

בס"ד. תחלת חודש השלישי ה'תשפ"א

Dear Ana"sh 'ש of the community at the EU in Brussels
And the virtualcommunity@Sichosonline.org

Reminders for Shavuos 5781 – תשפ"א

****May not be posted on any website or WhatsApp group without written permission from the author****

- * 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 *Halcho*.
- Since there several *Halchois* 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 Leshes” with his permission.
- * At the end of the document there is also a table of *Zmanim*/times for Yom Tov for the NY area.

Please post this on the refrigerator or in another central location.

May we merit to celebrate Shavuos in the Bais Hamikdosh Hashlishi and hear the Torah Chadosh from Moshiach *ולקבלת התורה בשמחה ובפנימיות*

Rabbi Levi Y. Garelik
Sichosacademy.org

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- * **Tachanun** is not recited from *Rosh Chodesh* through (and including) 12 Sivan.
- * **Haircuts:** Our *Minhag* is not to get a haircut prior to *Erev Shavuos*.

To Remember and Purchase before Yom Tov:

1. **Dairy Foods:** On the first day of *Yom Tov* dairy foods are eaten. Every individual should do so according to his family custom. One should be especially careful in the *Kashrus* laws pertaining to separation of milk and meat. [Why do we eat dairy foods on *Shavuos*? See a beautiful shiur based on *Likutei Sichos*: <http://theonlinerabbi.com/sichosonline/eat-dairy-shavuos/>]
2. **Pareve Knife:** If one does not already own one, a separate **Pareve** knife should be purchased to be used only for cutting onions and other sharp items and all fruits and vegetables. Cutting onions (or sharp items) with a *Milchig* or *Fleishig* knife can lead to serious *Shailos*.
3. **Aseres Hadibros on the first day of Shavuos:** Ensure that one has help, if necessary, to be able to bring **all** the children to *Shul* to hear the *Aseres Hadibros*. Infants and newborn babies should also be brought to *Shul* if it will not affect their health. (If possible, be present at *Birchas Kohanim* after *Musaf* as well.) This year, due to the current situation, follow the guidelines of the local doctors and authorities.
4. **Long-lasting candles** (i.e. a *Yahrtzeit Licht*): Those who do not have a gas flame lit over *Yom Tov* should light a long-lasting candle (that should last for at least both days of *Yom Tov*) to be able to light candles the second night of *Yom Tov* (and to use, if needed, for cooking on *Yom Tov*.) However, those who have household help should light one even if there is a gas flame lit, as sometimes the flame is inadvertently turned off.
5. **Yizkor candle:** It is not *Minhag Chabad* to light a *Yohrzait Licht* for *Yizkor*.
6. **Neironim:** If one uses glass holders for the *Shabbos/Yom Tov* candles which must be cleaned between each use, ensure that there are enough to use for both evenings of *Yom Tov* (as there is a *Shailo* whether you are permitted to remove the metal washer on *Yom Tov*.)

7. **Tikkun Leil Shavuos:** Purchase one (if one does not own a copy) and insert the corrections that are mentioned in *Likkutei Sichos* vol. 28 page 315 (Copied at the end of this document.)
8. **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*.
9. **Tzedaka:** Give extra *Tzedaka* for those who do not have basic needs for *Yom Tov* (like *Maos Chitim* before *Pesach*).
10. **Dvar Torah and story of the Baal Shem Tov:** Prepare a *Dvar Torah* and a story of the Baal Shem Tov to be said during the meal of *Shavuos*.

Preparations for the *Milchig* (dairy) meal of the first day of *Yom Tov*:

PLEASE – Do not use a dairy or meat knife to cut onions, other vegetables or bread because this can cause *Kashrus* questions to arise. Use only a separate dedicated *Pareve* knife. (This applies during the year as well.)

* **Oven:** If one only has a single oven that is used for meat (or for *Pareve*), and wants to use it to bake dairy foods in honor of *Shavuos*, please contact the *Rov*.

* **Dairy meal:** The custom to eat dairy foods is only on the first day of *Shavous* (except for those who have a personal family custom, etc.)

Sunday, ה' סיון *Erev Shavuos*:

* **Haircuts** are taken in honor of *Yom Tov*. It is permissible to take haircuts even after *Chatzos* (unlike *Erev Pesach*).

* **Mikvah:** Those who do not go to the *Mikvah* every day make a special effort to go on *Erev Yom Tov* (and *Yom Tov*) in honor of *Yom Tov*.

* **Today** on *Erev Shavous* the *Yidden* said *Naase Venishma*. Here is a link to a beautiful shiur based on a *Sicha* on this subject: <http://theonlinerabbi.com/sichosonline/parshas-mishpatim/>

Before *Yom Tov* begins:

1. **Fires:** If it is necessary, ensure that the appropriate fires are lit for *Yom Tov*. If there is no lit gas flame, light the long-lasting candle (*Yahrtzeit Licht*).
2. **Electric ignition:** If one has a range or oven that when turning the dial it ignites (by an electric spark), and wants to turn it on on *Yom Tov* (by igniting it with a pre-existing flame), they need to disconnect the plug from the socket **before** *Yom Tov* and only then then may use this oven.
3. **Shabbos Clock:** Ascertain that the *Shabbos* clock is set for **both** days of *Yom Tov*.
4. **Mincha:** Nothing is added in *Mincha*.

Candle lighting:

1. **Tzedaka:** The Rebbe instructed that on *Erev Shavuos*, prior to candle lighting, we give *Tzedaka* for both days of *Yom Tov*.
2. **Lighting Candles:** The correct time to light candles is 18 (or 23) minutes before sunset (See local calendar. For the time in NY see last page). However, if one missed the correct time, they may light later than that, but only from a pre-existing flame.
3. If one generally takes in *Shabbos* (or *Yom Tov*) early so they can *Daven Maariv* early, on *Shavuos* they still have to daven *Ma'ariv* (and make *Kiddush*) after nightfall (because of seven weeks of the *Omer* – see below in *Maariv*.)
4. Those who will not be eating in their own homes should not forget to light candles! If one forgot (and reminded themselves the next day), **call a Rov after *Yom Tov* to check what must be done.**
5. The *Brachos* said are: *שהחיינו* and *להדליק* *נר של יום טוב*.
6. A man who lights candles does not recite the *Brocho* of *Shehecheyonu*; he will recite it at *Kiddush*.

The Frierdiker Rebbe writes in a letter (and it is quoted in *Hayom Yom*):

“Shavuos is an opportune time to do everything for the benefit of learning Torah and Avodah with Yiras Shomayim; and also, to do תשובה in regards to Torah without interference from the שטן, similar to the time of תקיעות on Rosh Hashono and the day of Yom Kippur.” The Rebbe added to this: **“This letter must be learned, and publicized amongst those who do not know about it.”**

Once Yom Tov begins:

1. One must wait until nightfall (see local calendar. For the time in NY see last page) to *Daven Ma'ariv* in order to ensure that there are “seven complete weeks” for *Sefiras Haomer*. Therefore, if one generally takes in *Shabbos* (or *Yom Tov*) early, on *Shavuos* they still have to daven *Ma'ariv* after nightfall.
2. **Ma'ariv** is that of *Sholosh Regolim (Yom Tov)* and starts with “*Shir Hama'alos*”. The order is: *Maariv, Amidah of Sholosh Regolim, Oleinu*.

The Yom Tov meal

1. **Before the meal begins, ensure that all the women and girls have lit candles. If there are not enough candles, do not rely on lighting after the meal, rather borrow candles from a neighbor so that all the women and girls can light candles before beginning the meal.**
2. For those who usually take in *Shabbos* early, today (*Shavuos*) *Kiddush* may not be recited before nightfall. (See local calendar. For the time in NY see last page).
3. We say *Kiddush* for *Yom Tov* with *Shehecheyanu*.
4. **Dvar Torah and story of the Baal Shem Tov:** During the meal a *Dvar Torah* and a story of the *Baal Shem Tov* should be said.

In Birchas Hamozon

1. **יעלה ויבא:** We add “יעלה ויבא” in *Birchas Hamazon*. If one forgot and remembered after beginning the following *Bracha* (even if he only said “ברוך”) he must return to the beginning of *Bentching*. However, if he remembered before beginning the following *Bracha*, he should say the text printed in the *Siddur*: “ברוך.. אשר בתן..”.
2. **הרחמן:** Towards the end of *Birchas Hamozon* we add “הרחמן הוא ינחילנו ליום שכולו טוב”.

Tikun Leil Shavuos

1. The men (and boys) remain awake all night and say *Tikkun Leil Shavuos*. They go to the *Mikvah* before *Alos Hashachar* (See local calendar. For the time in NY see last page). This year, due to the current situation, follow the guidelines of the local doctors and authorities. There are a few corrections from the Rebbe regarding the *Tikkun*, noted in *Likkutei Sichos* vol. 28 page 315 (also quoted at the end of this document).
2. For the details regarding *Birchois Hashachar* etc. after staying up all night – see “Laws and Customs by Rabbi Leshes” at the end of this document.
3. The Frierdiker Rebbe said (*Sefer HaSichos Tof Shin Daled* page 127) that on *Shavuos* night one has to accept on himself the yoke of *Torah* in his heart and in speech by saying: **“Ribono Shel Oilom, I am accepting upon myself the yoke of Torah!”**

Monday, י' סיון, First Day of Shavuos - Yahrtzeit of the Baal Shem Tov:

1. **Krias Shma:** Latest time for *Krias Shma*: (See local calendar. For the time in NY see last page).
2. **Aseres Hadibros:** Prepare all the children, even the babies (if it will not affect their health), to attend *Shul* to hear *Aseres Hadibros* during the reading of the *Torah* (and after that – if possible - *Birchas Kohanim*, which is done towards the end of *Musaf*). This year, due to the current situation, follow the guidelines of the local doctors and authorities.

Shacharis

3. **Hallel:** After the *Amida* of *Sholosh Regolim* the entire *Hallel* is recited and then we recite the *Shir Shel Yom*.
4. **In Shul** – the reading of the *Torah* includes the ***Aseres Hadibros***.
5. **Haftorah:** It is very important (for those who are in *Shul*) to hear the *Haftorah* of the first day of *Shavuos* because it discusses the *Maase Merkovo* - the “chariot” that *Yechezkel Hanovi* saw, which is compared to *Matan Torah*. According to the Alter Rebbe, it should be read by someone who is knowledgeable in the subject and everyone should honor it **by standing** when it is read.
6. **Musaf** of *Yom Tov* and ***Birchas Kohanim***.

The Yom Tov meal

* The *Seuda* is a “*Simcha shel Mitzva*” – just like when a child goes into *Cheder* we celebrate with a *Seudas Mitzvah*, so too, *Klal Yisroel* started going to *Cheder* on *Shavuos*....

1. **Kiddush:** *Kiddush* at the start of the meal is that of *Sholosh Regolim*, beginning from אלה אתקינו וכו' and מועדי.
2. We eat dairy foods (each one according to his custom). **Make sure to adhere to all the laws pertaining to the separation of milk and meat.**
* For all the details regarding the dairy meal, the meat meal etc. – see “Laws and Customs by Rabbi Leshes” at the end of this document.
3. **During the meal:** During the meal, a *Dvar Torah* and a story of the *Baal Shem Tov* should be said.
4. **Birchas Hamazon:**
ייעלה ויבא: We add "ייעלה ויבא" in *Birchas Hamazon*. If one forgot and remembered after beginning the following *Bracha* (even if he only said "ברוך") he must return to the beginning. However, if he remembered before beginning the following *Bracha*, he should say the text printed in the Siddur: "ברוך.. אשר נתן..".
הרהמן: At the end of *Birchas Hamazon* we add "הרהמן הוא ינחילנו ליום שכולו טוב".

* **During the first day of Yom Tov:** One is not allowed to prepare for the next day. Therefore, one may not prepare anything for tonight until after *Tzeis Hakochovim* (See local calendar. For the time in NY see last page).

* **Tahalucha:** The custom in Lubavitch is to go on "תהלוכה" during the first day of *Yom Tov*. This year, due to the current situation, follow the guidelines of the local doctors and authorities.

* **Mincha:** *Korbonois, Ashrei, Uvo Letzion, Amida* of *Sholosh Regolim* and *Oleinu Leshabeiach* are recited.

Monday night, Second night of Yom Tov:

1. One may start the preparations for the meal after *Tzeis Hakochovim* (See local calendar. For the time in NY see last page).
2. It is not *Minhag Chabad* to light a *Yizkor* candle (for tomorrow's *Yizkor*).
3. * **Candle Lighting:** We light the *Yom Tov* candles at home after *Tzeis Hakochovim*. Many have the custom to light before *Kiddush*.
4. Candles must be lit from a **pre-existing flame**. If one is bringing a flame from a neighbor, he should make sure that it is well protected from the wind etc.
5. **Brochos** said are: שהחיינו and להדליק נר של יום טוב.
6. **Those who will not be eating in their own homes should not forget to light candles!!** If one forgot, call the *Rov* after *Yom Tov* to check what must be done.

Ma'ariv: *Ma'ariv* is that of *Sholosh Regolim* as follows:

1. Start from *Shir Hama'alos*.
2. Continue *Maariv* until the *Amida* as every Friday night.
3. *Amida* of *Sholosh Regolim*.
4. *Oleinu*.

Yom Tov Seuda (meal):

*** Before the meal begins, ensure that all the women and girls have lit candles. If there are not enough candles, do not rely on lighting after the meal, rather borrow candles from a neighbor so that all the women and girls can light candles before beginning the meal.**

* **Kiddush:** Kiddush is that of *Sholosh Regolim* and *Shehecheyonu*.

* In **Birchas Hamazon** we add *Yaale Veyovoi* (If one forgot – see yesterday) and *Horachamons* for Yom Tov.

Tuesday, י"ב סיון, second day of Shavuos

1. **Krias Shma:** *Sof Zman Krias Shma* the second day of Yom Tov: (See local calendar. For the time in NY see last page).
2. Arrange for the children to attend **Birchas Kohanim** which will take place towards the end of *Musaf*. This year, due to the current situation, follow the guidelines of the local doctors and authorities.
3. *Aseres Hadibros* are read only on the first day of Yom Tov.
4. **Shacharis** is like the first day of Yom Tov.
5. **Yizkor:** After *Krias Hatora, Maftir*, before *Musaf*, **Yizkor** is added.

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 *Rabbeim* during *Yizkor*.
6. After *Yizkor* the whole congregation (even those who went out for *Yizkor*) say *Ov Horachamim* and *Ashrei*.
 7. Towards the end of *Musaf* there is *Birchas Kohanim*.

The Seuda

* **Kiddush:** Like yesterday.

* In **Birchas Hamazon** we add *Yaale Veyovo* (If one forgot – see yesterday) and *Horachamon* for Yom Tov.

Mincha:

* **Mincha** is that of *Sholosh Regolim* like yesterday.

Farbrengen:

* We wash for this *Farbrengen*.

* The *Rebbe* would start the *Farbrengen* before the *Shkia* (sunset). The *Rebbe* would wash for *Hamotzie*, eat *Challah*, say *Lechayim* and many *Sichos* (a *Maamor*), and continue through the night. During the *Sichos* the *Rebbe* would also remind everyone about **Chita's** - חֵטָא and its connection to *Shavuos: Chumash – Moshe Rabeinu; Tehillim – Dovid Hamelech; Tanya – the Baal Shem Tov*. Encourage the learning of the **Rambam**. A special *Sicha* was devoted to the “*Kinus Torah*” that would take place the day after Yom Tov. At the conclusion of the *Farbrengen* the *Rebbe* would say *Birchas Hamazon, Daven Maariv*, recite *Havdalah* and distribute *Kos shel Brocho*. Sometimes it would last until 3 or 4 AM!

* This *Seuda* is a “*Simcha shel Mitzva*” – just like when a child goes into *Cheder* we celebrate with a *Seudas Mitzvah*, so too, *Klal Yisroel* started going to *Cheder* on *Shavuos*....

At the end of Yom Tov (See local calendar. For the time in NY see last page):

* In **Maariv** we recite “*Ato Chonantonu*”, (*Vihi Noam* and *Veato Kodoish* are not recited), and *Oleinu Leshabeach*.

* We recite **Havdalah** but we do not use *Bsomim* or a *Havdolo* candle. *Veyiten Lecho* is not recited.

* **Tachanun** is not recited through the 12th of Sivan.

Isru Chag:

* The day after *Shavuos* is called “**Yom Tovoach**” (the day they brought some of the *Korbonois* connected to *Shavuos*.)

* **Kinus Torah:** In 770 (and in other places), a “*Kinus Torah*” (gathering devoted to talks of *Torah*) takes place, where *Rabonim* and *Roshei Yeshivos* share words of *Torah*.

א געזונטן זומער און א פרייליכן תמיד
“A healthy summer and a joyous *Tomid* (always)”

May we merit this *Shavuos* (and even prior to that) to receive the “*Torah Chadosh Me’iti Tetze*” ולקבלת התורה בשמחה ובפנימיות.

Rabbi Levi Yitzchok Garelik

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P.S. An exercise for the family:

All the **Halochos** of *Shavuos* are the same as all *Yomim Tovim* (Cooking, lighting fires, carrying etc.)

There are some **customs/Minhogim** that make *Shavuos* different (eating *Milchigs*, *Tikun Leil Shavuos* etc.).

Do you know of a **Halochos** that is different on *Shavuos* from all *Yomim Tovim*? Let me know at the above email address.

Corrections of the *Rebbe* to the *Tikun Leil Shavuos*

א) ב"תיקון ליל שבועות" – בכל הדפוסים שראיתי – הסיום דספר יצירה הוא: „... נאמנת בפנים . . אחד בפה ואחד בלב”.

ולפענ"ד אינו נכון. כי (נוסף לזה שחסר סיום בדבר טוב, הרי) נוסח זה אינו מובן כלל.

וצריך להיות, כמו שהוא בכו"כ הוצאות דספר יצירה הנדפס בפ"ע: „... נאמנת ג' רעות ללשון דיבור רע והמלשין והמדבר אחד בפה ואחד בלב ג' טובות ללשון שתיקה ושמירת הלשון ודיבור אמת”.

ומענין לענין: ב"תיקון" שנדפס בסלאוויטא (ועוד) בהעתקת מאמרו של רשב"י: „אנן בחביבותא תליא מילתא דכתיב כו”, הובאו רק ב' פסוקים.

וצ"ל כבזהר: „אנן בחביבותא תליא מילתא דכתיב ואהבת את ה' אלקיך וכתיב מאהבת ה' אתכם וכתיב אהבתי אחכם אמר ה'”².

Times for Shavuos 5781

These times (from *Luach Colel Chabad* and *Chabad.org*)
are for N.Y. area ONLY:

- Candle lighting on *Erev Yom Tov*: 7:49 pm
- Tzeis Hakochovim* the first night of *Yom Tov*: 8:45 pm
- Alos Hashachar* the first day of *Yom Tov*: 3:58 am
- Mishyakir* the first day of *Yom Tov*: 4:39 am
- Honeitz Hachamo* the first day of *Yom Tov*: 5:37 am
- Sof Zman Krias Shma* the first day of *Yom Tov*: 9:12 am
- Tzeis Hakochovim* second night of *Yom Tov*: 8:56 pm
- Sof Zman Krias Shma* the second day of *Yom Tov*: 9:11 am
- Motzoei Yom Yov*: 8:57 pm



ד"ס Laws & Customs: Sivan & Shavuos

For the year 5781

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According to Minhag Chabad
All times listed are for Melbourne only
Comments or questions: rabbi@youngyeshiva.com.au

SHABBOS MEVORCHIM / CHAZAK

The *Baal Koreh* receives the *Aliyah* containing the *Tochecha* and recites the *Brocho* before and after it. He is not called up to the *Torah*; however, he does receive the *Mi Sheberach* after.

The *Tochecha* is read more quietly and quickly than usual. Obviously, one must still hear every single word clearly.

The *Aliyah* of *Chazak* is given to a prominent person. The whole congregation stands for the last *Posuk*.

Unlike every other *Shabbos Mevorchim*, *Av Harachamim* is recited on *Shabbos Mevorchim Sivan*, in memory of the tragedies that occurred during this month. [Thus, it is recited even when there is a *Bris*.]

It is customary for the *Gabboim* to arrange a *Farbrengen* with the purpose of increasing resolutions in learning *Torah*, keeping *Mitzvos B'hidur*, and rejoicing in the completion of the *Torah*.

The fifth chapter of *Pirkei Avos* is recited after *Mincha*.

SIVAN

Tachnun is not recited from *Rosh Chodesh Sivan* (Tuesday evening) until after the twelfth day of *Sivan*. One should not undertake a fast on these days, even for a *Yohrtzeit*. [However, a *Chosson* and *Kallah* fast on their wedding day, unless their wedding occurs on the day after *Shavuos*.]

One should not take a haircut until *Erev Shavuos*.

SHABBOS BAMIDBAR

In 5746, the Rebbe made a "*Bakasha Nafshis* (heartfelt request) that, in association with *Rosh Chodesh Sivan*, when the Jewish people encamped around *Har Sinai* with unity, every community should utilise the day of *Shabbos* to focus on the idea of *Achdus*, including through *Torah* gatherings and *Farbrengens*. This *Shabbos* is often referred to in Chabad circles as *Shabbos Achdus*.

Av Harachamim and *Tzidkosecha* are not recited this *Shabbos*.

For *Parshas Nasso*, which is read at *Mincha* and into the following week, there are differences of opinion regarding some of the *Aliyos*. According to Chabad custom, the last *Aliyah* at *Mincha* (as well as Monday and Thursday) ends at *Perek 4 Posuk 33*. For the purposes of *Chitas*, *Rishon* ends at *Perek 4 Posuk 28*, and *Shishi* ends at *Perek 7 Posuk 82*.

The sixth chapter of *Pirkei Avos* is recited after *Mincha*.

Vih Noam and *V'atah Kaddosh* are not recited on *Motzei Shabbos*.

YOM TOV PREPARATIONS

The *Mitzvah* of *V'Samechta B'Chagecha* on *Yom Tov* entails eating meat, wine and delicacies; providing new clothing or jewellery for one's wife according to his means; and giving sweets to the children. These should be arranged in advance.

Prior to every *Yom Tov*, the Rebbe emphasized that the *Yom Tov* requirements of the needy be met. *Yom Tov* is also an especially appropriate time to host guests.

One should make spiritual preparations for *Shavuos* as well. These include learning *Torah* – especially the laws of *Shavuos* and topics related to *Matan Torah*, as well as increasing in *Ahavas Yisroel*.

During the period before *Yom Tov*, one should reach out and do all within his or her power to ensure that all Jews – men, women, children and even small babies – should attend the *Aseres Hadibros* on the first day of *Shavuos*.

FLOWERS AND FOLIAGE

Shulchan Oruch mentions the custom of decorating the *Shule* with trees (since *Shavuos* is the day of judgement for fruits), and flowers (to commemorate the foliage that appeared on barren *Har Sinai*). For various reasons, it is not our custom to

decorate *Shule* with trees and flowers, but this may be done at home.

Flowers and decorative leaves or branches which were cut and arranged prior to *Shavuos* are regarded as a decoration and are not *Muktzeh*. Therefore, when necessary, they may be moved on both *Yom Tov* and *Shabbos*. However, if some of the flowers are not yet in full bloom and exposure to additional moisture will induce them to blossom further, the vase must be moved gently so that the water level remains constant.

When all flowers are already in full bloom and exposure to additional moisture will not induce them to blossom further, the following further leniencies apply:

- One may take flowers out of the vase of water. One may also return the flowers to the same vase, as long as the original water was not changed.
- One may place the flowers in a new vase that was prepared and filled with water before *Shavuos*. One may also add flowers to a vase which already has flowers from before *Shavuos*.
- On *Yom Tov* (but not on *Shabbos*), one may top up the water in the vase if necessary, but the ratio of the new water must be less than half of the total. One may certainly not replace the existing water.

A potted plant should not be moved due to two concerns – *Muktzeh* and aiding plant growth. [In principle, these issues are subject to differing *Halachic* opinions and other variables.] If the potted plant accidentally overturns, or some soil spills out, it should be left alone. [If doing so will create a hindrance or inconvenience, a *Rav* should be consulted.]

For practical purposes, a potted plant should generally be treated as attached to the ground. Therefore, one may not water it at all or detach any of its leaves or branches. One may not lean on a potted tree or shrub, move it with his hands even ever so

slightly, place anything in its branches, or remove anything caught in its branches.

Flowers, branches or leaves that were detached (regardless of the cause) on *Shavuos* are *Muktzeh*. The same is true even if there is just a doubt whether it became detached on *Shavuos*. It goes without saying that they are *Muktzeh* when still attached to the ground.

One may smell flowers and plants on *Shavuos* – even if still attached to the ground (and hence *Muktzeh*). One should remember to make the appropriate *Brocho*. However, one may not smell attached fruits.

🌀 EREV SHAVUOS

On *Erev Shavuos*, one should not donate blood, take a blood test, or undergo any procedures involving blood loss. [Of course, this prohibition does not apply in a case of *Pikuach Nefesh*.]

It is appropriate to take a haircut in honour of *Shavuos*, but not before *Erev Yom Tov*.

If applicable, one's nails should be cut in honour of *Yom Tov*.

It is a *Mitzvah* to immerse in a *Mikvah* on *Erev Yom Tov*, after midday.

Just like on *Erev Shabbos*, it is preferable to avoid beginning a full meal once the tenth *Halachic* hour of the day begins (2:47pm), in order to properly enjoy the *Yom Tov* meal at night. However, one may snack in small quantities.

Shavuos is an opportune time to enhance one's *Torah* learning and make positive resolutions – without hindrance from the *Satan* – to increase (quantitatively as well as qualitatively) in one's private and public *Shiurim* of both *Nigleh* and *Chassidus*; to spread *Torah* to others; to enhance one's adherence to the daily study of *Chitas* and *Rambam*; and to accept upon oneself the *Oi Shel Torah* (yoke of *Torah*).

The Rebbe's customary *Shavuos* greeting: "*Kabbolas Hatorah B'Simcha ub'Pnimiyus*" means "May you receive the *Torah* joyfully and internally".

🌀 CANDLE-LIGHTING

One should give *Tzedakah* on *Erev Yom Tov* for the two days of *Yom Tov*.

One should arrange a pre-existing flame from which to light the candles on the second night of *Shavuos*.

Candle-lighting is at (see local calendar). The *Brochos* are *Shel Yom Tov* and *Shehecheyanu*. [If eating out, one should ensure that some practical benefit is derived from the candles after *Yom Tov* begins.]

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

When a man is required to light candles, he does not recite *Shehecheyanu*, as he will be doing so in *Kiddush*. [Therefore, it is best that he lights candles right before *Kiddush*, so that his *Shehecheyanu* is linked to both.] Similarly, if a woman needs to recite her own *Kiddush*, she does not recite *Shehecheyanu*, as she already did so at candle-lighting.

🌀 FIRST NIGHT OF SHAVUOS

On the first night of *Shavuos*, *Maariv* (and *Kiddush*) should not begin before *Tzeis Hakochovim*.

One must drink a cup of wine every day of *Yom Tov*. This should be paid special attention by those who do not make their own *Kiddush*.

🌀 YA'ALEH VEYAVO IN BENTCHING

If one forgets to recite *Ya'aleh Veyavo* in *bentching*:

- If he remembers before *Hashem's* name at *Bonei Yerushalayim*, he goes back.
- If one realized after that, but before starting the next *Brocho*, he recites the extra *Brocho* as printed in the *Bentcher*.
- If one already began even the first word of the next *Brocho*, one must begin *bentching* again.

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

🌀 TIKUN LEIL SHAVUOS

The custom is to stay awake the entire first night of *Shavuos* learning *Torah*.

Needless to say, the night of *Shavuos* is not the appropriate time for lectures or forums about social, economic, political and communal issues.

Although important, they cannot really be regarded as a form of *Torah* study – unless the focus is to learn the *Torah's* perspective.

The recitation of *Tikun Leil Shavuos* should be prioritized over all other forms of learning and *Shiurim*.

One should be mindful of the errors that have crept into the text of the *Zohar* and *Sefer Yetzirah* in many printed editions. One should recite the text as corrected in *Likutei Sichos* volume 28, page 315.

The *Tefillos* and *Yehi Ratzons* that appear in some editions of *Tikun Leil Shavuos* are omitted, and *Kaddish* is not recited.

If, for whatever reason, one did not complete the entire *Tikun Leil Shavuos* on the first night of *Shavuos*, he should do so at the earliest opportunity.

Shortly before dawn (see local calendar), one immerses in the *Mikvah* four times.

At dawn, one washes *Neggel Vasser* and recites *Brochos*. One should not begin learning *Torah* after dawn until he concludes *Brochos*.

The *Brocho* of *Tzitzis* is not recited at this time as it is still too early.

After staying awake the entire night, it is generally recommended to sleep for several hours and *daven* at the usual time, in order to focus on one's *davening* at the usual unhurried pace.

Since *B'dieved* one fulfils his obligation when reciting the daytime *Shema* immediately after dawn, it is worthwhile to recite it then, with the intention that he thereby fulfils his obligation only if he neglects to do so at the ideal time.

One does not recite *Krias Shema She'al Hamittah* when going to sleep after dawn.

If one chooses to *daven* before going to sleep, he should ensure that he recites the *Brocho* of *Tzitzis* and *Shema* after the earliest time (see local calendar), and *Shmoneh Esrei* after sunrise (see local calendar).

The *Brocho* of *Tzitzis* is not recited on a *Tallis Koton* worn overnight. One who does not wear a *Tallis Gadol* should change his *Tallis Koton* before reciting the *Brocho*.

🌀 SHACHARIS & HALLEL

Care must be taken to recite *Krias Shema* during the proper time (see local calendar). One who goes to sleep prior to *davening* should ensure that he awakens in time to recite *Shema*.

Full *Hallel* is recited on *Shavuos*. 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 *Ha'E-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 *Haftarah*.]

Hallel is recited standing (unless one is feeble or infirm).

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 (if he hasn't yet begun *Boruch She'omar*), and on the other hand, it is appropriate that one *davens* in the correct order. For this reason, the *Rebbeim* were 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* as soon as he remembers, as long as it is not yet sunset (or without a *Brocho* until *Tzeis*).

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

🌀 KRIS HATORAH

It is not our custom to recite *Akdomus*. (The say that the *Rebbe* would recite it quietly.)

The *Aliya* containing the *Aseres Hadibros* is given to a prominent person.

The *Rebbe* instituted that all men, women, children, and even newborns (health permitting), attend *Shule* to hear the *Aseres Hadibros*. The

congregation stands during the reading of the *Aseres Hadibros*, facing the *Sefer Torah*.

The first day's *Maftir* is given to a learned and prominent person, due to the special significance of this *Haftarah*. The congregants read along in an undertone, and some have the custom to stand up while reading it.

🌀 FIRST DAY – YOM TOV MEAL

The *Mitzvah* of *V'Samechta B'Chagecha* requires one to celebrate *Yom Tov* with his family. As such, one should not overly prolong the time he spends at any communal *Kiddush* or *Farbrenge*.

If possible, one avoids beginning the meal after the tenth *Halachic* hour begins (see local calendar), so that one has an appetite for the *Yom-Tov* meal of the second night.

It is customary to eat *Milchigs* on the first day of *Shavuos*. By the same token, *Yom Tov* must be celebrated with the consumption of meat.

One of the reasons for eating *Milchigs* is to emphasize that *Yidden* – unlike the angels who visited *Avraham Avinu* – are careful to separate between milk and meat. As such, special care must be taken to adhere to all the *Halachos* of *Kashrus*. These include:

- Waiting one full hour after *Milchigs*, or six hours after eating cheeses cured for more than six months. [It may not be practical to consume aged cheeses on *Shavuos*, as one must also eat meat.]
- Making a *Brocho Acharona* between *Milchigs* and *Fleishigs*.
- Not using the same tablecloths, utensils and loaves for *Milchigs* and *Fleishigs*.
- If the same table is shared by people eating *Milchigs* and *Fleishigs*, a *Hekker* (Halachically acceptable indicator) must be utilised. This can generally be achieved by using separate placemats or placing something distinctive and unusual in between.
- Not eating *Milchigs* together with a *Challah* baked in a *Fleishig* oven or vice versa. [There is grounds to be lenient if the *Challos* weren't physically touching any part of the

oven, and the oven was absolutely clean and devoid of steam whilst the *Challos* were baking.]

- Not baking a *Milchig* or *Fleishig* loaf of bread lest people mistakenly think it is *Parve*. If already baked, it may not be eaten. Exceptions: The loaf has a distinctive shape, or it is visibly and obviously noticeable as *Milchig* or *Fleishig*, or it is small enough to be consumed within one day.
- Using separate knives and blenders (or ***Parve*** utensils) to cut vegetables used with *Milchigs* and *Fleishigs*. This is especially true when cutting sharp vegetables (e.g. an onion), since they assume the status of the knife even if it was completely clean and recently unused.
- If *Parve* food was **already** cooked in a *Fleishig* pot, and the pot had **not** been used for *Fleishig* in the previous 24 hours, the *Parve* food may be eaten with *Milchig* food. If the pot **had** been used for *Fleishig* in the previous 24 hours, the *Parve* food may be served in *Milchig* dishes, but not eaten directly together with *Milchig* food. All the above applies to *Parve* food already cooked in a *Fleishig* pot. However, one should not initially plan to prepare *Parve* food in a *Fleishig* pot with the intention of eating it with *Milchig* food or utensils; in cases of need, a *Rav* should be consulted.

Needless to say, *Chassidim* (amongst others) are careful to eat only *Chalav Yisroel*. Accordingly, one should not even eat *Parve* or *Chalav-Yisroel* foods that came into contact with non-*Chalav-Yisroel* utensils whilst hot.

The *Brocho* on cheesecake containing flour is *Mezonos*, even if the crust is thin.

The first day of *Shavuos* is the *Yohrtzeit* of the *Baal Shem Tov*, and is therefore an opportune time to mention a teaching and story of the *Baal Shem Tov*. *Shavuos* is also associated with *Moshe Rabbeinu* (who received the *Torah*) and *Dovid Hamelech* (who compiled *Tehillim*). Therefore, *Shavuos* is an opportune time to enhance one's commitment to learning *Chitas*.

🕎 FIRST DAY AFTERNOON

One may **not** perform any preparations on the first day for the second night and day of *Yom Tov*.

The *Rebbe* instituted the custom of *Tahalucha*, encouraging all *Chassidim* to visit community *Shules* and enhance their *Simchas Yom Tov* by sharing words of *Torah* (both *Nigleh* and *Chassidus*). The *Rebbe* attached much importance to *Tahalucha*.

🕎 SECOND NIGHT OF SHAVUOS

On the second night of *Shavuos*, the candles should be kindled with a pre-existing flame, and not before *Tzeis Hakochavim* (see local calendar). The *Brochos* are *Shel Yom Tov* and *Shehecheyanu*.

Tasks and preparations required for the second night of *Yom Tov* should 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 in a way that it falls directly into the bin.

🕎 SECOND DAY OF SHAVUOS

Some have the custom of reading *Rus* in *Shule* on the second day of *Yom Tov*. Although that is not our custom, the link between *Rus* and *Shavuos* is observed by the fact that we read the entire *Sefer* as part of *Tikun Leil Shavuos*.

Yizkor is recited before *Musaf*. Those who leave the *Shule* for *Yizkor* may recite "*Av Harachamim*" after *Yizkor* if they wish to.

After *Mincha* of the second day of *Yom Tov*, we wash for *Hamotzi* and partake in a *Farbrengen* at which the *Nigunim* of the *Rebbeim* (and the *Daled Bavos*) are sung. At these *Farbrengens*, the *Rebbe* would frequently speak about learning *Chitas* and *Rambam*; about the importance of *Chinuch*; and encourage everyone's participation in the *Kinus Torah*.

🕎 MOTZEI SHAVUOS

Ya'aleh Veyavo (and *Horachamon*) is recited during *Bentching*, even if it is already *Tzeis Hakochavim* (see local calendar).

On *Motzei Shavuos*, *Kiddush Levana* is recited after *Maariv*.

Havdalah is recited without *Besomim* and candles. *V'Yiten Lecha* is not recited.

🕎 AFTER SHAVUOS

The day after *Yom Tov* is known as "*Yom Tovo'ach*". It is also *Isru Chag*, and should be celebrated with additional food items. One may not fast on this day – even a *Chosson* and *Kallah* on their wedding day.

In association with the *Yom Tov* of *Shavuos*, the *Rebbe* encouraged all to attend a *Kinus Torah*. [The *Kinus Torah* in Melbourne will take place on Sunday after *Shavuos*, from 3:30-7:00pm.]

The days after *Shavuos* until the twelfth of *Sivan* (inclusive) are known as "*Y'mei Tashlumin*", during which *Tachnun* is not recited. The *Alter Rebbe* once remarked that these are the days to "pack" all the treasures and revelations of *Shavuos*.



🕎 INTERNATIONAL DATE LINE

One should not cross the International Date Line during *Sefirah Haomer*, unless it is absolutely unavoidable.

Polar flight routes can be problematic. If it is absolutely necessary to fly such a route, or after the fact, one should seek guidance from a *Rav* familiar with these matters.

If one crossed the International Date Line, he observes *Shavuos* in accordance with his personal count of *Sefiras Haomer*. Thus, his first day of *Shavuos* will not coincide with the sixth of *Sivan*; the day of *Matan Torah*.

One who travelled east (e.g. from Australia to USA) observes *Shavuos* a day earlier than the people at his destination (i.e. on Sunday and Monday, the fifth and sixth of *Sivan*), and these *Halachos* are relevant:

- Sunday: This day is *Yom-Tov* for the traveller but not for the local populace. The traveller should recite the *Yom Tov Tefillos* and *Kiddush*, but omit the three words "*Zman Matan Toraseinu*". On *Motzei Shabbos*, he needs to recite *Vatodienu* during *Maariv* and *Yaknehaz* at *Kiddush* of the night meal.
- Monday: This is the second day of *Yom-Tov* for the traveller but the first day for the local populace. The traveller observes *Yom-Tov* as

usual, and he may include the three words "*Zman Matan Toraseinu*" in his *Tefillos*. At the end of this day, the traveller recites *Havdallah* in private.

- Tuesday: This day is *Yom-Tov* for the local populace but weekday for the traveller. The traveller should don *Tefillin* and *daven* the weekday *Tefillos*. Other than that, he should not perform any *Melocho*, even in private. Likewise, for appearances sake, he should act as though it is *Yom Tov*, such as wearing *Yom Tov* clothing and attending *Shule*.

One who travelled west (e.g. from USA to Australia) observes *Shavuos* a day later than the people at his destination (i.e. on Tuesday and Wednesday, the seventh and eighth of *Sivan*), and these *Halachos* are relevant:

- Monday: This day is *Yom-Tov* for the local populace but weekday for the traveller. The traveller should don *Tefillin* and *daven* the weekday *Tefillos*. Other than that, he should not perform any *Melocho*, even in private. Likewise, for appearances sake, he should act as though it is *Yom Tov*, such as wearing *Yom Tov* clothing and attending *Shule*.
- Tuesday: This is the first day of *Yom-Tov* for the traveller but the second day for the local populace. The traveller observes *Yom-Tov* as usual; however, he omits the words "*Zman Matan Toraseinu*" in his *Tefillos*.
- Wednesday: This day is *Yom-Tov* for the traveller but not for the local populace. The traveller should recite the *Yom Tov Tefillos* and make *Kiddush*, but omit the three words "*Zman Matan Toraseinu*". At the end of this day, the traveller recites *Havdallah* in private.

Whenever the traveller's *Tefillos* are at variance with those of the local populace, he should *daven* discreetly and not call attention to the fact.

When it is *Yom-Tov* for the traveller but weekday for the local populace, the traveller may not instruct another Jew to perform *Melocho* on his behalf. In fact, if the traveller notices someone doing *Melocho* on his behalf, he must object. However, if the *Melocho* was not performed on the traveller's behalf, or he didn't know about it until after it was completed, he may benefit from the *Melocho*.

Yizkor is recited together with the local community.