



Hoshanah Rabbah – Shabbos Breishis

For the year 5787

To subscribe:
youngyeshiva.com.au/subscribe

According to Minhag Chabad
All times listed are for Melbourne only
Comments or questions: rabbi@youngyeshiva.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 (12:09am).

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 should not 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 Hakodesh* 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 Hakodesh* 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* is recited, the initial phrases are recited quietly whilst standing in one place, and each phrase is preceded by 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 by 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 *Posuk* 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 and touching his chest. The set of *Hoishanos* (i.e. the five *Aravos*) is 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 Hakodesh*, and the *Chazzan* recites *Kaddish*. The *Daled Minim* are then put aside and only then is 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 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 Tovah*" 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*.

It is preferable to avoid starting a full meal after the tenth *Halachic* hour begins (3:17pm), so as 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*, a tablecloth should be placed on the table in the house in honour of *Yom Tov*.

An *Eruv Chatzeiros* should be arranged if it is needed to carry between one's home and the *Sukkah* on *Shabbos*.

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

One should arrange a pre-existing flame with 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 (6:07pm), and certainly **not** after sunset (6:25pm).

The *Brochos* are *L'Hadlik Ner 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*, they may be lit in the *Sukkah* and the husband may move them back into the house after a short while (before *Shabbos* begins), preferably to a place where they can be seen from the *Sukkah*.

It is common for tables in the *Sukkah* to be moved around. Therefore, if the *Shabbos* candles will remain on a *Sukkah* table, one should place *Challos* there from candle-lighting until *Tzeis Hakochavim* (6:52pm). This prevents the table becoming a “*Bossis*” which may not be moved on *Shabbos*.

One should ensure that practical benefit is derived from the candles after nightfall (such as arranging for someone to eat by their 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.

As on every *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 Neraneneh*. 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 usual *Shabbos* selections are recited – *Vayechulu*, the *Brocho* of *Me'ein Sheva* and *Mizmor L'Dovid*.

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 AND THE SUKKAH

During *Shmini Atzeres*, the *Brocho* of *Leisheiv Basukkah* is not recited, and the *Horachamon* of *Sukkos* is omitted from *bentching*.

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*.]

🕯️ SHMINI ATZERES NIGHT KIDDUSH

One should not make *Kiddush* before *Tzeis* (6:52pm) 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 to avoid making *Kiddush* between the sixth and seventh hour on Friday night applies on *Shmini Atzeres* as well.

Shalom Aleichem and *Eishes Chayil* (as well as all the other selections prior to *Kiddush*) are recited 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 make her own *Kiddush* does not say *Shehecheyanu*, as she already recited it at candle-lighting.

One drinks (a *revi'is* of) wine every day of *Yom Tov*. Those who do not make their own *Kiddush* should be mindful of this.

🕯️ 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*.

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 to lead 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 *Posuk* 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 to hold 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*, 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* is accompanied to *Hakafos* rather than going alone.

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

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

One who visits another *Shule* which is still performing *Hakafos* should join in the rejoicing and singing.

🕯️ 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 on every *Shabbos* and *Yom Tov*.]

The householder leads the *Mezuman* on *Shmini Atzeres*, as on every Friday night. (It would appear 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 remembers after that, but before beginning the next *Brocho*, he recites the extra *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 even the first word (*Boruch*) of the next *Brocho*, one must begin *bentching* again.

The *Horachamon* additions are recited in this order:

1. *Shabbos* (on the first night and day)
2. *Yom Tov*

HALLEL – BOTH DAYS

Full *Hallel* is recited. When reciting *Hallel*, one may interrupt only for responses permitted 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 *Hallel*, he should recite it with a *Brocho* as soon as he remembers, up until *Tzeis Hakochavim*.

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 Hakodesh* are omitted.

Before *Musaf*, *Yekum Purkan* is recited as on 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 try to avoid such a situation.] This does not apply if one will be *davening Shacharis* with another *Minyan*.

Someone *davening* at home without a *Minyan* should recite *Musaf* only after he estimates that the *Gabbai* has 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 begin with *Zechor*. When the *Chazzan* concludes each of these paragraphs, everyone recites the refrain aloud together.

After *Musaf*, the paragraph *Vlakachta Soiles* is recited before the *Shesh Zechiros*.

SHMINI ATZERES AFTERNOON

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

It is preferable to avoid starting a full meal after the tenth *Halachic* hour begins (3:17pm), so as to properly enjoy the *Yom Tov* meal of *Simchas Torah* night.

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 set them up if he will need to use them before sunset.]

Shnayim Mikro V'echod Targum for *Vzos Habracha* 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*.

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

SIMCHAS TORAH MAARIV

Shabbos ends at 7:05pm. *Maariv* (and *Kiddush*) should not begin before this time, nor should tasks or preparations for *Simchas Torah* be performed 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 *Boruch 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*. [However, a *Chiyuv* recites *Mishnayos* and *Kaddish Drabanan* now.] It is customary to participate in a *Kiddush* and *Farbrengen* to prepare for *Hakafos*.

SIMCHAS TORAH CANDLES

The candles should be kindled with a pre-existing flame, and only after *Shabbos* ends (7:05pm). The *Brochos* are *L'Hadlik 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 *Yotzei* during *Kiddush*.]

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.

On *Yom Tov*, one may not relight a candle that went out 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 practical benefit is derived from the candles after nightfall. 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

Men should strive to make their own personal *Kiddush*, and not be *Yotzei* from others. 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. 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 the *Brocho* of *Ner* is recited, one looks at the candle, but does not bring the candles together, look at one's fingernails or bring them close to the flames.

[If one forgot to recite *Ner* and *Havdallah* during *Kiddush*, he should recite them over a cup of wine as soon as he realizes. He should also recite the *Brocho* of *Hagofer* when required (e.g. if he already *bentched* or 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 clearly 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 Shema before bed is an auspicious time to make a resolution to dedicate 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 same people hold the *Sifrei Torah* throughout and 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 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 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.]
- By calling up multiple people for each *Aliyah*, all reciting the *Brochos* together. [This is the method practiced in 770.]

The usual restriction on 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 Hagoe*". 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 Koreh* then reads it. At the last *Vayehi Erev*, the congregation continues aloud until the end of the *Aliyah*, after which the *Baal Koreh* 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 *Hagboh*os occurs 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 entire *Vzos*

Habracha, 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* and before sunset, we wash for *Hamotzie* 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 385 – the number of days in 5787.]

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 Ledarko*" – "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 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 step 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*.

Av Harachamim / *Tzidkosecha* are not said.

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