



# בס"ד Laws & Customs: Sivan & Shavuos

For the year 5783 – Shnas Hakhel

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## 🌀 HAKHEL

When the Jews arrived at *Har Sinai*, they camped “as one man with one heart”. At *Matan Torah*, every single Jew – man, woman and child – was present to receive the *Torah* and experience the revelation of *Hashem*. The Rebbe explains that these points reflect the theme of *Hakhel*, whose purpose is to connect and bind all Jews together and to *Hashem*.

The *Midrash* says, “Read this *Parsha* each year, and I will consider it as if you are standing before me at *Har Sinai* receiving the *Torah*.” When we gather in *Shule* to listen to the *Aseres Hadibros*, we again experience the time when every single man, woman and child was present to receive the *Torah*.

Accordingly, in anticipation of *Shavuos*, this year is an especially opportune time to arrange public *Hakhel* gatherings, with the aim of fostering greater *Achdus*, as well as increasing the study of *Torah* and the fulfilment of *Mitzvos*.

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

Furthermore, one should encourage and enhance the learning of *Chassidus*, which is especially connected with the revelation of *Matan Torah*, the atmosphere of *Hakhel* in the *Beis Hamikdash*, and the revelation of *Moshiach*.

## 🌀 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 into the following week,

there are different customs regarding some of the *Aliyos*. According to Chabad custom, the last *Aliyah* at *Mincha* (as well as Monday and Thursday) ends at *Perek 4 Posuk 33*. For the purposes of *Chitas*, *Rishon* ends at *Perek 4 Posuk 28*, and *Shishi* ends at *Perek 7 Posuk 82*.

*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 idea 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* fast on their wedding day, unless their wedding occurs 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* (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, wine and delicacies; providing new clothing or jewellery for one's wife according to his means; and giving sweets to the children. These should be arranged in advance.

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

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

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

## 🌀 FLOWERS AND FOLIAGE

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

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

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

- One may take flowers out of the vase of water. One may also return the flowers to the same vase, as long as the original water was not changed.
- One may place the flowers in a new vase that was prepared and filled

with water before *Shavuos*. One may also add flowers to a vase which already has flowers from before *Shavuos*.

- On *Yom Tov* (but not on *Shabbos*), one may top up the water in the vase if necessary, but the ratio of the new water must be less than half of the total. One may certainly not replace the existing water.

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

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

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

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

## 🌀 EREV SHAVUOS

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

It is appropriate to take a haircut in honour of *Shavuos*, but not before *Erev Yom Tov* (from *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 avoid beginning a full meal once the tenth *Halachic* hour of the day begins (2:44pm), 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](#).

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

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

## 🌀 CANDLE-LIGHTING

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

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

Candle-lighting is at 4:54pm. The *Brochos* are *L'Hadlik Ner Shel Yom Tov* and *Shehecheyanu*.

If lighting at home but eating the *Seudah* elsewhere, one must ensure that practical benefit is derived from the candles (such as arranging that someone eats by its light, or by 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 be doing 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 Hakochovim*.

One must drink (a *revi's* of) wine every day of *Yom Tov*. This should be paid special attention 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 began even the first word of the next *Brocho*, one must begin *bentching* again if it is one of the two primary 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 important, they cannot really be regarded as a form of *Torah* study – unless the entire focus is to learn the *Torah's* perspective.

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

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

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

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

Shortly before dawn (5:59am), one immerses in the *Mikvah* four times.

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

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

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

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

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

If one chooses to *daven* before going to sleep, he should ensure that he recites the *Brocho* of *Tzitzis* and *Shema* after the earliest time (6:26am), and *Shmoneh Esrei* after sunrise (7:22am).

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

## SHACHARIS & HALLEL

Care must be taken to recite *Krias Shema* during the proper time (between 6:26-9:49am). One who goes to sleep prior to *davening* should ensure that he awakens in time to recite *Shema*.

Full *Hallel* is recited on *Shavuos*.

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

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

It is preferable to recite *Hallel* with the *Minyan*. If one is not up to the *Minyan*, this creates a dilemma; on the one hand it is appropriate to recite *Hallel* with the congregation (if he hasn't yet begun *Boruch She'omar*), and on the other hand, it is appropriate that one *davens* in the correct order. For this reason, the *Rebbeim* were punctilious about being up to *Hallel* when the *Minyan* recited it on *Yom-Tov*.

If one forgot to recite *Hallel*, he should recite it with a *Brocho* as soon as he remembers, as long as it is not yet sunset (or without a *Brocho* until *Tzeis*).

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

## 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, babies and even newborns (health permitting), attend *Shule* to hear the *Aseres Hadibros*. The congregation stands during the reading of the *Aseres Hadibros*, facing the *Sefer Torah*.

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

## FIRST DAY – YOM TOV MEAL

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

If possible, one avoids beginning the meal after the tenth *Halachic* hour begins (approximately 2:43pm), in order to enjoy the meal of the second night of *Yom Tov*.

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

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

- Waiting one full hour after *Milchigs*, or six hours after eating cheeses cured for more than six months. [It may not be practical to consume aged cheeses on *Shavuos*, as one must also eat meat.]
- Making a *Brocho Acharona* between *Milchigs* and *Fleishigs*.
- Not using the same tablecloths, utensils and loaves for *Milchigs* and *Fleishigs*.
- If the same table is shared by people eating *Milchigs* and *Fleishigs*, a *Hekker* (Halachically acceptable indicator) must be 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 is grounds to be lenient if the *Challos* weren't physically touching any part of the oven, and the oven was absolutely clean and devoid of steam whilst the *Challos* were baking.]
- Not baking a *Milchig* or *Fleishig* loaf of bread lest people mistakenly think it is *Parve*. If already baked, it may not be eaten. Exceptions: The loaf has a distinctive shape, or it is visibly and obviously noticeable as *Milchig* or *Fleishig*, or it is small enough to be completely consumed within one day.

- Using separate knives and blenders (or *Parve* utensils) to cut vegetables used with *Milchigs* and *Fleishigs*. This is especially true when cutting sharp vegetables (e.g. an onion), since they assume the status of the knife even if it was completely clean and 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 initially plan to prepare *Parve* food in a *Fleishig* pot with the intention of eating it with *Milchig* food or utensils; in cases of need, a *Rav* should be consulted.]

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

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

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

## 🌀 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.

Preparing for *Shabbos* is allowed on Friday only if there is still enough time

for guests to theoretically arrive and partake of what was prepared 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 theoretically 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 may the wicks be twisted. When 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 (4:54pm), and certainly **not** after sunset (5:12pm).

The *Brochos* are *Lehadlik 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* is recited, but not *Retzei*.]

## 🌀 SECOND NIGHT OF SHAVUOS

*Kabbolas Shabbos* begins with *Mizmor L'David*, and not with *L'chu Neranenah*. In *Lecho Dodi*, we say *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 say 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 would appear 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 observed by the fact that we read the entire *Sefer* as part of *Tikun Leil Shavuos*.

Before *Musaf*, *Yekum Parkan* 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’Dovid* 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*, we wash for *Hamotzi* and partake in a *Farbrengen* at which the *Nigunim* of the *Rebbeim* (and the *Daled Bavos*) are sung. At these *Farbrengens*, the *Rebbe* would frequently speak about learning *Chitas* and *Rambam*; about the importance of *Chinuch*; and encourage everyone’s participation in the *Kinus Torah*.

*Retzei* and *Ya’aleh Veyavo* (and both *Horachamon’s*) are recited during *Bentching*, even if it is already after *Tzeis Hakochavim* (5:54pm).

*Vihi 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 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 during *Sefirah Haomer*, unless it is absolutely unavoidable.

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

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

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

- Thursday: This day is *Yom-Tov* for the traveller but not for the local populace. The traveller should recite the *Yom Tov Tefillos* and *Kiddush*, but omit the three words “*Zman Matan Toraseinu*”. 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 he includes the three words “*Zman Matan Toraseinu*” in his *Tefillos*.

- *Shabbos*: This day is *Yom-Tov* for the local populace but just *Shabbos* for the traveller. The traveller should *daven* the regular *Shabbos Tefillos*. 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* are at variance with those of the local populace, he should *daven* discreetly and not call attention to the fact.

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

*Yizkor* is recited together with the local community.