

To the families of *Ana"sh* שיחיו at the European Union - Brussels
And virtual community of Sichosacademy.org

Reminders for the Last Days of Sukkos – 5781

[May not be posted on any internet website or shared on WhatsApp groups without prior consent from the author]

The following list of "Reminders" (not a substitute for learning the *Halochois*...) are written primarily for the family. Attached you will also find a more comprehensive list of *Halochois* written by Rabbi Leshes of Melbourne (reprinted with his permission). Additionally, sources for all of these reminders can be found in the Hebrew version. Experience has shown that it is best if both husband and wife (and children...) review each day thoroughly so that miscommunications and last-minute panics can be avoided, and *Yom Tov* can be truly celebrated joyfully.

Please post this on the refrigerator or another central location.

Wishing you a true Simchas Yom Tov, which we will celebrate in the Bais Hamikdosh Hashlishi!

Rabbi Levi Yitzchok Garelik.

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Before *Hosha'ana Rabbah*

Ensure that you have all the following items:

1. ***Arovois for Hosha'anos***: Ensure that everyone (even young children) have *Arovois* to use for *Hosha'anos* on *Hosha'ana Rabbah*.
2. ***Kreplach***: prepare *Kreplach* for the *Seudah* on *Hosha'ana Rabbah*.
3. **Honey**: Ensure that there is honey to be used for *Hamotzi*.
4. **Wine** – for the *Kos* that we drink on *Hosha'ana Rabba*, and for *Kiddush* for the next two days of *Yom Tov*.
5. **Long-lasting candles** (like *Yahrzeit Licht*) – If one does not have a gas fire lit for the duration of *Yom Tov*, buy two *Yahrzeit Licht* (or one *Licht* that lasts several days) that will last for a minimum of 26 hours each, in order to be able to light candles the second night of *Yom Tov* etc. Those who plan to have a gas fire lit and have hired help should still light a *Licht* as a precaution because sometimes the gas flame is inadvertently shut off.
6. **Candles and *Neironim***: Prepare enough candles for both days of *Yom Tov*. If one uses glass holders for candles that must be cleaned in between each use, make sure there are enough to use for both days of *Yom Tov* (as there is a *Shailo* whether and how you are permitted to remove the metal washer on *Yom Tov*).
7. **Carbon monoxide detector**: Those who have the gas on for a prolonged time during *Yom Tov* should ensure that they have proper ventilation and that they have a proper carbon monoxide alarm system in place. Make sure to test it a couple of days before *Yom Tov*.
8. **Flags and/or *Sifrei Torah***: for the children to hold during *Hakofois*.
9. ***Eiruv Chatzeiros***: If necessary (example: a two-family house, apartment building etc.), ensure that an *Eiruv Chatzeiros* is in place. This allows things to be carried from the house to the *Sukkah* on *Shabbos*. If you are unsure – check with the *Rov* BEFORE *Yom Tov* and don't wait for the last minute.

Hosha'ana Rabbah - Thursday night

Ushpizin: The *Ushpizin* tonight and tomorrow are *Dovid Hamelech* and the *Rebbe Rashab*. The commonality between them is *Sefiras Hamalchus*; *Dovid Hamelech*, and the *Rebbe Rashab* was born in the year **שנת כתר"א**.

- **Simchas Beis Hashoeiva:** We participate in *Simchas Bais Hashoeiva* even though time is limited.
- **Devorim:** Before *Chatzos*/midnight (see local calendar) the whole *Chumash Devarim* (which is called *Mishneh Torah*) is recited. This may be said at home or in the *Sukkah* (it takes an average of 1 ½ to 2 ½ hours).
- **Tehillim:** After *Chatzos* (see local calendar. In 770 – at 1 am) we go to *Shul* to say the whole *Tehillim* (The *Arizal* explains the reasons why tonight we recite *Chumash Devarim* and the *Tehillim*). After each *Sefer*, three “*Yehi Ratzon*” are recited: the “*Yehi Ratzon*” of *Yom Tov*, the “*Yehi Ratzon*” of *Hosha'ana Raba* and the “*Yehi Ratzon*” after moonrise. [The *Rebbe* occasionally mentioned the concept of reciting the *Zohar* which is printed in the *Tikun* of *Leil Hosha'ana Rabba*].
- **Apples and honey:** During *Tehillim* it is customary that everyone receives apples and honey from the *Gabbai*. (These can be eaten either in one's own *Sukkah* or the *Sukkah* of the *Shul*).
- In *Lubavitch* they stayed up the whole night of *Hosha'ana Raba*.

Hosha'anah Rabbah – Friday

- **Latest time for Krias Shma:** (see local calendar).
- **Netilas Lulav** – We *Bentch* with the **ד' מינים** in the morning in the *Sukkah* (if possible; if not - in the house or in *Shul*) like the previous days.

Shacharis

- Take the *Talis*, the *Daled Minim*, and the *Hosha'anos* to *Shul*.
- *Davening* today will take at least a half hour longer than the other days of *Chol Hamoed* because of *Hosha'anos*.
- Before *Hallel* we take off the two upper rings on the *Lulav*.
- After *Hallel* we say *Hosha'anos* and then we “*Klap Hosha'anos*.”
- Those who daven at home can “*Klap Hosha'anos*” at home. [The father or mother help the little children to do it].
- After one is finished with the **ד' מינים**, there are those that leave it in *Shul* while others bring them home. They do so in order to put the *Arovois* in the oven when they bake *matzos*, or burn them with the *Chometz*, etc. Either way, it should be put away before *Shemini Atzeres* in order not to have any questions concerning *Muktzah* on *Shabbos* and *Yom Tov*.

Throughout the day

1. **Apple in honey** – if not done yet, we eat the apple and honey that we received from the *Gabbai*.
2. **Tzedaka (1):** We add in giving *Tzedaka* - especially to those who need necessities for *Yom Tov*.
3. **Tzedaka (2):** Since there are two days of *Yom Tov*, prepare enough *Tzedaka* to be given before candle lighting for both days.
4. **Eiruv Chatzeiros:** Ensure that, if necessary, an *Eiruv Chatzeiros* (as explained above) was done.
5. **Flags and Sifrei Torah:** Prepare “flags” and/or “*Sefer Torahs*” for the children to hold during *Hakofois*.
6. **Shabbos Clock:** Set the “*Shabbos clock*” for the two days of *Yom Tov*.
7. **Mikvah:** Men go to the *Mikvah* in honor of *Yom Tov*.

The Seudah

- [The *Seudah* takes place before *Chatzos* (mid-day – see local calendar) or at least before the “*Tenth Hour*”].
- We dip the *Hamotzi* in honey (for the last time this *Tishrei*.) Salt is also placed on the table.
- We eat *Kreplach*.
- Drink a *Kos* of wine (like every day of *Chol Hamoed*).

Evening of Shmini Atzeres

Mincha

- *Mincha* is like every *Erev Shabbos*. However we do **not** say *Hodu* and we **do** say *Posach Eliyohu* and *Yedid Nefesh*. Then we continue as regular by saying *Korbonois*, *Ashrei*, *Shmone Esrei*. We say "לדוד ה' אורי" for the last time during *Davening*. Then we recite *Oleinu Leshabeach*.
- As tonight is *Shabbos*, make sure to bring the *Sifrei Torah* and flags of the children to *Shul* prior to *Shabbos*.

Friday Evening/Shimini Atzeres:

Before the start of Shabbos/Yom Tov

- Ensure that the *מינים ד'* were put away so there is no question of *Muktzah*.
- If there will not be a gas fire lit throughout *Yom Tov*, light the long-lasting candle. Those who plan to have a gas fire lit and have hired help should also light that candle as a precaution.
- Ensure that the "shabbos clock" has been set.

Candle lighting

1. Candle lighting time is 18 (or 23) minutes before *Shkiah* (sundown) – see local calendar. If it is possible, one should light in the *Sukkah*. [If one missed the proper time, the candles may not be lit after *Shkia* (sundown).]
2. **Those who are eating elsewhere should not forget to light candles in your own home or at the home of your hosts** (check with the *Rov* where is the proper place to light). [If one missed lighting candles, the *Rov* should be contacted after *Yom Tov* to determine what should be done for the future.]
3. *Tzedaka* is given for two days.
4. The two *Brochos* said are: 1. להדליק נר של שבת ושל יום טוב. 2. שהחיינו.
5. [A man that lights candles does not say the blessing of *Shehecheyonu*. He will say it later in *Kiddush*].

* * *

The Frierdiker Rebbe said: **"One must treasure the forty-eight hours of Shemini Atzeres and Simchas Torah. At each moment it is possible to collect buckets and barrels both B'Gashmius and B'Ruchnius - and this is accomplished through dancing."**

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Ushpizin: The *Ushpizin* of *Shemini Atzeres* are *Shlomo Hamelech* and the *Frierdiker Rebbe*. The commonality between them is that they each went from a temporary to a permanent dwelling (*Baalei Batim*); and both were involved in בירור העולם.

Ma'ariv

- We begin from מזמור לדוד.
- In *Lecho Dodi* (in the paragraph of *Boi Vesholom*) we say גם בשמחה ובצהלה.
- We say the *Amidah* for *Sholosh Regolim* with all the additions for *Shabbos*.
- After the *Amidah* we add all the additions of *Shabbos* [*Vayechulu*, *Brocho M'ein Sheva*, *Mogen Avos*, (*Kadish Tiskabel*) *Mizmor Ledovid* and *Borchu*. Then the *Aveilim* say *Mishnayos* and *Kadish Derabonon*].
- **Before** *Oleinu Leshabeiach*, we take a break. We make *Kiddush* (see the details below) and a *Farbrengen* in the *Sukkah* and afterwards we go to *Hakofois*.
- We do **Hakofois**.
- **After** *Hakofois* we say עלינו לשבח followed by *Kadish Yosom*.

Shmini Atzeres evening (cont.) and day

The night Seudah

- We eat in the **Sukkah**.
- *Sholom Aleichem, Ki Malochov, Eishes Chayil, Mizmor Ledovid, Do hi Seudoso* – are said quietly.
- [If a woman makes *Kiddush* she does not recite *Shehecheyonu*, as she already said it when she lit the candles].
- **Kiddush:** The order is: [*Askinu of Yom Tov and*] *Yom Hashishi, Bore Pri Hagofen, Kiddush of Yom Tov* with the additions of *Shabbos, Shehecheyonu*.
- We **do not** say the *Brocho* of לישב בסוכה.
- We dip the *Challah* in salt and we **don't** dip the *Challah* in honey.

Birchas HaMazon:

In *Birchas Hamazon* we add: **1. Retzei. 2. Yaale Veyovo. 3. Horachamon of Shabbos. 4. Harachamon of Yom Tov. 5.** We do **not** say הרחמן הוא יקים לנו את סוכת דוד הנופלת.

If one forgot to say either “*Retzei*” or “*Yaale Veyovo*” or both, there are two scenarios:

- A. If one **has not yet** said “*Boruch*” of the next *Brocho* (“*Hatov Vehameitiv*”), then:
1. If one forgot only “*Retzei*”, he says: ברוך אתה...למנוחה...ברוך אתה ה' מקדש השבת (see in the *Siddur*).
 2. If one forgot only “*Yaale Veyovo*”, he says: ברוך אתה ה'...אשר נתן ימים טובים...ברוך אתה ה' מקדש והזמנים (see in the *Siddur*).
 3. If one forgot both, he says: ברוך אתה ה'...שנתן שבתות למנוחה...וימים טובים לששון ולשמחה...ברוך אתה ה' מקדש השבת וישראל והזמנים.
- B. **However**, if one already started the next *Brocho* (*Hatov Vehameitiv*), even if he only said the word “*Boruch*”, then: Whether one forgot “*Retzei*” or “*Yaale Veyovo*” or both - one returns to the beginning of *Birchas Hamazon* and says it again and says both: “*Retzei*” and “*Yaale Veyovo*”.

Shmini Atzeres by day - Shabbos:

- Latest *Shema*: (see local calendar).
- Men go to the *Mikvah*.
- Arrange that the children who are able to go to *Shul* should go for *Birchas Kohanim* towards the end of *Musaf*.
- After the *Amidah* for *Sholosh Regolim* with the additions for *Shabbos*, we say the entire *Hallel*, but we do not say *Hosha'anos*. Then we recite *Shir Shel Yom* [*Krias Hatorah* and *Haftorah*], both *Yekum Purkon* and *Mi Sheberach*.

Yizkor:

- *Yizkor* is recited before *Musaf*. [It is not *Minhag Chabad* to light a “*Yizkor* candle”].
- Those who cannot come to *Shul* for *Yizkor* can say it at home.
- Mourners in their first year stay inside the *Shul* for *Yizkor* but they do not recite it.
- *Chassidim* have a custom to mention the *Rabeim* during *Yizkor*.

After *Yizkor* the whole congregation (even those who went out for *Yizkor*) say *Ov Horachamim* and *Ashrei*.

Mashiv Horuach Umoirid Hageshem:

- In *Musaf* we begin saying “משיב הרוח ומוריד הגשם” after the *Gabai* announces it.
- Those who are *Davening* at home should estimate the time when the *Shul* is *davening Musaf*, and then *Daven* and say “משיב הרוח ומוריד הגשם” (If one accidentally said “מוריד הטל” he does not have to go back).
- The *Musaf* is of *Sholosh Regolim* with the additions for *Shabbos*.
- During the repetition of *Musaf*, the *Shliach Tzibur* says the prayer of *Geshem*.

Shmini Atzeres day – Simchas Torah evening

- Towards the end of the repetition, *Birchas Kohanim* is recited.
- After *Musaf*, *Velokachto Soles* and *Sheish Zechiros* are recited.

Seudah

- The *Seudah* is eaten in the *Sukkah*.
- **Kiddush:** *Mizmor Ledovid*, *Askinu*, *Veshomru*, *Im Toshiv*, *Do*, *Zochair* and *Al Kein* are said quietly. Then we say [*Askinu of Yom Tov*, and] out loud *Eile Moadei* etc.
- The *Brocho* of לישב בסוכה is **NOT** recited.
- We dip the *Challah* in salt and we **don't** dip the *Challah* in honey.
- *Birchas Hamazon* is like last night (see above).

During the day

- We are זזאת הברכה of שנים מקרא ואחד תרגום – מעביר סדרה.
- It is not permitted to prepare on one day of *Yom Tov* (and *Shabbos*) for the next. All the preparations for the night *Seudah* start after *Tzeis Hakochovim* (see local calendar).
- **Tahalucha:** In Lubavitch it is customary to go on "*Tahalucha*".

Mincha

- *Korbonois*, *Ashrei*, *Uvo Letzion*, *Vaani Sefilos*, (reading of the *Torah - Vezois Habrocho*). The *Amidah* of *Sholosh Regolim* (with the additions of *Shabbos*) is said. Remember to say משיב הרוח ומוריד הגשם. (If one forgot, he doesn't have to go back or repeat the *Amidah*). *Tzidkoscho* is **not** recited. We then recite *Oleinu Leshabeiach*.

Last visit to the Sukkah: Before the day is over we go into the *Sukkah* to eat something in order to say "good bye" to the *Sukkah* (we do not kiss the *Sukkah* or say any special *Tefila*).

The night of Simchas Torah/Motzoei Shabbos:

- Preparations for the meal may begin after *Tzeis Hakochovim*/nightfall (See local calendar for the times). **However:** One must first either *Daven Maariv* (and add *Vatodienu*) or at minimum say "**Boruch Hamavdil Bein Kodesh Lekoidesh**".
- **The order of the night:** *Ma'ariv* (till before *Aleinu*, see below), *Kiddush* and *Farbrengen* (in *Shul* or in a house but not in the *Sukkah*), *Hakofois* (and then *Aleinu*).
- **Ushpizin:** The Rebbe explained (5748) that after we had the influence of the (*Chassidische*) *Ushpizin* ("guests") throughout *Sukos*, and on *Shmini Atzeres* they became "*Balei Batim*" (see yesterday's *Ushpizin*), on *Simchas Torah* this becomes relevant (as we read in the *Torah* tomorrow) ליעני כל ישראל for all the *Yidden*.

Ma'ariv

- We start from "*Shir Hama'alos*".
- The *Amidah* is for *Sholosh Regolim*.
- In the *Amida* we add "*Vatodienu*". [If one forgot to say "*Vatodienu*" he does not have to repeat the *Amida*, but before doing any *Melochois* (which are permitted on *Yom Tov*) he must say "**Boruch Hamavdil Bein Kodesh Lekoidesh**".] *Kadish Tiskabel*.
- [The *Aveilim* say *Mishnayos* and *Kadish Derabonon* after *Kadish Tiskabel*].
- **Before** *Aleinu* we break for *Kiddush*, *Farbrengen* and *Hakofois*.
- After *Hakofois* we recite "*Oleinu Leshabeach*".

Candle lighting

- The *Yom Tov* candles are lit at home after *Tzeis Hakochovim* or before *Kiddush*.
- **Only light from a pre-lit flame.**
- The two *Brochos* said are: 1. שהחיינו 2. של יום טוב.

Night of Simchas Torah and day

Before the Seudah

- **Make sure all the women (especially the guests) lit candles. If there aren't enough candles, get from the neighbors' etc. Make sure everyone lights before Kiddush.**

Kiddush and the evening Seudah

1. **Kiddush:** The order of Kiddush for tonight is יקנה"ר, which means: *Askinu, Borei Pri Hagofen, Asher Bochar Bonu, Borei Meorei Hoaish, Hamavdil and Shehecheyonu.*
2. When reciting *Borei Meorei Hoaish* we do not put the candles together or look at the nails. We just gaze at the candles as they are.
3. We dip the *Challah* in salt (and not in honey).

In **Birchas Hamazon:** We add: 1. "Yaale Veyavo", 2. "Horachamon" of Yom Tov.

If one forgot to say *Yaale Veyovo*:

1. If one has not yet said "Boruch" of the next *Brocho* of *Hatov Vehemetiv*, he says: "ברוך... אשר נתן ימים" as printed in the *Siddur*.
2. If one already said "Boruch" of the next *Brocho* of *Hatov Vehemetiv*, then one returns to the beginning of *Birchas Hamazon* and repeats it.

* **Krias Shma sheal Hamita:** In *Sefer Hasichos 5704* the *Friediker Rebbe* says: *It is known, that when one says Shma Yisroel in the Krias Shma Sheal Hamita of Simchas Torah, he has to take upon himself the total devotion to spread Torah with Mesirus Nefesh, in body, spirit and soul, and this has to be his whole essence!*

Simchas Torah by day - Sunday:

- **Latest time for Shema:** (see local calendar).
- Men go to the *Mikvah*.
- **Birchas Kohanim in Shacharis:** Those who send their children to *Shul* for *Birchas Kohanim* should remember that today **it is during Shacharis**, not in *Musaf* (In a *shul* where they start *Davening* at 10 am, *Birchas Kohanim* will be a little before 11:00 am).
- **Hakofois and Aliya for children:** In addition, the children can also be brought for *Hakofois* and *Krias Hatorah* (which takes place after *Hakofois*) so they can be called up for an *Aliya* to the *Torah!*
- **Kiddush in Shacharis:** It is customary for the men to make *Kiddush* in *Shul* after *Shacharis* before *Hakofois*, so plan the day accordingly...
- After *Shacharis* (and *Kiddush* – see below) we do *Hakofois* and then *Krias Hatorah* (including *Chosson Torah* and *Chosson Bereishis*) and *Musaf*.

Keep the Simcha going throughout the year!

Seudah

- **Kiddush:** אתקינו, אלה מועדי גו', בורא פרי הגפן .
 - We dip the *Challah* in salt and we **don't** dip the *Challah* in honey.
 - *Birchas Hamozoin* is like last night.

During the day

* **Chitas:** The *Chitas* of today is the whole *Parsha* of *Vevois Habrocho* and the first portion of *Bereishis* (until *Sheni*). However, this should not replace the dancing... It should be done in the time when **anyway** one is not dancing....

Mincha

* *Korbonois, Ashrei, Uvo Letzion, the Amidah for Sholosh Regolim, Oleinu.*

End of Simchas Torah and Shabbos Breishis

Before Shkiah/sundown

- **Farbrengen:** The Rebbe usually starts the *Farbrengen* before *Shkia* (Sundown). The Rebbe requests that everyone wash and have *Hamotzie*. The Rebbe says many *Sichos*, a *Maamor* etc. The Rebbe would remind everyone about *Mivtzoim* and “*Keren Hashono*” (this year – 5781 – there are 353 days), “*Kinus Torah*”, *Chitas* (sing *Hop Kozack*) etc. At the end of the *Farbrengen* is *Birchas Hamozoin*, *Maariv*, *Havdolo* and the Rebbe distributes *Kos Shel Brocho* etc. which lasts till the early hours of the morning...

Motzoei Simchas Torah

In *Maariv*:

- In the *Amidah* we add משיב הרוח ומוריד הגשם (if one forgot he does not need to repeat the *Amidah*.)
- אתה חוננתנו
- We still say "ותן ברכה" for a few more weeks (this year - until 20 Kislev).
- ויהי נועם and ואתה קדוש are not recited.

Havdalah

- *Havdalah* is as usual but without בשמים nor the candle. We do NOT say ויתן לך.

בברכה שבשנה זו נזכה לרקוד בביהמ"ק השלישי תומ"י ממ"ש.

In Lubavitch, on Motzoei Simchas Torah, they announce

ויעקב הלך לדרכו

**Tachanun*: is not recited until the end of the month.

Kinus Torah: The day after *Simchas Torah*, we participate in the “*Kinus Torah*” that takes place in 770.

Shabbos Bereishis

- Latest time for *Shema*: See local calendar.
- *Shabbos* morning the entire *Tehillim* is recited just like every *Shabbos Mevorchim*.
- In *Davening* we ‘*Bentch the Chodesh*’.
- The *Molad* is on *Shabbos* morning at 3 am and 23 minutes.
- *Rosh Chodesh* is on Sunday and Monday.
- *Ov Horachamim* is not recited.
- On *Shabbos Bereishis* it is customary to sell the “*Mitzvos*” of the Shul. The *Gabai* puts on a *Shtreimel* etc.
- In *Mincha* – *Tzidkoscho* is not recited
- I suggest to learn the FIRST *Sicha* in *Likutei Sichos (Chelek alef)*, which is also available in English, where the Rebbe has a beautiful explanation regarding the following quote:

ווי מען שטעלט זיך אוועק שבת בראשית, אזוי פירט זיך א גאנץ יאר!

With best wishes that this year we should dance *Simchas Torah* in the *Bais Hamikdosh Hashlishi*!!

Rabbi Levi Y. Garelik

Sichosacademy.org



Hoshanah Rabbah – Shabbos Breishis

For the year 5781

ב"ס

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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 participate in a *Simchas Beis Hashoeva Farbrengen* and/or dancing.

The entire *Sefer* of *Devorim* is recited (individually) before midnight.

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 the *Yehi Ratzon* for *Hoshanah Rabbah*, as well as the *Yehi Ratzon* normally recited when one says *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 pronounced 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 *Passuk* 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*) 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 refrain from a proper meal once the tenth *Halachic* hour of the day begins (See local calendar) 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, and certainly **not** after sunset.

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 then move it back into the house after a short while, before *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*, 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 some practical benefit is derived from the candles after *Yom Tov* begins. One needs to be especially attentive to this on *Shmini Atzeres*, when it is common for the entire family to be at *Shul* until late.

As it is *Erev Shabbos*, *Pasach 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*: If he did not yet finish reciting 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. *Atoch Vechartonu*). Otherwise, he must repeat *Shmoneh Esrei*.

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

After *Maariv*, *Aleinu* is not recited until after *Hakafos*. It is customary to participate in a *Kiddush* and *Farbrengen* 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 (See local calendar), 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 *Sukkos*.

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 cup of wine every day of *Yom Tov*. This should be paid special attention by those who did 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*.

Atoch 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 *Atoch Horeisa*.

At the end of *Atoch 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: “*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 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 *Shul* 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*.]

Azamer Bishvachin is not recited, even though it is Friday night.

🕯️ YA'ALEH VEYAVO IN BENTCHING

If one forgets *Retzei* 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 *Shul* 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 that point onwards, 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 *Shul*.

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 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 *Eleh Moadei* in a loud voice.

If possible, one avoids eating the meal after the tenth *Halachic* hour of the day begins (See local calendar), so that he may enjoy the *Yom Tov* meal of the second 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 *Shuls* 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 MAARIV

Shabbos ends at (See local calendar). Tasks and preparations required for *Simchas Torah* should not be conducted before this time. *Maariv* (and *Kiddush*) should not begin 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 (See local calendar). The *Brochos* are *L'Hadlik Ner Shel Yom Tov* followed by *Shehecheyanu*.

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 after *Yom Tov* begins. One needs to be especially attentive to this on *Simchas Torah*, when it is common for the entire family to be at *Shul* until late.

🕯️ SIMCHAS TORAH NIGHT KIDDUSH

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. He should also make sure to drink a cup 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 bring his fingernails 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* all 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 *Aliya* 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 *Aliya* 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*os 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 353 – the amount of days in 5781.]

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

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* encouraged participation 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*.