



Hoshanah Rabbah – Shabbos Breishis

For the year 5786

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 restriction applies even at night. [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 a fitting 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 (1:05am).

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 conform to the same standards as those used for 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 does not 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 who does not have 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.

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

At the end of *Hosha'anos*, the last *Posuk* (i.e. *L'Maan Da'as*) is said aloud when 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 put away 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 stepped upon. [Some have the custom to 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* discussed these expressions in several *Sichos* in later years.]

A *Yom Tov* meal is served. The *Challah* is 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 full meal once the tenth *Halachic* hour of the day begins (4:21pm) 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*.

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

CANDLE-LIGHTING

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

Prior to candle-lighting, one should give *Tzedakah* for the two days of *Yom Tov*.

Candle-lighting (Wednesday night) is at 7:17pm. 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 *Leisheiv Basukkah* is not recited, nor the *Horachamon* of *Sukkos* in *bentching*.

One should not make *Kiddush* before *Tzeis* (8:02pm), 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.]

Even on *Shmini Atzeres*, it is *Chabad* custom to refrain from eating or drinking anything – even the smallest amount – 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* continues 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* to prepare for *Hakafos*.

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

Simchas Torah: Men should strive to make their 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. [If a woman forgot *Shehecheyanu* at candle-lighting, she should have in mind at *Kiddush* to be *Yotzei*.]

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*.

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*, including “*Vchol Karnei Reshoim*”, “*Al Haselah*”, and the *Nigun* of the Rebbe’s father.

The *Sifrei Torah* may be given to boys under *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 allow 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* 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-l 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 *Hallel*, he should recite it with a *Brocho* any time he remembers, up 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 try to 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*.

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 (4:21pm), 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 *Simchas Torah* night, the candles should be kindled with a pre-existing flame, and not before *Tzeis Hakochavim* (8:16pm). The *Brochos* are *L'Hadlik Ner Shel Yom Tov* and *Shehecheyanu*.

Maariv (and *Kiddush*) 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 the wicks 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 through bringing in items not normally allowed in the *Sukkah* during *Sukkos*.

Krias Shma before bed is an auspicious time for making a resolution of dedicating oneself 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* to prepare for *Hakafos*. However, a full *Seudah* should not be eaten until after *Musaf*.

Atoh Horeisa is conducted in the same manner 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, who circle the *Bimah* three and a half times in total, completing half a circuit for each *Hakafah*.

There is no singing and dancing until after all these circuits are 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 in three ways:

- 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*, and they all recite 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 each *Posuk* that begins *Vayehi Erev*, and the *Baal Koireh* then reads it. At the last *Veyehi Erev*, the congregation continues aloud until the end of the *Aliyah*, after which the *Baal Koireh* reads it.

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 should complete the day's *Chitas*. For *Chumash*, this includes the last four *Aliyos* of *V'zos Habrocho*, as well as *Breishis* until the end of *Revi'i*.

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

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.

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 354 — the number of days in 5786.]

Ya'aleh Veyavo and *Horachamon* is recited during *Bentching*, even if it is already after *Tzeis Hakochavim* (8:17pm).

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 additional 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.

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 at Wednesday 12:54am and 8 *Chalokim*. *Rosh Chodesh* is on Wednesday and Thursday.

Av Harachamim is not recited.

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

Tzidkosecha is not recited.

Shabbos ends at 8:21pm. *Vihi Noam* and *V'atah Kaddosh* are recited on *Motzei Shabbos*.

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