

בס"ד. חודש השלישי, חודש מתן התורה, סיון ה'תשפ"ו

Dear Ana"sh 'ש' at the community at the EU in Brussels
And the virtualcommunity@Sichos.online

Reminders for Shavuos 5786

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 Bamidbar/Month of *Sivan*/*Yom Tov* preparations/Flowers and Foliage/*Erev Shavuos*/Candle lighting/ First night of *Shavuos*/*Bentching*/*Tikun Leil Shavuos*/*Shacharis* and *Hallel*/*Krias Hatorah*/First day *Yom Tov* meal/*Shabbos* preparations/First day afternoon/Second night of *Shavuos (Shabbos)*/ Second day of *Shavuos*/After *Shavuos*/International dateline/*Eiruv Tavshilin*.

- * 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 Shavuos in the *Bais Hamikdosh Hashlishi* and hear the *Torah Chadosh* from *Moshiach!* ולקבלת התורה בשמחה ובפנימיות

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- * **Tachanun** is not recited from *Rosh Chodesh* through (including) 12 *Sivan*.
- * **Haircuts:** Our *Minhag* is not to get a haircut prior to *Erev Shavuos*. It may be done on *Erev Shavuos* the whole day (not like *Erev Pesach* that it may be done only 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. [The Rebbe's custom was as follows: After Davening the Rebbe would go to his room, make *Kidush*, eat a dairy pastry (cheese danish etc.), drink, make a *Brocho Acharona* and an hour later would go upstairs to the *Friediker Rebbe's* home to have a regular *Seudas Yom Tov* (with meat etc.)].
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 *Shavuos*? 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 (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 Shavuos:** Ensure that one has help, if necessary, to be able to bring **all** the children to *Shul* to hear the *Aseres Hadibros* (Ten commandments). Infants and newborn babies should also be brought to *Shul* if it will not affect their health. (And, if possible, be present at *Birchas Kohanim* after *Musaf* as well).
4. **Long-lasting candles** (i.e. a *Yahrtzeit Licht*): Those who do not have a gas flame lit over *Yom Tov* should light a long-lasting candle (that should last at least until *Shabbos* starts) to be able to light candles also on *Erev Shabbos*

(and to use, if needed, for cooking on *Yom Tov*). Those who have household help should still light one even if there is a gas flame lit, as sometimes the flame is inadvertently turned off.

5. **Yizkor candle:** It is not *Minhag Chabad* to light a *Yohrzait Licht* for *Yizkor*.
6. **Neironim:** If one uses glass holders for the *Shabbos/Yom Tov* candles which must be cleaned between each use, ensure that there are enough to use for both evenings - the first night of *Yom Tov* and for *Erev Shabbos* (as there is a *Shailo* whether you are permitted to remove the metal washer on *Yom Tov*).
7. **Tikun Leil Shavuos:** 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, Jewelry and sweets:** 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 meals 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 a dairy nor meat knife to cut onions or any sharp item or other vegetables (or bread) because this can cause *Kashrus* questions to arise. Use only a separate *Pareve* knife.** (This applies during the year as well.)
2. **Oven:** If one only has a single oven that is used for meat (or for *Pareve*), and wants to use it to bake dairy foods in honor of *Shavuos*, please contact the *Rov*.
3. **Dairy meal:** The custom to eat dairy foods is only on the first day of *Shavous* (see above on page 1 the Rebbe's custom). For more information regarding the meal and the separation between the milk and meat meal etc. – see "Laws and Customs" below.

Thursday, ה' סיון *Erev Shavuos*

1. **Haircuts:** Are permissible today **the whole day** (not like *Erev Pesach* that it may be done only until *Chatzos*).
2. **Cutting nails:** On a *kvius* like this year you may cut nails on Thursday, even for those who usually do not cut their nails on Thursday.
3. **Mikvah:** The men to go to the *Mikvah* in honor of *Yom Tov*.
4. **Today ה' סיון** is the day the *Yidden* said *נעשה ונשמע*. For a comprehensive and informative shiur on this topic, go to this link <http://theonlinerabbi.com/sichosonline/parshas-mishpatim/>

Eiruv Tavshilin!

DON'T FORGET TO MAKE AN EIRUV TAVSHILIN ON EREV YOM TOV!!

The *Eiruv Tavshilin* allows one to cook and light *Shabbos* candles on *Yom Tov* (Friday) for *Shabbos*.

For all the laws of *Eiruv Tavshilin* see "Laws and Customs" at the end of this document.

If one forgot to make an *Eiruv Tavshilin*, you must contact the *Rov*.

Before *Yom Tov* begins

1. **Fires:** If it is necessary—make sure the appropriate fires are lit (for *Yom Tov* and *Shabbos*). 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 use this oven (on *Yom Tov*).

3. **Shabbos Clocks:** Ascertain that the *Shabbos* clocks are set for both days - *Yom Tov* and *Shabbos*.
4. **Mincha:** is like every weekday.

Candle lighting before *Yom Tov* begins

1. **Tzedaka:** The Rebbe instructed that on *Erev Shavuos*, prior to the candle lighting, we give *Tzedaka* for both days, *Yom Tov* and *Shabbos*.
2. **Lighting Candles:** The correct time to light candles is 18 (or 23) minutes before sunset just like every *Erev Shabbos*. (See local calendar. For the time in NY see last page). However, if one missed the correct time, they may light later than that, but **only from a pre-existing flame** (preferably right before the meal).
3. If one generally takes in *Shabbos* (or *Yom Tov*) early so they can *Daven Maariv* early, on *Shavuos* this is not done, and they still have to daven *Ma'ariv* at nightfall (because of seven weeks of the *Omer* – see below in *Maariv*.)
4. The two *Brachos* said are: **שהחיינו** and **להדליק נר של יום טוב**.
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.
6. **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, from a pre-existing flame - right before *Kidush* so that his *Shehecheyonu* is linked to both.

The First Night of *Yom Tov*

The Frieddiker 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. **Nightfall:** 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 *Shavuos*.
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. For Those who have the custom to usually take in *Shabbos* or *Yom Tov* early, today (*Shavuos*) 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 ינהילנו ליום שכולו טוב”.

Tikun Leil Shavuos of the first night of *Yom Tov*

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 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 Previous Rebbe writes in a *Sicha*: In Lubavitch there were several nights 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* (Chassidic discourse) connected to *Mattan Torah*. **MAY WE MERIT THIS YEAR TO HEAR THE MAAMOR BEPOIEL MAMOSH!**

Friday, ו' 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 of the first day of *Yom Tov*

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*.

Three Important notes regarding Hallel:

- a. The *Rabbeim*, although they would *Daven Baarichus*, they would arrange to be with the *Tzibur* at *Hallel*. Brief Explanation: It is preferable to recite *Hallel* with the *Minyan*. **However**, if one is not up to the *Minyan*, this creates a dilemma: on the one hand it is appropriate to recite *Hallel* with the *Minyan* (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 Rabbeim were meticulous about being up to Hallel when the Minyan recited it on Yom-Tov!!**
 - b. It is **forbidden** to speak in middle of *Hallel* as it is one long *Brocho*.
 - c. One stands throughout *Hallel*.
2. **In Shul** – the reading of the *Torah* includes the ***Aseres Hadibros***. See above in the first page regarding bringing **the children** to ***Aseres Hadibros***. See in the “Laws and Customs” many details regarding *Krias Hatorah*.
 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 of the first day of *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 *Shavuos*....

1. **Kiddush**: *Kiddush* at the start of the meal is that of *Sholosh Regolim*, beginning from *ואלה מועדי* and *אתקינו וכו'*
2. We eat dairy foods (see above on page 1 the Rebbe's 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 ינהילנו ליום שכולו טוב".

- * **Cooking on Yom Tov for Shabbos:** Those who made an *Eiruv Tavshilin* should prepare all the food necessary for *Shabbos* early in the day so that there is enough time to eat the food – **including the Cholent** - before *Shabbos*. For all the details regarding cooking on *Yom Tov* for *Shabbos*, see “Laws and Customs”.
- * If one forgot to make an *Eiruv Tavshilin*, he/she should contact the Rov and ask a *Shaila*.
- * **Tahalucha:** The custom in Lubavitch is to go on "תהלוכה" during the first day of *Yom Tov*. This year, as it is *Erev Shabbos* going into *Shabbos*, ensure that you do not carry anything.
- * **Food for tomorrow's Farbrengen:** Those who wish to bring foods for the *Farbrengen* that takes place tomorrow afternoon after *Mincha*, should remember to bring the food to *Shul* **before** *Shabbos*.
- * **Mincha:** Because it is *Erev Shabbos*, *Posach Eliyohu* and *Yedid Nefesh* are recited before *Mincha* but unlike every other Friday, the preceding *Hodu* is **not** recited. Then *Korbonois*, *Ashrei*, *Uvo Letzion*, *Amida* of *Sholosh Regolim* and *Oleinu Leshabeiach* are recited.

Friday afternoon Before Shabbos starts

1. **Check pockets:** Check your pockets as one may have inadvertently put something inside on *Yom Tov* and *Shabbos* you may not carry outside.
2. **Yizkor candle:** It is **not** *Minhag Chabad* to light a *Yizkor* candle (for tomorrow's *Yizkor*).
3. **Candle Lighting:** Candles must be lit like every *Erev Shabbos*, 18 (or 23) minutes before sunset. (See local calendar. For the time in NY see last page). **If one did not light at the right time (or at least before shkiya), the candles may NOT be lit later like every Yom Tov, as now is Shabbos.**
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 שבת ושל 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 at the right time!! If one forgot, call the Rov after Shabbos to see what must be done.**

Second night of Shavuot/Shabbos

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

1. Start from *Mizmor Ledovid*.
2. In *Lecho Dodi* (at *Boi Vesholom*) we say **גם בשמחה** ובצהלה.
3. Continue *Maariv* until the *Amida* as every Friday night.
4. *Amida* of *Sholosh Regolim* and add the additions for *Shabbos*. If one made a mistake please see “Laws and Customs”.
5. *Vaychulu* is recited and continue like every Friday night.

Shabbos/Yom Tov Second Night Seuda (meal)

1. It is customary to use the *Challah* from the *Eiruv Tavshilin* as part of **לחם משנה** but not to eat it until tomorrow.
2. *Sholom Aleichem*, *Eishes Chayil*, *Mizmor Ledovid* and *Do hi Seudoso/Askinu* are recited quietly.
3. **Kiddush:** *Kiddush* is that of *Sholosh Regolim* with the additions of *Shabbos: Yom Hashishi, Hagofen, Yom Tov Kidush, 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. Some have the custom to eat the cooked dish of the *Eiruv Tavshilin* tonight and some eat it tomorrow.
6. In ***Birchas Hamozon*** we add *Retzei, Yaale Veyovoi* (If one forgot either *Retze* or *Yaale Veyovo* or both – see *Laws and customs*), *Horachamon* for *Shabbos* and *Horachamon* for *Yom Tov*.

Shabbos, ז' סיון, Second day of Shavuot

1. **Krias Shma:** *Sof Zman Krias Shma* the second day of *Yom Tov (Shabbos)*: (See local calendar. For the time in NY see last page).
2. **Mikvah:** The men to go to the *Mikvah* in honor of *Shabbos/Yom Tov*.
3. Arrange for the children to attend ***Birchas Kohanim*** which will take place towards the end of *Mussaf*.
4. *Aseres Hadibros* are read only on the first day of *Yom Tov*.

Shacharis of *Shabbos* the second day of *Yom Tov*

1. **Shacharis** is like the first day of *Yom Tov* with the additions for *Shabbos*.
[in *Shul*, after the *Aron* is opened for *Krias Hatorah*, we do not recite the **י"ג מדות** and the **של עולם** של רבנו.]

2. **Yizkor** of *Shabbos* the second day of *Yom Tov*
 - a. After *Krias Hatorah*, *Maftir*, and *Yekum Purkan*, before *Musaf*, **Yizkor** is added.
 - b. It is not *Minhag Chabad* to light a “*Yizkor* candle”.
 - c. Those who cannot come to *Shul* for *Yizkor* can say it at home.
 - d. Mourners in their first year stay inside the *Shul* for *Yizkor* but they do not recite it.
 - e. If they are in their 13th month they recite *Yizkor*.
 - f. **Ov Horachamim**: After *Yizkor* the whole congregation (even those who went out for *Yizkor*) may say *Ov Horachamim*.
Then *Ashrei* and *Musaf* are recited.
3. **Birchas Kohanim**: Towards the end of *Musaf* there is *Birchas Kohanim*.
4. After *Musaf*, we recite *Velokachto Soles* and *Sheish Zechiros*.

The Seuda of *Shabbos/Yom Tov* afternoon

- * **Lechem Mishne**: It is customary to use the *Challah* from the *Eiruv Tavshilin* as לחם משנה. There are those that eat it at this meal and those that save it for *Seuda Shlishis* (the *Farbrenge* – see below). Since it is *Shabbos*, if the *Farbrenge* is taking place elsewhere where you may not carry, then the *Challah* of the *Eiruv Tavshilin* should be eaten in this meal.
- * **Kiddush**: *Mizmor Ledovid* until and including *Al Kein* are recited quietly. *Eile Moadei* is recited regular.
- * In ***Birchas Hamazon*** we add: *Retzei*, *Yaale Veyovoi* (If one forgot – see *Laws and Customs*), *Horachamon* for *Shabbos* and *Horachamon* for *Yom Tov*.

Mincha of *Shabbos/Yom Tov* afternoon

- * **Mincha** is of *Sholosh Regolim* (*Yom Tov*) with all the additions of *Shabbos*.
- * We read the *Torah* (*Parshas Noso*).
- * We do not recite *Tzidkoscho*.
- * We do not learn *Pirkei Avos*.

Farbrenge of *Shabbos* the second day of *Yom Tov*

- * The *Rebbe* would start the *Farbrenge* 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 *Farbrenge* 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 **חַיִּת'ס - חֵיט'ס** and its connection to *Shavuos*: *Chumash – Moshe Rabeinu*; *Tehillim – Dovid Hamelech*; *Tanya – the Baal Shem Tov*.
 2. **Rambam**: The *Rebbe* encourages regarding the learning of the daily **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 *Farbrenge*, by washing our hands like for any other meal **before** the *Shkiah*, on *Challoh*.
2. During the *Farbrenge* 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 Farbrenge* (mentioned above): *Chitas*, *Daily 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 Nigunim* (the *Niggunim* that the *Rebbe* taught throughout the years).

Here is a list of **The Rebbe’s Niggunim**: 1. צמאה לך נפשי (the slow one); 2. והיא שעמדה. 3. דרכך אלקינו. 4. אסדר. 5. צמאה לך נפשי.. עך טי דורין מארקא. 6. כי אנו עמך. (The one that we sing on *Yom Kippur* in *Davening*). 7. לסעודתא. 8. ששמיל. 9. אתה בחרתנו. 10. אנעים זמירות. 11. סטאו יאפיטו. 12. הוא אלקינו. 13. כי אנו עמידך. 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 *Retzei* and *Yaaale Veyovo* and *Horachamon* of *Shabbos* and *Horachamon* of *Yom Tov*.

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

- * In **Maariv** we recite “*Ato Chonantonu*”, *Vihi Noam*, *Veato Kodoish* and *Oleinu Leshabeach*.
- * We recite **Havdalah** with *Bsomim* and the *Havdolo*-candle. *Veyiten Lecho* is recited regular.
- * **Tachanun** is not recited through the 12th of Sivan.

Isru Chag The day after *Yom Tov*

- * The day after *Shavuos* is called “**Yom Tovoach**” (the day they brought some of the *Korbonois* connected to *Shavuos*). See a beautiful *Sicha* on this subject in *Likutei Sichos* Vol. 28 page 4.
- * **Kinus Torah:** In 770 (and in other places), a “*Kinus Torah*” (gathering devoted to talks of *Torah*) takes place, where *Rabonim* and *Roshei Yeshivos* share words of *Torah*.

א געזונטן זומער און א פרייליכן תמיד

“A healthy summer and a joyous *Tomid* (always)”

May we merit this *Shavuos* (and even prior to that) to receive the “*Torah Chadosh Me’iti Teitze*”

ולקבלת התורה בשמחה ובפנימיות

Rabbi Levi Yitzchok Garelik

Rabbigarelik@sichos.online

* * * *

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.

Halachik Times for *Shavuos* 5786 – (from Luach Colel Chabad and Chabad.org)

These times are for N.Y. area ONLY:

- Candle lighting on *Erev Yom Tov*: 7:53 pm
- Tzeis Hakochovim* the first night of *Yom Tov*: 8:44 pm
- Alos Hashachar* the first day of *Yom Tov*: 3:45 am
- Mishyakir* the first day of *Yom Tov*: 4:34 am
- Honeitz Hachamo* the first day of *Yom Tov*: 5:33 am
- Sof Zman Krias Shma* the first day of *Yom Tov*: 9:10 am
- Mincha Gedola Erev Shabbos*: 1:30 pm

Shabbos/Second day of *Yom Tov*

- Lighting candles before *Shabbos* (from a pre-existing flame): 7:54 pm
- Tzeis Hakochovim* (Friday night): 8:45 pm
- Sof Zman Krias Shma* the second day of *Yom Tov* (*Shabbos* morning): 9:10 am
- Mincha Gedola Shabbos* afternoon: 1:30 pm
- Shkia*: 8:13 pm
- Motzoei Shabbos/Yom Tov*: 9:02 pm

Corrections of the Rebbe to the Tikun Leil Shavuos

א) בתיקון 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 בכר"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: בתיקון שנדפס בסלאוויטא (ועוד) בהעתקת מאמרו של רשב"י: „אנן בחביבותא תליא מילתא דכתיב כו“, הובאו רק ב' פסוקים.
 וצ"ל כזה: „אנן בחביבותא תליא מילתא דכתיב ואהבת את ה' אלוקי וכתיב מאהבת ה' אתכם וכתיב אהבתי אתכם אמר ה'“.

A LETTER FROM THE REBBE IN HONOR OF SHAVUOS

RABBI MENACHEM M. SCHNEERSON
 Lubavitch
 770 Eastern Parkway
 Brooklyn 13, N. Y.
 HYacinth 3-9250

מנחם מענדל שניאורסאהן
 ליובאוויטש
 770 איסטערן פארקוויי
 ברוקלין, נ. י.

By the Grace of G-d
 Erev Shovuoeth, 5722
 Brooklyn, N.Y.

Mr. Chayim Yaakov Lipschitz
 168 Warburton Avenue
 Hastings-on-Hudson, N.Y.

Greeting and Blessing:

I take the opportunity of this auspicious time, on the eve of the Festival of Mattan Torah, to acknowledge receipt of your letter of May 31st.

And in connection with this central festival, the Season of Our Receiving the Torah, the eternal Torah which is also the Torah of life, I send you the traditional Shovuoeth blessing of my father-in-law of saintly memory - to receive the Torah with joy and inwardness, with a goodly measure of inspiration to last through the year.

With prayerful wishes and kindest regards,

With blessing for a
 Happy Yom Tov *M. Schneerson*

In view of your mentioning that you plan a trip to Europe and to work in Italy, I trust you may have an opportunity to visit Milan and get acquainted with a young couple, Rabbi and Mrs. Garelik (Via Giulio Uberti 41). Rabbi Garelik was born, and for the first decade of his life brought up, under the Bolshevik regime. His wife is an American born girl, who gave up all the amenities of American life to join her husband in a mission to spread Yiddishkeit in Italy, especially among the young generation. Despite initial difficulties and the language problem, they have succeeded in their work thanks to their dedication and inspiration which have won them recognition and admiration. It goes to emphasize the common bonds which unite Jewish people everywhere by means of the Torah and Mitzvoth which are eternal and know of no boundaries. In a sense, the art of sculpture is analogous, in that by means of the creative idea it animates the inanimate raw material, giving it form and life that evoke responses in the viewer.
 I trust Mrs. Lipschitz will find interest in the enclosed copy of my message to the recent convention of the Chabad Women.



בס"ד Laws & Customs: Sivan & Shavuos

For the year 5786

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SHABBOS BAMIDBAR

Shabbos Bamidbar is both *Shabbos Mevorchim* and *Erev Rosh Chodesh*. The *Haftarah* is that of *Mochor Chodesh*.

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*.]

For *Parshas Nasso*, which is read at *Mincha* and extends 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*.

Tzidkosecha is **not** recited during *Mincha*, given that it is *Erev Rosh Chodesh*. The sixth chapter of *Pirkei Avos* is recited after *Mincha*.

In 5746, the Rebbe made a "*Bakasha Nafshis*" (heartfelt request) that, in association with *Rosh Chodesh Sivan*, when the Jewish people camped around *Har Sinai* with unity, every community should utilise 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*.

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

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

Many customs of mourning associated with *Sefiras Haomer* no longer apply from the first **morning** of the *Shloshes Y'mei Hagboloh* (i.e. Tuesday). Music,

dancing, and weddings are permissible. Nevertheless, one should not take a haircut until *Erev Shavuos*.

YOM TOV PREPARATIONS

The *Mitzvah* of *V'Samechta B'Chagecha* on *Yom Tov* 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 additional 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* (i.e. starting at *Tzeis* on Wednesday).

If applicable, one's nails should be cut in honour of *Yom Tov* – even one who is generally careful not to do so on Thursdays.

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.

Eruv Tavshilin is performed – see separate [Halacha Guide](#). After it is performed, the *Eruv Tavshilin* is put in a place where it will be safe until *Shabbos*.

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'Pnimiyus*" 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*. [On the first night, if one incorrectly concluded *Shel Shabbos Kodesh*, but realized within the time frame it takes to say three words, she corrects her mistake. Otherwise, she must repeat the *Brocho*. 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, on the first night of *Shavuos*, it is best that he lights candles right before *Kiddush*, so that his *Shehecheyanu* is linked to both. However, this cannot be done on the second night of *Shavuos*, as it is *Shabbos*.] Similarly, if a woman needs to recite her own *Kiddush*, she does not recite *Shehecheyanu*, as she already did so at candle-lighting.

🕎 FIRST NIGHT OF SHAVUOS

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

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

🕎 BENTCHING

If one forgets *Ya'aleh Veyavo* in *bentching* (and/or *Retzei* on the second night or day of *Shavuos*):

- If he remembers before saying *Hashem's* name at the end of *Bonei Yerushalayim*, he goes back.

- If he remembered after that, but before beginning the next *Brocho*, he recites the relevant *Brocho* printed in the *Bentcher*. [There are three separate *Brochos* – one if only *Retzei* was forgotten, another if only *Ya'aleh Veyavo* was forgotten, and a third when both were forgotten.]
- If one has begun even the first word (*Boruch*) of the next *Brocho*, he must begin *bentching* again if it is one of the two required meals of *Shabbos* and *Yom Tov*, but not if it is a third meal.

On the first night and day of *Shavuos*, the *Horachamon Yom Tov* is recited. On the second night and day of *Shavuos*, the *Horachamon* of *Shabbos* and *Yom Tov* are recited, in that order.

🕎 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 these topics may be important, such discussions cannot 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 *Shavuos*.

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

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

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 *Tzeis Hakochavim*.

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 *Haftarah*. The congregants read along in an undertone, and some have the custom to stand up while reading it.

FIRST DAY – YOM TOV MEAL

The *Mitzvah* of *V'Samechta B'Chagecha* requires one to celebrate *Yom Tov* with his family. As such, one should not overly prolong 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 *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 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 *Shavuos*, 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 a *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 *Shavuos* 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*. *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*.

🕊️ SHABBOS PREPARATIONS

One may prepare for *Shabbos* on Friday as long as at least a *Kezayis* of the **cooked** *Eruv Tavshilin* item remains edible and accessible. If this is not the case, then one should discuss his options with a *Rov* (even if the **baked** item remains). In any case, one may complete all the stages of preparation for food that one already began preparing whilst the *Eruv Tavshilin* was present.

On Friday, preparing for *Shabbos* is only allowed if there is still enough time for guests to theoretically arrive and partake of the prepared items before *Shabbos* begins. Therefore, the *Cholent* should be fully cooked some time before *Shabbos*.

The *Eruv Tavshilin* is effective only for preparations involving food and food utensils, or other meal-related matters such as lighting candles. The *Eruv* is not effective for non-meal tasks such as rolling the *Sefer Torah* or performing an *Eruv Chatzeros* or *Eruv Techumin*.

One may technically eat the *Eruv Tavshilin* once the *Shabbos* preparations are complete. However, it is preferable not to eat it until *Shabbos*.

🕊️ FIRST DAY AFTERNOON

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*. Participants should be mindful of the prohibition to carry on *Shabbos* upon their return.

As it is *Erev Shabbos*, *Pasach Eliyahu* is recited before *Mincha*, but not *Hoidu*.

Candles must not be waxed into place, nor the wicks twisted. If needed, one may remove the wax from the previous night in a way that it falls directly into the bin.

The candles should be kindled with a pre-existing flame at the usual eighteen minutes before sunset (see local calendar), and certainly **not** after sunset (see local calendar).

The *Brochos* are *L'hadlik Ner Shel Shabbos v'Shel Yom Tov* and *Shehecheyanu*. [If one mistakenly omitted either *Shabbos* or *Yom Tov* entirely – if she realized within the time frame it takes to say three words, she corrects her mistake. Otherwise, there is a debate whether to repeat the *Brocho*, and how. One should take great care to avoid this dilemma in the first place. If one forgot *Shehecheyanu*, she should have in mind to be *Yoitzei* during *Kiddush*.]

As it is *Erev Shabbos*, one should not eat after sunset – even if one washed for bread beforehand. [One may *bentch* after sunset and even after nightfall. *Yaaleh Veyavo* and the *Yom Tov Horachamon* are recited, but not *Retzei* or the *Shabbos Horachamon*.]

🕊️ SECOND NIGHT OF SHAVUOS

Kabbolas Shabbos begins with *Mizmor L'Dovid*, and not with *L'chu Neranenah*. In *Lecho Dodi*, one recites *B'Simcha U'vetzahala*.

Since it is *Shabbos*, all the *Shabbos* selections are added in the *Shmoneh Esrei* of *Yom Tov*. If one did not make **any** mention of *Shabbos* in the middle *Brocho*, or he mistakenly *davened* the regular *Shmoneh Esrei* of *Shabbos*: If he did not yet recite the second *Yih'yu L'ratzon* (at the end of *Elokai N'tzor*), he should return to the beginning of the

middle *Brocho* (i.e. *Atoh Vechartanu*). Otherwise, he must repeat *Shmoneh Esrei*. [The same applies to all other *Tefillos* of the day.]

After *Shmoneh Esrei*, the rest of *Maariv* is as per every *Shabbos*.

The custom to avoid making *Kiddush* between the sixth and seventh hour on Friday night applies even when it falls on *Yom Tov*.

Shalom Aleichem and *Eishes Chayil* (as well as all the other selections prior to *Kiddush*) are recited in an undertone. *Yom Hashishi* is recited aloud, followed by *Hagofen* and the *Yom Tov Kiddush* (including the *Shabbos* additions).

It is customary to use the *Challah* of the *Eruv Tavshilin* as part of the *Lechem Mishnah* of both the night and day meals. It is eaten at the last meal of the day.

It appears that *Azamer Bishvachin* is not recited, even though it is Friday night.

The householder leads the *Mezuman* as it is Friday night.

In *bentching*, both *Retzei* and *Ya'aleh Veyavo* are recited, as well as the *Horachamon* for both *Shabbos* and *Yom Tov*. The same applies to *Bentching* of *Shabbos* day.

🕊️ SECOND DAY OF SHAVUOS

All the *Shabbos* selections are added in the *Shmoneh Esrei* of *Shacharis* and *Musaf*. [See the previous section for details regarding one who forgot.] The special selections normally added for *Yom Tov* when opening the *Aron Hakoidesh* are omitted.

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*.

Before *Musaf*, *Yekum Purkan* is recited as on a regular *Shabbos*. *Yizkor* is then recited. Those who leave the *Shule* for *Yizkor* may recite "*Av Harachamim*" after *Yizkor* if they wish to.

The paragraph *Vlakachta Soiles* is recited after *Musaf*, before the *Shesh Zechiros*.

All the selections associated with the

Shabbos daytime *Kiddush*, from *Mizmor L'David* until *Al Kein* (inclusive), are recited in an undertone, followed by *Eileh Moadei* in a loud voice.

The *Challah* of the *Eruv Tavshilin* is used as part of the *Lechem Mishnah* of the day meal. If possible, it should be kept aside and eaten at the last meal of the day, the *Farbrengen* after *Mincha*. However, since it is *Shabbos*, if one cannot carry the *Challah* to the location of the *Farbrengen*, one should eat it instead during the day meal, even though it is not the final meal of the day.

Mincha includes *Krias Hatorah (Nasso)*. *Pirkei Avos* is not recited after *Mincha*.

After *Mincha* and before sunset of the second day of *Yom Tov*, one washes for *Hamotzi* and partakes 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 about everyone's participation in the *Kinus Torah*.

Retzei and *Ya'aleh Veyavo* (and the *Horachamon* for both *Shabbos* and *Yom Tov*) are recited during *Bentching*, even if it is already after *Tzeis Hakochavim* (see local calendar).

Vihy Noam and *V'atah Kaddosh* are recited on *Motzei Shabbos*.

Kiddush Levana is recited after *Maariv*.

Havdallah and *V'yiten Lecha* are recited, and a *Melave Malka* meal is prepared, as per every *Motzei Shabbos*.

🕎 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 (and in 770) will take place on Sunday after *Shavuos*, from 3:30-7:00pm.]

The days after *Shavuos* until the twelfth of *Sivan* (inclusive) are known as "*Y'mei Tashlumin*", during which *Tachnun* is

not recited. The *Alter Rebbe* once remarked that these are the days to "pack" all the treasures and revelations of *Shavuos*.

This year, from after *Shavuos* until *Parshas Bolok*, the *Parsha* read in *Eretz Yisroel* is one ahead of the *Parsha* read in *Chutz Lo'oretz*. Those travelling to or from *Eretz Yisroel* should try not to skip hearing a *Parsha*. ["*Chutz Lo'oretz Minyanim*" are usually arranged in *Eretz Yisroel* for this purpose.]



🕎 INTERNATIONAL DATE LINE

One should not cross the International Date Line (one-way) during the period of the *Omer*, 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 Thursday and Friday, the fifth and sixth of *Sivan*), and these Halachos are relevant:

- Thursday: 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*". He should perform *Eruv Tavshilin* on Wednesday.
- Friday: 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 day's end, the traveller does not recite *Havdallah*, as *Shabbos* is already beginning. *Hoidu* before *Mincha* is omitted.
- *Shabbos*: This day is *Yom Tov* for the local populace but just *Shabbos* for

the traveller. The traveller should *daven* the regular *Shabbos Tefillos*, except that *Kabbolas Shabbos* begins with *Mizmor L'David*. For appearances' sake, he should act as though it is *Yom Tov* as well.

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

- Friday: 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*. He does not need to perform *Eruv Tavshilin* at all.
- *Shabbos*: 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*.
- Sunday: This day is *Yom Tov* for the traveller but not for the local populace. The traveller should recite the *Yom Tov Tefillos* and make *Kiddush*, but omit the three words "*Zman Matan Toraseinu*". He also needs to recite *Vatodienu* during *Maariv*, *Yaknehaz* at the night meal, *Kiddush* at the daytime meal, and *Havdallah* at the end of the day, all 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 if it was done without his knowledge and he only discovered it afterwards, he may benefit from it.

Yizkor is recited together with the local community.



בס"ד Laws & Customs: Eruv Tavshilin

For the year 5786

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🕊️ WHO?

The head of the household performs *Eruv Tavshilin*. Those residing with him are automatically included in his *Eruv Tavshilin*. Married children and guests – who are both eating and sleeping over – are also included in the *Eruv Tavshilin*.

If necessary, one may appoint a *Shliach* to set aside (the *Meshaleach's*) food and perform an *Eruv* with it. The *Shliach* performs the *Eruv* with a *Brocho*.

If the head of the household is not home for *Yom Tov*, one of the other family members should do *Eruv Tavshilin* instead. [The head of the household may not rely on this *Eruv Tavshilin*, since he is not spending *Yom Tov* at home.]

If one will be eating all *Shabbos* meals elsewhere but sleeping in his own dwelling, he may need to light *Shabbos* candles (depending on the circumstances). In this case, he should perform *Eruv Tavshilin* with a *Brocho*, even if he is not planning to prepare any other food items on Friday for *Shabbos*, so that *Shabbos* candles may be lit on the second day of *Yom Tov*.

🕊️ WHEN?

One should set a reminder to perform *Eruv Tavshilin* and also remind others to perform it.

Eruv Tavshilin should be performed on *Erev Yom Tov* and not before. [If the *Eruv* was performed prior to *Erev Yom Tov* and is still extant, one should redo the *Eruv* on *Erev Yom Tov*, but without a *Brocho*.]

Eruv Tavshilin may be performed any time until sunset. If one forgot, *Eruv Tavshilin* may still be performed until *Tzeis Hakochavim* (provided that both the majority of the community as well as the individual making the *Eruv* did not yet begin *davening Maariv* or accept *Yom Tov*).

If one is running late, and making an *Eruv Tavshilin* will prevent him from *davening Mincha* until it is too late, *Mincha* takes precedence.

If one forgot *Eruv Tavshilin* until after *Tzeis Hakochavim*, he should consult with a *Rav* as soon as possible, as the solution depends on the circumstances (and options diminish the longer one waits).

🕊️ WHAT?

The *Eruv Tavshilin* consists of a baked item and a cooked item. [After the fact, a cooked

item alone is deemed sufficient, but a baked item alone is not.]

The baked item should ideally be a complete *Challah*, so that it may be used for *Lechem Mishnah* on *Shabbos*.

The baked item must equal a *K'beitzah* or more. [A *K'beitzah* is a measurement of volume equal to the displacement of 57 millilitres of water. In practice, anything less dense than water weighing 57 grams is most certainly more than a *K'beitzah*.]

The cooked item should be a respectable food (e.g. fish or meat). It may either be fully cooked, roasted, smoked or stewed. It may also be a non-cooked item that was pickled for at least 24 hours.

The cooked item must equal a *Kezayis* or more, excluding the bones or other inedible parts. [A *Kezayis* is a measurement of volume. For the purposes of *Eruv* we are lenient, and rely on the opinions who define it as the displacement of 19 millilitres of water. In practice, anything less dense than water weighing 19 grams is most certainly more than a *Kezayis*.]

The cooked item must be the type of food that is commonly served as a main dish during a meal of bread, to the exclusion of desserts, porridge or compote, and the like.

If one uses a hard-boiled egg, it should not be peeled until it is ready to be eaten on *Shabbos*. [If one peeled it on *Yom Tov*, he may still rely on it for *Eruv Tavshilin*.]

One may freeze the *Eruv Tavshilin* at any time, as it is still inherently edible.

🕊️ HOW?

The first step of *Eruv Tavshilin* is to give the food to someone else, so that he can be *Zoiche* (acquire) the food on behalf of anyone outside of the household who may need to participate. One should not use the services of his wife or unmarried children for this task, unless there is no alternative.

The one making the *Eruv Tavshilin* hands the food items over to the *Zoiche* and says:

אני מזכה לך מן שרצת לזכות ולסמוך על ערוביך:

If he does not understand the Hebrew, he should say it in English. [I hereby grant a share in this *eruv* to anyone who wishes to participate in it and to depend on it.]

At this point, the *Zoiche* takes complete hold of the food and raises it one *Tefach* (8 cm), and then returns it to the one making the *Eruv Tavshilin*.

The one making the *Eruv Tavshilin* holds the food items in his right hand, and recites the *Brocho* and associated declaration:

ברוך אתה ה' אלדינו מלך העולם, אשר קדשנו במצותיו, וצונו על מצות ערוב:

בדין יהי שרא לנא לאפויי ולבשולי ולאטמוני ולאדלוקי שרגא ולתקנא ולמעבד קל-צרכנא מיומא טבא לשבתא לנא ולכל-ישראל הדרים בעיר הזאת:

One must understand the *Eruv Tavshilin* declaration. If he does not understand the Hebrew text, he should say it in English. [Through this (*eruv*) it shall be permissible for us to bake, cook, put away a dish (to preserve its heat), kindle a light, prepare, and do on the holiday all that is necessary for *Shabbos* – for us and for all the Israelites who dwell in this city.]

Care should be taken to say the recitation as stated, as certain changes invalidate it.

Afterwards, the *Eruv Tavshilin* is put in a place where it will be safe until *Shabbos*.

🕊️ ON YOM TOV AND SHABBOS

One may prepare for *Shabbos* on Friday as long as at least a *Kezayis* of the **cooked** *Eruv Tavshilin* item remains edible and accessible. If this is not the case, then one should discuss his options with a *Rav* (even if the **baked** item remains). In any case, one may complete all the stages of preparation for food that one already began preparing whilst the *Eruv Tavshilin* was present.

On Friday, preparing for *Shabbos* is only allowed if there is still enough time for guests to theoretically arrive and partake of the prepared items before *Shabbos* begins. Therefore, the *Cholent* should be fully cooked some time before *Shabbos*.

The *Eruv Tavshilin* is effective only for preparations involving food and food utensils, or other meal-related matters such as lighting candles. The *Eruv* is not effective for non-meal preparations such as rolling the *Sefer Torah* or performing an *Eruv Chatzeiros* or *Eruv Techumin*.

One may technically eat the *Eruv Tavshilin* once the *Shabbos* preparations are complete. However, it is preferable not to eat it until *Shabbos*.

It is customary to use the *Challah* of the *Eruv Tavshilin* as part of the *Lechem Mishnah* of both the night and day meals, and to eat it during the final meal of the day.