

בס"ד. ראש חודש סיון ה'תשפ"ה

Dear Ana"sh ישי' of the Community at the EU - Brussels
And the virtualcommunity@Sichos.online

Reminders for Shovuos 5785 – ה'תשפ"ה

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 are 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:

Shabbos Mevorchim - *Chazak*/Month of *Sivan*/*Shabbos Bamidbar*/*Yom Tov* preparations/Flowers and Foliage/*Erev Shavuot*/ Candle lighting/First night of *Shavuot*/*Yaale Veyavo* in *Bentching*/*Tikun Leil Shavuot*/*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
Sichos.online

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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*. It may be done on *Erev Shovuos* the whole day (not like *Erev Pesach* that it may be 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-shavuot/>].
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 (and bread). Even throughout the year. 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 for both days of *Yom Tov*) to be able to light candles also on the second night 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 two days of *Yom Tov* (as there is a *shailo* whether one is 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 (See a copy below on page 7).
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*.
12. **Date-Line:** If anyone crossed the date-line during *Sefiras Haomer* - see "Laws and Customs" at the end of this document.
13. **Shabbos Bamidbar – Shabbos Achdus:** The Rebbe made a *Bakasha Nafshis* (a heartfelt request) that, in association with *Rosh Chodesh Sivan*, when the *Yidden* encamped around *Har Sinai* with unity, every community should utilize the day of *Shabbos* to focus on the theme of *Achdus*, including through *Torah* gatherings and *Farbrengens*. Therefore this *Shabbos* is often referred to as *Shabbos Achdus*.

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

1. **Knife:** 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 *Shovuos*. For more information regarding the meal and the separation between the milk and meat meal etc. – see in "Laws and Customs" below.

Sunday ערב' ה' Erev Yom Tov

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

Nails: If needed – nails should be cut in honor of *Yom Tov*.

Mikvah: The men go to the *Mikvah Lekovoid* *Yom Tov*.

Today ערב' ה' is the day the Yidden said ונשמע בעשה. For a comprehensive informative shiur on the topic, go to this link <http://theonlinerabbi.com/sichosonline/parshas-mishpatim/>

Before Yom Tov Begins:

1. **Fires:** If it is necessary—make sure the appropriate fires are lit (for 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** *Yom Tov* and only then may one use this oven on *Yom Tov*.
3. **Shabbos Clocks:** Ascertain that the *Shabbos* clocks are set for both days of *Yom Tov*.
4. **Mincha:** is like every weekday.

Candle Lighting

1. **Tzedaka:** Give *Tzedaka* equivalent for two days of *Yom Tov*.
2. Candles should be lit 18-23 minutes before sunset (*Check local calendar- For NY see last page*), just like every *Erev Shabbos*. However, if one missed the correct time they may light later but **only from a pre-existing flame** (preferably right before the meal).

3. **Brochos/blessings:** The two *Brachos* said are: *שהחיינו* and *להדליק נר של יום טוב*.
4. **A man that lights candles** does not recite the *Brocho* of *Shehecheyonu*. He recites it later in the *Kiddush*. Therefore it is best that he light candles right before *Kidush* so that his *Shehecheyonu* is linked to both.
5. **Women/girls who are going to eat elsewhere (not at home) should not forget to light candles!** If one missed lighting candles tonight, a *Rov* should be contacted after *Yom Tov* to determine what should be done for the future.

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The First Night of Yom Tov

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 First night of Yom Tov

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, they still cannot *Daven Ma’ariv* earlier on *Shovuos*.
2. **Ma’ariv:**
 - a. *Ma’ariv* is of *Yom Tov* and starts with “*Shir Hama’alos*”.
 - b. The *Amidah* is of *Sholosh Regolim*.

The Yom Tov meal of the first night of Yom Tov

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. Those who have the custom to usually take in *Shabbos* or *Yom Tov* early, today (*Shovuos*) they still may not recite *Kiddush* before nightfall. (See local calendar. For the time in NY - see last page).
3. *Kiddush* is of *Sholosh Regolim* and we recite the *Brocho* of *Shehecheyonu*.
4. [If a woman recites the *Kiddush*, she does not recite the *Brocho* of *Shehecheyonu*, as she already did so when she lit the candles.]
5. ***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 of the first night of Yom Tov

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 Shovuos

1. Men (and older boys – with their parents’ permission) 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 quoted at the end of this document).
2. For the details regarding ***Tikun Leil Shovuos*, *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 *Shovuos* 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 Frieddiker Rebbe writes in a *Sicha*: In Lubavitch there were several nights that they did not recite *Krias Shma She'al Hamita: Shvii Shel Pesach, Hoshana Rabbah*, the night of *Shobuos*, and the first night of *Pesach*.
5. Until 5730 The Rebbe would come out to the shul at around 3:00 am and say a *Maamor* connected to *Mattan Torah*.

Monday, י' סיון, First Day of *Shobuos* - *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 first day *Yom Tov*

1. ***Hallel***: After the *Amida* of *Sholosh Regolim* the entire *Hallel* is recited and then we recite the *Shir Shel Yom*.
Three Important notes regarding *Hallel*:
 - The *Rabbeim*, although they would *Daven Baarichus*, they would arrange to be with the *Tzibur* at *Hallel*.
 - It is forbidden to speak in middle of *Hallel* as it is one long *Brocho*.
 - One stands throughout *Hallel*.
2. See in the "Laws and Customs" many details regarding *Hallel* and *Krias Hatorah*.
3. ***In Shul*** – the reading of the *Torah* includes the ***Aseres Hadibros***. See above on the first page regarding bringing the children to *Aseres Hadibros*.
4. ***Haftorah***: It is very important (for those who are in *Shul*) to hear the *Haftorah* of the first day of *Shavuot* 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.
5. ***Musaf*** is of *Yom Tov* and includes *Birchas Kohanim*.

The *Yom Tov* meal first day *Yom Tov*

* 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 *Shobuos*....

1. ***Kiddush***: *Kiddush* at the start of the meal is that of *Sholosh Regolim*, beginning from אלה מועדי and אתקינו וכו'.
2. We eat dairy foods (each one according to his custom).
3. **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.
4. **During the meal**: During the meal, a *Dvar Torah* and a story of the *Baal Shem Tov* should be said.
5. ***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: "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***: *Korbono*, *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 times 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 right 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. A man who lights candles does not recite the *Brocho* of *Shehecheyonu*; he will recite it at *Kiddush* (therefore many have the custom to light the candles right before *Kiddush*).
7. **Women/girls 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*. (*Mishnayos* for the mourners).

Yom Tov Seuda (meal) Second night of *Yom Tov*

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 שהחיינו.

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

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

Tuesday, י"ב 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 *Musaf*.
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* (with a different *Krias Hatorah*).
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 of the second day of *Yom Tov*

* **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.

Farbrengen:

* The *Rebbe* would start the *Farbrengen* before the *Shkia* (sunset). The *Rebbe* would wash for *Hamotzie*, eat *Challah*, (instruct the *Gabbai* to announce that whoever did not yet wash can/should go now and wash), say *Lechayim* and say many *Sichos* (a *Maamor*), and continue through the night. At the conclusion of the *Farbrengen* the *Rebbe* would recite *Birchas Hamazon*, *Daven Maariv*, recite *Havdalah* and distribute *Kos shel Brocho*. Sometimes it would last until 3 or 4 AM!

The *Rebbe* would mention:

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

2. **Rambam:** The Rebbe encourages regarding the learning of the **Rambam**.
3. **Kinus Torah:** A special *Sicha* was devoted to the “*Kinus Torah*” that would take place the day after *Yom Tov*.
4. **Mivtzoim:** The Rebbe would remind everyone about *Mivtzoim*.

* 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*....

Therefore, recently the custom is that:

1. We conduct a *Farbrengen*, by washing our hands like for any other meal **before** the *Shkiah*, on *Challoh*.
2. During the *Farbrengen* one of the assembled recites/reviews a *Ma’amer Chassidus*.
3. We say *Lechaim*.
4. We remind everyone those things that the Rebbe would mention at the *Shavuos Farbrengen* (mentioned above), *Chitas*, *Rambam*, *Kinus Torah*, *Mivtzoim*.
5. **Niggunim:** Lately, it is also customary to sing *Niggunim*:
 - a. From all the *Rabbeim* and *Reb Levi Yitzchok*,
 - b. The *Rebbe’s Niggunim*.

Here is a list of **The Rebbe’s Niggunim**: 1. צמאה לך נפשי (the slow one); 2. והיא שעמדה. 3. דרכך אלקינו. 4. אסדר. 5. צמאה לך נפשי.. עד טי דורין מארקא. 6. לסעודתא. 7. כי אנו עמך. (The one that we sing on *Yom Kippur* in *Davening*). 8. רחמנא דעני. 9. אתה בחרתנו. 10. אנעים זמירות. 11. סטאו יאפיטו. 12. הוא אלקינו. 13. כי אנו עמך. 14. האדרת והאמונה. (The slow one).

May we merit this year to receive *Kos Shel Brocho* from *Moshiach* Himself!

Birchas Hamozon: In *Birchas Hamozon* we add *Yaaale Veyovo* and *Horachamon* of *Yom Tov*.

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).

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

We wish each other:

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

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

Isru Chag:

* The day after *Shovuos* is called “*Yom Tovoich*” (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*.

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 ***Halacho*** 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 Shovuos*

(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 אתכם אמר ה'".

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Halachik Times for Shovuos 5785

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

Erev Yom Yov:

Candle lighting: 8:02

Tzeis Hakochovim the first night of *Yom Tov*: 8:54 pm (some say 9:01)

First day of Yom Tov:

Alos Hashachar: 3:34 am (some say 3:41)

Mishyakir: 4:26 am

Honeitz Hachamo: 5:27 am

Sof Zman Krias Shma: 9:07 am

Tzeis Hakochovim second night of *Yom Tov*: 9:12 pm

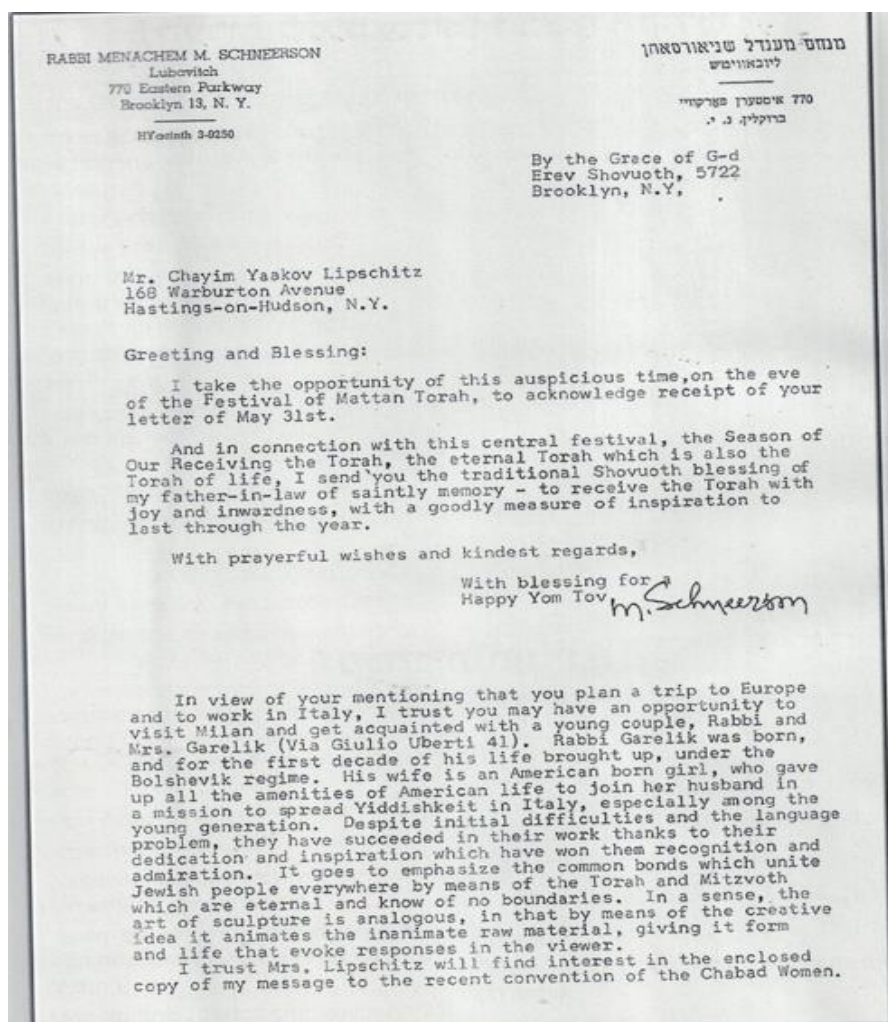
Second day of Yom Tov:

Sof Zman Krias Shma: 9:07 am

Shkiya: 8:22 pm

Motzoei Yom Tov: 9:12 pm

Letter from the Rebbe for Shavuos





בס"ד Laws & Customs: Sivan & Shavuos

For the year 5785

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SHABBOS MEVORCHIM / CHAZAK

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

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 individual. The entire 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 aim 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* do fast on their wedding day, unless it takes place on the day after *Shavuos*.]

Many customs of mourning associated with *Sefirah Haomer* no longer apply from the first morning of the *Shloshes Y'mei Hagboloh*. Nevertheless, 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 utilize the day of *Shabbos* to focus on the theme 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 continues into the following week, there are differing opinions regarding the divisions 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*.

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

YOM TOV PREPARATIONS

The *Mitzvah* of *V'Samechta B'Chagecha* entails eating meat, drinking wine and enjoying 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 fully met. *Yom Tov* is also an especially appropriate time to host guests.

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

In the lead-up to *Yom Tov*, one should do all within his or her power to reach out and ensure that all Jews – men, women, children and even small babies (health permitting) – attend *Shule* to hear the *Aseres Hadibros*.

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 that were cut and arranged prior to *Shavuos* are regarded as 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 very gently so that the water level remains constant.

When all flowers are already in full bloom, and exposure to additional moisture will not cause 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 into a new vase that was prepared and filled with water before *Shavuos*. One may also add flowers to an existing vase that already held flowers from before *Shavuos*.
- On *Yom Tov* (but not on *Shabbos*), one may top up the water in a vase if necessary, but the ratio of the new water must be less than half of the total volume. 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 a potted plant accidentally overturns, or some soil spills out, it should be left alone. [If doing so will cause a significant 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 applies even if there is just a doubt as to whether it became detached on *Shavuos*. It goes without saying that anything still attached to the ground is *Muktzeh*.

One may smell flowers and plants on *Shavuos* – even if still attached to the ground (and hence *Muktzeh*). One should remember to recite 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 refrain from beginning a full 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.

Shavuos is an opportune time to enhance one's *Torah* learning and make positive resolutions – without hindrance from the *Satan* – to increase (both quantitatively and 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'Pnimitus*" means "May you receive the *Torah* joyfully and internally".

🕯 CANDLE-LIGHTING

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

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

Candle-lighting is at (See local calendar). The *Brochos* are *L'Hadlik Ner Shel Yom Tov* and *Shehecheyanu*. [If one incorrectly concluded *Shel Shabbos Kodesh*, but realized within the time it takes to say three words, she corrects her mistake. Otherwise, she must repeat the entire *Brocho*. If one forgot *Shehecheyanu*, she should have in mind to be *Yoitzei* during *Kiddush*.]

If lighting at home but eating the *Seudah* elsewhere, one must ensure that practical benefit is derived from the candles after nightfall (such as arranging for someone to eat by its light, or lighting in a location that needs to be used and would otherwise remain dark).

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 do so in *Kiddush*. [Therefore, it is best that he lights candles right before *Kiddush*, so that his *Shehecheyanu* is linked to both.]

🕯 FIRST NIGHT OF SHAVUOS

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

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 each 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 *Ya'aleh Veyavo* in *bentching*, but remembers before saying *Hashem's* name at the end of *Bonei Yerushalayim*, he goes back. If one remembered after that, but before beginning the next *Brocho*, he recites the relevant *Brocho* printed in the *Bentcher*. If one began even the first word of the next *Brocho*, he must begin *bentching* again if it is one of the two required meals of *Yom Tov*, but not if it is a third optional meal.

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 explore 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 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 the morning *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 *daven* with proper focus and without rushing.

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 fails to recite it later at the proper 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* within its proper time (See local calendar). One who goes to sleep before *davening* should ensure that he awakens in time to recite *Shema*.

Full *Hallel* is recited on *Shavuot*. 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 fitting to recite *Hallel* with the congregation (if he hasn't yet begun *Boruch She'omar*), and on the other hand, it is proper to *daven* 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 before sunset (or without a *Brocho* until *Tzeis*).

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

🕎 KRIAS 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 individual.

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

hear the *Aseres Hadibros*. The congregation stands and faces the *Sefer Torah* while the *Aseres Hadibros* is read.

The first day's *Maftir* is given to a learned and prominent individual, 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 time spent at any communal *Kiddush* or *Farbrengen*.

If possible, one avoids starting the meal after the tenth *Halachic* hour begins ((See local calendar), in order to preserve an appetite and properly enjoy the *Yom-Tov* meal of the second night.

It is customary to eat *Milchigs* on the first day of *Shavuot*. 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 milk and meat. As such, special care must be taken to uphold all the *Halachos* of *Kashrus*. These include:

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

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

- Not baking a *Milchig* or *Fleishig* loaf of bread lest people mistakenly assume it is *Parve*. Even 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 completely consumed within one day.
- Using separate knives and blenders (or *Parve* utensils) to cut vegetables used with *Milchigs* and *Fleishigs*. This is especially important when cutting sharp vegetables (e.g. onions), as they assume the knife's status even if it was clean and unused in the 24 hours prior.
- If *Parve* food was **already** cooked in a *Fleishig* pot, and the pot had **not** been used for *Fleishig* in the 24 hours prior, the *Parve* food may be eaten with *Milchig* food. If the pot **had** been used for *Fleishig* in the 24 hours prior, 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 plan in advance to prepare *Parve* food in *Fleishig* cookware for use with *Milchigs*; in cases of need, a *Rav* should be consulted.]

Needless to say, *Chassidim* (among 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 *Shavuot* is the *Yohrtzeit* of the *Baal Shem Tov*, and is therefore an opportune time to share a teaching and story of the *Baal Shem Tov*. *Shavuot* is also associated with *Moshe Rabbeinu* (who received the *Torah*) and *Dovid Hamelech* (who compiled *Tehillim*). Therefore, *Shavuot* 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*, directing 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

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* and *Shehecheyanu*. [See the "Candle-lighting" section for further relevant details.]

Maariv should not begin before this time, nor should tasks or preparations required for the second night and day of *Yom Tov* be performed before this time.

Candles must not be waxed into place, nor may wicks be twisted. If needed, wax from the previous night may be removed 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 preserved by reading 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.

After *Mincha* and before sunset 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 B'avos*) 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 *Yeshivah Gedolah* on *Motzei Shabbos* after *Shavuos*, from 8:00-10:30pm.]

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* (11th *Sivan*), *Av Harachamim* and *Tzidkosecha* are not recited.



🕯️ INTERNATIONAL DATE LINE

One should not cross the International Date Line (one-way) during *Sefirah Haomer*, unless absolutely unavoidable.

Polar flight routes can be problematic. If travel by such a route is necessary, 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 weekday for the local populace. The traveller should light candles, 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 the nighttime *Kiddush*.
- 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 includes 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 weekday for the local populace. The traveller should light candles, recite the *Yom Tov Tefillos* and make *Kiddush*, but omit the three words "*Zman Matan Toraseinu*". At the day's conclusion, the traveller recites *Havdallah* in private.

Whenever the traveller's *Tefillos* differ from 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* for his benefit, 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 it.

Yizkor is recited together with the local community.