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# DAY-TO-DAY HALACHIC GUIDE

Laws & Customs for  
Shavuos 5784









ROSH CHODESH SIVAN - 13 SIVAN

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Shavuos 5784

Rosh Chodesh Sivan - 13 Sivan

By  
**Horav Yosef Yeshaya Braun**, shlita  
member of the Badatz of Crown Heights

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## FOREWORD

Presented here is comprehensive guidance for the Yom Tov of Shavuot. The details are derived from multiple sources, revised by **Rabbi M.M. Rotenberg**.

Due to a dearth of space only some references and halachic notes have been added. Primary sources include: *Shulchan Aruch* and commentaries, *Sefer Haminhagim Chabad*, *Luach Colel Chabad*, *Sichos*, and *Igros Kodesh*. Please see the footnotes in the Hebrew section for more halachic discussion of the topics mentioned.

The intention of this summary is to inform you of some of the relevant laws, not to replace each person's obligation to review the halachos comprehensively.

**Please note:** Specific laws are usually mentioned only the first time that they become relevant, though they may apply to subsequent dates as well.

\* \* \*

### TIME TO PREPARE

In a *sichah* on the second day of Rosh Hashanah in 5752, the Rebbe states:

"We need to focus on studying the laws that apply to this time of year, during which many changes are made to the standard prayers and there are numerous customs that apply. We should make certain to study these laws in the Code of Jewish Law.

"Recently, yearly calendars have begun to include many of the laws that apply to the relevant time of the year and that are necessary to know. This is particularly useful for those who, for whatever reason, do not have *sefarim* or do not know how to find what they are looking for in the *sefarim* that they own. Now, however, they can simply examine such calendars and easily find the relevant laws.

**"It is therefore extremely appropriate for every single person to peruse the contents of these calendars, such as the Kollel Chabad calendar (available both in wall size and pocket size formats) in such a manner that the laws that apply to this time of year will become fixed in his memory. After all, it sometimes happens that a halachic question arises precisely at a point during which it is forbidden to interrupt and ask for someone's guidance - or when there is nobody around to ask. Furthermore, [not having familiarized himself with the relevant laws beforehand] it can happen that one does not even realize that there is a problem to begin with."**

\* \* \*

This guide incorporates several reminders about laws that will only be applicable during the Era of Redemption, with the hope that Moshiach will come speedily, allowing us to implement these laws in practice.

## LAWS OF REDEMPTION

The concept of studying these halachos is based on several *sichos*, some of which are quoted below.

### To Realize Redemption

“Hashem **begs** the Jewish people,” the Rebbe passionately states,<sup>1</sup> “to occupy themselves with the study of the laws of the sacrificial orders ... which [as our Sages state] is considered as if we had actually offered the sacrifices. This study will bring about the actual offerings because it brings [to quote Rambam], ‘King Moshiach [who] will build the *Beis Hamikdash* ... and restore the laws of the Torah ... so that the Jewish people will again offer the sacrifices ... in accordance with all the mitzvos that are stated in the Torah,’ speedily, in our time—literally! [Then, to quote the festival liturgy,] ‘We will offer before You there the offerings of our obligations ... in accordance with the commandments of Your will.’”

“We must experience greater longing and yearning for the Redemption,” the Rebbe demanded.<sup>2</sup> “One of the ways this is accomplished is through studying more Torah on the subjects of the Redemption and the *Beis Hamikdash*. Studying these topics greatly hastens their actual realization, to the extent that we will go directly from studying these subjects to greet our righteous Moshiach. We will inform him, ‘We have just completed studying the laws associated with your coming!’ An additional motivation to study these laws is that we must expect Moshiach’s arrival each and every day. In that case, these laws [concerning the Redemption and the *Beis Hamikdash*] are matters that every Jew—men and women alike—must know, in order to put them into practical use on a daily basis, such as many of the laws of the offerings.”

\* \* \*

**General Note:** The times listed below are for Crown Heights only. Since one can never achieve complete precision, and many factors may influence the accuracy of these times, it is recommended to begin earlier than the time listed and not wait until the last minute (e.g., for the start of Shabbos), or to wait extra time, when that is the appropriate precaution (e.g., at the close of Shabbos).

\* \* \*

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1) *Likkutei Sichos*, vol. 18, p. 341—*Emphasis in the original*

2) *From a sichah addressed to N’shei uB’nos Chabad—Sefer Hasichos 5750*, vol. 2, p. 485.



## PREPARING FOR SHAVUOS

### CROSSING THE DATE LINE

Halachah bids a person to avoid crossing the International Date Line during Sefirah if at all possible because of the issues associated with celebrating Shavuos when missing a day of the counting. In his *Igros Kodesh*, the Rebbe admonishes those who are cavalier concerning this halachic issue.

Someone who did travel across the date line during Sefirah should ask a Rav, as early as possible, when and how to celebrate Shavuos.

Similarly—and in a stricter sense as well—polar travel, where night and day are indistinguishable, should be avoided.

### GREETINGS

***Kabbolas hatorah b'simchah ub'pnimiyus!*** The Rebbe encourages all Jews to wish one another to “receive the Torah on Shavuos with joy and innerness”, using this precise terminology of the Frieddiker Rebbe. The Rebbe adds that it brings additional blessing to the one extending the blessing as well.

### FUNDAMENTALS

“Now is the appropriate time to raise an issue that stands to be corrected.” the Rebbe said before Shavuos,<sup>3</sup> “We often discuss how a specific matter should be taken to heart in preparation for a given Yom Tov (or other important date), and we encourage everyone to put effort into that **specific** area. Nevertheless, it is patently obvious that this comes **in addition** to all the other things that need to be done in preparation for Yom Tov. It is just that since these other requirements are so very obviously necessary, that they do not require any mention.

“However, it sometimes happens, due to the intense enthusiasm in promoting that specific—**additional**—activity, that the **primary** preparations are all but forgotten!

“As a result of this ‘oversight,’ it sometimes happens, that when informing the public of what they have to do for Shavuos, **only** the proposal to bring every Jewish child to the synagogue to hear the Ten Commandments, or to increase in giving *tzedakah* before Shavuos, gets publicized—but nothing further!

“There is therefore a need to emphasize that the said activities are **additions** to our primary preparations. Clearly, we should publicize the fundamental Shavuos preparations—which are explained in numerous places, in the works of *Mussar* and the like (even before we get to *Chassidus*), and are even included in the *Kitzur Shulchan Aruch* ... translated into all languages ... explained and elaborated upon in a vast number of Torah sources. It is only due to the darkness of Exile that we have to stress that the activities should not remain within the ‘Torah sources’—but rather, should be implemented in the real world.”

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3) *Parshas Behar-Bechukosai* 5748; *Hisvaaduyos* pp. 355-356



## THURSDAY, 29 IYAR, EREV ROSH CHODESH SIVAN

### 44 Days of the Omer

#### CHILDREN OF BLESSING

The Rebbe Maharash reports<sup>4</sup>: When I was eight months old, my father (the Tzemach Tzedek) recounted, “On Thursday, *erev Rosh Chodesh Sivan* in the year 5550, the Zeide (the Alter Rebbe) told my mother (the righteous Rebbetzin Devorah Leah) to bring me to him so that he may bless me. From that year onward, the Zeide would *bench* me on *erev Rosh Chodesh Sivan*. When the Zeide started to repeat *maamarim* to me in private, that date—*erev Rosh Chodesh Sivan*—also became a time when he would say these *maamarim*... In 5569, on Monday, *erev Rosh Chodesh Sivan*, my grandfather called me in, blessed me as every year, and then recited the *maamar* entitled *Miben esrim* (“From the age of twenty...”), which was later published in *Likkutei Torah*. He then gave me another holy blessing—that I should be successful in writing novel Torah insights in *Nigleh* and *Chassidus*.”

#### THE OMER

**Reminder:** If you forgot to count the *Omer* last night, count it during the day without a blessing. If you only missed last night (but counted the first forty-three days by night or day), you may resume counting tonight with a blessing.

Today we learn Sotah 44, following the custom of learning one *dafa* a day throughout the *Omer*, that corresponds to that day of counting.

## FRIDAY, ROSH CHODESH SIVAN, 45 DAYS OF THE OMER

#### A DAY FOR MOSHIACH

“Every Rosh Chodesh, the spark of Moshiach, also known as the *Yechidah* in every Jew’s soul (which is a spark of the general *Yechidah*—the soul of Moshiach) is revealed.

The revelation of this spark resonates and causes a rejuvenation in the entire being of every Jew, so that everything they do is permeated with the level of *Yechidah*. Most importantly, through this revelation, we cause the revelation and arrival of Moshiach in the most literal sense—that a king from the house of David arises, a soul in body etc.”<sup>5</sup>

4) From *Sefer Hamaamarim Kuntreisim*. It should be noted that in this regard, the Shelah writes concerning this date that one should utilize it to pray for the merit of descendants who will walk the proper path forever, for all their needs and their *shidduchim*, for it is an opportune time coming at the commencement of the month of the Giving of the Torah, when we, as a nation, were first recognized as Hashem’s children. It is an auspicious day for fasting—both parents; the husband, for more days, if possible—to be awakened to *teshuvah* to repair any weaknesses in the form of the permitted and forbidden, pure and impure, in all spiritual matters; also, give *tzedakah* to poor people. The Shelah concludes his note of these practices with wording for a special *tefillah*. In some communities, it is recited to this day. (See Hebrew for sources about Chabad tradition.)

5) *Sichah of Parshas Toldos* 5752

## PRAYERS

*Yaaleh ve'yavo* is recited in the *Amidah* and in *Birchas Hamazon*. If you forgot, see the chart at the end of the booklet.

In *Birchas Hamazon*, the *Harachaman* for Rosh Chodesh is also recited.

When saying the brachah *Me'ein Shalosh* (for items requiring *al hamichya*, the seven fruits or wine), the proper wording for today is: *Vezechreinu l'tovah b'yom Rosh Hachodesh hazeh*. If you forget, see the chart at the end of the booklet.

In Shacharis, half-*Hallel*<sup>6</sup> is recited, then *V'avraham zaken*, *Kaddish tiskabel*, *Shir shel Yom* (*Shishi Bashabbos*), *Hoshi'einu*, *Barchi nafshi*, and *Kaddish Yasom*, followed by the reading of the Torah.

## KRIAS HATORAH

Four *aliyos* are read in the Rosh Chodesh reading (**Kohen**—until *ola tamid*, **Levi**—reread the verse, *Vamarta lahem* until *revi'is hahin*, **Shlishi**—until *veniska*, and **Revi'i**—*Uv'roshei chadsheichem* until *venisko*.)

The Torah reading is followed by *chatzi Kaddish*; *hagbah* and *gelilah*; *Ashrei* and *Uva letziyon*—the *chazzan* does not conclude *Uva letziyon* aloud. That is followed by *Yehalelu* and the return of the Torah to the *aron*. The *tefillin* are then removed, *Rabbeinu Tam tefillin* are donned and then removed before continuing with *Musaf*.

The *chazzan* should recite a chapter of *Tehillim*<sup>7</sup> before beginning *chatzi Kaddish* for *Musaf*.

The laws for someone that made a mistake in *Musaf* can be found in the chart at the end of the booklet.

## LAW OF REDEMPTION: TODAY'S OFFERINGS

We offer the following *Korban Musaf* in the *Beis Hamikdash* in honor of Rosh Chodesh: two bulls, one ram, seven lambs as burnt-offerings, and one goat for a sin-offering. These are in addition to the daily *Korban Tamid*.

We will all ascend to the *Beis Hamikdash* in Yerushalayim—not just three times a year, for Pesach, Shavuot and Sukkos, but also for each Shabbos and for each *Rosh Chodesh* (as it says in Navi<sup>8</sup>).

**Omer Reminder:** If you forgot to count the *Omer* last night, count it during the day without a blessing. If you only missed last night (but counted the first forty-four days by night or day), you may resume counting tonight with a blessing.

6) Does one make a *brachah* on half-*Hallel* if *davening* without a *minyan*? See [www.asktherav.com](http://www.asktherav.com) #2750

7) The reasoning for this practice is explained on [www.asktherav.com](http://www.asktherav.com) #27517. For notes on the reported *minhag* to conclude Shacharis of a weekday Rosh Chodesh (the paragraphs from *Kaveh, Ein kelokeinu*) from the portion of the *siddur* for Shabbos, see *ibid.*, #19196

8) *Yeshayah* 10:23

Today we learn Sotah 45, following the custom of learning one *dafa* a day throughout the *Omer*, that corresponds to that day of counting.

### ROSH CHODESH CUSTOMS

It is a mitzvah to enhance the quality of our meals on Rosh Chodesh.

It is an ancient custom, on each Rosh Chodesh, to study one verse of the chapter of Tehillim that corresponds to the current years of a person's life. The verse should be studied with the commentary of *Rashi*, and additional commentaries may be added as well. If the current chapter contains less than twelve verses, or in a leap year, when there are more than twelve months, verses that have been studied on a previous Rosh Chodesh should be studied a second time. Similarly, if the current chapter contains many verses, then two or three verses should be studied at once on each Rosh Chodesh of the year.

### TACHNUN

We do not say *Tachanun*, nor may we fast, from Rosh Chodesh Sivan until the twelfth of Sivan. The exception to this rule is a bride and groom on their wedding day.<sup>9</sup>

On these days when *Tachanun* is not said, we omit *Lamnatzeach* (Chapter 20 of Tehillim) from davening. Instead, we precede the daily Tehillim with its recitation.

### LAW OF REDEMPTION: 30 DAYS BEFORE

In his *Shulchan Aruch*, the Alter Rebbe states<sup>10</sup>: "During the times of the *Beis Hamikdash* the early Sages instituted that the laws of each festival should be explained to the public starting thirty days prior to the festival. Therefore, they would begin teaching the laws of Shavuos from the fifth of Iyar onward. Since each person living in Eretz Yisrael was obligated to bring three offerings (*olas re'iyah*, *shalmei chagigah*, and *shalmei simchah*) on each festival and each sacrifice has to be free of any blemish or other disqualification, the Sages instituted this practice of publicly explaining the laws of the festivals thirty days in advance to remind the people of the festival so that they do not forget to prepare animals that are fit for offering. They then had a full thirty days to prepare."<sup>11</sup>

### PREPARING FOR MATAN TORAH

In the days preceding Shavuos, we should prepare ourselves in all the ways the Jews originally prepared themselves for receiving the Torah. The Rebbe infers this directive from the detailed citation of the Alter Rebbe<sup>11</sup>: "From Rosh Chodesh Sivan Moshe began preparing the Jews for *Matan Torah*..."<sup>12</sup>

9) On *Isru Chag*, however, they do not fast.

10) beginning of *Hilchos Pesach*

11) *Orach Chayim* 494

12) see *Likkutei Sichos*, vol. 38, p. 6

In the list of the Rebbe's innovations brought in the beginning of the *Hayom Yom*, one from 5748 (1988) calls for the study of the *maamar* from *Torah Or in Parshas Yisro*, entitled *Bachodesh Hashlishi*, in the days leading up to Shavuos.

For a list of references from books of Chassidus on the speciality of Rosh Chodesh Sivan, see the footnote on this topic in the Hebrew section of this booklet.

### PREPARING EACH DAY

In a public letter the Rebbe writes<sup>13</sup>:

“In the third month of the Exodus of the Children of Israel from the Land of Egypt, on this very day”—a reference to Rosh Chodesh—“they came to Desert Sinai, and Israel encamped there”. The verse says, *vayichan* (literally, “and he encamped”) in the singular, as one man with one heart, to receive the Torah from Mount Sinai.

On the second day, they were told “And you shall be”—both a commandment and a guarantee—“unto Me a kingdom of *Kohanim* and a holy nation.” On the third day, they were told the command of *hagboloh*, to set boundaries, “Beware of ascending the mountain etc.” On the fourth day, they were told the command of *perishah*, to separate—from the material and physical—“today and tomorrow” and to be prepared in these days for the Day of Receiving the Torah, the sixth of Sivan on which the Torah was given.

### RECEIVING THE TORAH ANEW

“And these days are recalled and recurring” (as stated in the Megillah) every year anew, to the point that “accepting the Torah with joy and innerness” happens as if for the first time, literally.<sup>14</sup>

The concept of “recalled and recurring” (as stated with regard to Purim) applies also to the time of *Matan Torah* every single year—the Torah is given to us anew on a higher level than the year before. In order to properly accept the Torah this Shavuos, the preparatory days starting from Rosh Chodesh Sivan must also be observed in a manner similar to the original giving of the Torah. So in addition to an increase of Torah study during this time, wherein our preparation for the event mirrors the actual event to some extent, we must take steps on a personal level to ready ourselves in a manner comparable to how the Yidden did the first time.<sup>15</sup>

### TOP TO-DO

“The **main** preparation necessary for accepting Torah is through actual learning.”

13) from Letters by the Lubavitcher Rebbe on the Jewish Festivals II, Kehot 2019

14) from a public letter of the Rebbe dated Rosh Chodesh Sivan, 5749, printed in *Sefer Hasichos*, vol. 2, p. 783

15) see *Likkutei Sichos*, vol. 38, p. 5. See also, among other places, the *maamar* entitled *Anochi Hashem*, 5749. In fn. 36 there, it points out that we take note that a lengthy section of the *Shulchan Aruch* deals with what occurred on each day preceding *Matan Torah*. The *Shulchan Aruch* is a book that explains the halachos and their practical applications, which proves that the details of the original preparations are, in fact, an aspect of halachic practice to prepare ourselves to receive the Torah anew.

the Rebbe says in 5748,<sup>16</sup> “especially those halachos that apply to Yom Tov, including specifically the study of those parts of Torah that describe the greatness and wondrousness of *Matan Torah*. This includes sections of *Nigleh* (the revealed aspect of Torah)—for example, the *sugya* about the giving of the Torah in *Meseches Shabbos*, and also topics in *maamarim* of *Chassidus*, all of which heighten our yearning and desire to receive the Torah.”

### SHABBOS PREP

*Shulchan Aruch* states that although a person hears the entire Torah read in shul on Shabbos morning, he also needs to read it himself every week in the manner of *shnayim mikra ve’echad targum* (we recite twice each verse and once the commentary of Onkelos). It is customary to do this Friday after *chatzos* (midday). It is best to ensure that the reading has been completed before starting the Shabbos morning meal, and preferably even before the start of Shacharis. Today, we read *shnayim mikra* for *Parshas Bamidbar*.

Check your pockets on *erev Shabbos* before the onset of Shabbos.

Candle lighting is at **8:06 pm** (eighteen minutes before sunset).

### SHABBOS, 2 SIVAN, 46 DAYS OF THE OMER

*Kabbalas Shabbos* and Maariv are prayed as on a regular Shabbos. Tonight we count the 46th day of the Omer.

#### YOM HAMEYUCHAS

“It is recorded in Torah sources,” the Rebbe says,<sup>17</sup> “that the second day of Sivan received the unique title of *Yom Hameyuchas*, the Day of Distinction—or *Yom Yichus*, the Day of Pedigree—due to the fact that it was on the second of Sivan that the Jewish people received their special status, when Hashem told them, ‘You will be for Me a kingdom of *Kohanim* and a holy nation.’<sup>18</sup> Let me say that although I conducted thorough research with much effort, I have not found (to date) in the writings of *Chabad Chassidus* any emphasis on the unique quality of this day.

“Nevertheless, since this matter is discussed openly in the writings of great Torah leaders of previous generations—and they were **truly** great leaders of the Jewish nation, who raised hundreds of thousands of Torah students, and by their light Jews walk until the end of time—it is appropriate to reveal and publicize (as part of our effort to increase in revealing new concepts in matters of Torah), with the addition of new insights, in the spirit of, ‘Give to a wise man, and he will become yet wiser.’<sup>19</sup>

“Moreover, the basic concept is stated in the Alter Rebbe’s *Shulchan Aruch*, at

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16) *Sefer Hasichos*, vol. 2, p. 462

17) *Reshimas Devarim Shabbos Parshas Bemidbar* 5747

18) *Shemos* 19:6

19) *Mishlei* 9:9

the concluding section of his laws of Shavuos (located at the end of the laws of Pesach)... Anyone studying these laws learns that Hashem told us, ‘You will be for Me a kingdom of *Kohanim* and a holy nation’ on the second of Sivan. The works referenced above, however, emphasize the **unique** quality of this day: because the Jewish people’s special status was first established on this day, the day itself became a meritorious date for the concept of pedigree—it is *Yom Yichus*, the Day of Pedigree—and beyond that, it achieved its own special status, becoming *Yom Hameyuchas*, the Day of Distinction.”

The Rebbe records that the Frierdiker Rebbe would consider each moment of the days leading up to Shavuos as extremely precious to be used to its fullest potential.

### SHABBOS MORNING

The latest time for *Shema* this morning is at **9:08 am**.

The Torah portion is read from *Parshas Bamidar*. This portion is always read prior to Shavuos. The mnemonic for this rule is “*manu v’atzru*”. (This is a hint to the counting of the Jewish nation in the *parshah*—*manu* being related to the word *minyan*, counting; this reading is followed by *Atzeres*, the Torah name for Shavuos, which shares the root of the word *atzru*.)

Originally, the last *parshah* read before Shavuos was to be *Bechukosai*, which includes words of rebuke. Shavuos is, in a sense, also one of the Rosh Hashanahs—beginning of a new year, being the day on which fruit trees are judged—so *Ezra Hasofer* established this schedule so that “the end of the year should be the end of the curses.” However, we add the following *parshah*, *Bamidbar*, immediately before Shavuos, so that there should be a reading without any rebuke as a break between the *parshah* with negative pronouncements and the Yom Tov of Shavuos. *Av harachamim* is not said.

**Omer Reminder:** If you forgot to count the *Omer* last night, count it during the day without a blessing. If you only missed last night (but counted the first forty-five days by night or day), you may resume counting tonight with a blessing.

Today we learn Sotah 46, following the custom of learning one *daf* a day throughout the *Omer*, that corresponds to that day of counting.

### MINCHAH

The Torah reading for Minchah is from *Parshas Naso*. We complete the third *aliyah* with the thirty-third verse of the fourth *perek*: “*Zos avodas...b’nei Merari... Aharon Hakohen*.” (The same applies to the Monday and Thursday morning readings the following week.)

*Tzidkascha tzedek* is not said.

We recite the sixth chapter of *Pirkei Avos*<sup>20</sup> after Minchah.

20) It is our practice to avoid mentioning Hashem’s name when quoting an incomplete *passuk* whilst learning.

**UNITE TODAY!**

“(Today) is a most opportune time to emphasize unity among Jews,” The Rebbe says in *Likkutei Sichos*.<sup>21</sup> “In relation to this (and all the accompanying discussion) I propose and ask as a deeply personal request: On this Shabbos...at Minchah time, at every location, a large group of Jews should gather—men, women and children (as it states): “With our youth and elders...with our sons and daughters...”<sup>22</sup>—to behold as “brothers dwell together”<sup>23</sup> in a *farbrengen* of friends. Perhaps it should even be an actual meal (as the Midrash states that eating together promotes closeness)—but it should be with optimal *tznius*, obviously—men and women separately. At this *farbrengen*, *divrei Torah* should be shared—especially on the topics of *ahavas Yisrael* and Jewish unity.”

**MOTZAEI SHABBOS, 3 SIVAN, 47 DAYS TO THE OMER**

Shabbos ends at **9:16 pm**.

**MELAVEH MALKA**

“One should always set his table,” writes the Alter Rebbe in *Shulchan Aruch*, “and arrange it fully on *motzoei Shabbos* (for *melaveh malka*), as if he were setting it for a complete *seudah*. Even if he will only eat a *kezayis*, either because that is all he has [or for other reasons]... he should nevertheless prepare and set his table as if he were sitting down to a full meal, in order to escort the departing Shabbos with honor, similar to the honor with which he welcomes it.”

**LEARNING TORAH**

We best prepare ourselves for receiving the Torah by increasing our diligence in studying Torah. The Frierdiker Rebbe penned a letter in 5700 instructing the yeshivos to establish a *sefer* of learning on Shavuot. On Shavuot 5710, the Rebbe called for learning and publicizing this letter.

**THE FRIERDIKER REBBE'S LETTER**

The Frierdiker Rebbe writes:

In just a few days, we will merit—with the kindness of the Supernal One—to receive the “light, that it is good” (an allusion to the Torah, as our Sages state), “Good refers only to Torah.” (It will soon be) the luminous day, the festival of Shavuot, the time of the giving of the Torah! It is the holy Torah that was concealed and hidden away in Hashem’s treasure houses, and in which He delights each day. The Torah

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It has been reported that this is the Rebbe’s instruction regarding reciting *Pirkei Avos*, since they are learned (as opposed to prayed, like the section of *K’gavna*). In this week’s chapter, two verses in Mishnah Ten fall into this category: *Ad ya’avor* and *Mechon l’shivticha*.

21) vol. 2, p. 266. See the full discussion there. See also *ibid.*, vol. 27, p. 297 ff.

22) Shemos 10:9

23) Tehillim 133:1



for which the supernal angels longed and craved, for which they pleaded with the Creator of the universe, clamoring, “Set Your Glory over the Heavens!” It is this holy Torah that our G-d, G-d of our forefathers, gave to us and to all Jews so that we study it for the sake of observing it.

Each festival is a remembrance to the original time and event at which Hashem established that date as a festival. For this reason, the Torah refers to the festivals as *mo'adim*, “established times”, as in the verse, “These are the *mo'adim* of Hashem, holy occasions, which you shall designate in their appointed time.”<sup>24</sup> Each year, on the anniversary of the original date, the light that was revealed at the original event is again revealed and shines forth. Therefore, on Shavuos, the time of the giving of the Torah—these two luminous days that are Hashem’s appointed dates—the same lights and revelations that were revealed at the giving of the Torah are revealed anew. The souls that are in the lower and higher *Gan Eden* gather in the Supernal Academy. At the same time, all Jews—may they be distinguished for good life!—gather in synagogues and study halls to receive the holy Torah...

Whoever analyzes the approach of *Tosafos*<sup>25</sup> understands that Shavuos is a unique time of Divine favor. At that time (in the Heavenly Court), G-d disconcerts the Accuser of the Jewish people, just as He confuses him when the *shofar* is sounded on Rosh Hashanah and Yom Kippur.

The festival of Shavuos is the perfect time to do everything possible to advance one’s Torah study and one’s service of G-d with awe. Similarly, it is an appropriate time to repent for (failing to study) Torah, since (at that time) the accusing influence of Satan does not interfere—similar to the time of the sounding of the *shofar* on Rosh HaShanah and to the day of Yom Kippur.

### THREE PREPARATORY DAYS

The three days prior to Shavuos commemorate the “days of making boundaries” that are a preparation for the giving of the Torah. In specific circumstances, certain restrictions of Sefirah are mitigated during these days; generally, the Chabad custom is to continue the mourning restrictions that apply throughout the Sefirah until *erev Shavuos*.

**Haircuts:** The Rebbe Rashab showed displeasure with those who cut their hair earlier than *erev Shavuos*. This is a stringency based on Kabbalah and is not (only) for reasons associated with mourning.<sup>26</sup>

**Weddings:** In earlier years, the Rebbe wouldn’t permit weddings before Shavuos. In later years, however, the Rebbe approved of weddings taking place during the three days prior to Shavuos.<sup>27</sup>

24) *Vayikra* 23:4

25) Shabbos 89a; s.v. *Torah*

26) See the Hebrew footnote for references and a discussion on the matter.

27) There are halachic opinions that this time is also apropos for a temporary suspension of marital relations—

**Music**, in the three days prior to Shavuot, is restricted to weddings and should not be extended to permit personal musical entertainment. (A parallel to this are the musical Lag B'omer celebrations that are continued into the following night, although the mourning restrictions, including a ban on personal musical enjoyment, remain in full force.)

**Shehechyanu:** Restrictions on new clothes remain in force during this time. However, for the sake of the mitzvah, as when a husband purchases his wife new clothes for Yom Tov to add in *simchas Yom Tov*, it is certainly permitted.<sup>28</sup>

### SIMCHAS YOM TOV

We are commanded to be happy and cheerful on the festival of Shavuot, and each person must also bring joy to his wife and children and all his dependents. This is a biblical obligation. How is this accomplished? A husband should buy clothing or jewelry for his wife and treats (or at least *chassidische nosh*) for his children<sup>29</sup> before Yom Tov.

Rambam states that “when one eats and drinks [on Yom Tov], he must also feed the convert, the orphan, and the widow, along with other poor and unfortunate people. One who bolts his doors and eats and drinks with his own wife and children, neglecting to feed the poor and the bitter of soul—he is not rejoicing in a mitzvah but rather in the satisfaction of his own stomach! Such a celebration is a disgrace!”

### JOY THROUGH GIFTS

The Rebbe **repeatedly** encouraged us to provide those who are in need with all their Shavuot requirements—despite Shavuot not being as expensive a Yom Tov in relation to others. In this way, these individuals will be able to fulfill the mitzvah of *vesamachta bechagecha*, “You should rejoice in your festival,”<sup>30</sup> personally, and with their families and dependents, by providing food and beverages for the men,

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reflecting the commandment in this respect in preparation to *Matan Torah* in the first place. See Hebrew footnotes for discussion and sources.

28) Regarding a new garment in the three days preceding Shavuot: On the one hand, the established *minhag* to refrain from saying *Shehechyanu* is relatively new (although mention of it is found in earlier sources) and there are *poskim* who reject it as a restriction during *Sefirah*. However, those halachic authorities who propose it use quite specific language that enforces a *Sefirah*-long ban without an exception for the days leading to Shavuot. This is supported by those who reason that this practice is rooted in the concept of *Sefirah* as a time of misfortune that does not abate with the approach of the festival (as opposed to the aspect of public mourning, which is mitigated under certain circumstances). See Hebrew section for more details and for sources.

29) The Rebbe once commented regarding Pesach that an illustrated Haggadah for children can be considered *chassidische nosh*. In *Sefer Hasichos* 5748 (vol. 1, p. 317, fn. 120) the Rebbe explains this in light of the Rambam's directive to treat children for Yom Tov (Hilchos Yom Tov, 6:18) with roasted seeds, nuts and **sweets**. In *ibid.*, fn. 119, it emphasizes that this allotment should not be a cause of annoyance, *chas veshalom*; an adult should not think, “Here we are, speaking of such lofty matters (on the Seder night), such as *Yetzias Mitzrayim*, and they need ‘seeds and nuts?’” It is, however, the proper thing to start by enticing them at the level at which they can be engaged, and then afterward **explaining** to them about the reason for celebration.

30) Devarim 16:14

clothes and ornaments for the women, and edible treats for the children. In this way, each individual will be able to experience the Yom Tov joy in fulfillment of the above mitzvah in a personally meaningful manner, which leads to complete joy. In fact, the obligation to feast and rejoice on Shavuos is **greater** than on other festivals, because our Sages stated that “it is agreed unanimously that on Shavuos we are also required to experience physical forms of delight...to demonstrate that this day is pleasing and well received by the Jewish people...as the date on which the Torah was given.”

## SUNDAY, 3 SIVAN, 47 DAYS OF THE OMER

The *Chumash* portion of today’s *Chitas* is from the beginning of *Parshas Naso* until *Sheini*; our *minhag* is that this extends to (and includes) the *passuk* of *Zos avodas...* (Bamidbar 4:28).

**Omer Reminder:** If you forgot to count the *Omer* last night, count it during the day without a blessing. If you only missed last night (but counted the first forty-six days by night or day), you may resume counting tonight with a blessing.

Today we learn Sotah 47.

## MONDAY, 4 SIVAN, 48 DAYS OF THE OMER

**Omer Reminder:** If you forgot to count the *Omer* last night, count it during the day without a blessing. If you only missed last night (but counted the first forty-seven days by night or day), you may resume counting tonight with a blessing.

Today we learn Sotah 48.

## TUESDAY, 5 SIVAN, 49 DAYS OF THE OMER – EREV SHAVUOS

We count the last of the *Omer* tonight, 49 days.

Today we learn Sotah 49, thereby completing our study of tractate *Sotah* that we have been studying, one *daf* a day, since the start of *Sefirah*.

### MAKE IT UP

“I take this opportunity to clarify,” the Rebbe says on the night of *erev Shavuos*, 5746,<sup>31</sup> “that anyone who, for whatever reason, did not yet make the *siyum* for *Meseches Sotah*, and moreso, anyone who, for whatever reason, is still in middle of the *mesechta*, or even those who, for whatever reason, didn’t even start to learn it—it is time to take the lesson from Pesach Sheini that ‘it is **never** too late’ as explained by the Frierdiker Rebbe.”<sup>32</sup>

31) from an audio recording of the *sichah*.

32) Later that evening—in the following *sichah*—the Rebbe reiterated that with regard to making a *siyum*: those who, for whatever reason, did not yet accomplish this, can do so the next day, or even later—even after

## TO DO, THEN HEAR

“Our main preparation to receive the Torah,” the Rebbe stated in 5749,<sup>33</sup> “is *na’aseh venishmah*—accepting to do what Hashem wants of us even before we understand the implications. This is done on the fifth of Sivan, the day prior to the sixth of Sivan when we receive the Torah. On this day, we should contemplate the concept of *na’aseh venishmah* in a manner that propels us to act accordingly: In all matters of Divine service our priority is to actually perform our duty and only then to work on understanding the matter intellectually. True, the fifth of Sivan is *erev Yom Tov* and we are preoccupied with Yom Tov preparations (when occurring on a weekday), but the (Friediker) Rebbe taught that on Shavuos, and by extension on *erev Shavuos*—a day that is similar to Shavuos itself—the *yetzer hara* does not have (the same) control. It is an opportune time to act for the good of Torah study, Divine service, and the like.”

## STARTS TODAY

“On the fifth of Sivan,” the Rebbe said, “the Jews built an altar and offered sacrifices upon it. The Torah subsequently references the *Tamid* offering as ‘a continual burnt offering, as the one offered on *Har Sinai*’,<sup>34</sup> indicating that the offering at *Har Sinai* assumed the **same status** as sacrifices offered after the Giving of the Torah. The practical lesson that emerges from this remarkable fact is that the themes of the Giving of the Torah begin **today**, on *erev Shavuos*, for the spiritual realities that occurred in the past recur each year on the same dates.”<sup>35</sup>

## HAIRCUTS

It is a mitzvah to have hair cut before every Yom Tov, so as not to enter into Yom Tov unkempt.<sup>36</sup> The prohibition of haircutting on Chol Hamoed was instituted especially to compel people to receive a haircut prior to Yom Tov and not to postpone it.

The necessity of receiving a haircut on *erev Shavuos* is more acute, because haircutting was prohibited throughout Sefirah. The long hair accumulated over Sefirah causes a disheveled appearance, which is highly inappropriate for any Yom Tov.

*Minhag Chabad* is to take a haircut **only** on *erev Shavuos* (which includes the preceding night).

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Yom Tov, and especially in the days following that are called (appropriately) *yemei tashlumim* (make-up days). It is not clear whether the Rebbe was referring in the latter announcement to *Meseches Sotah* or completing the Rambam cycle (which had ended around that time). Transcriptions of the *farbrengen* record both options.

33) *maamar Anochi* 5749

34) Bamidbar 28:6

35) *Likkutei Sichos*, vol. 28, p. 15 ff

36) The Alter Rebbe’s *Shulchan Aruch* 529

## BLOOD TESTS

Routine blood tests should not be performed on *erev Shavuos*. In his *Shulchan Aruch*, the Alter Rebbe notes a dispute among the *poskim* which specific procedures might be excluded in the prohibition of letting blood on *erev Yom Tov*. This reference has led to leniencies related to blood tests on *erev Pesach* and *erev Sukkos*. *Erev Shavuos*, however, is stricter in this regard, since it is the source of the prohibition, while the eve of the other festivals are restricted as a precaution so as not to differentiate between one *erev Yom Tov* and another. It is therefore recommended to refrain from blood tests altogether on *erev Shavuos*.<sup>37</sup>

## DAIRY FOOD PREP

The Sages instituted a restriction on baking dairy or meat bread (and if such bread was prepared, it cannot be consumed). This prohibition extends also to using a single oven to bake bread simultaneously with meat or dairy foods.<sup>38</sup>

As the *Shulchan Aruch* states,<sup>39</sup> “One must not knead dough with milk lest he mistakenly eat (the bread) with meat. However, it is permissible to produce a small quantity (of dough mixed with dairy), just enough to eat at once, or else alter the appearance of the bread (before baking) so that it is recognizable and will not (mistakenly) be eaten with meat.” The Rema comments on this, “Accordingly, we are accustomed to bake bread kneaded with milk for the festival of *Shavuos*... for all this is considered a small quantity (that is to be eaten within a day). In addition, the shape (of the dairy bread prepared for *Shavuos*) is different from ordinary bread. Certainly, then, cheese pastries are permitted.”

(Any dairy bread baked for the second day of Yom Tov, by contrast, **must** consist of uniquely-shaped loaves. The dispensation for “small quantities that are eaten within a day” obviously does not apply.)

It is permissible to bake sweet pastries that are dairy, since such desserts are not typically eaten together with meat.<sup>40</sup> However, it is advisable, regardless, to label all dairy food storage containers as such, as a precaution against anyone mistakenly consuming them without the proper wait time.

## KOSHERING OVENS

The Alter Rebbe states<sup>41</sup> that those who are accustomed to bake dairy products for

37) The reasoning given for the practice is that there is concern of danger from letting blood and any restrictions based on danger are more severe. For a discussion on getting a vaccine on *erev Shavuos*, see [#14994](http://www.asktherav.com).

38) This does **not** apply to baking *pareve* bread in a *milchig* oven that is not presently baking dairy—or the same with a *fleishig* oven—even for those who are stringent and consider the resultant baked goods to take on the properties of the type of oven used. (See Hebrew footnote for sources and discussion.)

39) *Yoreh De'ah*, 97:1

40) See more at [#13100](http://www.asktherav.com) (in Hebrew. See also Hebrew footnote for sources.)

41) There are countless details involved in converting ovens and stoves from meat use to dairy, but this is not the forum to delve into this at length. We will limit the discussion to details relevant to the Alter Rebbe's

Shavuot must be careful when koshering their meat ovens (in which meaty juices and the like occasionally drip or splatter, and these juices are then absorbed into the oven walls)—the oven must be heated to the point that sparks fly from it and that the coals used for koshering are passed along all of its surfaces.<sup>42</sup>

Nowadays, ovens are made of enamel, and there are divergent views about the halachic status of this material. Food is usually baked in trays as well, not directly on the inner surface of the oven as in former times. Accordingly, the oven walls generally absorb the steam of the food rather than the food itself. Therefore, many authorities are lenient and allow a light form of *libun* (heating until white-hot). Practically speaking, a modern oven should be heated to its highest heat and left running at that temperature for a considerable length of time; this method can be relied upon for converting the oven from meat use to dairy. If the oven has a floor that separates the source of heat, the floor should be removed, if possible, so that the heat enters directly into the heart of the oven.

Some authorities are stringent about this type of koshering as they consider enamel a form of earthenware. Others are concerned that the oven door is glass, and glass cannot be koshered. Nevertheless, if the oven has a self-cleaning mode<sup>43</sup>, we can rely on this self-cleaning process to kosher the oven without concern.

The Alter Rebbe raises an additional point: Be careful to use dairy implements to remove food from the newly converted oven, and not to use the usual tools that remain *fleishig* from previous use in the oven. The same applies to oven mitts—silicone cannot be used from meat to milk; fabric must first be machine-washed in hot water with soap.<sup>44</sup>

### KOSHERING ON YOM TOV

Koshering an oven on Yom Tov is problematic: The light *libun* that is performed on ovens nowadays generally requires the creation of a new source of fire, and it is therefore forbidden on Yom Tov.<sup>45</sup>

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treatment of the matter in his laws of Shavuot.

42) According to halachah, complete *libun* is not necessary to convert a utensil from meat to dairy (since the meat is kosher, unlike the conversion of an oven used for non-kosher food); rather, *hagalah* or a lighter form of *libun* is sufficient. According to the Alter Rebbe, *hagalah* works even in a case where first meat and later milk were absorbed into the walls of a vessel without a koshering process in between. However, this case is different, because we are dealing with an oven made of earthenware. Such material cannot be purged without a full *libun*, and the source of the koshering fire must be within the oven itself and it's only effective if the oven regularly uses a source of fire that is located within.

43) that reaches 900°F.

44) See [#7272](http://www.asktherav.com).

45) As a general rule, it is forbidden to perform *hagalah* or *libun* during Yom Tov. That would be considered *mesaken kli*, equal to fixing a utensil on Yom Tov. This is true even if you wish to use the oven or utensil on that same day of Yom Tov for food preparation. However, you may perform *libun* on a metal pan in which you previously cooked meat, so that you can now use it for a dairy product, because it does not appear to be *mesaken kli*; rather, you are warming the pan prior to using it for food, which is permitted on Yom Tov. This works only if you place the food into the pan immediately upon removing it from the source of fire used for *libun*. Once the pan has cooled down, however, if you then reheat it before putting the food in, it becomes clear that the

If you forget to kosher the oven before Yom Tov, it is technically permissible to heat up dairy foods in a meat oven if the pan is well covered and the oven rack is completely clean—because this is not a fundamental breach of halachah. In this case, it is recommended to cover the rack in pre-cut foil and double-wrap the food as well. But this workaround is not ideal for many reasons, and it is much better that the oven should be koshered before Yom Tov.<sup>46</sup>

### HEATING FOOD ON YOM TOV

If necessary, it will be permitted to heat up *milchig* foods on a *fleishig blech* or hot plate on Yom Tov, provided that the *fleishig* surface is perfectly clean of meaty foods and the dairy food is placed on a neutral layer such as pre-cut foil.

*Pareve* pastries or other foodstuffs that are reheated on top of a pot that contains *fleishigs*, even a covered one, may not be consumed with *milchig* foods. If you wish to consume dairy immediately after eating something reheated in such a manner, you must ensure that the cover is tightly sealed during the heating process so there is no possibility of *fleishig* steam getting absorbed in the *pareve* food.<sup>47</sup>

It is forbidden to cut foil off the roll on Yom Tov, even to an inexact size, since it falls under the prohibition of *mesaken mana*—creating a vessel.

### FLOWERS

Flowers, plants, and trees have long been used to decorate *shuls* and homes in honor of Shavuos, as described in the Alter Rebbe's *Shulchan Aruch*, to recall the joy of *Matan Torah* and also to remind us to pray for the fruits of the trees whose fate is decided in Heaven each Shavuos. This custom is mentioned in *Luach Kollel Chabad* and was practiced in the *shul* in Nikolayev, but it is actually not the Chabad custom (in Chabad *shuls*).

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first act was simply an act of *libun*, which is considered *mesaken kli*. In addition, this is permitted only when converting a pan from meat to dairy, because the pan requires only a light *libun*, which is similar to warming a pan for immediate use.

However, if the pan does not require *libun* or *hagalah* according to the strict letter of the law, but only due to a *chumra* (stringency), you may perform *libun* or *hagalah* on Yom Tov, even if you could have done so in advance of the festival. The reason for this is because, according to the law, the pan does not require koshering; therefore, the act cannot be considered *mesaken kli*, for you cannot rectify a utensil that does not essentially require rectification. However, with regard to ovens, employing *libun* to switch from meat to milk would require a new fire, as stated above, so koshering is still not possible.

To actually kosher an oven on Yom Tov, it must be lit from before Yom Tov and a kettle of pre-boiled water that has not cooled should be poured inside to produce a significant amount of steam. Water may not be heated on Yom Tov for this purpose—it must be available from before Yom Tov or have been boiled that day for the purpose of actual food preparation. (Although this is a very lenient form of koshering—since the oven is obviously not at its highest temperature for a true *libun kal*—it suffices for a meat to milk conversion for the reasons outlined above.)

46) See the footnotes in Hebrew section for the halachic sources regarding the limits of kashering back and forth between meat and dairy, and the exceptions made for Shavuos. See also [#6441](http://www.asktherav.com) and [#6455](http://www.asktherav.com). (Entries include a link to a comprehensive answer in the One-Minute Halachah #727.)

47) The reheated food that absorbs steam in this situation is considered absolute *fleishig*, and six hours must commence before eating dairy. See [#6169](http://www.asktherav.com)



Cut flowers in full bloom may be moved on Yom Tov, as long as there was prior intention to move them or you mentally designated them for a permissible purpose before Yom Tov. However, leaves or petals that shed on Yom Tov are *muktzah*.

Water may be added to the vase of fully-open blooms (those that are not stimulated to open by water). Its present water may also be changed—this is allowed on Yom Tov, but not on Shabbos. Cut flowers in full bloom may also be added to a vase that was filled with water before Yom Tov. Great care must be exercised when moving a vase containing blooms that are stimulated to open while their stems are immersed; they must be moved extremely gently.

Plants (flowering or not) are *muktzah* on Shabbos and Yom Tov, and may not be moved at all. Those that have a scent may be smelled on Shabbos and Yom Tov, for that is a pleasure that would not necessarily cause a person to detach them from the earth. However, scented plants that are edible, and may be used in food preparation, may not be sniffed during Shabbos and Yom Tov.

The brachah on tree sprigs (such as *hadassim*) is *borei atzei besamim*; grass species receive the brachah *borei isvei besamim*.

### **Erev Yom Tov Afternoon**

We should refrain from washing our hands for a meal from the tenth hour of the day (4:41 pm).

### **GOING TO THE MIKVAH**

“One should purify himself before Yom Tov.” This refers to going to the *mikveh*, in addition to other spiritual preparations. The intention while immersing should be to honor the upcoming festival, and drawing down the holiness of the upcoming days in a state of joy and good feeling. An individual who does not customarily immerse on *erev Shabbos* is nonetheless obligated to do so on *erev Yom Tov*.

### **SPIRITUAL PURIFICATION**

“How are we meant to fulfill the obligation to ‘purify oneself?’” the Frieddiker Rebbe asks.<sup>48</sup> “With new clothes?! The intent with this instruction is the purification of the faculties of the soul, and the purification of one’s thoughts, speech, and actions.”

The Shelah states that this obligation is all the more meaningful before the festival of Shavuos, because the entire Jewish nation, men and women, immersed themselves at the command of Hashem in preparation for receiving the Torah. He notes that although the Zohar implies that the time to immerse is shortly before dawn on Shavuos morning after studying Torah the entire night (and this is the custom in Eretz Yisrael), we should also immerse before Yom Tov in order to enter the festival in a state of purity and to mirror our ancestors who immersed during the day, before sunset, on the eve of receiving the Torah at Mount Sinai.

48) *Sichas Acharon shel Pesach 5701*.

**LAW OF REDEMPTION: ALL PURE**

The Rambam states that all Jews are expected to maintain a state of ritual purity for each festival, because they must be ready and fit to enter the *Beis Hamikdash* and to partake of the sacred sacrifices.<sup>49</sup>

Out of caution for the severity of the laws of impurity, our Sages decreed that *amei ha'aretz*, those unfamiliar with the fine details of halachah, should be considered impure by default, unless there is reason to believe otherwise. During the *Yomim Tovim*, however, our Sages suspended their decree, so that all Jews are considered *chaveirim*, knowledgeable and scrupulous in halachah. All of their utensils, food, and liquids, are considered pure. This is because all Jews are accustomed to purify themselves and their possessions when they ascend to Yerushalayim on the *Yomim Tovim*. For that reason, when they insist that something is pure at any point during the festivals, their word is accepted.<sup>50</sup>

All utensils found in Yerushalayim during the time of the *Beis Hamikdash* are considered pure. The exception is knives used for the *korbanos*; due the added severity of the laws of impurity surrounding the *korbanos*, our Sages decreed that we must know with certainty that a knife is pure before using it for a *korban*. However, the Sages suspended their decree for the duration of the *Yomim Tovim*, so that if one finds such a knife in Yerushalayim during a festival, it is considered pure and can even be used for the sacrifices.<sup>51</sup>

**Shtei Halechem:** In the *Beis Hamikdash*, the two loaves for the Shavuos offering are baked on *erev Shavuos*—their preparation does not supersede the laws of Yom Tov.

**Trumpeting:** Does the practice of blowing additional trumpet sounds to signal the coming of Shabbos (and the Pesach offering) in the times of the *Beis Hamikdash* to indicate the cessation of weekday activities also extend to *erev Yom Tov*? See sources in the Hebrew that outline the conflicting opinions in this regard.

**BEFORE YOM TOV**

**Shabbos timers:** Someone who is accustomed to setting timers in their home each *erev Shabbos* should bear in mind that they may need to be adjusted for the two full days of Yom Tov. Plan for those who will spend time at home saying *Tikun* through the night on Shavuos, and men returning after a late *Tahaluchah* on the second night.

**TZEDAKAH**

Give extra *tzedakah* on *erev Yom Tov*, for both days of the festival. Included in our *tzedakah* obligations is the duty to provide the needy with their Yom Tov requirements.

“We should give a lot more *tzedakah* on *erev Shavuos*, the day prior to our

49) The Rebbe explains this requirement at length in *Likkutei Sichos*, vol. 32, *Parshas Shemini*.

50) *Mishneh Torah, Hilchos Metam'ei Mishkav u'Moshav* 11:9, based on *Mishnah / Gemara, Chagigah* 26a. The Rebbe explains this concept in *Likkutei Sichos*, vol. 37, pp. 20ff.

51) *Mishneh Torah, Sh'ar Avos HaTum'ah*, 13:5, based on *Mishnah, Shekalim*, 8:2, and *Pesachim* 19b.

receiving the Torah, to the extent that we propel ourselves to an unprecedented degree of generosity,” the Rebbe says.<sup>52</sup>

### Prepping a Flame

It is forbidden to create a new flame during Yom Tov, but it is permissible to draw a flame from one that already exists. For that reason, it is necessary to prepare a flame that will remain lit from *erev Yom Tov* until it is needed to light the Yom Tov candles for the second night. A candle that lasts 24 or 48 hours<sup>53</sup> or a gas flame is sufficient for this purpose.

**Safety Alert:** Fire safety organizations recommend that if you leave a gas burner lit over Yom Tov, make sure that a nearby window is open at least four inches and another window is open on the other side of the house to allow proper ventilation. Also ensure that smoke detectors and a carbon monoxide detector are present and active.

If you use liquid wax candles that are placed in small glass holders before being lit (called *Neronim*), it is recommended that you first place a small quantity of water<sup>54</sup> or oil in the bottom of the glass holders on *erev Yom Tov* so that the metal disks (called wick tabs) will not stick to the base of the glass. It is problematic to remove the tabs on Yom Tov in preparation for candle lighting. (For more details on what may be done on Yom Tov itself, see the entry for the second night of Yom Tov below).

Someone who uses floating wicks for lighting should make sure that the holes on the cork tabs are punched out before Yom Tov for use on the second night as well.

It is best to light a *ner neshamah* before Yom Tov for a *yahrtzeit* on Yom Tov (and also for those who customarily light them when saying *Yizkor*—though this is not the Chabad *minhag*), utilizing a 48- or 72-hour candle, since according to a number of opinions, it may not be lit on Yom Tov.<sup>55</sup>

Check your pockets before sunset to avoid carrying any *muktzah*.

**Candle lighting:** The Yom Tov candles are lit before reciting the blessing, as is done before Shabbos. There are two blessings today: (1) *Lehadlik ner shel yom tov* and (2) *Shehecheyanu*. Tonight’s candle lighting will be at **8:09 pm**, which is eighteen minutes before sunset.

If you made a mistake in the brachah or omitted *Shehecheyanu*, see the chart at the end of the booklet.

<sup>52</sup>) *maamar* entitled *Anochi* 5749, Ch. 5

<sup>53</sup>) A 24-hour candle should be sufficient for lighting for the second day, but be aware that some votives marked as such do not necessarily last that long, and it is advisable to use a longer-lasting candle, if possible.

<sup>54</sup>) Although it is prohibited on *erev Yom Tov* to place enough water in the glass to cause the candle to extinguish earlier than it would on its own on Yom Tov, the minute amount necessary to prevent sticking is permitted.

<sup>55</sup>) If you did not light it before Yom Tov, you may do so in a more permissible way by kindling it with a pre-existing flame together with the Yom Tov candles at the table, where its light will enhance the Yom Tov meal, or in shul at the *amud*, where it will add light and honor to the shul.

A man who lights the candles omits *Shehechyanu* because he will recite it during *Kiddush* later tonight.

If someone is running late, they may light the candles after Yom Tov has begun provided that the fire is taken from a pre-existing flame. Someone who forgot to light the gas burner or the like before the start of Yom Tov is permitted to ask a non-Jew to light it now.

Some are stringent to avoid using the Yom Tov candles for other purposes, such as to light a candle that is not being lit in honor of Yom Tov, or to light a gas burner.

## TUESDAY NIGHT—1ST NIGHT OF SHAVUOS

### Hillula of the Baal Shem Tov

Shavuos marks the *yahrtzeit* of the Baal Shem Tov.

Today's *Hayom Yom* records that “The Baal Shem Tov passed away on Wednesday (like this year), the first day of Shavuos, 5520 (1760) and is interred in Mezhibuz. The Alter Rebbe commented<sup>56</sup>: ‘On the fourth day the luminaries were taken away...’

### THREE LEADERS

The Rebbe often discussed the association between Shavuos and the three shepherds of the Jewish people: *Moshe Rabbeinu*, *Dovid Hamelech*, and the Baal Shem Tov:

“As is known, Shavuos is associated with *Moshe Rabbeinu*, who received the Torah at Sinai, and with *Dovid Hamelech* and the Baal Shem Tov. For Shavuos marks the *hillula* (*yahrtzeit*) of *Dovid Hamelech*<sup>57</sup> ... and also of the *hillula* of the Baal Shem Tov. (In a way, we can consider Shavuos the *hillula* of *Moshe Rabbeinu* as well, because at the giving of the Torah, the souls of all Jews flew out of their bodies [when Hashem spoke the first two of the Ten Commandments], and they were then revived with the dew of the Resurrection. This certainly occurred to every Jew without exception, young and old alike ... and even to *Moshe Rabbeinu*. Therefore, Moshe's soul left his body on this day as well, which is the concept of a *hillula*.)<sup>58</sup>”

### THE ALTER REBBE & SHAVUOS

The Alter Rebbe would particularly cherish the Yom Tov of Shavuos.

In 5703, the Frierdiker Rebbe stated,<sup>59</sup> “The Tzemach Tzedek recounted the following in the name of the Alter Rebbe, who heard it from his Rebbe, the Maggid of Mezritch: ‘When we spent Shavuos with the Rebbe—the Baal Shem Tov—we experienced *niftechu hashamayim va'ereh mar'os Elokim* (*The heavens opened up and I saw visions of Hashem*)’<sup>60</sup>....

56) on Wednesday, the 20th of Kislev 5559 (1798) in Petersburg

57) For a discussion on whether *Dovid Hamelech* passed away on the sixth or seventh of Sivan, corresponding to the first or the second day of Shavuos, see *Likkutei Sichos*, vol. 8, p. 22, fn. 8. See also *Sichas Yom Beis D'chag Hashavuos* 5728; and *Roshei Devarim* of the *sichah* during the *seudah* of the first day of Shavuos 5730.

58) *maamar* entitled *Atah Horeisa* 5746

59) see *Sefer Hasichos*

60) *Yechezkel* 1:1. This is in the *Haftorah* of the first day of Shavuos.

“The Alter Rebbe then commented on his own experience, ‘When we were with the Rebbe—the Maggid of Mezritch—for the Yom Tov of Shavuos, we saw and perceived (the same)...’

“The Berditchever was a great *amkan* (in-depth person). He once addressed a concept in *Nigleh* and he prefaced it with the verse, ‘*Hinei Hashem rocheiv al av kal*’ (*Behold, Hashem is riding on a light cloud*).<sup>61</sup> He then proceeded to deliver seventy-two questions on this single concept, followed by one hundred and thirty responses. (The numerical value of *av* [עב] is 72, while the value of *kal* [קל] is 130.) The Alter Rebbe wrote a four-hundred-page record of this, but he subsequently commented that all of this revelation did not come close to what they saw when they were with their Rebbe on Shavuos.

“The Tzemach Tzedek elaborated on this thought: ‘This experience did not only occur by the Maggid, but with all of the *Rebbeim*. And it did not only occur in those times, but it occurs in each era. It is only that we are required to have *keilim p’nimiyim*, inner receptacles (to perceive it)...’”

## BEGINNING ANEW

“On Rosh Hashanah, Hashem looks to examine and judge the deeds of all people,” the Shelah writes in the name of the Toeles Yaakov, “as it is the day commemorating the original creation of the world and its new, continued existence—as we say (in the Rosh Hashanah davening), ‘Today is the day of the beginning of Your work...’ This is mirrored on Shavuos; as the day of the giving of the Torah, it signals another stage of renewal for the world and Hashem’s desire to examine and judge the world by its adherence to said precepts.”

The Rebbe further explains the connection above in relation to the verse which describes the Torah as “our life and the span of our days,” so our status on Shavuos influences the rest of the year, as a lifeforce influences a person in every detail and aspect.<sup>62</sup>

## ACCEPTING THE TORAH

“Accept the yoke of Torah!” instructs the Frierdiker Rebbe.<sup>63</sup> We should do so on the night of Shavuos both in our hearts and also verbally, declaring: “*Ribono shel Olam!* (Master of the Universe!) I hereby accept upon myself the yoke of Torah.”

The Frierdiker Rebbe continues,<sup>64</sup> “Just as on Rosh Hashanah, each Jew must accept something new in his Divine service, so must a Jew take on something new in Torah study on Shavuos. For any Jew with even a bit of intellect...is suited to Torah study... and on Shavuos, each Jew must take this upon himself with a proper *kabbalah*

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61) *Yeshayah* 19:1

62) This idea is based on the adage that our celebration of Shavuos is a “good omen” for the entire year. The Rebbe points out, however, that we do not refer to it as a “head of the year” in this regard because the power of the Torah is completely higher than any physical reality and cannot be compared, even metaphorically, to the influence of the head on the body. See *Roshei Devarim* of *Sichas Chag Hashavuos*, 5729.

63) *Sefer Hasichos* 5704, p. 127

64) *Ibid.*, p. 129

(acceptance), with a vow, and with a true acceptance in the heart and not *bli neder* (a commitment which lacks the force of a vow). Truth be told, it is extremely difficult to use the term ‘vow’ in such a case, because there could always be—as they say in the language of this country (English)—‘trouble’... But at least, he must make *kevi’us b’nefesh* (an iron-clad resolution), with a true dedication to uphold his commitment to his addition in Torah study—regarding both his personal study as well as his giving of himself to study with other Jews—to strengthen the Torah by bringing others to study Torah as well.”

“The *kabbolas ol* (acceptance of the yoke of Heaven) of Shavuos,” explains the Frierdiker Rebbe,<sup>65</sup> “is the *yechidah* of the *etzem haneshamah* (the core of the soul’s essence). Through this, we perceive the light of the Torah. For it is entirely possible for a person to learn Torah even while the Torah teaches him nothing; it is also possible for the Torah to teach him, but the light of the Torah remains way beyond him...”

### SHAVUOS & MOSHIACH

“It is stated in *sefarim*,<sup>66</sup> the Rebbe says,<sup>67</sup> “regarding the allusion in the words of our Sages that ‘all agree that on Shavuos we also need *lachem*’ (for yourselves—meaning that the festival is to be celebrated not only with prayer and the like, ‘for Hashem,’ but also with good food and the like, which is considered ‘for yourselves’). This can be understood to mean that it is an opportune time to pray for the hastening of the Redemption ... Our Sages use the term *b’inan*, ‘we need,’ which is also a term connoting prayer and beseeching, as in the phrase, ‘*im tivayun be’ayu*’ (If you will request, request)<sup>68</sup>. The words *nami lachem* (נמי לכם), ‘also for yourselves,’ is the numerical value (190) of *keitz* (קץ), ‘the End’ of exile. Taken together, our Sages’ statement that ‘all agree that on Shavuos we also need for yourselves...’ can be read, ‘All agree that on Shavuos we pray for the *keitz*!’ It is a time to pray for the *keitz hayegulah*, the *keitz hayamim*, and *keitz hayamin!*”

### FIFTIETH DAY

Maariv is delayed until after *tzeis hakochavim* (nightfall) at **9:18 pm**. The Torah requires us to count seven complete weeks. If Maariv were to be prayed earlier on the first night of Shavuos, the sanctity of the festival would have arrived and the last of the forty-nine days of the Sefirah would have been cut short.

### MAARIV

Maariv begins with *Shir hama’alos* and includes the *Amidah* for *shalosh regalim*, reciting the passage, *es yom chag hashavuos hazeh, v’es yom tov mikra kodesh hazeh, z’man matan toraseinu, mikra kodesh...*<sup>69</sup>

65) *Sichas Chag Hashevuos* 5702, printed in *Sefer Hasichos*, p. 123, also quoted in *Hayom Yom*.

66) *Maamar Mordechai* to the tractate *Pesachim*

67) *Shabbos Parshas Naso* 5751. See also *Roshei Devarim* of the *sichah* of the second night of Shavuos 5751 to those who returned from *Tahaluchah*, printed in *Sefer Hasichos* 5751.

68) *Yeshayah* 21:12

69) For an explanation of the phrase, “*z’man matan toraseinu*,” see the Alter Rebbe’s *Shulchan Aruch*, beg. of

If you accidentally recited a blessing (beginning or conclusion) of the weekday or Shabbos *Amidah*, or made other omissions or errors associated with the *Amidah*, see chart at the end of the booklet.

After concluding davening, we wish each other, “*Gut Yom Tov!*”

*Kiddush Levanah* is not said on Yom Tov night.

### CARRYING ON YOM TOV

Although the laws of Yom Tov permit carrying in the public domain, or in between two private domains, this is not a blanket endorsement. Therefore, if something will only be needed on the following day, even if it will be the second day of Yom Tov, or it will not be needed at all, it cannot be carried from one domain to another.

However, if an item that is currently needed at a different location cannot be left there once it is used as there is a concern that it may get lost or stolen if left unattended, it may be carried across domains in the return trip, even if it is no longer needed. Where there is no such concern—there is a place for safekeeping after use—then it may not be re-transported. This rule would apply to a book of *Tikkun Leil Shavuos*, as outlined below.

According to some authorities, an individual would be required to remove the keys that are not needed during Yom Tov before caring a keyring on Yom Tov.

### NIGHT SEUDAH

*Kiddush* for the first night of Shavuos may not be recited early, while it is still daylight.

The order of *Kiddush* tonight is: (1) *Askinu seudasa* (the Yom Tov version). (2) *borei pri hagafen*. (3) *mekadeish yisrael vehaz'manim*. 4. *Shehechyanu*.

A woman who recites *Kiddush* omits *Shehechyanu* because she already recited it during candle lighting.

If you erred in any of the details in reciting *Kiddush*, see the chart at the end of the booklet.

### TALK ABOUT THE BAAL SHEM TOV

On the second day of Shavuos 5724, the Rebbe said: “The (Friediker) Rebbe stated that ‘it is the custom of our Rebbes to repeat a *maamar* (of the Baal Shem Tov) and to recount a story regarding the Baal Shem Tov during Shavuos.’ Although the (Friediker) Rebbe referred to this as ‘a custom of our Rebbes,’ nevertheless, that very fact that he reported it to us and made it available for publication indicates that it is proper for each Jew—all who hear about this custom—to similarly review a teaching of the Baal Shem Tov on each Shavuos, the anniversary of his *hillula*, and to recount a story about him.”

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494, and in *Likkutei Sichos*, vol. 3, p. 997 ff.



### THE MEAL

Regarding the requirement of *simchas Yom Tov* during the meal,<sup>70</sup> see tomorrow's entry for the first day of Shavuos.

*Ya'aleh veyavo* is included in *Birchas Hamazon. Harachaman* for Yom Tov is also added. If you forgot *ya'aleh veyavo* in *Birchas Hamazon*, see the chart at the end of the booklet.

### CLEAN UP

May garbage be put out to the curb on Yom Tov? A full bag of kitchen trash is generally not considered *muktzah* (on account of it being offensive and ruining the *simchah* of Yom Tov if left around). Nonetheless, there are those who are halachically stringent on account of carrying on Yom Tov,<sup>71</sup> given that there are generally ways to store the trash until after Yom Tov in a hygienic manner, and the purpose in taking it out is primarily to remove it from your property. Practically, if there is an issue of a stench that in any way inhibits your Yom Tov, or if there is insufficient storage for all the garbage that accumulates, it may be put to the curb. However, if it is already in bins out in the yard (assuming you don't establish your dwelling place in the yard, i.e., it isn't a lived-in space) and you merely want to take it out to the street to be collected, it is forbidden to do so on Yom Tov.<sup>72</sup>

### STAY AWAKE!

It is customary to remain awake all night studying Torah, particularly *Torah sheba'al peh* (the Oral Tradition, including Mishnah, Talmud, Midrash and Kabbalah). It is written that someone who remains awake in study the entire night of Shavuos is guaranteed to live through the coming year without suffering harm.

### CROWN THE SLEEPLESS

On Simchas Torah 5652, the Rebbe Rashab stated: "I own a handwritten manuscript of the Mittlerer Rebbe in which he promises that whoever remains awake the entire night of Shavuos will merit *kesser Torah* (the crown of Torah). The Mittlerer Rebbe was a *posek* (halachic authority)..." At that point, the Rebbe Rashab rose to his feet and declared, "Listen, all Jews! We must remain up on the night of Shavuos!" He then sat down and continued, "I mean it literally! We must remain awake; we simply cannot go to sleep!"

### SAYING TIKKUN

The Chabad custom is to recite *Tikkun Leil Shavuos*.

<sup>70</sup>) Does this requirement extend to the night of Yom Tov, or only apply to the day? See the Hebrew section's sources on this topic.

<sup>71</sup>) The dispensation for carrying on Yom Tov applies primarily to foodstuffs and other items necessary for personal use.

<sup>72</sup>) See [#21569](http://www.asktherav.com)

## ALL IN ONE & ONE FOR ALL!

“For the greatest *gadol* (Torah genius),” the Rebbe said, tongue-in-cheek,<sup>73</sup> “Shavuos might be his moment of pride, when he says, ‘Aha! This is **my** special day!’ For Moshe received the Torah on this day; in this Torah of truth it says that every Jew who studies it properly is Moshe-like, about whom people can say, ‘Well said, Moshe!’ as if the *Shechinah* speaks from his throat like Moshe Rabbeinu himself. Since he receives the Torah on this day, as Moshe did, this is his special day! So, just as it says about Moshe, ‘And it was a king in *Yeshurun*’, this *gadol* too should act as one enthroned about whom ‘the king in his full glory do your eyes behold’. He is completely involved in studying, so how much more so on Shavuos! When we go tell this person that on this night of Shavuos, you must say *Tikkun*, he’ll respond: Well, for simple Jews, young children and the like, the *Tikkun Leil Shavuos* is a great thing, but not for him, the greatest of the *gedolim*, who can decode a most difficult Rambam for which no one as ever has produced a satisfactory explanation, or a passage of Chassidus where the Tzemach Tzedek notes that it needs yet to be delved into, or other topics of great import that are worthy of his attention on Shavuos night. Don’t you know that tomorrow morning Moshe Rabbeinu will get the Torah anew—(and who is this referring to now but) the Moshe of this generation, which according to many reputable sources, is the *gadol* himself?! How can he sit and say *Tikkun*—for him it is akin to *bittul Torah*!”

However, this logic is obviously fallacious. “Let’s utilize the remaining hours,” the Rebbe said on *erev Shavuos* on another occasion,<sup>74</sup> “until it is time to say the *Tikkun*, to inspire and enable every single person that we are able to reach to say the *Tikkun* in the optimal manner—that is, as if it is being received from Har Sinai right now—‘As it was then, with trembling and awe, so too here...’ This is accomplished by explaining in an insightful manner...(and to visualize) that in this moment, *mamash*, Hashem is reading and learning alongside. Abolish the thoughts of those who grumble, ‘This is a waste of time! Why say *Tikkun* when I can use this as an opportunity to learn *Hemshech Ayin-Beis* (a deeply Kabbalistic *maamar* series of the Rebbe Rashab) in depth, or another topic from the innermost aspects of Torah instead of just a cursory reading of *pessukim* and the counting of the mitzvot.’ (Tell them:) This is the real preparation for receiving the Torah, through the *Tikkun Leil Shavuos*—its very name, passed down through generations of Jewish tradition emphasizes its (timely) significance as the ‘rectification for the night of Shavuos!’”

The Frierdiker Rebbe records that the Rebbe Rashab would begin reciting the *Tikkun* immediately after candle lighting as soon as Shavuos began. He would then interrupt for Maariv and the Yom Tov meal and resume after the conclusion of the meal.

The tune employed for the recitation of the *Aseres Hadibros* is *ta’am hatachton* (lower notes, though be aware that many *Tikkun* books are printed with the higher notes), since it is said privately. The *minhag* is to remain seated for this recitation.

<sup>73</sup>) *Roshei Devarim* of the *sichah* of the second day of Shavuos, 5743

<sup>74</sup>) *Roshei Devarim* of the *sichah* of *Shabbos Parshas Bamidbar*, 5748

The obligation to stay awake extends until time of *alos hashachar* (dawn) at **3:36 am**.

Someone who did not complete the *Tikkun* at night should complete it the following day.

There are a number of corrections to the standard versions of the *Tikkun*. The Rebbe notes that the passage that concludes *Sefer Yetzirah* often appears as: נאמנת בלב אחד בפה אחד בל ב. בפנים. This ending doesn't make sense and is not a positive conclusion to the book. It should rather read:

נאמנת ג' רעות ללשון דיבור רע והמלשין והמדבר אחד בפה אחד בלב ג' טובות ללשון שתיקה ושמירת הלשון ודיבור אמת.

The Rebbe further observes that Rashbi's teaching: אנו בחביבותא תליא מילתא דכתיב: 'כו is missing its third supporting verse and should read:

אנו בחביבותא תליא מילתא דכתיב ואהבת את ה' אלקיך וכתוב מאהבת ה' אתכם וכתוב אהבתי אתכם אמר ה'.

When reciting the *Torah sheba'al peh* (Mishnah, Talmud, Midrash and Kabbalah) sections of the *Tikkun*, be sure not to mention Hashem's name in any incomplete *pessukim*.<sup>75</sup>

### A REAL REVISION

The appropriate manner in which to recite the *Tikkun*, the Rebbe explained, is to read it as if its words were right now being transmitted to us from Hashem Himself in the most awe-inspiring Divine revelation, identical to the revelation at Mount Sinai—"with awe and fear, trembling and perspiration."

The Rebbe encourages us to explain this to whomever we are able to reach, so that every Jew is aware that at the very moment he recites the sacred words of the *Tikkun*, Hashem personally repeats the identical words along with him! With this awareness, the *Tikkun* must certainly be recited in an appropriate manner, with due awe and reverence.

The Rebbe insists that the proper preparation to *Kabbalas Hatorah* on Shavuos is not in-depth study, not even of *Chassidus* and *p'nimiyus hatorah*, as some mistakenly believe. Rather, it is simply reciting the *Tikkun* all the way through to its *minyan hamitzvos*, and to do so with the appropriate awareness, as described above. This is indeed the appropriate *tikkun* (rectification) for receiving the Torah. Reading the words silently is insufficient. Care must be taken to recite each word aloud, so that you can clearly hear what you are saying. Someone who is able to recite the words aloud but instead reads them with his mind has not fulfilled the

<sup>75</sup>) The same direction is mentioned with regard to reciting *Pirkei Avos*.

obligation in a manner of “*v’limadetem osam*,” (you shall teach them).<sup>76</sup>

Someone who recites selections from *Torah shebichsav* but is not sufficiently learned to comprehend the words he utters has nevertheless fulfilled the mitzvah of Torah study. This is not the case with selections from *Torah sheba’al peh*, for which he is not considered having studied at all if he does not comprehend the words he recites. Nevertheless, we are encouraged to busy ourselves with all words of Torah, even that which we cannot comprehend. In the Future Era, we will be granted the ability to fully comprehend the same teachings that we studied without understanding their meaning.<sup>77</sup>

### TIKKUN DISTRACTIONS

It is not appropriate to awaken someone who fell asleep in the midst of reciting *Tikkun*, unless you know that they would wish for you to do so. This is especially problematic with regards to your father— even in the case where you are certain he is amenable, it is better to ask someone else to wake him up.

The Baal Shem Tov instructed that special care be taken not to engage in idle talk from the onset of Shavuot until after reciting *Kesser* in the *Kedushah* of Musaf. (Needless to say, this does not suggest that we may engage in such chatter after *Kesser*.) The time for *Tikkun Leil Shavuot* should certainly not be wasted in idle chatter, as we would thereby lose the benefit of having stayed awake.

The Acharonim advise on the cost/benefit balance of staying awake all night: If someone will not be able to concentrate on davening the next morning, it is worth taking at least a short nap (or as long as needed), since they are doing so not to abdicate the obligation to say *Tikkun*, but rather to serve Hashem better tomorrow. The endgame is the level of engagement in religious commitments in general, not just the one that is currently on the line. This applies to anyone whose all-nighter would prevent them from rising on time for the morning *Shema* or *Shacharis*, or would make them prone to zoning out while reciting those prayers.

A *Tikkun* that was used the first night of Shavuot, which will not be used further during Yom Tov itself may nevertheless carry it home from shul if the purpose in doing so is to prevent its theft or misplacement, as mentioned above. However, if they own a shul locker or have an established location in shul where to keep such items, they may not bring it home if it will not be needed at home during Yom Tov. Naturally, if you intend to use it at home, you may certainly bring it home.

### MIKVEH

It is customary to immerse in a *mikveh* towards morning, just before the crack of dawn, which will occur at **3:36 am**. It is customary to dip four times.

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<sup>76</sup>) This concept was explained at length at the *Kinus Torah* of Shavuot 5775.

<sup>77</sup>) Cf. *Imrei Pinchas* 274

*Luach Colel Chabad* quotes the relevant teaching from the writings of the *Arizal*:<sup>78</sup> “Upon the approach of morning, slightly prior to the crack of dawn, while the eastern sky is yet darkened—for that is the moment of *ayeles hashachar*, as is known—one must then immerse in a *mikveh*. He must concentrate on the supernal *mikveh*, which is *kesser elyon* of *zah* (*ze’ir anpin*), for that is drawn down to him on this night, and it is referred to as the fiftieth gate, as we have written. Regarding him it is stated, *I will sprinkle pure water upon you...*<sup>79</sup> Through this, we receive additional sanctity from this realm of *kesser*.”

The immersion should be performed “approximately a quarter of an hour before the light of day”<sup>80</sup> or “approximately half an hour before the light of day.”<sup>81</sup>

### EARLY MORNING SNACKS

Eating and drinking before Shacharis is forbidden according to *Chazal*. This applies once the time for Shacharis has arrived at dawn each morning. However, an individual who cannot concentrate on prayer without nourishment is permitted to eat and drink. This remains true nowadays, despite the fact that our powers of concentration remain relatively diminished regardless of nourishment; in addition, there is a well-publicized statement of the *Rebbeim* regarding the value of nourishing the body in preparation for prayer. Nevertheless, first recite the morning blessings and the full three paragraphs of *Shema* before eating or drinking in the morning.

There is another issue with eating before Shacharis from a Kabbalistic perspective, which states that food and drink at that time may empower the forces of *kliyah*. The timeframe for this concern is a matter of dispute; it begins either at dawn or midnight. Here again, nourishment is permitted for the sake of health, concentration in prayer, and similar concerns. All opinions concur that the prohibition would not begin earlier than dawn for someone who did not sleep at night, or slept less than “sixty breaths.”<sup>82</sup> The Rebbe quotes *Eshel Avraham* who states that eating is also permitted if awakening during the night with plans to go back to sleep before dawn. The statement of *Eshel Avraham* appears to imply that even if someone goes to sleep after dawn, they may eat and drink before sunrise.

### BEDTIME SHEMA

What about the bedtime *Shema*? “There were certain nights in Lubavitch,” says the Frierdiker Rebbe,<sup>83</sup> “during which we never recited *krias shema she’al hamitah*

78) *Sha’ar HaKavanos*

79) *Yechezkel* 36:25

80) *Rema MiPano*

81) *Tur Barekes*

82) “a strict three minutes, a half-hour, an hour or even three hours. The common custom [is a] half-hour.”  
From [www.halacha2go.com](http://www.halacha2go.com) #623

83) *Sefer Hasichos* 5702, p.100.

... on the eve of Shavuos. As a rule, my father the Rebbe (Rashab) was accustomed to reciting *krias shema* on the approach to midnight, each night, even if he would lie down at a later hour—this was done without anyone noticing. On those nights, during which he would not recite *krias shema she'al hamitah* at all, as mentioned earlier, he would instead sometimes discuss the concept of *krias shema*, and at other times, he would discuss the meaning of the words of *krias shema*.

## WEDNESDAY, 6 SIVAN—1ST DAY OF SHAVUOS

### Day of the Giving of the Torah

#### MORNING SHEMA

Reciting the *Tikkun* throughout Shavuos night does not exempt a person from reciting *krias shema* at the proper time in the morning. Plan a sleep schedule accordingly. To study the entire night and then fail to recite the morning *Shema* before its deadline would be completely counterproductive.

The time for the morning *Shema* begins at dawn, according to Torah law. As a precaution, *Chazal* delayed its time until the daylight is strong enough to recognize an acquaintance at a distance of four *amos*, because that is when the majority of people awaken. In extenuating circumstances, the *Shema* can therefore be recited from its biblically allotted time starting at dawn. The deadline for reciting *Shema* is at the end of the third halachic hour of the day.

The time for morning *Shema* begins at **4:22 am**. (If there is no choice, it may be recited as early as **3:36 am**.) The latest time for *Shema* is at **9:08 am**.

Before going to sleep after studying the entire night, arrange for someone to wake you in time to recite the morning *Shema* and Shacharis, although it is not forbidden by halachah<sup>84</sup> to go to sleep even if there is no one to awaken you for this purpose.

As a precaution, it is worth reciting *krias shema* immediately after dawn, bearing in mind that if you do not have an opportunity to repeat the *Shema* in the ideal time established by *Chazal* (between **4:22 am** and **9:08 am**), you will have nevertheless fulfilled your obligation.

#### EARLY SHACHARIS

When faced with the option of remaining awake and praying Shacharis at sunrise, or going to sleep, the Rebbe favored the second option if sleeping would permit greater concentration during prayer. The Rebbe noted, however, that what works for one person will not necessarily work for another. Some feel invigorated after a brief nap, while others feel even groggier than before. The Friediker Rebbe related that the Rebbe Rashab would sometimes sleep first, although it is unclear whether this was his prevalent custom.

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<sup>84</sup>) see [www.asktherav.com](http://www.asktherav.com) #26490

Our custom is to recite all the morning brachos as usual, including *al netilas yadayim* and *Elokei neshamah* (this is based on a secret—and unofficial—directive of the Friediker Rebbe), even having remained awake the entire night and having not changed clothing. Nevertheless, if possible, it is better to sleep a little before reciting the blessings. The only difference between someone who slept during the night and another who remained awake is that the former may recite these blessings after midnight, while the latter must wait until after dawn to recite these blessings. However, the brachah on *tzitzis* cannot be recited until the time of *misheyakir*, (4:22 am). See more on *tzitzis* below.

### BIRCHAS HATORAH & NEGEL VASSER

It is essential that when the time arrives for morning brachos at dawn (3:36 am), you suspend all verbal enunciation on Torah topics until you say the brachah on the Torah. At this time (prior to reciting brachos), wash the morning *netilas yadayim*.

When reciting the morning brachah on the Torah each day—and especially today, the day of the giving of the Torah—it is proper to contemplate the precious words of the Alter Rebbe in his *Shulchan Aruch*<sup>85</sup>: The Torah is Hashem’s precious vessel in which He takes delight every day, and should therefore be valued so highly by every individual that he recites its blessings with a joy that surpasses his joy over all the pleasures in the world. This shows that he engages in its study for its own sake, and will therefore merit a chain (of descendants apropos) to one who learns for its own sake, as it is written, “It will not depart from your mouth nor from the mouth of your descendants.” Through this will come the fulfillment of the request in the brachah itself: “that we and our descendants (be those who know Your name...)”.

The Bach writes<sup>86</sup> with regard to the meaning of *birchas hatorah*: Our engagement with Torah causes the unity of our *neshamah* with the essence, spirituality and the holiness of the Torah’s original source. It is for this reason that Hashem gave the Jewish nation the Torah of Truth as a gift—so it will not be forgotten, connecting our *neshamos* and bodies with its 248 limbs and 365 sinews—through the via the 248 positive and 365 negative mitzvos of the Torah. If we would learn Torah with this intention, these become a vehicle and a chamber for Hashem’s *shechinah*, to the point that it is literally inside us, as a place where His presence lives and the entire world would shine with His glory. This creates a connection between the supernal and earthly beings so they unite in one dwelling... We begin with engaging in Torah and blessing Hashem, thanking Him for giving the Torah to the Jewish people so that we can attach ourselves to its holiness and Hashem’s *shechinah*. This is the

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85) 47:1

86) The Rebbe refers to this source in many places (see Hebrew footnote for details and sources), calling these words of the *Bach* wondrous and a call to learn *pnimius hatorah*; also that, “similar ideas found only in Chassidus”; and once: “Would we not have a clear source in the *Bach*, we’d assume these are words composed by a Chassidishe Rebbe.”

intent in the brachah, that He chose us and brought us close to *Har Sinai* and gave us His holy Torah, which is His precious vessel that He takes delight in every day, so that we may connect our souls to the essence of the Torah's holiness and spirituality, and bring the *Shechinah* down amongst us.

### TZITZIS

The blessing over the *tzitzis* may not be recited if the same pair of *tzitzis* was worn throughout the night and has not been changed from the previous morning. It is best to recite the blessing over another pair, and thereby exempt the original pair from a blessing.

For those that daven Shacharis early in the morning, the earliest time to make a brachah on the *tallis* is at **4:22 am**. The *Amidah* should be scheduled to begin only after sunrise at **5:24 am**.

### KORBANOS

The liturgy of the *Eizehu mekoman* section of the daily *Korbanos* mentions the offering of “communal *Shelamim*”. It refers to a *korban* that is actually brought only once a year—the two “*Atzeres* sheep” offered on Shavuot (today) together with the *Shtei Halechem*. (This section also mentions the less unique designations of the communal *Chatas*, the goats offered for Yom Tov and Rosh Chodesh—details of these will be discussed further, in the entry for davening.)

### SHACHARIS

It is a *mitzvas asei* (Biblical obligation) to recall the giving of the Torah at *Har Sinai* each day. It is appropriate to fulfill this while reciting the blessings preceding the morning *Shema*, so that when we recite the words *uvanu vacharta* (“You chose us”), we think about the giving of the Torah, and when we reach the word *v'keiravtanu* (“You drew us close”), we recall the revelation at *Har Sinai*.<sup>87</sup>

During Shacharis, the *Amidah* for *shalosh regalim* is followed by the complete *Hallel*.<sup>88</sup>

As discussed above, a person has not accomplished much if staying awake all night causes them to zone out during davening. All precautions (or caffeinated drink) needed to avoid this should be taken.

If, however, someone does fall asleep in the middle of *Pesukei Dezimra*, dozing for long enough that they could have completed this section of davening in the interim, he does not need to go back and repeat it from the beginning. In the *Birchos Krias Shema*, if enough time that has passed that you would have been able to complete the brachah, it would be necessary to go back to the beginning

<sup>87</sup> See footnote in Hebrew version for references and insights.

<sup>88</sup> In his *Shulchan Aruch*, the Alter Rebbe mentions a custom of distributing spices among the congregants in *shul* on Shavuot. He warns against doing so from the start of *Baruch She'amar* until after the *Amidah*. However, as far as can be determined, this is no longer an existing custom.



of that brachah (if between two brachos, just continue); falling asleep in the middle of *Krias Shema* itself for the length of time it would take to complete it necessitates starting over from the beginning of *Shema*. In the middle of the *Amidah*, if you are unsure where you left off, go back to the last spot you remember saying.<sup>89</sup>

### HALLEL

It is a Rabbinic mitzvah established by an institution of the Prophets to recite the complete *Hallel* on each of the three festivals, during the daytime, and to recite a blessing beforehand—*asher kiddishanu...likro es hahallel* (...Who commanded us to read the *Hallel*). Do not interrupt the recital of the (complete) *Hallel*, except for those matters for which it is permissible to interrupt during the recital of the blessings before the *Shema*.

The best way to fulfill the mitzvah of reciting *Hallel* is to recite it together with the congregation, immediately after the *Amidah* of Shacharis. That way, the verses of *Hodu* and *Ana Hashem* can be recited in response to the *chazzan*.

In *Igros Kodesh*, the Rebbe mentions the case of an individual who enters *shul* in order to begin Shacharis and discovers that the congregation has already recited the *Amidah* and is poised to begin *Hallel*. The Rebbe states, “I never heard an explicit directive regarding reciting *Hallel* before one has recited Shacharis. According to oral tradition among the *Chassidim*, however, despite the fact that our *Rebbeim* would extend their *Shabbos* prayers over many hours—long after the congregation had concluded the service—they would nevertheless organize their time on Yom Tov so that they would conclude the *Amidah* with the congregation and then recite *Hallel* together with them.

If you did not recite *Hallel* immediately after the *Amidah*, it may be recited anytime during the day prior to *tzeis hakochovim*.

According to some halachic opinions, if even a single word of *Hallel* is omitted, it should be repeated—this is in fact the proper practice. When saying it again, do not say another brachah. However, if you said only half-*Hallel* (as on Rosh Chodesh and the second half of Pesach) you say *Hallel* in its entirety again, and you **do** repeat the brachos (provided you already said the concluding brachah as well). If you fall asleep during *Hallel*, you are not required to start over, even if you only awoke after the time it would have taken you to complete it. You may continue from where you left off. However, some are stringent to repeat it so it is said in one go, but if you do so, do not repeat the brachah.

*Hallel* is followed by *Kaddish Shalem*, *Shir shel Yom*, and *Kaddish Yasom*.

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<sup>89</sup>) see [#12175](http://www.asktherav.com); #1545

### KRIAS HATORAH

When the *aron* is opened for the reading of the Torah, *Vayihi binso'a* is recited, followed by reciting the *Yud-gimmel Midos Harachamim* once, *Ribbono shel Olam*<sup>90</sup> and *Brich sh'mei*; two *sifrei Torah* are removed.

**Akdamus** (the liturgical Shavuot poem): The Alter Rebbe's *Shulchan Aruch* states that where there is no particular custom, *Akdamus* should be recited before reading the Torah, before the *Kohen* recites his opening blessing over his *aliyah*. *Akdamus* was thus recited in many communities that follow the Alter Rebbe's opinions, as well as in the city of Yekaterinoslav (now known as Dnepropetrovsk). However, in *Hayom Yom* and *Sefer Haminhagim*, the Rebbe states that we do not recite *Akdamus*.<sup>91</sup>

Five *aliyos* are read in the first scroll from *Parshas Yisro* (from *Bachodesh hash'lishi* until the end of the *sedrah*), which discuss the events surrounding the giving of the Torah.

### ASERES HADIBROS

During the *Aseres Hadibros*, the entire congregation stands facing the Torah. The *Aseres Hadibros* are read according to *ta'am ha'elyon* (higher notes), whereby all the verses are split into ten sections, with each section containing one of the ten *dibros*; since the *dibros* were given on this day, we read it in a manner similar to the way they were said when the Torah was given. The common custom is to always read it publicly in this manner, even on *Shabbos Parshas Yisro* and *Shabbos Parshas Va'eschanan*; the *ta'am hatachton* (lower notes) is only used while reading in private.

In *Hayom Yom*, it is noted that, in 5740, the Rebbe called for all children including tiny infants to come to shul on Shavuot to hear the *Aseres Hadibros*. In *Likkutei Sichos*, the Rebbe instructs<sup>92</sup>: "As mentioned many times before based on the teaching of *Chazal*, 'Hashem says to the Jewish people, "My children! Read this Torah portion each year and I will consider as if you are standing before Mount Sinai and receiving the Torah.'" Just as the *Aseres Hadibros* were originally delivered in the presence of the entire Jewish nation, men, women, children, and even the extremely young, it is worth the effort to ensure that when this portion is read on the festival of the giving of the Torah each year, **all Jewish people, even its very youngest members are present in shul, at least during the reading of the Aseres Hadibros**. We should recall that the Torah was given in merit of the Jewish people offering their **children** as guarantors." (In many *sichos*,

90) In the *Ribbono shel Olam* prayer, we say the phrase, "...*li, avdecha ben amisecha*" and then insert your name and your mother's name, as it states in *Siddur Torah Ohr*. See [www.asktherav.com](http://www.asktherav.com) #35109.

91) At the Rebbe's Shavuot meal, on the first night of Shavuot 5727, a discussion took place regarding the Rebbe's personal custom in this matter.

92) *Likkutei Sichos*, vol. 28, p. 315

the Rebbe discusses bringing children from the age of one month and upwards, or even younger, if their health allows for it.)

During the Torah reading of the first day of Shavuos, we are meant to visualize ourselves standing at *Har Sinai* to hear the *Aseres Hadibros* from Hashem Himself, and from His most trusted servant, Moshe.

### COME GET THE TORAH!

“How we receive the Torah anew each Shavuos in the same manner as the first time,” the Rebbe says,<sup>93</sup> “is revealed primarily at the time the *Aseres Hadibros* are read, as *Chazal* say, ‘Hashem says to the Yidden: Every year, my children, read this portion, and I will consider this as if you are standing before Mount Sinai and receiving the Torah. For this reason, it is imperative to listen to the *Aseres Hadibros* with trembling and awe, etc., as if standing by Sinai now.’”

The Frierdiker Rebbe recalls<sup>94</sup> Shavuos when he was five years old: “On *erev Shavuos* that year (5645/1885), our *melamed* told us that the Torah says that *Moshe Rabbeinu* led the *Yidden* to *Matan Torah* (*‘likras ha’Elokim*). ‘Kinderlach!’ the *melamed* says to us. ‘Come, and I will lead you to *Matan Torah*...tomorrow, the first day of Shavuos in the morning, let us all rise one hour earlier than usual and go the *beis midrash* to accept the Torah.’”

**Kids’ Minyan:** Those who wish to organize an *Aseres Hadibros* reading especially for children outside the main minyan must ensure that the reading includes at least six male participants who have not yet heard the *leining*.<sup>95</sup> Someone who will participate in such a pop-up minyan cannot listen to the main reading with the intention to be retroactively *yotzeh* only if they fail to raise the necessary six at the later time.<sup>96</sup>

When setting up such a *minyan* offshoot, it is forbidden to do so on the street.

### HAFTORAH & MAFTIR

Following the first reading, the second Torah is then placed on the *bimah* beside the first, so as not to leave a void between the presence of the first and second Torah. However, the second Torah is only unwrapped after the first is all rolled up, so that those occupied with caring for the first Torah should be able to focus on the second reading (and leaving the second Torah undressed until they are ready would be disrespectful to the Torah).

*Kaddish* is recited. After *hagbah* on the first Torah, *Maftir* from *Parshas Pinchas* (*Uv’yom habikkurim*), which describes the offerings of the festival of Shavuos, is read from the second Torah.

<sup>93</sup>) from a *maamar* entitled *Anochi Hashem Elokecha* 5749, printed in *Sefer Hamaamarim Melukat*, vol. 3, p. 178

<sup>94</sup>) *Sefer Hasichos* 5705, p. 100 ff

<sup>95</sup>) See [#12334](http://www.asktherav.com)

<sup>96</sup>) See [#5213](http://www.asktherav.com) (in Hebrew with sources)

For the *Haftorah*, we read *Ma'aseh Merkavah* from *Yechezkel*, because Hashem appeared to us at Mount Sinai accompanied by myriads of angels. It is customary to conclude with the verse, *Vatisa'eini ru'ach*, although it is not written in the same section as *Ma'aseh Merkavah*. In some communities, a *chacham* and *gadol* is called upon to read this *Haftorah*. Some are accustomed to reading it while standing, not only the person who reads the *Haftorah*, but all who read quietly with him also remain standing out of reverence for its content.

### SO LOFTY!

“Why was the *Haftorah* that describes the *Merkavah* (Divine chariot) chosen for Shavuot, when most people do not understand its contents?” the Rebbe asks.<sup>97</sup> “Because although the details presented in the *Haftorah* are not comprehended, each Jew is able to understand the overall theme of the *Haftorah*—namely, that all of these details envisioned by Yechezkel were images that allowed him to perceive and recognize supernal realities.”

### MUSAF

The *Amidah* of *shalosh regalim* is recited for Musaf. Following the *nussach* of the Alter Rebbe,<sup>98</sup> it is the Chabad custom to recite *U'shnei se'eirim l'chaper* during Musaf, corresponding to the additional goat that was offered on Shavuot accompanying the *Shtei Halechem* (two-loaf offering).<sup>99</sup>

If you made a mistake in the *Amidah* of Musaf, see the chart at the back of the booklet.

***Birchas Kohanim*** is recited at the end of Musaf. Listen with intention, and only say “Amen” once **all** the *Kohanim* have concluded the brachah.<sup>100</sup> You must face the *duchan* (stage or area where the *Kohanim* stand)—do not turn sideways or back. Someone who stands behind the *duchan* is not included in their blessing.

While the *Kohanim* recite the brachah, the congregation should move their heads in the following sequence: When the *Kohanim* say *Yivarechacha*, the head remains erect; *Hashem*, lean head to the right; *veyishmerecha*, head erect. *Ya'eir*, lean head to left. And so on, for the remaining eleven words of the blessing.

Recite the *Ribono shel Olam* prayer only while the *Kohanim* are singing, but not when they pronounce the actual words. At that point, you must remain silent and listen carefully. The prayer is split into three parts: While the *Kohanim* sing

97) *Likkutei Sichos*, vol. 33, p. 23—see there at length.

98) unlike the view of the *Daas Zekeinim Mibaalei Tosfos*, *Pinchas* 28:28

99) see *Sha'ar HaKollel* 40:15, glosses from the Rebbe *ibid*. See also sources cited in *Hamoamidim b'Halacha* II:82.

The reason why the *Shtei Halechem* is not mentioned in today's Torah reading—nor in today's Musaf prayers—was explained at length at the *Kinus Torah* on *Isru Chag Hashavuot* 5774.

100) The continuity of the singing accounts for inclusion of each Kohen's blessing in your “amen” in this case. However, if a single Kohen is singing beyond the others' conclusion, do not wait for him, but say *Amen* immediately.

before the word “v’yaseim,” recite from *Ribono* until *hatzaddik*. While they sing before “*lecha*,” recite from *ve’im* until *Elisha*. While they sing for “*shalom*,” recite from *u’kesheim* until *letovah*. Then, as they pronounce *shalom*, recite the three final words *v’sishmereini*, etc. Once the *Kohanim* conclude *shalom*, say “*amen*,” followed by *Adir bamarom*, while still covered by the *tallis*.

Those who have the custom of saying “*Yasher koach*” to the *Kohanim* should not do so until the end of the *Kaddish tiskabel* following *Birchas Kohanim*. Where this custom is prevalent, the *Kohanim* should not step down from the *duchan* until *Kaddish* is concluded, so they can properly respond to *Amen*.

The *Shesh Zechiros* (Six Remembrances) are recited following *Musaf*.

“*Mazel tov!*” was the customary greeting on Shavuos among the first generations of *Chassidim*. At first, they would wish each other *mazel tov* at the reading of the Torah. However, because it is stated in *sefarim* that this constitutes an interruption, they started wishing each other *mazel tov* after the reading of the Torah. Eventually, it was moved to after the conclusion of the prayer service. “I remember elders in the town of Lubavitch who would announce ‘*mazel tov*’ on the festival of Shavuos,” recalls the Frierdiker Rebbe.<sup>101</sup>

### LAW OF REDEMPTION: ALL THE OFFERINGS

The time for *Bikurim* is between Shavuos and Chanukah; they are not brought before the festival.<sup>102</sup> On the holiday itself, there are different opinions in the *Rishonim* as to whether it is permissible to bring *Bikurim*.<sup>103</sup>

*Korbanos* of the holiday: In addition to the individual *korbanos* that everyone had to bring (*olas r’iyah*, *shalmei chagiga*, and *shalmei simcha*), communal *korbanos* are brought for the holiday. This communal *Korban Musaf* includes: two cows, one ram, and seven lambs for an *Olah*, and a goat for a *Chatas*, as detailed in *Parshas Pinchas*. In addition, a *Korban Minchah Chadashah* is brought on Shavuos which consists of two loaves of bread from the new wheat called *Shte Halechem*. Offered with the bread were seven unblemished lambs, one ox, two rams for an *Olah*, a goat for a *Chatas*, and two lambs for *Shelamim*, as detailed in *Parshas Emor*.

Altogether, twenty-four animals are offered in honor of Shavuos, thirteen of which accompany the *Shte Halechem*, while the other eleven comprise the *Musaf* offering. These correspond to the twenty-four books of Torah, *Nevi’im*, and *Kesuvim* (thirteen of Torah and *Nevi’im*, and eleven of *Kesuvim*.) These are also representative of the traditional twenty-four adornments of a bride, of which thirteen are gold and silver, and the remaining eleven are types of clothing.

### SEUDAS YOM TOV

On Shavuos we must eat and rejoice on the day that the Torah was given to show

101) *Sefer Hasichos*, *Kayitz* 5700. This is explained in *Sichas Chag Hashavuos* 5713

102) *Bikurim* 1, Mishna 3

103) see *Tosefos Bechoros* 26a s.v. *melay’ascha*. *Maharit Algazi ibid*. *Minchas Chinuch Mitzvah* 18. *Sh’ut Igros Moshe Orach Chaim*, vol. 1, *Inyanei Kodshim Siman* 1.

that the Jewish people welcome and enjoy the day on which they received the Torah. Hence, it is forbidden to fast a *ta'anis chalom* (for a bad dream) on Shavuos, although it is permitted on every other Yom Tov and even on Shabbos.<sup>104</sup>

When reciting *Kiddush*, we say *Askinu se'udasa* for Yom Tov, and then *Eileh mo'adei* and *borei pri hagafen*.

You must eat immediately after *Kiddush* at the location where it was recited, for *Kiddush* is only halachically binding in the place where a meal will be eaten (*makom seudah*). This entails eating at least a *kezayis*<sup>105</sup> of a food sourced from one of the 5 *minei dagan*<sup>106</sup> (*Hamotzi* or *Mezonos*<sup>107</sup>), or by drinking a full *revi'is*<sup>108</sup> of wine in addition to what was drunk for *Kiddush*. You are still required to wash for a Yom Tov meal, but at that (later) time, you do not need to make *Kiddush* again, even if it is in a different location.

### DAIRY MEAL

It is customary in all Jewish communities to eat milk products on the first day of Shavuos. A Jewish custom is considered Torah, especially as in this case, many insights into the custom have been given. The custom to eat a *milchig* meal on Shavuos does not override the obligation of eating meat on Yom Tov. The former is a custom, while the latter is a mitzvah. We therefore eat both.<sup>109</sup>

Care must be taken to avoid the prohibition of mixing meat and milk, and that all of the appropriate laws are observed. We are not permitted to eat dairy and meat products in the same meal even if we wait the necessary time in between courses. Therefore, a *brachah acharonah* on the *milchig* foods must be recited before washing for the *fleishig* meal.

Many fulfill the custom of eating dairy foods with a *milchig kiddush* of cheesecake before waiting some time and then washing for a *fleishig* meal. When making

104) The Rebbe explains this at length in *Likkutei Sichos*, vol. 23.

105) the volume that can be squeezed into a small matchbox.

106) These five grains are: wheat, barley, spelt, rye, or oats.

107) Although the mitzvah of holding a *seudah* (*Hamotzi* meal) following *Kiddush* entails washing immediately without snacking in between, so that the meal should be eaten with appetite, it is permissible to substitute with *mezonos* to fulfill the obligation of *makom seudah* in circumstances where you will wash for the meal later. This is permissible for these reasons: (1) While eating the *seudah* with appetite is the most ideal way to fulfill the mitzvah, we can rely on the *psak* of those who are more lenient since this is not an absolute requirement; (2) Even absent such a *heter*, it is accepted across the board that *mezonos* (pastries that are sweet and appetizing) do not ruin the appetite but enhance it; also (3) One who is planning on eating a meal at a later time can suffice with a smaller amount immediately post-*Kiddush*; and especially (4) According to the Maharil, in his commentary on the Alter Rebbe's *Shulchan Aruch*, one can possibly fulfill their obligation of *seudas Shabbos* even with *mezonos*.

108) approximately 3 oz. (views on this *shiur* span a minimum quantity of 2.6 to 3.4 oz.)

109) The Alter Rebbe simply notes that there are numerous reasons for eating milk products. The *Rema*, for example, traces this custom to the *Shtei Halechem*, two breads that were offered only on Shavuos, which imply two meals for which we need to wash and eat bread separately; the bread used in a *milchig* meal may not be used for a *fleishig* meal. (Although we are now accustomed to merely eating *mezonos* at the *milchig* meal, the *mezonos* is also considered bread for this purpose.)

*Kiddush* with the intention to be *yotzeh* the *seudah* with *mezonos* instead of the usual *lechem mishnah*, these *mezonos* foods should be covered—some halachic authorities even suggest having two whole pastries for this purpose.<sup>110</sup>

Additionally, the person who makes *Kiddush* should be sure to drink a full *reviis* (over three ounces) of wine, to avoid any doubt over the addition of *al hagefen* in *bentching* at the end of this *kiddush*.

**FISH & MILK:** If serving fish at the dairy meal, precautionary measures must be taken not to consume undiluted milk or cheese directly with the fish, based on the instruction found in *Beis Yosef* on this matter. However, it **is** permitted to partake of them together if an additional dairy byproduct, such as butter or cream, is added to the mix.<sup>111</sup>

If you neglected to recite *Shehechyanu* on the first night of Shavuos, recite the blessing today whenever you remember your omission.

### SEUDAS MITZVAH TIMES A MILLION

“Although the Shavuos meal is a Yom Tov meal,” clarifies the Friediker Rebbe,<sup>112</sup> “it is mainly a *seudas mitzvah*...it is a *seudah* of *kabbolas hatorah v’hamitzvah*. If, when we bring even a single Jewish child into the *bris* of Avraham Avinu or into Cheder, the accompanying meal is considered a *seudas mitzvah*, certainly when six hundred thousand men of military age, in addition to the elderly, the womenfolk, and the children, are brought by Hashem into Cheder to recite ‘*kamatz alefah*’—as stated in the verse, ‘The King brought me to His chambers (cheder); we will rejoice and be glad in You (בך)’<sup>113</sup> meaning the twenty-two (כ״ב, the same letters as בך) letters of the Torah; the first letter that Hashem spoke was *kamatz-alef* of the word *Anochi* (“I am”). Therefore the meal of Shavuos is first and foremost a *seudas mitzvah*, in addition to its serving as a *seudas Yom Tov*.”

### CHEESE & PILPUL

“The first day of Shavuos, the Tzemach Tzedek had a *Niglah Tish* (table discussion of the revealed aspects of Torah),” the Rebbe tells at a *farbrengen* on that day.<sup>114</sup> “This was on account of all the *rabbonim* who were unable to come for any other Yom Tov like Pesach, Rosh Hashanah, or Sukkos (as they needed to be available to answer *sha’alos* for their communities more urgently then) and would come to the Rebbe for Shavuos, specifically. So at the *milchige seudah*, they would present their questions, and for fifty minutes, the Tzemach Tzedek would provide answers for them all. This is what the (Friediker) Rebbe retold. So in order to adhere to this *minhag*, I will now discuss a topic of *Nigleh*...”

110) See Hebrew sources in the footnotes on this topic.

111) see [www.asktherav.com](http://www.asktherav.com) #1089, #1323, #2300, and the sources there.

112) *Sefer Hasichos* 5703; See also 1st day of Shavuos 5705.

113) *Shir Hashirim* 1:4

114) *Roshei Devarim* of the *sichah* of the first day of Shavuos, 5711. There is another version of this story (regarding the second day of Shavuos). See the Hebrew footnotes for alternate sources.

### BRACHOS ON DRINKS

If the dairy meal is being eaten where *Kiddush* was made, the wine you drank for *Kiddush* will cover all subsequent *Shehakol* drinks physically present at the time or that you had in mind to drink.<sup>115</sup> This applies to the person who made *Kiddush*, and also to anyone who partook of the wine, even a small sip. Someone who was *yotzeh Kiddush*, but did not drink wine and did not wash for *hamotzi*, must make *Shehakol* on whatever they drink.

When saying the after-brachah of *al hagefen*, all *Shehakol* drinks are included. This applies whether the initial drink was covered by the *borei pri hagafen* or not (for example, if someone made *Kiddush* without intending to have any additional drinks, but then made a *brachah* on a drink when they became thirsty). However, as stated earlier, an *al hagefen* is said on a *reviis*, so an individual who was *yotzeh Kiddush* with just a sip of wine will make a *borei nefashos* after all their subsequent drinks.

### BETWEEN MILK AND MEAT

It is our custom to wait one hour between milk and meat. This spans the time from finishing the actual *milchigs* to beginning eating *fleishigs*, so washing can still commence soon after concluding the dairy meal.

Of course, we should use this opportunity to educate our children to wait between eating dairy and meat, each according to their age.

A sharp food such as an onion, radish, lemon, or garlic clove<sup>116</sup> that was chopped with a *fleishig* knife or blender,<sup>117</sup> even in the case where the utensil is not *ben yomo* (meaning that it was not used for a hot meat product during the last twenty-four hours), may not be used with milk or milk products. The same applies also in reverse: sharp food that was cut with a *milchig* knife cannot be eaten with meat. In the latter case, according to many opinions, the food cannot be eaten even within the six hour period following the eating of meat.<sup>118</sup> Naturally, it is best to keep a pareve knife and cutting board for just such purposes.

### IS IT 6-HOUR CHEESE?

American cheese can certainly be considered one-hour cheese. We may need to wait six hours for other hard cheeses, such as Parmesan cheese, since their taste lingers for a considerable time.

Among the halachic authorities, there are multiple possible criteria for which cheeses require a six-hour wait, such as: cheese that has cured for six months or

115) For an in-depth, see the One-Minute Halachah #731 at [www.halacha2go.com](http://www.halacha2go.com).

116) and in many regards, somewhat sharp foods such as pickles

117) Some are stringent even if a *fleishig* cutting board was used

118) This stringency does not apply in reverse, i.e. if you drank milk, you may eat a sharp food that was cut with a *fleishig* knife. Also, after eating a sharp food cut with a meat knife, you may subsequently drink milk.



more; cheese that has developed worms; cheese that has been stored in rennet long enough to become sharp and hard; cheese that is extremely fatty with a taste that lingers for a long time. There are some *poskim* who require waiting one hour for each month it takes to produce the cheese.

Modern cheese production has changed the curing process drastically, and this further varies halachic rulings. For our purposes, we will cite the *Yad Yehuda* who posits<sup>119</sup> that we need not be concerned of the possible “six-hour” status of cheese that is melted, and it requires only a one-hour wait. Thus, with regard to modern cheeses which are melted (aside from those aged for six months or more), there is room for leniency.

### CHEESECAKE & OTHER MEZONOS

The brachah on cheesecake that has even a thin crust is *mezonos*, provided that the purpose of the dough is to enhance its flavor. The question is whether an *al hamichya* can be recited if the crust itself is not a full *kezayis*.<sup>120</sup> In this case, the amount necessary is determined to be one-sixth of the total *kezayis* volume.<sup>121</sup> If you are not sure that this requirement is fulfilled, take another piece of *mezonos* and also another food that calls for a *borei nefashos* and subsequently recite both *brachos acharonos*. (Note that if you had a *reviis* of wine, as explained above, a *shehakol* food and not a *shehakol* drink would be required for this purpose.)

Aside for the above consideration concerning an after-blessing, it is necessary to eat a *kezayis* of *mezonos* or to drink a full *reviis* of wine in addition to the wine drunk at *Kiddush* (at least *lechatchilah*) in order to be considered *makom seudah*, as mentioned above.

### AFTER-BRACHAH ON WINE & CAKE

If you drank a *reviis* of wine and ate a *kezayis* of *mezonos* (including cheesecake that is at least one-sixth crust), the *Me'ein Shalosh* brachah is recited at the end of the meal, with the wording that includes both: *al hamichyah v'al hakalkalah* and *v'al hagefen v'al pri hagefen*. If you drank less than a *reviis* of wine, but ate more than a *kezayis* of *mezonos*, only *al hamichyah* is said—and vice versa.

For someone who drank more than a *kezayis* (approximately 0.6 to 1 ounce) but less than a *reviis* of wine, there is no halachic consensus whether the *al hagefen* brachah must be said—and because the rule is that we are lenient when it comes to making brachos (lest we say Hashem's name in vain), *Me'ein Shalosh* is not recited. However, if a *kezayis* of *mezonos* was also consumed at that meal, *al hagefen* should be added as well, even though only a *kezayis* of wine was consumed.

119) *Yoreh Deah* 69

120) A *kezayis* is a measurement of volume—the amount that fits into a small matchbox.

121) See One-Minute Halachah #493 at [www.halacha2go.com](http://www.halacha2go.com). Also, [www.asktherav.com](http://www.asktherav.com) #6843 and #4393 (in Hebrew).

If the volume needed for an after-brachah on both cake and wine were consumed, but mistakenly only *al hamichyah* was said, it is questionable whether *Me'ein Shalosh* should be repeated. In this case, drink another *reviis* of wine or grape juice and make an *al hagefen*. Alternatively, you can ask another diner to have you in mind in their *brachah acharonah*.

In the brachah of *Me'ein Shalosh*, add for Shavuos: *vezachreinu letovah b'yom chag hashvuos hazeh*. If you forgot, see the chart at the end of the booklet.

A *brachah acharonah* must be recited on the *milchig* meal before washing for the second meal. If you forgot the after-blessing, it should be made during the next meal. If *Birchas Hamazon* was already said, *al hamichya* is no longer required, but *borei nefashos*, if necessary, should still be recited.

When eating *mezonos* at the *milchig* meal, take care not to be *kove'ah seudah* (eat such a large amount that it equals a satisfying bread-meal) otherwise you may be required to recite *Birchas Hamazon*.<sup>122</sup> A quantity of baked *mezonos* equalling four *beitzim*<sup>123</sup> that satiates you (even if the fullness is a result of that volume of baked goods **plus** other foods combined), obligates *Birchas Hamazon* according to the biblical requirement.

### THE MEAT MEAL

A *Kiddush* cup used at the *milchig* meal should not be used again at the *fleishig* meal in case any dairy residue remains on the cup.

A latecomer to a Yom Tov meal who discovers that the people have already finished their dairy foods and are now eating their meat meal—whereas they still need to eat dairy in honor of Shavuos—should not proceed to eat *milchigs* on the same tablecloth as those eating *fleishigs*. There must be distinct tablecloths for meat and for dairy.

### YOM TOV JOY

Joy is the main mitzvah of the festival; all day we are required to be in an uplifted, joyous mood, not merely in specific matters such as drinking wine and eating meat, but in all matters—and in every capacity. Any type of pleasure-inducing activity that is appropriate should be exercised: eating, drinking, strolling, or whatever specifically brings a person joy. A person who engages in an act that brings on sadness or depression has transgressed the mitzvah of “be joyous on your festivals”, no matter how highly involved they were in happy things the rest of the day.

The obligation of *oneg Yom Tov* means drinking wine during each Yom Tov meal, if the individual can afford it, and having plenty of meat, wine, and delicacies,

<sup>122</sup>) See *Seder Birchas Hanehenin*, Chapter 2

<sup>123</sup>) the volume of four average-sized eggs

according to their means. To fulfill the obligation of rejoicing on Yom Tov, men must drink a *revi'is* of wine. This requirement may be satisfied through drinking the wine of *Kiddush*. The Friediker Rebbe was accustomed to drinking a *revi'is* of wine at each Yom Tov meal. Children should be given foods they enjoy to help them rejoice on Yom Tov.

Although rejoicing on Yom Tov is a biblical obligation, there is no dispensation to get drunk. In fact, the *Rambam* specifically warns against overdoing the obligation of drinking wine on Yom Tov.

A practice to eat matzah on Shavuos? See the Hebrew footnote on this topic.

### MID-MEAL NAPPING

If having stayed up all night causes an individual to fall asleep at the table before *bentching*, it is not considered a *hefsek* (interruption that distracts) and he may continue his meal (or just *bentch*) without making a new brachah—as long as he has not yet digested his entire meal (i.e., he is not hungry again). He should wash his hands for *netilas yadayim* (without a brachah) before eating more. If he wakes with an empty stomach, he does not say *Birchas Hamazon* at all, and he must make new brachos on any food he would like to consume.

However, if someone actually laid down for a half-hour or more, this is definitely considered interruptive—even if it happens at the same location as his meal,<sup>124</sup> and he wants to continue eating, he must wash and make the brachos again.

If someone nods off in the middle of *Birchas Hamazon*, and awakes without knowing where they are up to, should go back to the beginning of whichever brachah is after the one he is certain he recited.<sup>125</sup>

Avoid eating a *seudah* after the tenth halachic hour of the day (**4:41 pm**), in order to be able to enjoy the Yom Tov meal on the second night of Shavuos. However, if you have not yet eaten *seudas Yom Tov* for some reason, you may do so even after this time.

### LAW OF REDEMPTION: MEAT OF REJOICING

The meat of the *Shelamim* (peace-offering) is eaten in fulfillment of the Torah's obligation to rejoice in the festival. In *Likkutei Sichos*, the Rebbe explains<sup>126</sup> that according to the Alter Rebbe, the *ikar mitzvah*, the primary instrument of rejoicing in the festival (for men) is accomplished through eating the meat of the *Korban Shelamim*. This is not merely a physical feast, but it is mainly the joy of a mitzvah. It is the consuming of the holy sacrifices, whereby the person absorbs actual sanctity in a tangible manner.

124) See alternate opinions in the Hebrew footnotes on this section.

125) See the question regarding losing focus in davening at [#1545](http://www.asktherav.com). See Hebrew footnote for more details of similarities and differences with that case.

126) *Likkutei Sichos*, vol. 33, p. 62ff. See the Rebbe's discussion at length.

(Incidentally, the halachic authorities debate whether this mitzvah involves only the act of eating, or also the offering of specific parts that is performed prior to the eating. It is the opinion of the *Tzelach* that there is one mitzvah to offer a *Shelamim* at least once during the festival, and a second mitzvah to partake of the meat during the festival.)

Here is an overview of some of the laws pertaining to eating the sacrificial meat on Yom Tov (without details pertaining to ritual slaughter, offering on the altar, or preparing the sacrificial meat).

*Note: This is not an exhaustive treatment, nor does it present the plethora of opinions on many of its details that are sometimes the subject of polar opposite views among poskim. (Let Eliyahu Hanavi come and resolve all halachic disputes, and bring Moshe and Aharon with him to teach us!) When applicable, the laws below reflect the opinions quoted in the writings of our Rebbeim.*

### Stay Pure

As mentioned earlier, everyone is obligated to purify themselves in advance of the festival. According to some opinions, people would avoid entering a home in Yerushalayim during the festival for fear of contracting *tum'as ohel*—ritual impurity received when coming under the same roof as a corpse or its contaminants—and they would simply sleep in the streets. We could perhaps counter this with the argument that since everyone is obligated to purify themselves in advance of the festival, this should not be a concern. In any case, it is clear that caution must be taken to avoid entering a home in which there is a real concern of impurity.

If a utensil that was under the same roof as a corpse is discovered in a home, even in a building several stories high, do not remain in that building. Similarly, do not touch a chair or bed that has not been ascertained to be free of *niddah*-impurity or the like. However, a plastic chair or rubber mat and the like may be used without fear, and food that has not become *huchshar* (halachically susceptible) to *tumah* may be eaten without concern.

The Sages decreed, as an extra precaution, to avoid partaking of sacrificial meat without first immersing hands in a body of water that is kosher for use as a *mikveh*.

### When to Eat

The meat of the *Shelamim* may not be eaten by its owners before the *Kohanim* have offered its sacrificial parts on the altar, for it is the latter activity that makes it permissible for the sacrificial meat to be eaten to begin with. The exception to this rule is in the case that the sacrificial parts are accidentally lost or destroyed before they reach the altar, in which case the meat may be eaten as long as the sacrificial blood was sprinkled on the altar.

Eating the meat of the *Shelamim* is a mitzvah that is observed by the offering's owners and not just by the *Kohanim*. The blessing before eating the meat is as follows: "*Baruch... le'echol zevach,*" or alternatively, "*al achilas shelamim.*" ("Blessed are You ... instructed us to eat the sacrifice," or "...instructed us regarding the eating of the peace-offering.")

### How to Eat

The basic obligation is fulfilled by eating just a *kezayis* of meat. However, all of the meat must be eaten (by the owner or by others) for another reason: so that it does not become *nosar*—sacrificial meat left uneaten beyond the deadline stipulated in the Torah. According to some opinions, it is an actual mitzvah to eat the meat in its entirety.

During the festival, another mitzvah is performed simultaneously—that of eating the meat of a *Shelamim* during the festival for the sake of rejoicing during the festival as required by Torah law. A *kezayis* of meat is sufficient to fulfill this second obligation. (Some say a *kezayis* is insufficient and it must be *lasovah*, enough to be satiated, which is determined as the quantity of *kebeitzah*.) A married woman fulfills the obligation to partake of a *Shelamim* on the festival through her husband offering the sacrifice and sharing its meat with her. (Some opinions disagree.) Children are exempt from this obligation.

All sacrificial meat, of greater or lesser sanctity, must be prepared for eating *lemashchah*—in the manner that food is served to royalty or nobility. It must therefore be roasted and prepared with mustard. *Tosefos* explains this was common for royalty, but someone who prefers another manner of gourmet cuisine may follow their preference.<sup>127</sup>

### Where to Eat

The *Shelamim* belongs to the category of *kodashim kalim*, sacrificial meat of lesser sanctity that may be eaten anywhere within the boundaries of the city of Yerushalayim. (Some say, only on ground level.)

For practical purposes, it is advisable to eat the *Shelamim* that is served hot at the table using (kosherable) metal —or disposable—plates, because the flavor of the hot meat that is absorbed into the utensils becomes *nosar* after a certain time, as will be discussed shortly. It is also advisable to clear the table of all other cutlery and crockery before serving the meat for the same reason.

The *Shelamim* must be eaten within a specific time frame (see below), and great care must be taken to avoid leaving any meat uneaten beyond this time. An individual who finishes their own portion of meat may leave the table, according to some opinions, and assume that the other adults who are still partaking of the meat will not leave any over beyond the stipulated time. They may not, however, rely on children to finish their portions, and must remain to supervise them.

### Leftovers

After the deadline has passed, any remaining meat becomes *nosar* and it transmits ritual impurity to the hands of whoever touches it.

On the first night of Yom Tov, there is a mitzvah of *linah*, whereby someone bringing an offering to the *Beis Hamikdash* is obligated to spend the entire night in Yerushalayim. There is an additional obligation to remain there on the following night, the eve of the second day of Yom Tov, which can be attributed to the festival or to the offering they brought. The Midrash on Rus on the phrase, “*ba’asher talini alin*” (*Wherever you lodge, I will lodge*)<sup>128</sup> seems to imply that women are included in the obligation of *linah* due the offerings they bring.

*Shelamim* must be eaten within “two days and one night,” which includes the actual

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127) The *Rambam*'s view of this obligation is elaborated upon in *Kovetz Hallelu Avdei Hashem*. In the *drashah* delivered in 770 in honor of Shavuos 5775, Harav Braun *shlita* expounded on the debate regarding one who did not prepare mustard for his *Shelamim*—whether he is permitted to transport the mustard from one domain to another, or instead sweeten it via extinguishing burning metal during Yom Tov, in light of the fact that mustard isn't considered a staple for all.

128) Rus 1:16

day on which the sacrifice was brought (when its blood was sprinkled on the altar), as well as the following night, and then the entire following day until sunset. In our case, when the sacrifice was offered on the sixth of Sivan, it should be eaten before the conclusion of the seventh of Sivan. Nevertheless, the proper way to fulfill the mitzvah is to eat it on the actual day of offering and/or the following night.

It is a mitzvah to burn any leftover meat that has become *nosar* due to passing the deadline. Although *Shelamim*-meat becomes *nosar* after sunset on the second day, it must not be burned at night. The prescribed time for burning *nosar* is on the following morning.

### Cleanup

Metal utensils used for the *Shelamim* while the meat was hot require koshering. This must be performed within the city of Yerushalayim. The process demands rinsing with hot and cold water and *hagalah* (koshering via boiling water). If the utensil was earthenware, it must be shattered. Some are stringent to require shattering glass utensils and not to rely on the koshering process that is used for metal utensils. There is a halachic dispute as to the procedure required for reusable plastic utensils and plastic covers.

## PERSONAL HYGIENE ON YOM TOV

Halachic sources prohibit the use of hot water to wash any part of your body in a bathhouse. Nowadays, this would apply to using the shower at home. You are permitted, however, to heat a small amount of water in order to wash your face, hands, or feet on Yom Tov outside the shower, or to wash those parts with cold water.<sup>129</sup>

Water that was heated prior to Yom Tov may also be used to clean your limbs part by part, but we are careful not to wash the entire body at once—even outside the shower.<sup>130</sup>

It is the widespread practice to avoid utilizing even cold water to shower on Shabbos and also Yom Tov. You may however do so in a manner where you are washing just your extremities or limb by limb—but not all at once. If you do so, make sure to avoid squeezing water from your hair. A person who is truly suffering from the lack of a shower, such as someone who sweats profusely, or is susceptible to heat rash, can wash even their entire body in cold water (or warm water that was heated before Yom Tov as long as it is slightly cooler than normal),

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129) If you heated up water to wash your extremities (or heated it prior to Yom Tov, or on Yom Tov for food prep)—and you have left over, you may use it for other parts of the body—but you may not wash your entire body at once, and, as stated above, should not do so in the shower. You may not wash in a public arena—like the men's *mikveh*—with hot or cold water at all.

130) A number of halachic sources consider even the water sitting in the boiler to be “water heated on Yom Tov”. Since water is constantly being fed to the boiler on Yom Tov itself as the water sitting there from *erev Yom Tov* is depleted, many modern authorities deem all water in the boiler to be considered as such, and are strict with regard to turning on the hot water tap to shower the entire body, even limb by limb. This serves also as a precaution against using water actually heated on Yom Tov. In extreme situations, where an individual is under the weather and showering is necessary to alleviate pain, they may use water preheated *erev Yom Tov* to wash their entire body outside the shower. See [#23190](http://www.asktherav.com); also [#376](http://www.asktherav.com)

being careful not to squeeze water from their hair.

When washing in the permitted manner, you may not use bar soap. Liquid soap may be used,<sup>131</sup> but not on hair as you may inadvertently squeeze it out.

### MINCHAH

*Korbonos, Ashrei, Uva l'tziyon, and the Amidah for shalosh regalim.*

### TAHALUCHA

“It has been customary for many years now,” the Rebbe said,<sup>132</sup> “that during Yom Tov we go to visit our Jewish brethren in other synagogues and *batei midrashos*, in order to amplify the joy of the festival by uniting with large numbers of Jews from additional communities, and especially by reviewing Torah teachings (‘The commandments of G-d are upright, causing the heart to rejoice’<sup>133</sup>) culled from both the revealed and mystical teachings of the Torah.”

The Rebbe’s *sichos* are replete<sup>134</sup> with unique insights concerning the important emphasis placed on *Tahaluchah*. Following are a few short points culled from a repository of sources.

### MY SHLIACH

“You are going on my *shlichus*,” the Rebbe talks to the troupers. “I myself was unable to go, but I envy those who did, and for that I can justify saying ‘L’chaim’ as well!” On another occasion, the Rebbe said: “I did not go, but I desired it very much—on that account, I will also say ‘L’chaim!’”

“Our *Rebbeim* placed special emphasis on the conceptual ‘feet’ of the soul,” those who trek were told on other occasions, “and this extends to the actual, physical feet and to those activities that rely on foot-service.”

In addition, “through the mitzvah of *aliyah l’regel*, the thrice-yearly pilgrimage to the *Beis Hamikdash*, we merit the revelation of ‘He who leads (the exiles) in their shoes (through dry land, with the splitting of the river in the Future Era).’<sup>135</sup> This applies as well to any mitzvah that is performed with our feet—especially when participating in *Tahaluchah*, which requires much effort and great distance.”

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131) Some are stringent to add water before Yom Tov. This is not necessary if the soap is non-viscous (runny, i.e., flows quickly). See [www.asktherav.com](http://www.asktherav.com) #4116.

132) *Sefer Hasichos* 5751

133) *Tehillim* 19:9

134) Most of these sources are from personal and unedited notes on the Rebbe's talks. Some of these points can be found in the booklet “Tahaluchah”. See there for additional sources.

135) *Yeshayahu* 11:15

### MARCHING TO MOSHIACH

“Walking great distances to enliven Jews with the joy of the festivals accomplishes the ‘reaching of the feet in the feet’ (the lowliest aspect, reflecting a parallel level in holiness),<sup>136</sup> which is the *Shechinah*’s descent into this world. With *Tahaluchah*, we uplift all of *Seder Hishtalshelus* (the system of Divine emanations that brought the worlds into being) until we affect the arrival of Moshiach about whom it states, ‘his feet will stand on the Mount of Olives’<sup>137</sup>—Moshiach’s coming depends on our *avodas haregel* (redeeming the lowliest sparks, but also, literally, ‘footwork’).”

### BLESSING WITHOUT BORDERS

“To those who went on *Tahaluchah* and affected joy unto others—to the point that they broke out dancing, literally, you will be blessed that your Torah learning will also succeed in an extreme manner, higher than any material effort—so will it be, too, with your mitzvah performance.” And, “The blessings will come, and all of you will advance in a manner that ‘you go from strength to strength’<sup>138</sup>—each new stage incomparably greater than the previous one, and the blessings, as well, will not measure up, facilitating ever-higher accomplishments throughout the entire year.”

### DISTANCE COUNTS!

“Praiseworthy are those who take part in *Tahaluchah*, and their merit, in this world and the World to Come, is great,” even if only on account of the trek itself. In fact, the greater the distance, the more merit is accrued. Do not imagine that only the start point (770, the Rebbe’s shul) and the end point (encouraging Jews in their own shuls) are important, and the journey there is merely a necessary step in the process of going and coming—truly, “each step of the way creates a good angel (as the Chassidim who traveled to the Rebbe by foot were wont to say).”

“It is possible,” the Rebbe further encourages, “that this location has been waiting since the Six Days of Creation for a Jew to pass by in pursuit of a mitzvah and to fulfill Hashem’s Will.” Don’t look for excuses why you should be exempt, or go because you feel that this is what [the Rebbe] decreed. Go joyfully, with song! In a manner that you are (as the verse says regarding the preparations to escape the Egyptian exile) “belted and shod”<sup>139</sup> and with alacrity—be sure not to arrive late!

### DO THIS BECAUSE...

The purpose of *Tahaluchah* is to enliven and inspire Jews and strengthen their Yiddishkeit, including their faith in Moshiach’s arrival. In every location

136) Zohar, vol. 2, 258:1

137) Zechariah 14:4

138) Tehillim 84:8

139) Shemos 12:11



you arrive at, you should say a *vort* of *Chassidus*—concepts that are easy for the listeners to understand. Be vocal, expansive, and unembarrassed (but not confrontational) that you come as an emissary of the Rebbe.

### PREPARING FOR TONIGHT

It is forbidden to prepare anything for the second day of Yom Tov until after **9:18 pm**. According to the Alter Rebbe, we may not request a non-Jew to perform such activities either.<sup>140</sup>

You therefore cannot cook or prepare meat or other foods today for the sake of having them ready for use on the second day of Yom Tov. It is permitted to remove cooked, frozen items provided that it is early enough in the day that they will have time to defrost and could technically be used that same day before *shki'ah* at **8:27 pm**.

## WEDNESDAY NIGHT—2ND NIGHT OF SHAVUOS

### STRICTER SECOND DAY

The Rebbe often referred to the statement of the *Chasam Sofer* that the second day of Shavuos is treated more stringently than the second days of Pesach and Sukkos. This is because of a fundamental difference in the original establishment of these dates:

The second day of Yom Tov for Pesach and Sukkos were established due to a doubt that existed in former times as to the correct date of these festivals. When these festivals arrived (on the fifteenth of Nissan and the fifteenth of Tishrei, respectively), communities located at a considerable distance from Yerushalayim had not yet heard word of the decision of the *beis din* in Yerushalayim regarding the establishment of Rosh Chodesh Nissan or Rosh Chodesh Tishrei. Therefore, they were unable to determine the precise date of Pesach and Sukkos. Due to this doubt, a second day was added to these two festivals by way of precaution. Conversely, there was never a doubt regarding the correct date for Shavuos, because Shavuos is not celebrated on a particular date in the calendar, but rather on the fiftieth day after the first day of Pesach. In other words, whether Rosh Chodesh Sivan is one day or two days is irrelevant to determining the date of Shavuos. Rather, Shavuos depends solely on when Pesach began—which in turn depends on Rosh Chodesh Nissan. By the time Shavuos arrived, even communities living at a distance from Yerushalayim had ample time—over two months—to clarify the *beis din's* decision regarding Rosh Chodesh Nissan.

The Sages nevertheless established a second day for Shavuos simply to avoid confusion between Pesach, Shavuos, and Sukkos. As a result, the second day of Shavuos is not the product of a doubt, but a deliberate act of the Sages. It is therefore treated with the greater stringency afforded purposeful Rabbinical enactments.

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<sup>140</sup>) See Hebrew section for extensive references on this topic.

### YOM TOV PREP FOR CANDLES

Do not warm the base of a candle to stick it to its holder. This is prohibited as a precaution, so that you will not come to directly smooth or straighten the bottom of the wax candle. Similarly, do not trim the bottom of a candle to insert it more easily into its holder. This would violate the prohibition of cutting to size. However, you may firmly press a candle into its position in the holder, even if this will cause its base to erode somewhat to fit the holder—this action is not considered cutting to size.

Technically, you may clean out a used candle holder on Yom Tov without fear of violating the prohibition of fixing an article on *Yom Tov*. Similarly, if using Neronim, you may clean a used glass holder from the metal disk that held the used wick in order to insert a new candle in its place. There is an issue, however, of *muktzah* with the remnants of used wax, charred wicks, or spent metal tabs; these items may not be moved on Yom Tov. (This is especially an issue nowadays, when such items are considered disposable and will not be reused. Even in pre-modern times, when such materials were indeed reused, moving them was somewhat problematic. As the Alter Rebbe explains, “Although according to the strict letter of the law, these items are not *muktzah*, it is appropriate to be careful not to move them except for great need.” It is prohibited to move them even when moved for the sake of food preparation.)

The solution, if you are using wax candles, is to take the holder over to the garbage (since the glass holder isn’t *muktzah*—for reasons beyond the scope of this publication), and shake it out there so that the remnants of wax and wick fall directly into the garbage can. If it cannot be removed through shaking, or if you are using liquid wax candles and the spent tab has become stuck to the base of the glass holder so that it cannot be removed without prying it out with a knife or a similar object, you may not do so during Yom Tov. There is no difference in this case between using a knife and using your fingers—the issue of *muktzah* remains. You may, however, remove it with a *shinui*, using an item not normally used to remove it. The preferred solution is to think ahead (as mentioned in the entry of *erev Yom Tov*) and pour a small quantity of oil into the holder before *Yom Tov*, which would prevent the tab from sticking to the glass in the first place. This would enable you to take the holder to the garbage can during Yom Tov and to shake its contents directly into the garbage.

### CANDLE LIGHTING

Light candles **after 9:18 pm** from a flame that has remained lit from before the onset of Yom Tov. Someone who forgot to light the gas burner or another 24-hour candle before the start of Yom Tov is permitted to ask a non-Jew to light it now. According to Chabad custom, the candles may be lit right away at the above-mentioned time for candle lighting. There is no reason or purpose for delaying just in order to light the candles right before *Kiddush*.

If obtaining a flame for lighting from a neighbor, these precautions apply: Carry burning liquid paraffin (or an oil lamp) in a steady hand and walk slowly to prevent it from lashing out. Do not carry any open flame outdoors since a sudden breeze can put it out; protect the flame by placing the candle in an appropriate vessel with tall sides and enough air circulation for it to remain lit in transport.<sup>141</sup>

The Yom Tov candles are lit before reciting the blessing, as is done before Shabbos. There are two blessings today: (1) *l'hadlik ner shel yom tov*; and (2) *Shehechianu*. If you made a mistake in the *brachos*, see the chart at the end of the booklet.

If using a match to light from the pre-existing flame, be sure to lay it down where it can burn out safely on its own; remember not to extinguish it on Yom Tov.

### MAARIV

*Maariv* is the same as last night.

### KIDDUSH

*Kiddush*, is the same as last night.

During *Birchas Hamazon*, recite *ya'aleh veyavo* for Shavuos. If you forgot, see the chart at the end of the booklet.

Recite the *Harachaman* for Yom Tov.

The Kabbalistic restriction on marital relations on Yom Tov does not apply to the second night of Shavuos.<sup>142</sup>

## THURSDAY, 7 SIVAN—2ND DAY OF SHAVUOS

### TEFILLOS

**Shacharis** is identical to yesterday's Shacharis.

The Alter Rebbe's *Shulchan Aruch* records the custom of reading *Megillas Rus* in *shul* on Shavuos to impart the message that the Torah can be acquired only by those who are willing to undergo suffering and poverty in order to merit it, as reflected in the story of Rus, who converted and embraced the Torah under such conditions. He states that a blessing should not be recited over this reading.

Although it is **not** the Chabad custom to read Rus, neither in *shul* nor at home, the Rebbe emphasizes that the theme of Rus and its association with Shavuos is not diminished. In fact, *Megillas Rus* is expounded at length in the teachings of *Chassidus* on Shavuos. Its importance is further underscored by the fact that the entire *Megillas Rus* is included in the *Tikkun* that we recite on the night of

141) See more (in Hebrew): [www.asktherav.com](http://www.asktherav.com) #28604.

142) This applies even for those that restrict at other times, though there are those who are still stringent in certain circumstances. See [www.asktherav.com](http://www.asktherav.com) #4361 (in Hebrew).

Shavuot while almost every other book of the Torah is represented in the *Tikkun* by only a number of verses. Only those subjects that are deeply connected to Shavuot (another example is *Ma'aseh Merkavah*) appear in their entirety. The Rebbe also explains that the crucial connection to Shavuot is the fact that *Dovid Hamelech* was born and passed away on Shavuot and that the purpose of *Megillas Rus* is to detail his ancestry.

### KRIAS HATORAH

When the *aron* is opened for the reading of the Torah, *Vayihi binso'a* is recited, followed by reciting the *Yud-gimmel Midos Harachamim* once, *Ribbono shel Olam*<sup>143</sup> and *Brich sh'mei*; two *sifrei Torah* are removed.

Five *aliyos* are read in the first scroll from *Parshas Re'ei* (from *Kol Habechor* until the end of the *sedrah*), which discusses the *shalosh regalim*.

Following the first reading, the second Torah is then placed on the *bimah* beside the first, so as not to leave a void between the presence of the first and second Torah. However, the second Torah is only unwrapped after the first is all rolled up, so that those occupied with caring for the first Torah should be able to focus on the second reading (and leaving the second Torah undressed until they are ready would be disrespectful to the Torah).

*Kaddish* is recited. After *hagbah* on the first Torah, *Maftir* from *Parshas Pinchas* (*Uv'yom habikkurim*), which describes the offerings of the festival of Shavuot, is read from the second Torah.

The *Haftorah* is from *Tefilah l'Chavakuk* until *lam'natze'ach binginaso*. However, Chabad—and others, as well—have the custom to begin from *Va'shem b'heichal kodsho*. We read this passage since it references *Matan Torah* in the third verse, “Hashem came from Teiman.”

### YIZKOR

*Yizkor* is recited as well as *Av harachamim*. Someone who cannot attend shul, may say *Yizkor* without a *minyán* as well.<sup>144</sup>

Anyone with two living parents should exit the shul while *Yizkor* is recited, and the door shut behind them. A mourner (within the first year) remains, but does not say the *Yizkor* prayer.

The handles of the *sifrei Torah* should be held<sup>145</sup> when reciting *Yizkor*.<sup>146</sup>

143) with the wording clarified in yesterday's entry in this guide.

144) See [www.asktherav.com](http://www.asktherav.com) #7960

145) This does not mean that it must be held by each person. There were times that the Rebbe did not approach the *bimah* for *Yizkor*.

146) though we are not meticulous that each person who is reciting *Yizkor* should have received an *aliyah* that day.

During Yizkor the name of the departed is mentioned with their mother's name.<sup>147</sup>

### DOUBLE BENEFIT

“We say Yizkor even for those (lofty) neshamos that are not needy of any rectification,” the Rebbe says.<sup>148</sup> “(We can derive this) from the well-known custom of *Chassidim* to mention my father-in-law, the (Friediker) Rebbe, and also the previous *Rebbeim* they were personally connected to. So this *Yizkor* has an effect on the one reciting it. However, we must say that the holy *neshamah* mentioned is also uplifted, as the liturgy of *Yizkor* states clearly.”

It is customary to pledge *tzedakah* while saying *Yizkor*; whether as a general pledge or actually specifying the amount—both are legitimate practices.<sup>149</sup>

The difference between *Yizkor* and *Av harachamim* is that *Yizkor* is recited by individuals in the merit of particular souls, whereas *Av harachamim* is recited by the public in the merit of all departed souls from the Jewish community at large. Usually, on a day on which *Tachanun* is not recited, *Av harachamim* is also omitted because it is a universal form of *Yizkor*. But today, when individuals need to recite *Yizkor*, they recite *Av harachamim* as part of that service, so it may also be recited by those who do not need to recite *Yizkor*, if they so wish.

### MUSAF

Musaf for *shalosh regalim* is recited like yesterday.

After *Aleinu*, the daily Tehillim (for the seventh of the month) is recited. Then say the shesh zechiros (Six Remembrances).

### KIDDUSH

*Kiddush* is the same as yesterday.

### FORGETTING SHEHECHIYANU

If you forgot to recite *Shehechianu* in last night's *Kiddush*, say it anytime before the end of Yom Tov (even if you remembered it the first night).

### MINCHA

Minchah is identical to yesterday's.

### FARBRENGEN

It is customary to wash hands for bread before sunset and to eat at least the quantity of bread equal to a *kebeitzah* to participate in a farbrengen. The *niggunim* of all the *Rebbeim* are sung.

<sup>147</sup>) This is the instruction in the Alter Rebbe's *siddur* and many other more contemporary sources. See Hebrew footnotes for a comprehensive list.

<sup>148</sup>) *Roshei Devarim* of *Sichas Acharon shel Pesach* 5726

<sup>149</sup>) See *Roshei Devarim* of the *sichah* of the second day of Shavuot, 5748

It is appropriate to be stringent and take into account the view that we are required to recite *hamotzi* over two complete loaves (*challos*). Even if we eat an entire series of meals on Yom Tov, we should use two loaves each time, if they are available. If not, we should at least use one whole *challah*.

### THE ZEIDE'S MEAL

The Frierdiker Rebbe recounted,<sup>150</sup> “Our master the Baal Shem Tov greatly cherished the second day of Shavuos. Immediately following his public revelation (as a Baal Shem), at a time when everything was done with alacrity and by the strict letter of the *Shulchan Aruch*—so that *Kabbolas Shabbos* was recited at its precise time, and the like—the Baal Shem Tov held a unique schedule on the second day of Shavuos. He would pray at the earliest time in the morning, and then hold a small meal together with a *minyán* of his students in order to recite *Birchas Hamazon* over a cup of blessing. Later, in the middle of the day, he would hold a grand meal and he would *farbreng* for hours. He continued this practice until the day of his passing.”

“The Alter Rebbe would refer to the meal on the second day of Shavuos as *dem zeiden's seudah* (Grandfather's meal),” the Frierdiker Rebbe relates. “During the meal, the Alter Rebbe would pronounce, ‘*Baruch haba!*’ (Welcome!). At that point, the *Chassidim* knew that the Baal Shem Tov was present.

### BARUCH HABA!

“It once happened during the meal of the second day of Shavuos,” the Frierdiker Rebbe continues, “that the Alter Rebbe failed to announce *baruch haba*. Three elderly individuals were present; they had known the Baal Shem Tov personally. Since the guests would sometimes speak at the Alter Rebbe's table, these individuals began repeating their recollections of the Baal Shem Tov. The Alter Rebbe called out that the Baal Shem Tov is still busy right now in *gan eden ha'elyon* and *mesivta d'Kudsha Brich Hu* (the higher *gan eden* and the supernal academy of the Holy One blessed be He). A while later, the Alter Rebbe pronounced *baruch haba*, and they knew that the Baal Shem Tov had arrived at the meal. This episode was recounted by the Tzemach Tzedek, who was present at that gathering. He was six years old at the time, because this took place in the year 5556. The story was subsequently transmitted from one Rebbe to the next.”

### INVITING ALL THE REBBEIM

On the second day of Shavuos in the year 5715, the Rebbe instructed the *Chassidim* to sing a number of *niggunim*. However, the Rebbe himself sat in his chair, seemingly withdrawn, an extremely serious expression on his face, and entirely lost in thought. After some time, he began to speak with tremendous emotion and delivered the following message:

“The Alter Rebbe used to announce, ‘*Baruch haba!*’ at the Shavuos meal. He was

<sup>150</sup> *Sichas Yom Beis D'chag Hashavuos* 5704. See there for the reason behind this practice. The Rebbe explains this further in *Likkutei Sichos*, vol. 4, p. 1027ff.

referring to the Baal Shem Tov, because the Baal Shem Tov’s *yahrtzeit* is on Shavuos.

“Some elderly *Chassidim* were once seated at his table, and they related stories of the Baal Shem Tov. As is known, through relating stories of *tzaddikim* it is possible to draw down the souls of those *tzaddikim*. The Alter Rebbe told them that the Baal Shem Tov was still busy in *gan eden ha’elyon*.... After some time, the Alter Rebbe pronounced *baruch haba*—in his customary tune—and everyone seated at the table then realized that the Baal Shem Tov had arrived.”

At this point, the Rebbe announced, “Whoever sees and feels and is able to say *baruch haba* should say, ‘*Baruch haba!*’ (When the Rebbe said these last two words, he said them with a tune.)

“When the *ispashtusa d’Moshe* (a leader whose soul is an extension of Moshe’s soul) that is in each generation is present—and in our generation, it is my father-in-law the Rebbe—then through him, the Rebbe Rashab is also present. He, my father-in-law, the (Frierdiker) Rebbe, is the Rebbe Rashab’s *memaleh makom* (his successor), and as we have often explained, the concept of *memaleh makom* is that all the matters that existed previously continue to exist, and even with an addition. And when the Rebbe Rashab is present, then the Rebbe Maharash is also present. When the Rebbe Maharash is present, then the Tzemach Tzedek is here as well. When the Tzemach Tzedek is present, then the Mitteler Rebbe is also here. When the Mitteler Rebbe is present, then the Alter Rebbe is here as well. When the Alter Rebbe is present, then the Maggid is also here. When the Maggid is here, then the Baal Shem Tov is present as well.

“In general, it is not possible to differentiate between our *Rebbeim*, but at least as far as we are concerned, whichever Rebbe is closest to us is most precious to us. Since a large percentage of the audience here are *Chassidim* of my father-in-law, the Rebbe, for they were with him in the life that he lived in this world, and they study his Torah teachings, and so on, it is therefore understandable that my father-in-law, the Rebbe is the most critical for us.

“True, there is the Baal Shem Tov, the Maggid, the Alter Rebbe, the Mitteler Rebbe, the Tzemach Tzedek, the Rebbe Maharash, and the Rebbe Rashab—but what is most critical for us is **the Rebbe**. It is through him that we also have the Rebbe Rashab, the Rebbe Maharash, the Tzemach Tzedek, the Mitteler Rebbe, the Alter Rebbe, the Maggid, and the Baal Shem Tov—who received his teachings from (the prophet) *Achiyah Hashiloni*, who was also the teacher of *Eliyahu Hanavi* regarding whom it is stated, ‘*v’heishiv lev avos al banim*’<sup>151</sup> (He will turn the heart of the fathers back through the children, and the heart of the children back through their fathers)—may it be speedily in our days!”

## OUR WEDDING DAY

“They say about weddings,” the Rebbe says,<sup>152</sup> “that with all the stress and confusion, the *baalei simchah* need to be reminded not to forget the most important thing—

151) Malachi 3:24

152) *Roshei Devarim Sichas Yom Beis D’chag Hashavuos 5724*

that the *chosson* and *kallah* actually have a *kiddushin*! The same can be said of the Yom Tov of Shavuos, which is also a *chasunah*, as the *Arizal* explains.

“Shavuos is a wedding in two aspects—one, a marriage of Hashem with *Bnei Yisrael*, and also a unification of *Bnei Yisrael* with Torah.... At every wedding ceremony, there are the ways in which the husband is bound to provide for his wife. In this case (*Matan Torah*), what are the ‘husband’s’ obligations? In the case of Yisrael, we are committing to the Torah, obliging ourselves to be *amelim*—toilers of Torah learning. From Hashem’s side, in His wedding with His bride, the Congregation of Israel, He is promising to deliver on the blessings listed in the Torah, ‘I will give you rains in their proper time...’<sup>153</sup> (see the original source for elaboration).

“These days are remembered and repeated’ each year (as the Megillah writes). So when the Yom Tov of Shavuos arrives, the Time of the Giving of the Torah, each of us must accept resolutions, with the proper focus, to toil in Torah. And in return, Hashem commits to give all of us and our families all we need in the physical and revealed sense.

“So all those who have exerted themselves in the study of Torah before Shavuos, must add even more effort now, with firm commitment, without delaying until tomorrow. Right now, tonight, on *motzoei Shavuos*, add in your Torah engagement!

“This directive is addressed to those who are ‘stressed out with wedding preparations’, who, because of all the *balagan*, might forget what is most essential—that the main point of the whole wedding is to reach the King’s inner chambers! Now that we are completing the *avodah* of *Sefiras Ha’omer*, which focuses on perfecting our character, it might happen that we become so consumed with this tremendous work and its accompanying revelations that we neglect to actually reach the goal—acceptance of the Torah. This is the essential point we must remember on Shavuos: let’s not get caught up in all the epiphanies, but grab the essence—the limitless quality inherent in Torah and mitzvos.

“Therefore, every year when Shavuos arrives, each of us need to boost our commitment to Torah and mitzvos in all three main facets: Torah, *tefillah*, and *tzedakah*—without any constraint. For despite already being involved in these three areas until now, it has been within certain limitations. See, for example: with regard to *tzedakah*—do you still have any money? That’s proof that you’ve been giving with restraint! Do you have stores of energy? You’ve been toiling in Torah within limits. And since you are still a *mentch*, it’s likewise obvious that your mode of ‘purging your soul (to Hashem)’ isn’t completely realized.

“Therefore, today, on Shavuos (every year, and especially this one) we must add in every aspect, with no holds barred!”

## LEARNING ONWARD AND UPWARD

“The emanations are drawn down on Shavuos to every Jew,” the Rebbe says in a

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153) Vayikra 26:4



*maamar*,<sup>154</sup> “and give him strength in his Divine service through the coming days. If someone, G-d forbid, is lacking in his service, these effusions give him no rest and drive him to toil in his work in the coming days in the optimal manner, starting with the days of *tashlumin* (rectification) of Shavuos until the twelfth of Sivan, inclusively (these are days we do not say *Tachanun*, as the Alter Rebbe writes in his *siddur*, since these are days on which the sacrifices of the Festival were [still] brought), until we channel these phenomena (into our lives) throughout the year. With this, the year will include all the brachos that are indicated by the letters of the Alef-Beis, up to (the last one, Taf)—a year of Torah...”

At these Shavuos *farbrengens*, the Rebbe often demanded an increase in Torah study, including the daily study of *Chitas* and Rambam. Here is an excerpt of one such *farbrengen*<sup>155</sup>:

“... this applies to the *shiurei Chitas*—the daily study of Chumash (divided according to the days of the week), of Tehillim (divided according to the days of the month), and of Tanya (divided according to the days of the year). These three *shiurim* correspond to the three shepherds of the Jewish people who are associated with Shavuos: Chumash is associated with *Moshe Rabbeinu* who received the Torah at Sinai; Tehillim is the book of *Dovid Hamelech* who passed away on Shavuos; And Tanya is the elucidation of the teachings of Rabbi Yisrael Baal Shem Tov whose *hillula* is also on Shavuos. And how good, how appropriate, and so on, it would be to apply this to the daily study of Rambam (divided into an annual cycle of three chapters a day, or a three-year cycle of one chapter a day, or an annual cycle of *Sefer Hamitzvos*).”

### INTO THE NIGHT

If the Yom Tov meal or *farbrengen* extend past nightfall—even if it extends many hours into the night—recite *ya’aleh veyavo* during *Birchas Hamazon*. As long as the meal began at a time when *ya’aleh v’eyavo* was required, that obligation continues for the duration of his meal. The exception to this is if *Maariv*, *krias shema* or *Havdalah* were said during the meal—in that case, the *bentching* is the regular weekday recitation.

## MOTZOEI YOM TOV

Yom Tov ends at **9:19 pm**.

*Atah chonantonu* is added to the *Amidah* of Maariv.

It is possible to recite *Kiddush Levanah* tonight.<sup>156</sup>

154) *maamar Yom Beis D’chag Hashavuos* 5748

155) *Chag Hashavuos* 5751, printed in *Sefer Hasichos* 5751, vol. 2, p. 560.

156) There is a special aspect to blessing the moon on *motzoei Shabbos*. Does this extend to *motzoei Yom Tov*? There is support in the sources for either conclusion—see Hebrew section for extensive notes on this subject—yet it was not the practice in the Rebbe’s shul for *Kiddush Levanah* to be recited after *Kos shel brachah* on *motzoei Yom Tov* (as evidenced by the private diaries of years past; see also *Sefer Hasichos* 5751, p. 596, fn. 159). However,

The regular text of *Havdalah* is recited. If you forgot to make *Havdalah*, see the chart at the end of the booklet.

### KOS SHEL BRACHAH

As recorded in *Likkutei Sichos*<sup>157</sup>, on *motzoei Yom Tov*, after davening Maariv and making *Havdalah* on a cup of wine, the Rebbe, *shlita*, with his holy hand, distributed wine to each of those assembled from the *kos shel brachah* (cup of blessing) upon which he had recited *Birchas Hamazon*. Before leaving shul, the Rebbe said: Isru Chag is called *breih d'moada* (offspring of the Yom Tov) and it states, “the strength of the son is more than that of the father”; may we all accomplish drawing Yom Tov into Isru Chag, and from Isru Chag to the entire year—that it should be a year that is blessed with Torah learning.

“On *motzoei Yom Kippur*, we blow the shofar,” the Frierdiker Rebbe says.<sup>158</sup> “This is to announce, as if to say, that the *Shechinah* has departed. On Shavuos, at *Matan Torah*, it also says, ‘When the blast was drawn out, they could ascend the mountain’. Seemingly, this should be a concept on every Shavuos, that this blast from the first Shavuos should be commemorated. However, in actuality, (the correlation isn’t there). Yom Kippur is one day—‘the essence of the day (itself) rectifies sin’, and this is a form of Divine service that cannot be accomplished (any other day) throughout the year, Not so Shavuos; accepting the Torah is relevant the entire year, and the ‘blast that is drawn’ is the permission to receive it.”

## FRIDAY, 8 SIVAN—ISRU CHAG

### Yom T’voach

Chitas includes the sixth portion of *Parshas Naso*, up to the words, “*zeh korban Achira ben Einan*.”<sup>159</sup>

The day after Shavuos is called *Yom T’voach* (Slaughtering Day), when the *olot r’iyah* were brought. For this reason, it is forbidden to fast on *Isru Chag Shavuos* by force of law (not merely per custom as it is on other days that immediately follow a festival). Even a *chosson* who is getting married today cannot fast.

### TASHLUMIM

Until the twelfth of Sivan (inclusively), *Tachanun* is not recited, because this post-festival period is a time of *tashlumin*, meaning that personal festive offerings that were not brought during Shavuos may still be offered during this period. (On this

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it is also recorded (as brought by the *Rema* and printed in *Sefer Hasichos* 5752, vol. 1, p. 68) that we do not wait until *motzoei Shabbos* when it falls after the tenth of the month, and even more so when the season or location make moon sightings less certain. As stated in the *sichah*: “If there is a question of a doubt, follow the direction of a local *posek*.”

157) Vol. 2, p. 576

158) *Sichah* of the second day of Shavuos, 5704. Printed in *Sefer Hasichos*, p. 140. The Rebbe explains further in the *sichos* of the second day of Shavuos 5722 & 5729.

159) Bamidbar 7:83

coming Shabbos, we omit *Av harachamim* and *Tzidkasecha tzedek*.) Rather than reciting *Tachanun*, we yearn and expect each day that Moshiach will arrive and we will offer the festive sacrifices (*shalmei simchah* and *shalmei chagigah*) that we were unable to offer on Shavuos.

### PACKING UP

“The Tzemach Tzedek asked the Alter Rebbe,” the Frierdiker Rebbe tells,<sup>160</sup> “why Shavuos is celebrated for seven days until the twelfth of Sivan (in that we refrain from reciting *Tachanun*, and so on)? The Alter Rebbe responded that it is analogous to merchants who travel to participate in a great two-day business fair where they purchase much merchandise. Once the fair is over, they need to journey back to their homes. However, they linger for a few days in order to properly package and secure their merchandise, especially if they have to travel a great distance, in which case, there is always a concern that something may be lost or stolen along the way. The same is true of the festival of the Giving of the Torah. Without a doubt, each Jew acquires something from the revelations of this festival. He must linger until he has properly packaged that which he acquired. The concept of waiting a few days after the festival is in order to secure everything so that it will not be lost with the trials of time.”

### ISRU CHAG

The day following a festival is referred to as *Isru Chag*. This name is derived from the verse, “*Isru chag ba’avosim ad karnos hamizbe’ach*” (Bind the festival [offering] with cords until [you bring it to] the horns of the altar).<sup>161</sup> Taken literally, the phrase *isru chag* means to bind the festival itself, which *Chazal* explain as connecting the day following the festival with the actual festival, to celebrate in honor of the festival that has just ended. This celebration, *Chazal* say, takes the form of feasting, as alluded to in the alternative meaning of *ba’avosim*— with fattened cattle. The verse’s final phrase, “to the horns of the altar,” allude to the fact that whoever celebrates by eating and drinking a little more than usual on the day after the festival, and treats it as a mini-festival in honor of the departed festival, is considered having built an altar and offered an actual sacrifice to Hashem. It is customary to eat and drink a little more than usual on this day.

### FILLING PLEDGES

Someone who pledged to give *tzedakah* during *Yizkor* should not delay in fulfilling their pledge. In a number of letters, the Alter Rebbe places extraordinary emphasis on donating money owed to *tzedakah*, in addition to the need to avoid the prohibition against delaying fulfillment of a vow. The author of *Terumas Hadeshen* would not eat food on the morning of *Isru Chag* until he had sent *yizkor*-money to the *gabbaim*.<sup>162</sup>

160) *Sichas Yom Beis D’chag Hashavuos* 5698

161) *Tehillim* 118

162) see *Leket Yosher*, *Hilchos Tzedakah*

## KINUS TORAH

At a farbrengen on the second day of Shavuos 5749, the Rebbe said<sup>163</sup>: The custom which has been established over a number of years and in numerous locations, to arrange a *Kinus Torah* following—and in close proximity to—all of the three major festivals [Pesach, Shavuos, and Sukkos]... and especially Shavuos, for being the “Time of the Giving of the Torah”, it is the most appropriate time to hold a *Kinus Torah*... We should strive to publicize this custom wherever it has not yet been implemented, so that the people of those locations will likewise arrange a *Kinus Torah* in continuation of—and in proximity to—the festivals, i.e., on the day of *Isru Chag*. They should consider the local conditions and hold the *Kinus* during subsequent days instead if doing so will allow for a larger attendance.

Rabbi Yeshayahu Hertzl, *shlita* recounted the following episode: “In the year 5726, I was standing outside 770, the court of the Rebbe *shlita*, together with my father-in-law, Harav Yaakov Freidman, of blessed memory. It was *Isru Chag Shavuos*, and the *Kinus Torah* was underway [inside the building]. The Rebbe turned to us and demanded, ‘Why are you standing outside of the *Kinus Torah*?’ We responded that we were so preoccupied with arrangements for the upcoming wedding that we had not paid attention to the matter at all. The Rebbe again demanded, ‘But it is the middle of Torah! For wedding arrangements you should steal time from your sleep!’ From then on, it was fixed within me a sense of the importance of participating in these *kinusim* even when it is somewhat difficult. When I recounted all this at the *Shavuos Kinus Torah*, *Harav Hagaon* Rabbi Mentlik, of blessed memory, was extremely pleased to hear of this exchange, and he exclaimed, ‘Why did you wait until the conclusion of the *Kinus* to report this!’”

In 5749, when *Isru Chag* fell on a Friday, as this year Shavuos, the Rebbe said<sup>164</sup> that when the schedule falls out this way, the *Kinus Torah* should begin on Friday and continue on Sunday, after Shabbos. That way, those that live out of town can participate (as they would not be able to be to attend on *erev Shabbos* as it would interfere with their Shabbos activities in their hometown). And if they continue the *kinus* after Sunday, as well, even better.

### LAW OF REDEMPTION: MAKE UP DAYS

During the days immediately following Shavuos, we may offer the following mandatory Yom Tov sacrifices that we did not have an opportunity to offer during Yom Tov: *shalmei simchah* and *chagigah*.

As for the *olas r'iyah*, although the established halacha is like *Beis Hillel* who say it is permissible to bring it on Yom Tov itself, still in this case, *Beis Hillel* did as *Beis Shamai* said not to bring them on Yom Tov (since it is not needed for food we do not desecrate the Yom Tov for it, since it is possible to bring it after Yom Tov). Many Jews did the same, and brought it the day after Shavuos.<sup>165</sup>

163) *Hisvadyos*, p. 294

164) *Sichah* of the last day of Pesach & *Shabbos Acharai Mos*

165) The Alter Rebbe's *Shulchan Aruch, Orach Chaim, Siman 494:19*. See *Likkutei Sichos*, vol. 28, p. 24ff.

Once the festival has concluded, the utensils and equipment of the *Beis Hamikdash* are removed from their places and immersed. This is done to purify the Courtyard from the ritual impurity of those ignorant of the laws of ritual purity who came in contact with the equipment during the festival.

**Forgot Havdalah?** For the timeframe when it can still be recited, see the chart at the end of the booklet.

### SHABBOS PREP

The recitation of *shnayim mikra* today is *Parshas Nasso*. See the entry for *erev Shabbos*, Rosh Chodesh Sivan for more details on this practice.

Check your pockets to ensure that you will not carry anything outside inadvertently (especially since you wore your Shabbos clothing earlier this week during Yom Tov).

Candle lighting today is at **8:10 pm** (eighteen minutes before sunset).

### SHABBOS, 9 SIVAN

If at some point during Yom Tov a woman forgot to light candles, she must light an additional candle over the amount she normally lights every Yom Tov in the future. However, she need not light an extra Shabbos candle weekly.<sup>166</sup>

*Kabbalas Shabbos* and *Kiddush* are recited as usual for every Shabbos, as are all other *tefillos*.

The latest time for Krias Shema on Shabbos morning is at **9:08 am**.

The Chumash portion of today's Chitas is the seventh in Nasso, from *Zos chanukas hamizbeach*<sup>167</sup> until the end of the parshah.

Since we are still celebrating *yemei tashlumim*, *Av Harachamim* and *Tzidkascha tzedek* are not recited. After Minchah, we start to recite Pirkei Avos as is customary throughout the summer months. We say first *perek*, this first week post-Shavuos.

#### LAW OF REDEMPTION:

The Radvaz states that in a year that Shavuos does not fall on Shabbos, those who were *oleh regel* are wont to remain in Yersushalayim through the following Shabbos simply so they could behold the miracle of the *lechem hapanim* (as it states in Gemara, that the *Kohanim* would raise the Shulchan to show the bread to those who came up for Yom Tov, that it is as fresh when we remove it today as when it was first placed [a week ago], and tell them "See how much Hashem loves you [that He performs this miracle].")

Shabbos is over at **9:20 pm**.

If at some point during Yom Tov a woman forgot to light candles, she must light

<sup>166</sup>) See [www.asktherav.com](http://www.asktherav.com) #1381 for a discussion regarding the differing opinions brought relating to this situation, and all the sources.

<sup>167</sup>) Bamidbar 7:84

an additional candle over the amount she normally lights every Yom Tov in the future. However, she need not light an extra Shabbos candle weekly.<sup>168</sup>

## TUESDAY, 12 SIVAN

### THE SEVENTH DAY

“While we were out together for a walk,” the Frierdiker Rebbe relates,<sup>169</sup> “my father told me: ‘Today (the twelfth of Sivan) is the seventh day from Shavuos.’ He proceeded to list all the superior qualities of *Hoshana Rabba*, which is the seventh day of Sukkos and those of *Shvi’i shel Pesach*, the seventh day of Pesach. He then explained the concept of the twelfth of Sivan, the seventh day from Shavuos.”<sup>170</sup> In a *sichah* on the twelfth of Sivan, 5720, the Rebbe explains that this day has the quality of the “the seventh is beloved.” Since this is the culmination of the revelations associated with the festival of Shavuos, the light radiates with more intensity, with an even greater *shturem* than it shone on Shavuos itself, because it possesses the superiority of *or chozer* (light that rebounds [with added strength]).

## WEDNESDAY, 13 SIVAN

Today, *Tachanun* is resumed, after being suspended throughout the *yemei tashlumim*.

**We wish our readers and the entire Crown Heights community, among the entire community of Anash worldwide, and all our fellow Jews, a *gut Yom Tov*, *kabbolas hatorah b’simchah uv’pnimius*, a healthy summer, and above all, the immediate revelation of the true and complete Redemption!**

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168) See [#1381](http://www.asktherav.com) for a discussion regarding the differing opinions brought relating to this situation, and all the sources.

169) *Sefer Hasichos* 5704, p. 143

170) See *ibid.* for an explanation of the superiority of 13 Sivan, as is also explained in the *sichah* of 12 Sivan, 5720 that is mentioned.

# “Oops! I made a mistake...”

Rosh Chodesh Sivan 5784

What did I do?	When did I remember?	Now I should...
<b>Rosh Chodesh Amidah • Maariv, Shacharis &amp; Minchah</b>		
forgot יעלה ויבוא <sup>1</sup>	before saying Hashem's name at the end of המחזיר	interrupt and start יעלה ויבוא
	after המחזיר שכינתו לציון but before מודים	say יעלה ויבוא now and then continue with מודים
		<b>In Maariv:</b> do not say it now or start over
	before the <b>conclusion</b> <sup>2</sup> of the second יהיו לרצון <sup>3</sup>	start <sup>4</sup> from רצה now <sup>5</sup>
		<b>In Maariv:</b> continue without saying it
	after the second יהיו לרצון <sup>6</sup>	start the <i>Amidah</i> <sup>7</sup> again <sup>8</sup>
<b>In Maariv:</b> continue without saying it		
(for Shacharis but) after davening Musaf	do not say the Shacharis <i>Amidah</i> again	
ובנה ירושלים יעלה ויבוא <sup>1</sup> after	before saying Hashem's name at the end of the brachah	interrupt & start ותחזינה
	after saying Hashem's name at the end of the brachah	conclude the brachah with the ending: המחזיר שכינתו לציון
	after concluding בונה ברחמי as long as you did not <b>finish</b> <sup>2</sup> the second יהיו לרצון <sup>3</sup>	return to <sup>5</sup> רצה
	after the second יהיו לרצון <sup>6</sup>	start the <i>Amidah</i> <sup>7</sup> again <sup>8</sup>

## Notes

1. or if you are unsure what you said.
2. Even if he already said Hashem's Name you should Stop and go back to רצה.
3. If you started אלקי נצור and the Chazzan Reached *Kedusha* you should answer and you can then go back to רצה.
4. If you mistakenly said *ya'aleh veyavo* and then concluded the brachah of *Vesechazenah*, you are *yotzeh*.
5. If you remembered after reciting Hashem's name at the end of the brachah of הטוב שמך or הטוב בשלום or עמו ישראל בשלום, say המברך את עמו ישראל בשלום and go back to חוקיך.
6. and you have also made the decision not to lengthen the

*tefillah* with extra requests and supplications.

7. You must first wait *K'dei hiluch daled amos* (the time it takes to walk six feet) after you say שיבנה וכו' before restarting the *Amidah*.

8. Before davening again you may make an intrusion. If it's for Shacharis, and you already removed your *tefillin*, it's proper to don them again before repeating the *Amidah*.

If you remembered after the time has arrived for the next *tefillah*, say the *Amidah*, and then repeat it to make up for the earlier one. The earlier *tefillah* can only be compensated as long as you are occupied with the following one; once you have finished davening, you are no longer able to make it up. See details (in Hebrew) on [#25750](http://www.asktherav.com)

What did I do?	When did I remember?	Now I should...
<b>Musaf Amidah • Rosh Chodesh</b>		
אתה יצרת <i>said</i>	before saying Hashem's name at the end of the brachah	return to ראשי חדשים & continue as usual
	after saying Hashem's name at the end of the brachah	say למדני חקין then start ראשי חדשים
	after concluding the middle brachah	do not repeat anything <sup>9</sup>
Recited the Yom Tov Musaf	before saying Hashem's name at the end of the brachah	return to ראשי חדשים & continue as usual
	after saying Hashem's name at the end of the middle brachah, but before the <b>conclusion</b> <sup>10</sup> of the second יהיו לרצון <sup>11</sup>	say למדני חקין then start ראשי חדשים <sup>12</sup>
	after the second יהיו לרצון <sup>6</sup>	repeat the <i>Amidah</i> <sup>7</sup>
recited weekday brachos* <sup>15</sup>	before saying Hashem's name at the end of חונן הדעת	return to ראשי חדשים & continue as usual
	after concluding the middle brachah as long as you did not <b>finish</b> <sup>13</sup> the second יהיו לרצון <sup>14</sup>	<b>if it is not yet time to daven Minchah:</b> return to ראשי חדשים & continue as usual
	after the second יהיו לרצון <sup>6</sup>	<b>if it is late enough to daven Minchah:</b> complete the <i>Amidah</i> <sup>15</sup>
completed the brachah with מקדש השבת וישראל וראשי חדשים	within <i>k'dei dibbur</i> <sup>17</sup>	continue with מקדש ישראל וראשי חדשים
	after <i>k'dei dibbur</i> <sup>17</sup> as long as you did not <b>finish</b> <sup>10</sup> the second יהיו לרצון <sup>11</sup>	return to ראשי חדשים & continue as usual <sup>12</sup>
	after the second יהיו לרצון <sup>6</sup>	repeat the <i>Amidah</i> <sup>7</sup>

**Notes**

However, if you erred in Shacharis, and you already recited Musaf, do not repeat the amida.

If, on *motzoei Rosh Chodesh*, you realize that you made a mistake in Minchah that day, you may repeat the *Amidah* after Maariv, but only as a *tefillas nedavah* (a "bonus", i.e., non-obligatory).

**9.** if you concluded in the correct way with מקדש ישראל וראשי חדשים. It is still best to listen to the *chazzan's* repetition with the intent to be *yotzeh* through him.

If you concluded with מקדש השבת וישראל וראשי חדשים: within *k'dei dibbur*, say the correct version immediately. If *k'dei dibbur* has passed, go back to ראשי חדשים.

**10.** Even if he already said Hashem's Name you should Stop and go back to ראשי חדשים.

**11.** If you started אלקי נצור and the Chazzan Reached *Kedusha* you should answer and you can then go back to ראשי חדשים.

**12.** If you remembered after reciting Hashem's name at the end of the brachah of הנהגת את עמי ישראל בשלום or הטוב שמך return to ראשי חדשים and go back to למדני חקין.

**13.** Even if you already said Hashem's name. (*Hashem Tzuri.*)

**14.** If you started אלקי נצור and the Chazzan Reached *Kedusha* you should answer and you can then go back to ראשי חדשים (If it's not already possible to daven Minchah).

**15.** This *tefillah* will then be considered Minchah; go back and daven *Musaf*. (You may daven *Musaf* at any time throughout the day.)

**\*15.** If you're unsure if you davened the weekday *Amidah* or *Musaf* for Rosh Chodesh, it is inconclusive whether you should say the *Amidah* again. You should listen to the *chazzan's* repetition with the intent to be *yotzeh* through him.

**16.** If it is already possible to daven Minchah, it will be considered as such.



What did I do?	When did I remember?	Now I should...
completed the brachah with מקדש ישראל והזמנים	within <i>k'dei dibbur</i> <sup>17</sup>	continue with מקדש ישראל וראשי חדשים
	after <i>k'dei dibbur</i> <sup>17</sup> as long as you did not <b>finish</b> <sup>10</sup> the second יהיו לרצון <sup>11</sup>	return to ראשי חדשים & continue as usual <sup>12</sup>
	after the second יהיו לרצון <sup>6</sup>	repeat the <i>Amidah</i> <sup>7</sup>
<b>Birchas Hamazon • Rosh Chodesh</b>		
said רצה	before saying Hashem's name at the end of בונה ברחמינו ירושלים	interrupt & go back to רחם
	after saying Hashem's name at the end of בונה ברחמינו ירושלים	not repeat anything <sup>19</sup>
forgot יעלה ויבוא	before saying Hashem's name at the end of בונה ברחמינו ירושלים	say יעלה ויבוא now
	after saying Hashem's name at the end of בונה ברחמינו ירושלים	conclude the brachah & then say the brachah of שנתן ראשי חדשים <sup>12</sup>
		<b>After shki'ah:</b> conclude the brachah & don't say the brachah of שנתן ראשי חדשים <sup>19</sup>
	after saying ברוך in the brachah of הטוב והמטיב	not repeat anything <sup>19</sup>
mentioned another Yom Tov by mistake	before saying Hashem's name at the end of בונה ברחמינו ירושלים	return to רחם
	after saying Hashem's name at the end of בונה ברחמינו ירושלים	conclude the brachah & then say the brachah of שנתן ראשי חדשים <sup>18</sup>
		<b>After shki'ah:</b> conclude the brachah & don't say the brachah of שנתן ראשי חדשים <sup>19</sup>
	after saying ברוך in the brachah of הטוב והמטיב	not repeat anything <sup>19</sup>

## Notes

17. a short span of uninterrupted time it would take to say the words, "Shalom alecha, Mori v'Rabbi".

18. as stated in the siddur (for Rosh Chodesh):  
ברוך אתה ה' אלוהינו מלך העולם שנתן ראשי חדשים לעמו ישראל לזכרון

without the conclusion.

19. If you did not realize that you are not meant to repeat bensching and you started saying it again, stop wherever you are currently holding—even in middle of a brachah.

What did I do?	When did I remember?	Now I should...
said ותחזינה עינינו after יעלה ויבא (as in davening)	before saying Hashem's name at the end of the brachah	start ובנה ירושלים now & continue as usual
	after saying Hashem's name at the end of the brachah	say למדני חקין then start ובנה ירושלים <sup>20</sup>
	after concluding המחזיר שכינתו לצינן	return to רחם
<b>Me'ein Shalosh • Rosh Chodesh</b>		
forgot to say וזכרנו לטובה ביום ראש החודש הזה	before saying Hashem's name at the end of the brachah	return to say לטובה & conclude as usual
	after saying Hashem's name at the end of the brachah	do nothing; I am <i>yotzeh</i>

## Notes

20. If you concluded the brachah with בונה ברחמי ירושלים, you are *yotzeh*.

# “Oops! I made a mistake...”

## Shavuos 5783

What did I do?	When did I remember?	Now I should...
<b>Candle Lighting</b>		
said להדליק נר של שבת קודש	within <i>k'dei dibbur</i> <sup>21</sup>	say immediately להדליק נר של יו"ט
	after <i>k'dei dibbur</i> <sup>21</sup>	make the brachah again <sup>21</sup>
forgot שהחיינו		have in mind to be <i>yotzeh</i> at Kiddush
<b>Kiddush</b>		
recited Kiddush for Shabbos	before saying Hashem's name at the end of the brachah	אשר בחר בנו
	after saying Hashem's name at the end of the brachah	בורא פרי הגפן & say Kiddush again correctly
mentioned Shabbos additions	before saying Hashem's name at the end of the brachah	אשר בחר בנו
	after saying Hashem's name at the end of the brachah	conclude with the words מקדש ישראל והזמנים <sup>22</sup>
did not mention the name of the Yom Tov	before saying Hashem's name at the end of the brachah	אשר בחר בנו
	after saying Hashem's name at the end of the brachah	בורא פרי הגפן & say Kiddush again correctly
did not say זמן מתן תורתנו		do nothing; I am <i>yotzeh</i> .
said זמן מתן חרותנו or זמן שמחתנו	before saying Hashem's name at the end of the brachah	אשר בחר בנו
	after saying Hashem's name at the end of the brachah	do nothing; I am <i>yotzeh</i> .
forgot to make Shehechyanu <sup>23</sup>	any day of Yom Tov	say it now
said at candle lighting & again now		do nothing; I am <i>yotzeh</i> .

### Notes

21. for as long as the candles remain lit.

22. If you concluded with ישראל והזמנים **השבת**: within *k'dei dibbur*, say the correct version immediately; if *k'dei*

*dibbur* has passed, say בורא פרי הגפן and then repeat the brachah correctly.

23. Even if you forgot only the second night's brachah.

What did I do?

When did I remember?

Now I should...

What did I do?	When did I remember?	Now I should...
<b>Birchas Hamazon</b>		
said רצה	before saying Hashem's name at the end of the brachah	return to רחם
	after saying Hashem's name at the end of the brachah	do nothing. I am <i>yotzeh</i> .
forgot יעלה ויבוא	before saying Hashem's name at the end of בונה ברחמינו ירושלים	say יעלה ויבוא now
	after saying Hashem's name at the end of בונה ברחמינו ירושלים	conclude the brachah and then say the brachah of <sup>24</sup> אשר נתן
	after saying ברוך in the brachah of הטוב והמטיב	<b>at Yom Tov meals:</b> bentsh again from the beginning  <b>at additional meals<sup>25</sup> or one that extends to motzoei Yom Tov:</b> don't repeat bentshing. <sup>26</sup>
mentioned Rosh Chodesh or another Yom Tov by mistake	before saying Hashem's name at the end of בונה ברחמינו ירושלים	return to רחם
	after saying Hashem's name at the end of בונה ברחמינו ירושלים	conclude the brachah and then say the brachah of <sup>24</sup> אשר נתן
	after saying ברוך in the brachah of הטוב והמטיב	<b>at Yom Tov meals:</b> bentsh again from the beginning  <b>at additional meals<sup>25</sup> or one that extends to motzoei Yom Tov:</b> don't repeat bentshing. <sup>26</sup>
said after ותחזינה עינינו (as in davening) ויבא יעלה	before saying Hashem's name at the end of the brachah	start now ובנה ירושלים & continue as usual
	after saying Hashem's name at the end of the brachah	say ובנה ירושלים <sup>27</sup> then start חקין למדני
	after concluding המחזיר שכינתו לציון	start רחם

## Notes

24. as it says in the Siddur:

ברוך אתה ה' אלוהינו מלך העולם אשר נתן ימים טובים לעמו ישראל לששון ולשמחה את יום חג השבועות הזה. ברוך אתה ה' מקדש ישראל והזמנים.

25. any washing meal that is after the two obligatory night

and day *seudos*.

26. If you err and begin *bentshing* again, then realize your mistake, stop immediately, even in middle of a brachah.

27. If you already said, בונה ברחמינו ירושלים, you are *yotzeh*.

What did I do?	When did I remember?	Now I should...
<b>Me'ein Shalosh &amp; בורא נפשות</b>		
forgot to say זכרנו לטובה	before saying Hashem's name at the end of the brachah	return to say זכרנו לטובה & conclude as usual
	after saying Hashem's name at the end of the brachah	do nothing; I am <i>yotzeh</i> <sup>28</sup>
forgot to say על המחיה על הגפן <sup>29</sup> after the dairy meal	in middle of the meat meal	say it now
	after bentsching for the meat meal	do nothing. I am <i>yotzeh</i> .
forgot to say בורא נפשות after the dairy meal	in middle of the meat meal	say it now
	after bentsching for the meat meal	say it now
drank a revi'is of wine and ate a kezayis of Mezonos and said only על המחיה	in the middle of the brachah	return to say על המחיה ועל הכלכלה ועל הגפן etc.
	after concluding על הארץ ועל המחיה ועל פרי הגפן	do nothing. I am <i>yotzeh</i> .
	after concluding על הארץ ועל המחיה	drink another revi'is of wine <sup>30</sup> & then say על הגפן, or ask someone else who drank wine to have you in mind. <sup>31</sup>
made a בורא נפשות on wine or Mezonos		bentsch again from the beginning

## Notes

**28.** even when saying *Al Hamichya* on mezonos, except if the mezonos is eaten instead of bread (in which case you repeat *Al Hamichya*).

**29.** If you said only על המחיה and not על הגפן, see further on the chart.

**30.** or grape juice

**31.** If you're out of wine (or can't drink more), eat another kezayis of mezonos & bentsch on both (though you may not do so normally). If that is also not possible, eat fruit of the Seven Kinds and say על העץ, which covers wine retroactively.

What did I do?	When did I remember?	Now I should...
<b>Yom Tov Amidah • Maariv Shacharis Minchah</b>		
said weekday brachos	after saying just the word אתה חונן <sup>32</sup> אתה	say בחרתנו מכל העמים and continue as usual
	in middle of a brachah <sup>33</sup>	finish the brachah <sup>34</sup> you are saying then go to אתה בחרתנו
	after starting רצה	interrupt and start אתה בחרתנו
	after המחזיר שכינתו לציון but before מודים	say יעלה ויבוא now and then continue with מודים
	before the <b>conclusion</b> <sup>35</sup> of the second יהיו לרצון <sup>36</sup>	Say אתה בחרתנו now and continue with the rest of the <i>Amidah</i> <sup>37</sup>
	after the second יהיו לרצון <sup>38</sup>	repeat the <i>Amidah</i> <sup>39 40</sup>
recited the weekday <i>Amidah</i> <sup>41</sup>		<b>I'm yotzeh if I mentioned Yom Tov</b> (יעלה ויבוא)
		recite the Yom Tov <i>Amidah</i> <b>if I did not mention Yom Tov at all</b>
		recite the Yom Tov <i>Amidah</i> <b>if I'm not sure I mentioned Yom Tov</b>
	after already reciting Musaf (if for Shacharis)	do not daven Shacharis again
recited the Shabbos <i>Amidah</i>	in middle of the brachah for Shabbos	interrupt and start אתה בחרתנו <sup>34</sup>
	after saying Hashem's name at the end of the middle brachah	say אתה בחרתנו למדני חקיקך then start אתה בחרתנו
	after concluding the brachah for Shabbos as long as you did not <b>finish</b> <sup>34</sup> the second יהיו לרצון <sup>36</sup>	interrupt and start אתה בחרתנו <sup>37</sup>
	after the second יהיו לרצון <sup>38</sup>	repeat <sup>39</sup> the <i>Amidah</i> <sup>40 42</sup>

### Notes

**32.** If you say just the first syllable of the word חונן (cho- or chan-), don't complete the brachah. If you are unsure if you said the complete word, finish the brachah.

**33.** regardless of whether it's in middle of the first brachah of the weekday davening (אתה חונן) or a subsequent one.

**34.** If you did not finish the weekday brachah and said אתה בחרתנו, but then realized you made a mistake, you don't go back to the weekday brachah.

**35.** even if you already said Hashem's name, you should stop and go back to אתה בחרתנו

**36.** If you started אלקי נצור and the *chazzan* reached *Kedushah*, you should answer and then you can go back to אתה בחרתנו.

**37.** If you remembered after reciting Hashem's name at the end of the brachah of הטוב שמך or ישראל בשלום, say אתה בחרתנו למדני חקיקך and go back to אתה בחרתנו.

**38.** and you have also made the decision not to lengthen your *tefillah* with extra requests and supplications.

**39.** You must first wait *k'dei hiluch daled amos* (the time it

What did I do?	When did I remember?	Now I should...
mentioned Shabbos additions	before saying Hashem's name at the end of the brachah	interrupt & start <i>אתה בחרתנו</i> now
	after saying Hashem's name at the end of the brachah	say <i>למדני חקיך</i> then start <i>אתה בחרתנו</i>
	after concluding the brachah	<i>I'm yotzeh</i> <sup>43</sup>
recited Musaf	before saying Hashem's name at the end of the brachah	interrupt & start <i>אתה בחרתנו</i> now
	after saying Hashem's name at the end of the brachah	say <i>למדני חקיך</i> then start <i>אתה בחרתנו</i>
	after concluding the brachah	finish Musaf and daven another (correct) <i>Amidah</i> for Shacharis <b>Maariv or Minchah:</b> return to <i>אתה בחרתנו</i>
mentioned Sukkos, Shemini Atzeres or Pesach	before saying Hashem's name at the end of the brachah	interrupt and start <i>לנו</i> ותתן לנו
	before the <b>conclusion</b> <sup>35</sup> of the second יהיו לרצון <sup>36</sup>	say <i>אתה בחרתנו</i> again <sup>37</sup>
	after the second יהיו לרצון <sup>38</sup>	repeat the <i>Amidah</i> <sup>39 40</sup>
did not mention Yom Tov at all	before saying Hashem's name at the end of the brachah	interrupt and start <i>לנו</i> ותתן לנו
	before the <b>conclusion</b> <sup>35</sup> of the second יהיו לרצון <sup>36</sup>	say <i>אתה בחרתנו</i> again <sup>37</sup>
	after the second יהיו לרצון <sup>38</sup>	repeat the <i>Amidah</i> <sup>39 40</sup>
זמן מתן תורתנו		<i>I'm yotzeh</i>

## Notes

takes to walk six feet) before restarting the *Amidah*.

**40.** If you remembered after the time has arrived for the next *tefillah*, say the *Amidah*, and then repeat it to make up for the earlier one. The earlier *tefillah* can only be compensated as long as you are occupied with the following one; once you have finished davening, you are no longer able to make it up. See details (in Hebrew) on [#25750](http://www.asktherav.com)

However, if you erred in Shacharis, and you already recited Musaf, do not repeat the *amidah*.

On *motzoei motzoei Yom Tov*, repeat *חוננתנו* אתה.

If, on *motzoei Yom Tov*, you realize that you made a mistake in Minchah that day, you may repeat the *Amidah* after Maariv,

but only as a *tefillas nedavah* (a "bonus", i.e., non-obligatory).

**41.** If you're unsure if you davened for weekday or Yom Tov, it is inconclusive whether you should say the *Amidah* again. You should listen to the *chazzan's* repetition with the intent to be *yotzeh* through him.

**42.** Even if you mentioned Yom Tov in *ya'aleh veyavo*, you are not *yotzeh*.

**43.** If you concluded in the correct way with *מקדש ישראל והזמנים*, it is still best to listen to the *chazzan's* repetition with the intent to be *yotzeh* through him. If you concluded with *מקדש השבת* וישראל והזמנים: within *k'dei dibbur*, say the correct version immediately. If *k'dei dibbur* has passed, go back to *אתה בחרתנו*.

What did I do?	When did I remember?	Now I should...
said זמן מתן חרותנו or זמן שמחתנו	before saying Hashem's name at the end of the brachah	interrupt & start אתה בחרתנו now
	after saying Hashem's name at the end of the brachah	say למדני חקין then start אתה בחרתנו
	after concluding the brachah	I'm <i>yotzeh</i>
after יעלה ויבוא said ותחזינה עינינו	before saying Hashem's name at the end of the brachah	interrupt and start והשיאנו
	after saying Hashem's name at the end of the brachah	conclude the brachah with the ending: מקדש ישראל והזמנים
	saying Hashem's name at the end of the brachah המחזיר שכינתו לציון as long as you did not <b>finish</b> <sup>35</sup> יהיו לרצון <sup>36</sup> the second	say אתה בחרתנו again <sup>37</sup>
	after the second <sup>38</sup> יהיו לרצון <sup>38</sup>	repeat the <i>Amidah</i> <sup>39 40</sup>
can't remember if said והשיאנו or skipped to ותחזינה <sup>44</sup>	before the <b>conclusion</b> <sup>35</sup> of the second יהיו לרצון <sup>36</sup>	return to אתה בחרתנו and continue as usual <sup>37</sup>
	after the second <sup>38</sup> יהיו לרצון <sup>38</sup>	repeat the <i>Amidah</i> <sup>39 40</sup>
after יעלה ויבוא said ובנה ירושלים	before saying Hashem's name at the end of the brachah	interrupt and start והשיאנו
	after saying Hashem's name at the end of the brachah	conclude the brachah with the Yom Tov ending: מקדש ישראל והזמנים
	after concluding בונה ברחמי as long as you did not <b>finish</b> <sup>35</sup> יהיו לרצון <sup>36</sup> the second	return to אתה בחרתנו and continue as usual
	after the second <sup>38</sup> יהיו לרצון <sup>38</sup>	repeat the <i>Amidah</i> <sup>39 40</sup>
<b>Musaf Amidah</b>		
did not say the pessukim of Musaf	before saying Hashem's name at the end of the brachah	go to the beginning of the section and say it correctly
	after saying Hashem's name at the end of the brachah	do not say it now or start over

## Notes

44. if you are davening by heart,



What did I do?	When did I remember?	Now I should...
said the pessukim for the wrong Yom Tov	before saying Hashem's name at the end of the brachah	go to the beginning of the section and say it correctly
	after concluding the middle brachah as long as you did not <b>finish</b> <sup>35</sup> the second יהיו לרצון <sup>36</sup>	say אתה בחרתנו again and continue as usual
	after the second יהיו לרצון <sup>38</sup>	repeat the Amidah <sup>39</sup>
recited weekday or Shabbos brachos	after saying Hashem's name at the end of the brachah	interrupt & start אתה בחרתנו now
	before the <b>conclusion</b> <sup>45</sup> of the second יהיו לרצון <sup>46</sup>	say אתה בחרתנו and continue as usual <sup>47</sup>
	after the second יהיו לרצון <sup>38</sup>	repeat the <i>Amidah</i> <sup>39 48</sup>
recited the regular Yom Tov <i>Amidah</i>	before saying Hashem's name at the end of the brachah	say ומפני חטאינו and continue as usual
	after saying Hashem's name at the end of the brachah	before beginning רצה say ונעשה לפניך בתמידי היום וקרבת מוסף
	in the middle of רצה	והשב העבודה לדביר ביתך ונעשה לפניך בתמידי היום וקרבת מוסף
	after saying Hashem's name at the end of the brachah המחזיר שכינתו לציין as long as you did not <b>finish</b> <sup>35</sup> the second יהיו לרצון <sup>36</sup>	<b>if it is late enough to daven Minchah:</b> complete the <i>Amidah</i> <sup>49</sup>
	after the second יהיו לרצון <sup>38</sup>	<b>if it is not yet time to daven Minchah:</b> say אתה בחרתנו now & continue as usual <sup>37</sup>
	after the second יהיו לרצון <sup>38</sup>	say the Musaf <i>Amidah</i> now <sup>39 50</sup>
<b>Haftorah</b>		
said the Shabbos brachah without mentioning Yom Tov	before saying Hashem's name at the end of the brachah	repeat the brachah from the beginning
	after saying Hashem's name at the end of the brachah	say למדני חקיר then repeat the brachah from the beginning
	after concluding the brachah <sup>18</sup>	repeat the brachah from the beginning

**Notes**

45. even if you already said Hashem's name, you should stop and go back to the Musaf brachah

46. If you started אלקי נצור and the chazzan reached *Kedushah*, you should answer and then you can go back to the Musaf brachah.

47. If you remembered after reciting Hashem's name at the

end of the Musaf brachah or הטוב שמך or עמו ישראל or בשלום and go back to the Musaf brachah.

48. This *tefillah* will be considered Minchah; then go back and daven Musaf

49. If it is already possible to daven Minchah, it will be considered as such.

What did I do?	When did I remember?	Now I should...
Added ועל יום השבת הזה	before saying Hashem's name at the end of the brachah	go back to the beginning of the Beracha
	after saying Hashem's name at the end of the brachah	say מקדש ישראל והזמנים and I'm <i>yotzeh</i> <sup>51</sup>
<b>Amidah for Maariv on Motzoei Shabbos, Motzoei Yom Tov</b>		
forgot to say אתה חוננתנו	before saying Hashem's name at the end of the brachah	say אתה חוננתנו now
	after saying Hashem's name at the end of the brachah	not say it again <sup>52</sup>
		<b>I ate by mistake without <i>Havdalah</i>: daven again<sup>39</sup></b>
		<b>even if I did <i>melachah</i> by mistake: not daven again<sup>52</sup></b>
<b>Havdalah</b>		
forgot to make Havdalah	after washing hands for hamotzi	make Havdalah immediately
	after saying hamotzi <sup>52</sup>	taste a bit of bread, then make Havdalah
	once I started eating	make Havdalah as soon as I remember
	the next day	do not make Havdalah
said המבדיל בין קדש לקדש	within <i>k'dei dibbur</i> <sup>17</sup>	immediately say המבדיל בין קודש לחול
	after <i>k'dei dibbur</i> <sup>17</sup>	be <i>yotzeh</i> with another's Havdalah <sup>53</sup>

## Notes

**50.** If you concluded with השבת ישראל והזמנים: within *k'dei dibbur*, say the correct version immediately. If *k'dei dibbur* has passed, repeat the brachah correctly.

**51.** You are, however, still prohibited from work permitted on Yom Tov until you say: ברוך המבדיל בין קדש לחול

**52.** or *mezanos* on cake.

**53.** If there is no other *Havdalah* to listen to, you should repeat *Havdalah* correctly yourself and make a בורא פרי הגפן again.

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