aleinu* is not recited until after *Hakafos*. [However, a *Chiyuv* recites *Mishnayos* and *Kaddish Drabanan* now.] It is customary to participate in a *Kiddush* and *Farbrengen* in preparation of *Hakafos*.

Shmini Atzeres: During *Kiddush*, *Shehecheyanu* is recited, but *Leishev Basukkah* is **not** recited.

Simchas Torah: One should strive to make his own personal *Kiddush*, and not be *Yoitzei* from someone else. This is because the *Shehecheyanu* recited 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.]

A woman who needs to make her own *Kiddush* does not say *Shehecheyanu*, as she already recited it at candle-lighting.

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

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 Hakoidesh* opened.

All the *Sifrei Torah* – even ones which are not *Kosher* – are brought out of the *Aron Hakoidesh* 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 Hakoidesh* between each *Hakafah*.

Several *Nigunim* are regularly sung during *Hakafos*. These include: “*Vchol 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 accompanied instead.

Ordinarily, one stands when the *Sifrei Torah* are outside the *Aron Hakoidesh*. 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 Hakoidesh* and when they are returned.

After all the *Hakafos*, the *Sifrei Torah* are returned to the *Aron Hakoidesh*. After it is closed, *Aleinu* is recited (followed by *Kaddish Yasom*).

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*.]

🕯️ YA'ALEH VEYAVO IN BENTCHING

If one forgets *Ya'aleh Veyavo* in *bentching*, but remembers before saying *Hashem's* name at *Bonei Yerushalayim*, he goes back. If one remembered after that, but before beginning the next *Brocho*, he recites the extra *Brocho* as printed in the *Bentcher*. If one already began even the first word (*Boruch*) of the next *Brocho*, one must begin *bentching* again.

The *Horachamon* for *Yom Tov* is recited.

🕯️ 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 *Tzeis Hakochavim*.

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

🕯️ SHMINI ATZERES MUSAF

Yizkor is recited before *Musaf*. 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 HaGesheim*” (all four words). From then on, one recites “*Mashiv HaRuach u'Morid HaGesheim*” in *Shmoneh Esrei*.

If one heard this announcement before *davening Shacharis*, he recites “*Mashiv HaRuach u'Morid HaGesheim*” 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 HaTal*”, 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.

🕯️ SHMINI ATZERES AFTERNOON

One may **not** perform any preparations on *Shmini Atzeres* for *Simchas Torah*. Similarly, the *Eruv Tavshilin* does **not** allow one to prepare for *Shabbos* on Thursday.

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.]

It is preferable to avoid starting a full meal once the tenth *Halachic* hour of the day begins (4:25pm), in order to properly enjoy the meal of *Simchas Torah* night.

Shnayim Mikro V'echod Targum for *V'zos HaBrocho* is recited during the afternoon. [According to lenient opinions, *Simchas Torah* is also the final opportunity to catch up (preferably before *Krias Hatorah*) any *Parshiyos* missed throughout the year.]

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*.

🕯️ SIMCHAS TORAH EVENING

On the second night, the candles should be kindled with a pre-existing flame, and not before *Tzeis Hakochavim* (8:28pm). The *Brochos* are *L'Hadlik Ner Shel Yom Tov* followed by *Shehecheyanu*.

Maariv should not begin before this time, nor should tasks and preparations for *Simchas Torah* be performed before this time.

One should not make *Kiddush* before *Tzeis Hakochavim*, being that we no longer eat in the *Sukkah* on *Simchas Torah*. [This is aside from the standard reasons for not making *Kiddush* before *Tzeis Hakochavim* on any second night of *Yom Tov*.]

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.

If lighting at home but eating the *Seudah* elsewhere, one must ensure that practical

benefit is derived from the candles after nightfall (such as arranging for someone to eat by its light, or lighting in a location that needs to be used and would otherwise remain dark). 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.

See section “Candle-Lighting” for further details, and section “Hakafos – Both Evenings” for *Hakafos* matters.

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 performed during *Shacharis* and not *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 Hakoidesh*, which is then closed. The *Aron Hakoidesh* 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*. [However, 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 *Veyehi 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 *Hagboh*s 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 *Haftarah*, 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 last two *Aliyos* of *V’zos Habrocho*, as well as *Breishis* until the end of *Shishi* (*Perek 5 Posuk 24*).

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

As it is *Erev Shabbos*, *Shnayim Mikro V’echod Targum* for *Breishis* is recited.

🕯️ SHABBOS PREPARATIONS

One may prepare for *Shabbos* on Friday as long as at least a *Kezayis* of the **cooked** *Eruv Tavshilin* item remains edible and accessible. Otherwise, one should discuss his options with a *Rov* (even if the **baked** item remains). In any case, one may

complete all stages of preparation for food that one already began preparing whilst the *Eruv Tavshilin* was present.

Preparing for *Shabbos* is allowed only if there is still enough time for guests to theoretically arrive and partake of the prepared items before *Shabbos* begins. Therefore, the *Cholent* should be fully cooked some time before *Shabbos*.

The *Eruv Tavshilin* is effective only for preparations involving food and food utensils, or other meal-related matters such as lighting candles. The *Eruv* is not effective for non-meal preparations such as rolling the *Sefer Torah* or performing an *Eruv Chatzeiros* or *Eruv Techumin*.

One may theoretically eat the *Eruv Tavshilin* once the *Shabbos* preparations are complete. However, it is preferable not to eat it until *Shabbos*.

🕯️ SIMCHAS TORAH AFTERNOON

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

The candles are lit with a pre-existing flame at the usual eighteen minutes before sunset (7:29pm), and certainly **not** after sunset (7:47pm). The *Brocho* is recited as per a regular *Shabbos*.

Pasach Eliyahu is said before *Mincha*, but not *Hoidu*.

After *Mincha* and before sunset, we wash for *Hamotzi* and participate in a *Farbrengen* at which the *Nigunim* of the Rebbeim (and the *Daled Bavos*) are sung. A *Maamar* is recited. [In this year’s *Kviav*, some communities defer this *Farbrengen* to *Shabbos* afternoon.]

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 355 — the number of days in 5785.]

Since it is *Erev Shabbos*, one should not eat after sunset – even if one washed for bread beforehand. [One may *bentch* after sunset and even after *Tzeis Hakochavim*. In that case, *Yaaleh Veyavo* and the *Horachamon* of *Yom Tov* is recited, but not *Retzei* or the *Shabbos Horachamon*.]

🕯️ SHABBOS BREISHIS

“*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.

Kabbolas Shabbos begins with *Mizmor L’Dovid*, and not with *L’chu Neranenuh*. In

Lecho Dodi, we say ***B’rina U’vetzahala***. The rest of *Maariv* is as every *Shabbos*.

The custom to avoid making *Kiddush* between the sixth and seventh hour applies as per every Friday night.

Shalom Aleichem and *Eishes Chayil* (as well as all the other selections prior to *Kiddush*) and *Azamer Bishvachin* are recited as usual.

It is customary to use the *Challah* of the *Eruv Tavshilin* as part of the *Lechem Mishnah* of both the night and day meals. If possible, it should be eaten at the last meal of the day. [For some, this may be at a *Farbrengen* after *Mincha*. However, since it is *Shabbos*, if one cannot carry the *Challah* to the location of the *Farbrengen*, one should eat it during the day meal instead, even though it is not the final meal of the day.]

The householder leads the *Mezuman*, as it is Friday night.

As on every *Shabbos Mevorchim*, the entire *Tehillim* is recited with a *Minyan* before *davening*, followed by *Chassidus*.

There are different customs regarding the ending of some *Aliyos*. According to Chabad custom, *Chamishi* ends at *Perek 4 Posuk 22*, and *Shishi* ends at *Perek 5 Posuk 24*.

The *Molad* is Friday afternoon at 4:05 and 14 *Chalokim*. *Rosh Chodesh* is on the upcoming Friday and *Shabbos*.

Av Harachamim is not recited.

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

It is also *Isru Chag*, which is celebrated with additional food items.

Tzidkosecha is not recited.

Shabbos ends at 8:30pm. *Vihy Noam* and *V’atah Kaddosh* **are** recited on *Motzei Shabbos*.

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*.

Havdallah is recited (**with** *Besomim* and candles), followed by *V’Yiten Lecha*. A *Melave Malka* meal is conducted, as per every *Motzei Shabbos*.

🕯️ AFTER YOM TOV

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*.