

בס"ד. תחלת חודש סיון ה'תשפ"ב

Dear *Ana"sh* י"ש of the Community at the EU - Brussels
And the virtualcommunity@Sichosonline.org

Reminders for *Shovuos* 5782 – תשפ"ב

May not be posted on any website, distributed, or shared on WhatsApp groups etc. without prior consent 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 merely "**Reminders**" to be able to see things "at a glance" and they are **not** a compilation of *Halocho*.

* Since there several *Halochois* that require elaboration, the format of the "Reminders" has been kept, and the additional details are included at the end of this document, in the "Laws and customs" by Rabbi Lesches, with his permission which include the *Halochois* of:

Month of *Sivan*/Yom Tov preparations/ *Erev Shabbos* 4 *Sivan*/Flowers and Foliage/*Shabbos* 4 *Sivan*/ First night of *Shavuos*/ *Yaale Veyavo* in *Bentching*/ *Tikun Leil Shavuos*/ *Shacharis* and *Hallel*/*Krias Hatorah*/First day Yom Tov meal/First day afternoon/Second night of *Shovuos*/ Second day of *Shovuos*/ *Motzoei Shovuos*/ After *Shovuos*/International dateline.

* At the end of this document there is also a table of *Zmanim*/times for Yom Tov for the NY area only.

Please post this on the refrigerator or another central location.

May we merit to celebrate *Shovuos* 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* until (including) 12 *Sivan*.

* **Haircuts:** Our *Minhag* is not to get a haircut prior to *Erev Shovuos*. This year it may be done on *Erev Shabbos* (*Bamidbar*), 4 *Sivan*, the whole day (not like *Erev Pesach* that it may done until *Chatzos*).

To Remember and Purchase:

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. For more details on the laws connected to this, refer to "The Laws and Customs" at the end of this document. [Why do we eat dairy foods on Shovuos? See a beautiful shiur: <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 (or any sharp item) and all other fruits and vegetables. Cutting onions (or any sharp item) with a *Milchig* or *Fleishig* knife can lead to serious *Milchig/Fleishig shailos*.
3. **Aseres Hadibros on the first day of Shovuos:** 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. (And, if possible, to be present at *Birchas Kohanim* after *Musaf*).

4. **Long-lasting candles** (like a *Yohrzait Licht*): Those who do not have a gas flame lit over *Yom Tov* should light a long-lasting candle (that should last at least three days) to be able to light candles on both nights of *Yom Tov* (and to use 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 there are enough to use for three days - *Shabbos* and *Yom Tov* (as there is a *shailo* whether you are permitted to remove the metal washer on *Yom Tov*).
7. **Tikun Leil Shovuos**: Purchase one (if one does not own a copy) and insert the corrections that are mentioned in *Likutei Sichos* vol. 28 page 315 (Copied at the end of this document).
8. **Clothes and Jewelry**: In honor of *Yom Tov*, one should buy clothes and jewelry for his wife (and nuts (treats) for the children) according to his means.
9. **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*.
10. **Tzedaka**: Give extra *Tzedaka* for those who do not have basic needs for *Yom Tov* (like *Maos Chitim* before *Pesach*).
11. **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*:

1. **PLEASE – Do not use neither a dairy nor a meat knife to cut onions (or sharp items) or other vegetables (or bread) because this can cause kashrus questions to arise. Use only a separate pareve knife** (during the year as well.)
2. **Oven**: If one only has a single oven that is used for meat, and wants to use it to bake dairy foods, please contact the *Rov*.
3. **Dairy meal**: The custom to eat dairy foods is only on the first day of *Shavuos*. For more information regarding the meal and the separation between the milk and mat meal etc. – see in “Laws and Customs” below.

Friday, ד' סיון Erev Shabbos:

Haircuts: Are permissible today the whole day (not like *Erev Pesach* that it may be done until *Chatzos*).

Mikvah: The men go to the *Mikvah Lekovoid Shabbos* (and *Yom Tov*).

Tomorrow ד' סיון is the day the *Yidden* said *נעשה ונשמע*. For a comprehensive shiur on the topic, go to this link <http://theonlinerabbi.com/sichosonline/parshas-mishpatim/>

Before Shabbos Begins:

1. **Fires**: If it is necessary—make sure the appropriate fires are lit (for *Shabbos* and both days of *Yom Tov*). If there is no lit gas flame—light the long-lasting candle (*Yohrzait 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** *Shabbos* and only then may use this oven (on *Yom Tov*).
3. **Shabbos Clock**: Ascertain that the *Shabbos* clock is set for **three** days - *Shabbos* and for the two days of *Yom Tov*.
4. **Mincha**: is like every *Erev Shabbos*.

Candle Lighting

1. **Tzedaka**: The *Rebbe* instructed that on this *Erev Shabbos* we give *Tzedaka* for **three** days: For *Shabbos* and both *Yom Tov* days.
2. **Lighting Candles**: The correct time to light candles is like every *Erev Shabbos* (See local calendar. For the time in NY see last page). If one forgot, they may **not** light later.
3. **Those who will not be eating in their own homes should not forget to light candles before Shabbos, at the right time and the right place!!** (In case of any questions kindly contact the *Rov*).
4. The *Bracha* for lighting candles is: *להדליק נר של שבת קודש*.

Shabbos day

- * *Davening* and the meals are like a regular *Shabbos*.
- * One may **not** prepare from *Shabbos* to *Yom Tov*.
- * In *Mincha* we read the *Torah* (*Parshas Nasso*). We do not say צדקתך.
- * **Pirkei Avos:** After *Mincha* we recite the sixth chapter of *Pirkei Avos*.

Motzoei Shabbos – Once Yom Tov begins

- * **Preparation for the meal:** Preparations of food may commence only after nightfall (See local calendar. For the time in NY see last page).
- * Before any preparations are commenced, the women must say **“Boruch Hamavdil Bain Koidesh Lekoidesh”**. They may say this (and even make preparations) before *davening Maariv*.

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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.”**

Ma’ariv:

1. One must wait until nightfall (See local calendar. For the time in NY see last page) to *daven Ma’ariv* because we have to make sure that there are “seven complete weeks” for *Sefiras Haomer*. Therefore, if one generally takes in *Shabbos* (or *Yom Tov*) early, it is not done so on *Shovuos*.
2. **Ma’ariv:**
 - a. *Maariv* is for *Sholosh Regolim* (*Yom Tov*) and starts with “*Shir Hama’alos*”.
 - b. **Vatodienu:** In the *Amida* of *Sholosh Regolim* we add “*Vatodienu*”. If one forgot to say it, he does not have to repeat the *Amida*, however, after the *Amida* he should say “*Boruch Hamavdil bain Koidesh Lekoidesh*”.

Lighting candles

1. Although the candles may be lit after nightfall (See local calendar. For the time in NY see last page), many have the custom to light the candles right before *Kiddush*.
2. Candles must be lit from a **pre-existing flame**. [If one is bringing a flame from a neighbor, he should ascertain that it is well protected from the wind etc.]
3. **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 see what must be done.**
4. *Brochos* said are: ושבח טוב ושל יום טוב and שהחיינו.
5. A man who lights candles does not recite the *Brocho* of *Shehecheyonu*; he will recite it at *Kiddush*.

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 (*Shovuos*) they may not do so and *Kiddush* may not be recited before nightfall. (See local calendar. For the time in NY - see last page).
3. *Kiddush* has five parts, יקנה"ז: 1. *Hagofen*. 2. *Kiddush* קידוש. 3. Blessing over the fire - “*Bore Meorei Hoeish*”.
4. *Havdolo* הבדלה. 5. *Shehecheyanu* זמן.
4. When saying the blessing “*Bore Meorei Hoeish*” we do not look at the nails (like during the year), we just look at the candles (without moving them).
5. [If a woman recites the *Kiddush*, she does not recite the *Brocho* of *Shehecheyonu*, as she already did so when she lit the candles.]

6. **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 Hamozon*. If one forgot and remembered after beginning the following *Bracha* (even if he only said "ברוך") one 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 נתן..".
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). There are a few corrections from the Rebbe regarding the *Tikun*, noted in *Likutei Sichos* vol. 28 page 315. (also brought at the end of this document).
2. For the details regarding *Tikun Leil Shavuos*, *Mikvah*, *Birchois Hashachar* etc. after staying up all night – see "Laws and Customs" at the end of this document.
3. The Previous 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!**"
4. The Frierdiker Rebbe writes in a *Sicha*: In Lubavitch there were several night that they did not recite *Krias Shma Sheal Hamita: Shvii Shel Pesach, Hoshana Rabbah*, the night of *Shavuos* and the first night of *Pesach*.
5. Until 5730 The Rebbe would come out to the shul at 3 am and say a *Maamor* connected to *Mattan Torah*.

Sunday, 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*).

Shacharis

1. **Hallel:** After the *Amida* of *Sholosh Regolim* the entire *Hallel* is recited and then we recite the *Shir Shel Yom*. See in the "Laws and Customs" many details regarding *Hallel* and *Krias Hatorah*.
2. **In Shul** – the reading of the *Torah* includes the **Aseres Hadibros**.
3. **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.
4. **Musaf** is of *Yom Tov* and includes **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 וכו' ואתקינו וכי' אלה מועדי and אתקינו וכי'.
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" 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:**
 - a. **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. However, if he remembered before beginning the following *Bracha*, he should say the text printed in the *Siddur*: "ברוך..אשר נתן..".
 - b. **הרחמן:** Towards the end of *Birchas Hamazon* we add "הרחמן 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.

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

Sunday 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: *שההיינו* 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*.
7. **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 can light candles before beginning the meal.

* **Kiddush:** *Kiddush* is that of *Sholosh Regolim (Yom Tov)*, and *שההיינו*.

* [If a woman recites the *Kidush*, she does not recite the *Brocho* of *Shehecheyonu*, as she already did so when she lit the candles.]

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

Monday, ז' סיון, second day of Shobuos

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 *Mussaf*.
3. *Aseres Hadibros* are read only on the first day of *Yom Tov*.
4. **Mikvah:** The men go to the *Mikvah Lekovoid Yom Tov*.
5. **Shacharis** is like the first day of *Yom Tov*.
6. **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.

7. After *Yizkor* the whole congregation (even those who went out for *Yizkor*) may say *Ov Horachamim*.
8. Then we recite *Ashrei* and *Musaf*.
9. 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** is of *Sholosh Regolim* (*Yom Tov*) like yesterday.

* **Farbrenge:**

* We wash for this *Farbrenge*.

* The *Rebbe* would start the *Farbrenge* before the *Shkia* (sunset). The *Rebbe* would wash for *Hamotzie*, eat *Challah*, say *Lechayim* and many *Sichos* (a *Maamor*), and continue through the night.

* **Chitas:** During the *Sichos* the *Rebbe* would also remind everyone about **חַת"ס - Chita's** and its connection to *Shavuos: Chumash – Moshe Rabeinu; Tehillim – Dovid Hamelech; Tanya – the Baal Shem Tov*.

* **Rambam:** The *Rebbe* Encourages regarding the learning of the **Rambam**.

* **Kinus Torah:** A special *Sicha* was devoted to the "*Kinus Torah*" that would take place the day after *Yom Tov*.

* **Mivtzoim:** The *Rebbe* would remind everyone about *Mivtzoim*.

* **At the conclusion of the Farbrenge** the *Rebbe* would say *Birchas Hamazon*, *Daven Maariv*, recite *Havdalah* and distribute *Kos shel Brocho*. Sometimes it would last until 3 or 4 AM!

* **Niggunim:** It is customary to sing the *Niggunim* from all the *Rabbeim* and *Reb Levi Yitzchok*, and *The Rebbe's 10 Nigunim*. Here is a list of **The Rebbe's Niggunim**: 1. צמאה לך נפשי. 2. והיא שעמדה. 3. דרכך אלקינו. 4. אסדר לסעודתא. 5. כי 6. אנו עמך (The one that we sing on *Yom Kippur* in *Davening*). 7. צמאה לך נפשי.. 8. שאמיל. 9. רחמנא דעני. 10. אתה. 11. האדרת והאמונה. 12. הוא אלקינו. 13. כי אנו עמיד. 14. אנו עמך. 15. אנו עמך. 16. אנו עמך. 17. אנו עמך. 18. אנו עמך. 19. אנו עמך. 20. אנו עמך. 21. אנו עמך. 22. אנו עמך. 23. אנו עמך. 24. אנו עמך. 25. אנו עמך. 26. אנו עמך. 27. אנו עמך. 28. אנו עמך. 29. אנו עמך. 30. אנו עמך. 31. אנו עמך. 32. אנו עמך. 33. אנו עמך. 34. אנו עמך. 35. אנו עמך. 36. אנו עמך. 37. אנו עמך. 38. אנו עמך. 39. אנו עמך. 40. אנו עמך. 41. אנו עמך. 42. אנו עמך. 43. אנו עמך. 44. אנו עמך. 45. אנו עמך. 46. אנו עמך. 47. אנו עמך. 48. אנו עמך. 49. אנו עמך. 50. אנו עמך. 51. אנו עמך. 52. אנו עמך. 53. אנו עמך. 54. אנו עמך. 55. אנו עמך. 56. אנו עמך. 57. אנו עמך. 58. אנו עמך. 59. אנו עמך. 60. אנו עמך. 61. אנו עמך. 62. אנו עמך. 63. אנו עמך. 64. אנו עמך. 65. אנו עמך. 66. אנו עמך. 67. אנו עמך. 68. אנו עמך. 69. אנו עמך. 70. אנו עמך. 71. אנו עמך. 72. אנו עמך. 73. אנו עמך. 74. אנו עמך. 75. אנו עמך. 76. אנו עמך. 77. אנו עמך. 78. אנו עמך. 79. אנו עמך. 80. אנו עמך. 81. אנו עמך. 82. אנו עמך. 83. אנו עמך. 84. אנו עמך. 85. אנו עמך. 86. אנו עמך. 87. אנו עמך. 88. אנו עמך. 89. אנו עמך. 90. אנו עמך. 91. אנו עמך. 92. אנו עמך. 93. אנו עמך. 94. אנו עמך. 95. אנו עמך. 96. אנו עמך. 97. אנו עמך. 98. אנו עמך. 99. אנו עמך. 100. אנו עמך.

* 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 *Shovuos* is called "*Yom Tovoiaach*" (the day they brought some of the *Korbonois* connected to *Shovuos*).

* **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 *Shovuos* (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 **Halocho** that is different on *Shavuos* from all *Yomim Tovim*? Let me know at the above email address.

Thanking you in advance.

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 בכ"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 אתכם אמר ה'".²

* * * *

Times for *Shavuos* 5782

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

Shabbos:

Candle lighting *Erev Shabbos*: 8:04 pm

Sof Zman Krias Shma: 9:07 am

Tzeis Hakochovim (Motzoei Shabbos) the first night of *Yom Tov*: 9:13 pm

First day of *Yom Tov*:

Alos Hashachar: 3:32 am (some say 3:39 am)

Mishyakir: 4:25 am

Honeitz Hachamo: 5:26 am

Sof Zman Krias Shma: 9:07 am

Tzeis Hakochovim second night of *Yom Tov*: 9:13 pm

Second day of *Yom Tov*:

Sof Zman Krias Shma: 9:07 am

Shkiya: 8:24 pm

Motzoei Yom Tov: 9:14 pm

קבלת התורה בשמחה ובפנימיות



ד"סב Laws & Customs: Sivan & Shavuos

For the year 5782

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🌀 SIVAN

Tachnun is not recited from *Rosh Chodesh Sivan* 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 shouldn't take a haircut until *Erev 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*.

🌀 EREV SHABBOS (4TH SIVAN)

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

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

One immerses in a *Mikvah* after midday, to prepare for *Shabbos* and *Yom Tov*.

On *Erev Shabbos*, it is preferable to avoid beginning a full meal once the tenth

Halachic hour of the day begins (See local calendar), in order to properly enjoy the *Shabbos* meal at night. However, one may snack in small quantities.

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

Prior to candle-lighting, one should give *Tzedakah* on *Erev Shabbos* for the following three days; *Shabbos* and the two days of *Yom Tov*.

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*" – loosely translated as: "May you receive the *Torah* joyfully and internally".

🌀 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 *Shabbos* are regarded as a decoration and are not *Muktzeh*. Therefore, when necessary, they may be moved on *Shabbos* and *Shavuos*. 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 very 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:

- On *Shabbos* and *Shavuos*, 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.
- On *Shabbos* and *Shavuos*, one may place the flowers in a new vase that was prepared and filled with water before *Shabbos*. One may also add flowers to a vase which already has flowers from before *Shabbos*.
- On *Shavuos* (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.

Since it is forbidden to prepare for *Yom-Tov* on *Shabbos*, one should not arrange or move the flowers on *Shabbos* purely for the sake of *Yom-Tov*.

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 *Shabbos* or *Shavuos* are *Muktzeh*. The same is true even if there is just a doubt whether it became detached on *Shabbos* or *Shavuos*. It goes without saying that they are *Muktzeh* when still attached to the ground.

One may smell flowers and plants on *Shabbos* or *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.

🕯️ SHABBOS (5TH SIVAN)

Candle-lighting on Friday night is at (See local calendar). [If eating out, one should ensure that some practical benefit is derived from the candles after nightfall.]

On *Shabbos* day, *Av Harachamim* and *Tzidkosecha* are not recited.

Just like on *Erev Shabbos*, it is preferable to refrain from beginning a full meal once the tenth *Halachic* hour of the day begins (See local calendar), so that one has an appetite to properly enjoy the *Yom Tov* meal at night.

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*.

🕯️ FIRST NIGHT OF SHAVUOS

Shabbos ends at (see local calendar). *Maariv* (and *Kiddush*) should not begin before this time, nor should tasks and preparations required for *Yom Tov* be conducted 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*.]

The candles should be kindled with a pre-existing flame, and only after *Shabbos* ends. The *Brochos* are *L'Hadlik Ner Shel Yom Tov* and *Shehecheyanu*. [If eating out, one should ensure that some practical benefit is derived from the candles during the night.]

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.] Similarly, if a woman needs to recite her own *Kiddush*, she does not recite *Shehecheyanu*, as she already did so at candle-lighting.

During *Kiddush* on the first night of *Shavuos*, 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 look at his fingernails or bring them 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 her own *Kiddush* should not say *Shehecheyanu*, as she already did so at candle-lighting.

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

🕯️ YA'ALEH VEYAVO IN BENTCHING

If one forgets to recite *Ya'aleh Veyavo* in *bentching*, but 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 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 *Haftorah*.]

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 *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 babies and 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 *Haftorah*. 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 *Farbrengen*.

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 OF SHAVUOS IN THE AFTERNOON

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*.

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

🕎 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 at *Yeshiva Gedolah* on Sunday after *Shavuos*, from 3:30-7:00pm local time].

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*.

On the *Shabbos* after *Shavuos* (12th *Sivan*), *Av Harachamim* and *Tzidkosecha* are not recited.



🕎 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 *Shabbos* and Sunday, the fifth and sixth of *Sivan*). These *Halachos* are relevant for this situation:

- *Shabbos*: This day is *Yom-Tov* for the traveller but not for the local populace. The traveller should recite the *Yom Tov Tefillos* and *Kiddush* (adding the selections for *Shabbos*), but omit the three words "*Zman Matan Toraseinu*".
- Sunday: 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.

- 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*.

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

- Sunday: This day is *Yom-Tov* for the local populace but weekday for the traveller. The traveller should don *Tefillin* and *daven* the weekday *Tefillos*, and recite the regular *Havdallah* on *Motzei Shabbos*. 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*.
- Monday: 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*.
- Tuesday: This day is *Yom-Tov* for the traveller but not for the local populace. The traveller should *daven* the *Yom Tov Tefillos*, but omit the three words "*Zman Matan Toraseinu*". He also needs to recite *Kiddush* at the night and morning meals, and *Havdallah* at the end of the day. Even though it is 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*.

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.

Yizkor is recited together with the local community.



Kabbolas Hatorah B'Simcha ub'Pnimityus!