

To the families of *Ana"sh* שיחיו of the community at the EU - Brussels
 And virtual community of Sichos.online

Reminders for the Last Days of Sukkos – 5783 – Shnas Hakhel

[May not be posted on any internet website or WhatsApp group or any electronic format without prior consent from the author]

Please post this on the refrigerator or another central location.

* Experience has shown that it is best if both husband and wife (and children...) review this each day thoroughly so that miscommunications and last-minute panics can be avoided, and *Yom Tov* can truly be celebrated joyfully.

* All the sources are in the Hebrew section of the Reminders.

* Important note: It has been stressed many times, that these are “Reminders” to be able to see things “at a glance” and they are not a compilation of *Halocho*.

However, Since there are several *Halochois* that require elaboration, the format of the “Reminders” has been kept, the additional details are included at the end of this document, in the “**Laws and Customs**” by Rabbi Lesches, with his permission. They include the *Halochois* of:

Hoshanah Rabbah in the evening - Hoshanah Rabbah Davening - Hoshanah Rabbah Daytime – Candle lighting (before Yom Tov) – Shmini Atzeres and the Sukkah – Hakafos both evenings – Seudas Yom Tov both evenings – Yaale Veyavo in Bentching – Hallel both days – Shmini Atzeres Musaf (Mashiv Horuach etc.) – Shmini Atzeres afternoon – Simchas Torah Evening – Simchas Torah day – Simchas Torah afternoon – Isru Chag – Shabbos Bereishis –

On the last page there is a listing of the times (*Zmanim*) for the NY area.

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

Rabbi Levi Yitzchok Garelik

Tel. 347-415-1122

RabbiGarelik@sichos.online

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Before Hoshanah Rabbah

Ensure that you have all the following items:

1. **Arovois for Hosh'a'anos:** Ensure that everyone (even young children) have *Arovois* to use for *Hosh'a'anos* on *Hoshanah Rabbah*.
2. **Kreplach:** prepare *Kreplach* for the *Seudah* on *Hoshanah Rabbah*.
3. **Honey:** Ensure that there is honey to be used for *Hamotzi*.
4. **Wine** – for the *Kos* that we drink on *Hoshana Rabbah*, and for *Kidush* for the next two days of *YomTov*.
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 anyway light a *Licht* as a precaution because sometimes the flame is inadvertently turned off...

6. **Candles and glass holders:** Ensure that you have enough candles for both days of *Yom Tov*. Those that use glass holders for their candles (that must be cleaned before each use) should make sure to have enough clean holders to last for both nights of *Yom Tov* (as there is a *Shailo* whether 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 *YomTov* 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 *YomTov*.
8. **Flags and/or Sifrei Torah:** for the children to hold during *Hakofois*.

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Hoshanah Rabbah – at night *Motzoei Shabbos*

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** (“*Kisro*” in Aramaic means a crown, the symbol of *Malchus*).

- **Melave Malka:** We have a *Melave Malka* like every *Motzoei Shabbos* (in the *Sukkah*). *Birchas Hamazon* like *Chol Hamoed*.
- **Simchas Beis Hashoeiva:** We participate in *Simchas Bais Hashoeiva* even though time is limited.
- **Devorim:** Before *Chatzos*/midnight (see local calendar) the men (and older boys) say the whole *Chumash Devarim* (which is called *Mishneh Torah*.) This may be said at home or in the *Sukkah* (it takes an average of 1½ to 2½ hours).
- **Tehillim:** After *Chatzos* (see local calendar. In 770 – at 1 am) the men (and older boys) go to *Shul* to say the whole *Tehillim* (The *Arizal* explains the reasons why tonight we recite *Chumash Devarim* and the *Tehillim*). It is recited while wearing a *Gartel*. After each *Sefer*, the *Yehi Ratzon* of *Shabbos* and *Yom Tov*, *Hoshanah Rabbah* and after Moon rise, are all recited, and then *Kadish*. (The *Rebbe* mentioned regarding reciting the *Zohar* which is in the *Tikun*).
- **Apples and honey:** Each brings home apples and honey that he received in *Shul* from the *Gabbai* during *Tehillim*. (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 *Hoshanah Rabbah*.

Hoshanah Rabbah – Sunday —21 Tishrei

- **Netilas Lulav** – We *bentch* with the **ד' מינים** in the morning in the *Sukkah* (if possible; if not - in the house or in *Shul*).

Shacharis

- Inform the family that today *Davening* will take at least a half hour longer than the other days of *Chol Hamoed* because of *Hosha’anos*.
- Take the *Talis*, *Daled Minim* and the *Hosha’anos* (and *Tzedoko* money) to *Shul*.
- For all the details regarding *Davening* in *Shul*, kindly see the **Laws and Customs**.
- Before *Hallel* we take off the two upper rings on the *Lulav*. After *Hallel* we say *Hoshaanos* and then we “*Klap Hosha’anos*.”
- **Reminder:** As it is *Shnas Hakhel*, during *Hallel* we hold the *Esrog* throughout *Hallel* (not only when doing *Naanaim*).
- 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 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 *Yom Tov*.
- If you bought *Minim* from *Eretz Yisroel*, make sure to check if there are any instructions on the package.

Throughout the day of *Hoshanah Rabbah*

1. Apple in honey – if not done yet, we eat the apple and honey that the father got from the *Gabbai*.
2. **Tzedaka (1):** We add in giving *Tzedaka* on *Hoshanah Rabbah* - especially to those who need necessities for *Yom Tov* (like *Maos Chitim* for *Pesach*).
3. **Tzedaka (2):** Since there are two days of *Yom Tov*, prepare enough *Tzedaka* to be given before candle lighting for both days.
4. **Flags and Sifrei Torah:** Prepare “flags” and/or “*Sefer Torahs*” for the children to hold during *Hakofois*.
5. **Shabbos Clocks:** Set the “*Shabbos clocks*” for the two days of *Yom Tov*.
6. **Tevila:** The men go to the *Mikvah* on *Erev Yom Tov*.
7. **Mivtza Lulov:** We go on *Mivtza Lulov* for the last time.

The Seudah of *Hoshanah Rabbah* – preferably before *Chatzos*

- **Hamotzi:** We dip the *Hamotzi* in honey (for the last time this *Tishrei*). Salt is also placed on the table.
- **Kreplach:** We eat *Kreplach*.
- **Wine:** Drink a *Kos* of wine (like every day of *Chol Hamoed*).

Mincha *Hoshanah Rabbah* afternoon

- In *Minchah* we add *Yaale Veyovo*. We recite "לדוד ה' אורי" for the last time during *Davening*.

Evening of Shmini Atzeres:

At the start of Yom Tov

- Ensure that the *Lulav* and *Esrog* etc. are put away so there is no question with *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 clocks*” have been set.

Candle lighting

1. In *Chabad* we do not have the custom to light a “*Yizkor* candle” for the *Yizkor* which will be recited tomorrow.
2. 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 be lit later but only from a pre-existing flame!]
3. **Those that are eating elsewhere do not forget to light candles in your own home or at the home of your hosts.** If one missed lighting candles, the *Rov* should be contacted after *Yom Tov* to determine what should be done for the future.
4. *Tzedaka* is given for two days.
5. The two *Brochos* said are: **1.** להדליק נר של יום טוב. **2.** שהחיינו.
6. [A man that lights candles, does not recite the *Brocho* of *Shehecheyonu* now, he will do so at *Kidush*].

* * *

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 done by dancing.”**

* * *

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; and both were involved in בירור העולם.

Ma'ariv *Shmini Atzeres* at night

- We begin from שיר המעלות.
- We say the *Amidah* for *Sholosh Regolim* followed by *Kadish Tiskabel*.
- **Before לשוב :**
 - a. [mourners say *Mishnayos* and *Kadish Derabonon*]
 - b. We take a break. We make *Kiddush* in the *Sukkah* (*Askinu* (of *Yom Tov*), *Hagofen*, *Asher bochar Bonu*, *Shehecheyonu* and NOT *Leishev Basukah*) and a *Farbrengen* -
 - c. And afterwards we go to *Hakofois* **with great joy!!**.
- After *Hakofois* we say לשוב.
- For all the details about *Hakofois* kindly see the **Laws and Customs**.

The Night Seudah of *Shmini Atzeres*

- *Shmini Atzeres* we eat in the *Sukkah* just like on *Sukkos* (but the *Brocho* of *Leishev Basukah* is not recited).
- **Kiddush:** The order is: *Askinu* (of *Yom Tov*), *Hagofen*, *Asher bochar Bonu*, *Shehecheyonu*.
- [*Shehecheyonu*: If a woman makes *Kidush*, she does not say *Shehecheyonu* as she did so at candle lighting].
- We **do not** say the *Brocho* of לישב בסוכה.
- We dip the *Challah* in salt and we **don't** dip the *Challah* in honey.
- In *Birchas Hamozoin* we add:
 - יעלה ויבוא (If one forgot and did not yet begin the next *Brocho*, he says the אשר נתן. which is in the *Siddur*. However if one already began the next *Brocho*, he returns to the beginning of *Birchas Hamozon*.)
 - *Horachamon* for *Yom Tov*.
 - We **don't** say *Horachamon* for *Sukkos*.

Shmini Atzeres by day (Monday):

- **Tevila:** The men go to the *Mikvah*.
- **Birchas Kohanim:** Arrange that the children who are able to go to *Shul* should go for *Birchas kohanim* towards the end of *Musaf*.

All the *Halochois* pertaining to *Davening* are in the **Laws and Customs**. Here are some basic details:

- After the *Amidah* for *Sholosh Regolim* we say the entire *Hallel*, but do not say *Hosha'anos*.
- **Hallel:** The *Rabbeim* were always punctilious about being up to *Hallel* when the *Minyan* recited it on *Yom-Tov*.

* **Yizkor:** Is said before *Musaf*.

1. In Chabad we do not have the custom to light a "Yizkor" candle.
2. Those that are unable to go to *Shul* for *Yizkor* may recite it at home.
3. Mourners, in their first year, stay inside the *Shul* for *Yizkor* but they do not recite it.

* In *Musaf* we begin saying "משיב הרוח ומוריד הגשם":

1. Those who are *davening* at home should assume the time when the *Shul* is *davening Musaf*, and then *daven* and say "משיב הרוח ומוריד הגשם".
2. If one accidentally said "מוריד הטל" he does not have to go back and continues the *Amidah*.

* **Birchas Kohanim:** Towards the end of *Musaf* is *Birchas Kohanim*.

Seudah *Shmini Atzeres* by day

- The *Seudah* is eaten in the *Sukkah*.
- **Kiddush:** The order is: *Askinu* (of *Yom Tov*), *Eile Moadei*, *Hagofen*. However the *Brocho* of לישב בסוכה is NOT recited.
- We dip the *Challah* in salt and we **don't** dip the *Challah* in honey.

- In *Birchas Hamozoin* we add:
 - יעלה ויבוא (If one forgot – see yesterday).
 - *Horachamon* for *Yom Tov*.
 - We don't say *Horachamon* for *Sukkos*.

During the day of *Shmini Atzeres*

- We are **מעביר סדרה** – *מקרא ואחד תרגום* the *Parsha* of הברכה.
- **Preparing for tonight:** It is not permitted to prepare on one day of *Yom Tov* 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

- The *Amidah* said is for *Sholosh Regolim*. Remember to say **משיב הרוח ומוריד הגשם**. (If you forgot, you don't have to go back or repeat the *Amidah*). *Tzidkoscho* is not recited. We recite *Oleinu*.

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* nor say any special *Tefila* nor the *Brocho* of *Leishev Basukah*).

The night of *Simchas Torah* – Monday night

- After *Tzeis Hakochovim*/nightfall - see local calendar - it is permitted to begin preparing for the meal.
- **The order of the night:** *Ma'ariv* (until before *Aleinu*), *Kiddush* and *Farbrenge* (in *Shul* or in a house but not in the *Sukkah*), *Hakofois* (and then *Aleinu*).
- **Ushpizin:** הוא היום התשיעי, "לעיני כל ישראל".

[*Chasidim* say: The ninth of the “*Ushpizin*” is the Rebbe. As a matter of fact, we see that the day that the Rebbe was the most “*Behisgalus*” and physically with the *Chassidim*, was *Simchas Torah*: It started with *Maariv* (at approx. **7 pm**), then there was a *Farbrenge* from approx. **9:00 pm** until **midnight** (to give the *Bochurim* a chance to come back from the night *Tahalucha* and be able to participate in the Rebbe's *Hakofois*). At **12:45-1 am** *Hakofois* started which lasted until around **4 am**. Then everyone went to eat *Seudas Yom Tov*. (Until the year 5725) at around **5:00 am** the Rebbe returned to teach a new “*Nigun*” (and distribute *Lechaim* to all those that take upon themselves an extra shiur in the learning of *Chassidus*) until around **6:00-6:30 am**. At **10:00 am** was *Shacharis* with *Hakofois*, *Krias Hatorah*, *Choson Torah*, *Choson Bereishis* etc. which lasted until around **3:00 pm**. At approx. **5:30 pm** was *Mincha* followed by a *Farbrenge* that lasted past midnight. Then was *Maariv* with *Havdalah* and *Kos Shel Brocho* which lasted until about **4:00 am!!** In total: **Almost 30 hours together with the Rebbe!** !!!אשרי עין זבתה לכל אלה!!!]

Ma'ariv of *Simchas Torah* evening

- We start from “*Shir Hama'alos*”.
- The *Amidah* is for *Sholosh Regolim*. [After *Kadish Tiskabel* the *aveilim* say *Mishnayos* and *Kadish Derabonon*].
- Before *Aleinu* we break for *Kiddush* and *Hakofois*.
- *Kidush* takes place inside (the *Shul* or the home) and not in the *Sukkah*.
- After *Hakofois* we recite “*Oleinu Leshabeach*”.

Candle Lighting *Simchas Torah* evening

- We light the *Yom Tov* candles at home after *Tzeis Hakochovim*. Many have the custom to light the candles right before *Kiddush*.
- **Only light from a pre-lit flame.**
- The two *Brochos* said are: **1. שהחיינו 2. של יום טוב**.
- [A man that lights candles, does not recite the *Brocho* of *Shehecheyonu*, he will do so at *Kiddush*].

Before the Seudah *Simchas Torah evening*

- **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

- The *Seudah* takes place inside the home (not in the *Sukkah*).
- **Kiddush:** *Askinu* (of *Yom Tov*), *Hagofen*, *Asher Bochar Bonu*, *Shehecheyonu*. If one already made *Kiddush* before *Hakofois* and now he is making *Kiddush* only for his family – see **Laws and Customs** the details.
- [If a woman makes *Kiddush*, she does not say *Shehecheyonu* as she did so at candle lighting].
- We dip the *Challah* in salt (and not in honey).
- In *Birchas Hamozoin* we add:
 - יעלה ויבוא (If one forgot – see yesterday).
 - *Horachamon* for *Yom Tov*.

* **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 - Tuesday

- **Tevila:** The men go to the *Mikvah*.
- **Birchas Kohanim in Shacharis:** Those who send their children to *Shul* for *Birchas Kohanim* should remember that today **it takes place during Shacharis**, not in *Musaf*. (In a *shul* where they start *davening* at 10 am, *Birchas Kohanim* will be a little before 11:00 o'clock).
- **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!*
- For all the *Halochos* pertaining to *Davening*, kindly see **Laws and Customs**.
- **Kidush in Shacharis:** It is customary for the men to make *Kiddush* in *Shul* after *Shacharis* before *Hakofois*, so plan the day accordingly...
- **Hallel:** Like yesterday.
- After *Shacharis* (and *Kiddush*) we do *Hakofois* and then *Krias Hatorah* (including *Chosson Torah* and *Chosson Bereishis*), *Maftir* and *Musaf*. **Keep the Simcha going throughout the year!**

Seudah of *Simchas Torah*

- **Kiddush:** *Askinu* (of *Yom Tov*), *Eile Moadei*, *Hagofen*.
- We dip the *Challah* in salt and we **don't** dip the *Challah* in honey.
- In *Birchas Hamozoin* we add:
 - יעלה ויבוא (If one forgot – See yesterday).
 - *Horachamon* for *Yom Tov*.

During the day of *Simchas Torah*

* **Chitas:** The *chitas* of today is: *פרשת וזאת הברכה* from *Shlishi* until the end of the *Parsha*, and from the beginning of the *Parsha* of *Bereishis* till (and including) *Shlishi*. However, this should not replace the dancing... It should be done in the time when anyway one is not dancing....

Mincha of *Simchas Torah*

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

Before *Shkiah/sundown* of *Simchas Torah*

Farbrengen:

- The Rebbe would generally wash before *Shkiah/sundown* for the *Farbrengen* and –
- Would instruct the *Gabbai* to announce that all those who did not yet wash for *Hamotzi* should go wash; and –
- The Rebbe would say many *Sichos*, a *Maamor* etc.
- The Rebbe would remind everyone about:
 - a. *Mivtzoim*,
 - b. “*Keren Hashono*” (THIS YEAR THERE ARE 355 DAYS),
 - c. “*Kinus Torah*” (that takes place the day after *Simchas Torah*),
 - d. *Chitas* etc.
 - e. *Hakhel*.
 - f. Sing *Hop Kozack*.
- At the end of the *Farbrengen* there was *Birchas Hamozoin*, *Maariv*, *Havdolo* and the Rebbe would distribute *Kos Shel Brocho* etc. which would last till the early hours of the morning...
- ***Niggunim*:** On *Simchas Torah* of 5750 the Rebbe requested to sing *Niggunim* from all the *Rabbeim*. Based on this, it is customary to sing the *Niggunim* from all the *Rabbeim* and *Reb Levi Yitzchok*, and lately they also sing the *Rebbe's Nigunim* (the *Niggunim* that the Rebbe taught throughout the years).
Here is a list of **The Rebbe's *Niggunim***: 1. **צמאה לך נפשי** (the slow one); 2. **והיא שעמדה**. 3. **דרכך אליקינו**. 4. **אסדר לסעודתא**. 5. **כי אנו עמך**. (The one that we sing on *Yom Kippur* in *Davening*). 6. **שאמיל**. 7. **צמאה לך נפשי.. עך טי דורין מארקא**. 8. **רחמנא דעני**. 9. **האדרת והאמונה**. 10. **אתה בחרתנו**. 11. **אנעים זמירות**. 12. **סטאו יאפיטו**. 13. **הוא אליקינו**. 14. **כי אנו עמך**. (The slow one). 14. **האדרת והאמונה**.
- ***Yaale Veyovo*:** Usually the *Farbrengen* finishes after it is dark, however, *Yaale Veyovo* is still recited in *Bentching*.

Motzoei Simchas Torah

***Maariv*:**

In the *Amidah* we add:

- a. משיב הרוח ומוריד הגשם (if one forgot he does not need to repeat the *Amidah*.)
 - b. אתה חוננתנו
 - c. We still say "ותן ברכה" for a few more weeks.
- ואתה קדוש and ויהי נועם 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 they announce on ***Motzoei Simchas Torah***

ויעקב הלך לדרכו

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

* ***Kinus Torah***: We participate in the *Kinus Torah* that takes place on *Isru Chag* (generally after *Mincha*).

Shabbos Bereishis

1. *Shabbos* morning the entire *Tehillim* is recited just like every *Shabbos Mevorchim*.
2. In *Davening* we ‘*Bentch* the *Chodesh*’. *Rosh Chodesh* is on Tuesday and Wednesday.
3. The *Molad* is on Tuesday morning at 9 am 44 minutes and 7 *chalokim*.

4. *Ov Horachamim* is not recited.
5. On *Shabbos Bereishis* the *Gabai* gets up on the *Bimah*, puts on a *Shtreimel*, says a “*Dvar Torah*” and sells the “*Mitzvois*” for the whole year.
6. In *Mincha – Tzidkoscho* is not recited.
7. 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* and celebrate *HAKHEL* with *Melech Hamoshiach*!

Rabbi Levi Y. Garelik

Sichos.online

Zmanim/Times for the for the last days of *Sukkos*
Based on Chabad.org and *Luach Kolel Chabad*
Times are for the **New York Area ONLY**

Motzoei Shabbos Chol Hamoed:

Chatzos (Midnight): 12:41 am.

Sunday Erev Yom Tov:

Alos Hashachar: 5:42 am.

Latest *Shema* 9:52 am.

Chatzos: 12:40 pm.

Candle lighting time (for *Shmini Atzeres*): 5:56 pm.

Tzeis Hakochovim: 6:42 pm.

Monday, First day of Yom Tov (Shmini Atzeres):

Latest *Shema*: 9:52 am.

Shkia: 6:12 pm.

Second evening (*Simchas Torah*):

earliest candle lighting: 6:56 pm.

Tuesday, Second day of Yom Tov (Simchas Torah):

Latest *Shema*: 9:53 am.

Shkiah: 6:11 pm.

Motzoei Yom Tov: 6:56 pm.

Shabbos Bereshis

Candle lighting (Friday evening): 5:48 pm.

Latest *Shma*: 9:55 am.

Shabbos ends: 6:48 pm.



בס"ד Hoshanah Rabbah – Shabbos Breishis

For the year 5783

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According to Minhag Chabad
With minor changes/additions by Rabbi L.Y. Garelik
Comments or questions: rabbi@youngyeshivah.com.au

🕯️ HOSHANAH RABBAH – EVENING

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

One remains awake the entire *Leil Hoshanah Rabbah*.

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

A *Melave Malka* meal is conducted, as per every *Motzei Shabbos*.

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 (see local calendar).

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 *Possuk* for *Hoshanah Rabbah* is also said.

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

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

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

After *Yom-Tov*, the *Daled Minim* (including *Lulav* rings) and *Hoishanos* may not be discarded along with other trash without first being wrapped in plastic. They certainly should not be trod upon. [Some burn these items, especially at the time of *Biur Chometz* or when baking the *Matzos*. Others use the *Hadassim* for *Besomim* and make a jam with the *Esrog*. In Australia, one should first ensure that the *Esrog* does not need to be returned to quarantine, and that any fumigation has not rendered it hazardous to eat.]

🕯️ HOSHANAH RABBAH – DAYTIME

Sukkos is the time of judgement for water – and by extension, all life forms that depend on water. *Hoshanah Rabbah* is the last day of judgement. Even so, *Sefer Minhogim* states that it is not our custom to use any special greeting (such as "*Gmar Chasima Tova*" or "*A Gutte Kvitte!*"). [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*.

Just like on *Erev Shabbos*, it is preferable to avoid beginning 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 gives *Tzedakah* for the two days of *Yom Tov*.

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

🕯️ CANDLE-LIGHTING

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

Candle-lighting (Sunday night) is at (see local calendar). The first *Brocho* is *L'Hadlik Ner Shel Yom Tov*. [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*.]

The second *Brocho* is *Shehecheyanu*. [When a man is required to light candles, he does not recite *Shehecheyanu*, as he will be doing so in *Kiddush*. Similarly, if a woman forgot to recite *Shehecheyanu*, she should have in mind at *Kiddush* to be *Yotzei*.]

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 *Yom Tov* begins. If possible, the candles should be brought back to the *Sukkah* for the *Yom Tov* meal.

One should ensure that some practical benefit is derived from the candles after nightfall. 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.

🕯️ 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 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.]

Even on *Shmini Atzeres*, it is *Chabad* custom to refrain from eating or drinking anything – even minute quantities – outside the *Sukkah*, even in inclement weather. [When the Rebbe suffered a heart attack on *Shmini Atzeres* during *Hakafos*, he refused even a sip of water outside the *Sukkah*.]

🕯️ HAKAFOS – BOTH EVENINGS

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

The Rebbe explained that *Shmini Atzeres* and *Simchas Torah* is especially connected to *Hakhel*, for it is a time when we all gather together to rejoice in the *Torah*.

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

After *Maariv*, *Aleinu* is not recited until after *Hakafos*. It is customary to participate in a *Kiddush* and *Farbrengen* in preparation of *Hakafos*.

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

Simchas Torah: One should strive to make his own personal *Kiddush*, and not be *Yotzei* 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 recite *Kiddush* should not say *Shehecheyanu*, as she already did so at candle-lighting.

One drinks (a *revi'is* of) wine every day of *Yom Tov*. This should be paid special attention by those who did 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*. During the year of *Hakhel*, the Rebbe would add the *Posuk* of *Hinni Meivie Oisom Mei'erez Tzafon* etc.

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 *Shule* which is still performing *Hakafos* should rejoice and sing with them.

🕎 SEUDAS YOM TOV – BOTH EVENINGS

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

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

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

🕎 YA'ALEH VEYAVO IN BENTCHING

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

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

🕎 HALLEL – BOTH DAYS

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

It is preferable to recite *Hallel* with the *Minyan*. If one is not up to the *Minyan*,

this creates a dilemma; on the one hand it is appropriate to recite *Hallel* with the congregation, and on the other hand, it is appropriate that one *davens* in the correct order. For this reason, the *Rebbeim* were always punctilious about being up to *Hallel* when the *Minyan* recited it on *Yom-Tov*.

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

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 HaGeshem*” (all four words). From that point onwards, one recites “*Mashiv HaRuach u'Morid HaGeshem*” in *Shmoneh Esrei*.

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

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

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

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

🕎 SHMINI ATZERES AFTERNOON

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.]

If possible, one avoids beginning the meal after the tenth *Halachic* hour of the day begins (see local calendar), so that he may enjoy the meal of *Simchas Torah* night.

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

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

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

🕎 SIMCHAS TORAH EVENING

On the second night, the candles should be kindled with a pre-existing flame, and not before *Tzeis Hakochavim* (see local calendar). The *Brochos* are *L'Hadlik Ner Shel Yom Tov* followed by *Shehecheyanu*. Tasks and preparations required for the second day of *Yom Tov* may not be conducted before this time.

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

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

See section “*Hakafos – Both Evenings*” for *Hakafos* matters.

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*.]

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 a number of ways:

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

The last *Aliyah* before *Chosson Torah* is designated as "*Kol Haneorim*". All children participate, and an adult receives the *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* and *Chosson 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 still receive one of these *Aliyos*. [However, the same person should not be called up for both *Chosson Torah* and *Chosson Breishis* in the same *Minyan*.] Multiple people may be called up to these *Aliyos*.

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

During *Chosson Breishis*, the congregation recites aloud – before the *Baal Koireh* – each *Posuk* that begins *Vayehi Erev*. At the last *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 *Hagbohos* occur only after the next *Sefer Torah* has already been placed down.

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

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

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

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

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

Simchas Torah and *Shabbos Breishis* are especially opportune times for one to strengthen his or her 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 355 – the number of days in 5783.]

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

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*.

Havdalah is recited without *Besomim* and candles.

🕎 ISRU CHAG

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

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

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

Tachnun is not recited until after *Tishrei*.

🕎 SHABBOS BREISHIS

"*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 *Rebbe* explained that *Shabbos Breishis* is especially connected to *Hakhel*, for we read about how all beings were brought into existence together at the time of creation.

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 Tuesday morning at 9 hours, 44 minutes and 7 *Chalokim*. *Rosh Chodesh* is on Tuesday and Wednesday.

Av Harachamim is not recited.

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

Tzidkosecha is not recited.