

DAY-BY-DAY HALACHIC GUIDE

Detailed instructions on the
laws and customs for the
Festival of Shavuos 5777

FROM THE BADATZ
OF CROWN HEIGHTS



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DAY-BY-DAY HALACHIC GUIDE

Detailed instructions on the
laws and customs for the
Festival of Shavuos 5777

Distilled from a series
of public shiurim delivered by
Horav Yosef Yeshaya Braun, shlita
member of the Badatz of Crown Heights

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The basic laws and customs presented below are derived from multiple sources. Due to a dearth of space and time they are presented without their references and halachic notes. Primary sources include: *Shulchan Aruch* and commentaries, *Sefer HaMinhagim Chabad*, *Lu'ach Colel Chabad*, *Sichos and Igros Kodesh*.

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 mentioned only the first time that they become relevant, although they may apply to subsequent dates as well.

* * *

In a sichah on the second day of Rosh Hashanah in the year 5752, the Rebbe stated:

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

“Hashem **begs** the Jewish people,” the Rebbe passionately stated, “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 the 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.’” (*Likkutei Sichos*, vol. 18, p. 341—*Emphasis in original.*)

“We must experience greater longing and yearning for the Redemption,” the Rebbe demanded. “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.” (From a *Sichah* addressed to *N'shei u'B'nos Chabad—Sefer HaSichos* 5750, vol. 2, p. 485)

* * *

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., the close of Shabbos).

BEFORE SHAVUOS

One who traveled across the International Date Line during *sefirah* should ask a *Rav*—as early as possible—how and when to celebrate Shavuos.

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 groom on his wedding day. Rather than reciting *tachanun* on the days following Shavuos, 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. On a Shabbos that occurs during this period, we omit *Av ha-rachamim* and *Tzidkasecha tzedek*.

In *Ma'ariv* on the *motzei* Shabbos prior to Shavuos, we do not recite *vihi no'am* and *ve-atah kadosh*.

This law will become relevant when Moshiach comes: In his *Shulchan Aruch* (beg. *Hilchos Pesach*), the Alter Rebbe states: “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 each festival. Therefore, they would begin teaching the laws of Shavuos from the fifth of Iyar onwards. Each person living in Eretz Yisrael was obligated to bring three offerings (*olas re’iyah*, *shalmei chagigah*, and *shalmei simchah*) on each festival. Each sacrifice has to be free of any blemish or other disqualification. The Sages therefore instituted the 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.”

In the days preceding Shavuos, we should prepare ourselves in all the ways the Jews originally prepared themselves for *Matan Torah*. The Rebbe infers this directive from the detailed citation of the Alter Rebbe in *Orach Chayim* 494: “From *Rosh Chodesh Sivan* Moshe began preparing the Jews for *Matan Torah*...” (see *Likkutei Sichos*, vol. 38, p. 6).

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

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

Here are some excerpts:

“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 Shavuos, the time of the Giving of the Torah! The Holy Torah that was concealed and hidden away in Hashem’s treasure houses, and in which He delights each day! The Torah 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!*” This Holy Torah that our G-d and the 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 this date as a festival. For that reason, the Torah refers to the festivals as *mo’adim*, established times, as in the verse, ‘*These are the moa’dim of Hashem, holy occasions, which you shall designate in their appointed time*’ (Vayikra 23:4). 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 Shavous, the time of the Giving of the Torah – on 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* (*Shabbos* 89a; s.v. *Torah*) 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.”

Kabolas ha-torah be-simchah u’bepnimiyus!

The Rebbe encourages all Jews to wish one another to receive the Torah on Shavuos with joy and *p’nimiyus*, using the precise terminology of the Rebbe Rayatz. The Rebbe adds that wishing this to others brings additional blessing to the one extending the blessing as well.

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 necessarily for reasons associated with mourning. One may take a haircut starting from the eve of *erev Shavuos*.

Weddings: In earlier years, the Rebbe wouldn’t permit weddings before Shavuos. In later years, however, he approved of weddings taking place during the three days prior to Shavuos.

Music is permitted on the three days prior to Shavuos. However, this is restricted to weddings and is not a license for personal musical entertainment. The Chabad custom is to continue the mourning

restrictions that apply throughout the *sefirah* until *erev Shavuos*. (A parallel to this is the musical *Lag Ba'omer* celebrations that are continued into the following night, although the mourning restrictions including a ban on personal musical enjoyment remain in full force.)

One must be happy and cheerful on the festival of Shavuos, and must also bring joy to his wife and children and all his dependents. This is a biblical obligation (*d'oraisa*). How is this accomplished? A husband can buy clothing or jewelry for his wife and nosh for his children before *Yom Tov* or at least *chassidische* nosh.... The Rebbe once commented regarding Pesach that a picture *haggadah* for children can be considered *chassidische* nosh.

TUESDAY, EREV SHAVUOS, 5 SIVAN

Today, we complete our study of tractate *Sotah* that we have been studying one-*daf*-a-day since the start of the *sefirah*.

“Our main preparation to receive the Torah,” the Rebbe stated in 5749, “is *na’aseh ve-nishmah*, 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 on which we receive the Torah. On this day, we should contemplate the concept of *na’aseh ve-nishmah* in a manner that propels us to act accordingly: so that 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, but the Rebbe [Rayatz] 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 for act for the good of Torah study, divine service, and the like.” (*Ma’amor* entitled *Anochi* 5749.)

It is a *mitzvah* to have one’s hair cut before every *yom tov*, so as not to enter into *yom tov* unkempt. (*Shulchan Aruch Admur HaZaken* 529.) 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 the *sefirah*. The long hair accumulated over the *sefirah* makes one appear disheveled, which is highly inappropriate for any *yom tov*.

Minhag Chabad is to take a haircut **only** on *erev Shavuos*, as mentioned before.

Routine blood tests should not be performed on *erev Shavuos*. In his *Shulchan Aruch*, the Alter Rebbe notes a dispute among the *poskim* regarding procedures that might not be included in the prohibition of letting blood on *erev yom tov*. This reference has led to leniencies with regard to blood tests on *erev Pesach* and *erev Sukkos*. Nevertheless, *erev Shavuos* is different than other *yomim tovim* in that there is an added concern of danger from letting blood. It is therefore recommended to refrain from blood tests on *erev Shavuos*.

Baked dairy foods: *Shulchan Aruch* states, “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 he may alter the appearance of the bread so that it is recognizable [as unusual bread], so that he will not eat it with meat.” (*Yoreh De’ah*, 97:1.) On this the *Rema* comments, “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 immediately]. In addition, the shape [of the dairy bread prepared for *Shavuos*] is different from ordinary bread. Certainly, then, cheese pastries are permitted.”

Kashering Ovens:

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 following discussion to details relevant to the Alter Rebbe’s treatment of the matter in his laws of *Shavuos*:

The Alter Rebbe states that those who are accustomed to bake dairy products for *Shavuos* 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 is passed along all of its surfaces.

(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 light 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.)

Nowadays, ovens are made of enamel, and there are divergent views about the halachic status of this

material. Food is usually baked in trays nowadays, and it is not baked 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*. (The definition of light *libun* is a degree of heat that when applied on the inside of a pot, heats the metal to the extent that one's bare hand would naturally recoil when touching its outer side. If there is rust or dirt, however, a greater degree of *libun* is required, so that if a straw were to be placed on the metal that is being koshered, it would burn. The way ovens are designed nowadays, indeed there is always a concern of actual meat substances remaining even after a thorough cleansing.)

Practically speaking, one may heat a modern oven to its highest heat and leave it running at that temperature for a considerable length of time. This method can be relied upon, at least 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 and consider enamel a form of earthenware. Others are concerned that the door is glass, and glass cannot be koshered. Nevertheless, if the oven has a self-cleaning mode, one can rely on this self-cleaning process to kosher the oven without concern.

The Alter Rebbe raises an additional point: One must be careful to use dairy implements to remove food from the newly converted oven, and not to use the usual tools which remain meaty from previous use in the oven.

Kashering on Yom Yov:

During Yom Tov, it is forbidden to perform *hagalah* or *libun*. That would be considered

mesaken keli, equal to fixing a utensil on Yom Tov. This is true even if one wishes to use the oven or utensil on that same day of Yom Tov for food preparation. However, one may perform *libun* on a metal pan in which he previously cooked meat, so that he can now use it for a dairy product, because it does not appear to be *mesaken keli*; rather, it appears that he is warming the pan prior to using it for food, which is permitted on Yom Tov. This works only if he places 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 he then reheats it before putting the food in, it becomes clear that his first act was simply an act of *libun*, which is *mesaken keli*. In addition, this is permitted only when converting a pan from meaty to dairy, because the pan requires only a light *libun*, which is similar to warming a pan for immediate use.

If the pan does not require *libun* or *hagalah* according to the strict letter of the law, but only due to a stringency (*chumra*), he may perform *libun* or *hagalah* on Yom Tov, even if he 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 keli*, for he is not rectifying a utensil that requires rectification. 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.

“One should purify himself before *yom tov*.” This refers to going to the *mikveh*, in addition to other spiritual preparations.

The *Sh’lah* 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 to immerse shortly before dawn on the night of *Shavuos* 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.

The following law will become relevant with the Redemption: 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. [The Rebbe explains this requirement at length in *Likkutei Sichos*, vol. 32, Parshas Shemini.]

***Shtei HaLechem*:** With the speedy coming of Moshiach, the following law will apply: In the *Beis Hamikdash*, the two loaves for the *Shavuos* offering are baked on *erev Shavuos*.

Those who give *tzedakah* on a daily basis should give extra *tzedakah* on *erev Shavuos*, for both days of the festival. Included in our *tzedakah* obligations is the duty to provide the needy with their *yom tov* requirements.

Rambam states that “when one eats and drink [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 eat 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!”

We should refrain from washing our hands for a meal from the tenth hour of the day (**4:36 pm**).

Preparing fire for candle lighting: It is forbidden to light a fire on *yom tov*, because creating a new entity is similar to performing a prohibited activity, and it is also something that could have been taken care of before the onset of *yom tov*. Therefore, one should prepare - on *erev Yom Tov* - a candle or flame that will burn safely for more than 24 hours from which to light the *yom tov* candles for the second night of *Shavuos*. The gas flame may be used for this purpose.

If you use liquid wax candles that are placed in small glass holders before being lit (Neronim), it is recommended that you first place a small quantity of water or oil in the bottom of the glass holders **on *erev Yom Tov*** (it is permitted to do so, though it is forbidden even on *erev Yom Tov* to place a **larger** quantity of water, which may cause the candle to extinguish earlier than its time on *Yom Tov*) so that the metal disks that hold the vertical wicks will not stick to the base of the glass, creating a problem for the second night of *Yom Tov*. (For more details, see below, the entries for the second night).

One should check his pockets before sunset (to make sure he isn't carrying *muktzah* objects).

A word of caution: Fire and safety organizations recommend that if you leave a burner lit over *yom tov*, make sure that a nearby window is open at least 4 inches, and another window is open on the other side of the house, to allow proper ventilation. Also make sure that smoke detectors and a carbon monoxide detector are present and active.

Shabbos timers: Those who regularly make use of Shabbos timers should plan ahead for both days of *Shavuos* when setting their timers.

Candle Lighting: The blessing is recited after lighting, as on *erev Shabbos*. The first blessing, *Lehadlik ner shel yom tov* is followed by the blessing of *Shehechianu*. A man who lights the candles does not recite the second blessing because he will recite it later, in *Kiddush*. In New York, candle lighting time is **8:01 pm**, which is eighteen minutes before sunset (*sheki'ah*). If the candles were not lit before *yom tov*, they should be lit at night, drawing a flame from a source of fire that was lit before *yom tov*.

Some are careful to avoid using the Yom Tov candle to light a flame that is not specifically for Yom Tov or to light the gas.

THE FIRST NIGHT OF SHAVUOS

Shavuos marks the *yahrtzeit* of the Baal Shem Tov. In this regard, the Rebbe directed: “The Rebbe [Rayatz] stated that it is a custom of the Chabad *Rebbeim* to review a teaching of the Baal Shem Tov and to recount a story about him on Shavuos. Nevertheless, since the Rebbe [Rayatz] pointedly informed us of this custom, it is appropriate for each of us – each Jew that hears about this custom – to review a teaching of the Baal Shem Tov and to recount a story about him on the festival of Shavuos, the anniversary of his *hillula*.”

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 *hilula* [*yahrtzeit*]

of Dovid HaMelech ... and also of the *hilula* of the Baal Shem Tov. (In a way, we can consider Shavuos the *hilula* 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 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 *hilula*.)" (*Ma'amor* entitled *Atah Horeisa* 5746.)

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. (Also see *Sichas Yom Beis DeChag HaShavuos* 5728; and *Roshei Devarim B'eis HaSe'udah be'Yom Alef DeChag HaShavuos* 5730.)

“Accept the yoke of Torah!” instructs the Rebbe Rayatz (*Sefer HaSichos* 5704, p. 127). 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.”*

“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 acceptance [*kabbalah*], 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 an iron-clad resolution [*kevi'us be-nefesh*], 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.” (*Ibid.*, p. 129.)

Flowers, plants, and trees have long been used to decorate *shuls* and homes in honor of Shavuot, as described in *Shulchan Aruch Admur HaZaken*, 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 Shavuot. This custom is mentioned in *Lu'ach Kollel Chabad* and was practiced in the *shul* in Nikolayev, but it is actually **not** the Chabad custom (in Chabad *shuls*).

Flowers in full bloom may be moved on *yom tov*, as long as one intended to move them beforehand or mentally designated them for a permissible purpose before *yom tov*. Water may be added to the vase, but its present water cannot be changed. This is only allowed on *yom tov*, not on Shabbos. Water may be added only to a vase containing blooms that are not stimulated to open by water. Great care must be exercised when moving a vase containing blooms that are stimulated to open in such fashion; they must be moved extremely gently.

“It is stated in *sefarim* (*Ma'amar Mordechai* to tractate *Pesachim*) regarding the allusion in the words of our Sages – “All agree that on Shavuot we also need *lachem* [‘for yourselves’ – meaning that the festival is to be celebrated not only with prayer and the like, which is ‘For Hashem,’ but also with good food and the like, which is considered ‘for yourselves’]: This can be understood [by way of allusion] to mean that it

is an opportune time to pray for the hastening of the Redemption ... Our Sages use the term *be'inan*, 'we need,' which is also a term connoting prayer and beseeching, as in the phrase, *im tiv'ayun be-ayu* ("If you will request, request" – *Yeshayah* 21:12). The words *nami lachem* (נמי לכם), 'also for yourselves,' is the numerical value (190) of *keitz*, '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 ha-ge'ulah*, the *keitz ha-yamim*, and *keitz ha-yamin!*" (*Shabbos Parshas Naso* 5751. See also *Roshei Devarim Leil Beis DeChag HaShavuos* 5751 to those who returned from *tahaluchah*, printed in *Sefer HaSichos* 5751.)

Maariv is delayed until after tzeis ha-kochavim, (approx. **9:00 pm**). The Torah requires us to count seven *complete* weeks. If *Maariv* were to be prayed earlier on the first night of Shavuos, then the sanctity of the festival will have arrived and the last of the 49 days of the *sefirah* would have been cut short.

Maariv begins with shir ha-ma'alos and includes the *Amidah* for *shalosh regalim*.

During the *amidah* & *kiddush*, we recite: *ess yom chag ha-shavuos ha-zeh, ve-ess yom tov mikra kodesh ha-zeh, zeman matan toraseinu, mikra kodesh....*" (For an explanation of the phrase, *zeman matan toraseinu*, see *Shulchan Aruch Admor HaZaken*, beg. of 494, and in *Likkutei Sichos*, vol. 3, pp. 997 ff.)

If you accidentally recited the Shabbos *amidah*, you have not fulfilled your obligation and must recite the Yom Tov *amidah*. If you realized your error in the middle of the *amidah*, stop wherever you are and return to the beginning of the Yom Tov section of the *amidah*.

If you accidentally recited the ordinary weekday *amidah*:

If you realize your error while reciting one of the weekday blessings (*atah chonein* or any subsequent blessing), complete the blessing you have already begun and then continue with the Yom Tov blessings (*atah vechartanu*, etc.).

If you completed the entire *amidah* without making any mention of Yom Tov (such as *ya'aleh ve-yavo*), you must repeat the Yom Tov *amidah* from its start. If you did mention the Yom Tov, even if you did not recite any complete blessing devoted to Yom Tov, you do not need to repeat or recite anything further.

If you realized your error after the blessing *hamachazir shechinaso letziyon* but before *modim*, then simply recite *ya'aleh ve-yavo* and continue with *modim*, etc.

If you already began *modim*, as long as you have not recited the second *yihyu leratzon* at the conclusion of the *amidah*, you should return to *atah vechartanu*, towards the start of the *amidah*.

If you concluded the *amidah*, having recited the second *yihyu leratzon* and not having intended to recite any further supplications, repeat the entire *amidah* (because you neglected to mention Yom Tov altogether, as mentioned above).

Kiddush for the first night of Shavuot may not be recited early, while it is still daylight. *Kiddush* contains the *Askinu se'udasa* introductory paragraph for *yom tov*, followed by three blessings: (1) *Borei peri ha-gafen*; (2) *Kiddush (mekadesh yisrael ve-hazemanim)*; (3) *Shehechianu*. A woman who recites *Kiddush* omits *Shehechianu* because she already recited it during candle lighting.

Ya'aleh ve-yavo is included in *birchas ha-mazon*.

One who forgot *ya'aleh va-yavo* but realized his error before pronouncing Hashem's name at the conclusion of the blessing *bonei v'rachamav Yerushalayim* should simply return to *ya'aleh ve-yavo*. If he already pronounced Hashem's name, he should finish that blessing and then recite the text printed in the *Siddur* for this purpose – *baruch ... asher nassan yomim tovim le-amoy Yisrael le-sasson u'le-simchah, ess yom chag ha-Shavuot ha-zeh; baruch ... mekadeish Yisrael ve-ha-zemanim*.

However, if he already began the next blessing after *bonei Yerushalayim* – even if he merely recited the word *baruch* of that blessing – he must repeat the entire *birchas ha-mazon* from the beginning.

The ha-rachaman for yom tov is added during *birchas ha-mazon*.

Many remain awake all night studying Torah, particularly *torah sheba'al peh*. It is written that he who remains awake in study the entire night of Shavuot is guaranteed to live through the coming year without suffering harm.

On Simchas Torah 5652, the Rebbe Rashab stated: “I own a handwritten manuscript of the Mittler Rebbe in which he promises that whoever remains awake the entire night of Shavuot will merit the crown of Torah (*kesser torah*). The Mittler 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 Shavuot!” He then sat down and continued, “I mean it literally! We must remain awake; we simply cannot go to sleep!”

The Chabad custom is to recite *tikkun leil shavuot*. The Rebbe Rayatz records that the Rebbe

Rashab would begin reciting the *tikkun* immediately after candle lighting, as soon as Shavuot began. He would then interrupt for *Maariv* and the *yom tov* meal and resume after the conclusion of the meal. One 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 Yetzira* often appears as

”נאמנת בפנים . . אחד בפה ואחד בלב”

This ending does not 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 ואחד 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'.”

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-evoking Divine revelation identical to the revelation at Mount Sinai – “with awe and fear, trembling and perspiration.”

The Rebbe encouraged 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 *kabolas ha-torah* on Shavuos is not in depth study, not even of *Chassidus* and *pnimiyus ha-Torah*, 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 rectification (*tikkun*) for receiving the Torah.

Reading the words with one's mind is insufficient. He must take care to recite each word aloud, so that he can clearly hear what he is saying.

If he is indeed able to recite the words aloud but instead reads them with his mind, he has not fulfilled the obligation, *ve-limadetem oisam*, “*You shall teach them.*” (This concept was explained at length at the Kinnus Torah of Shavuos 5775.)

One who recites selections from *torah she-bichsav* 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 she-ba'al peh*, for which he is not considered having studied at all if he does not comprehend the words he recites. Nevertheless, one is encouraged to busy himself with all words of Torah, even that which he cannot comprehend. In the future era, he will be granted the ability to fully comprehend the same teachings that he studied without understanding their meaning. (Cf. *Imrei Pinchas*, 274.)

Mikveh: It is customary to immerse in a *mikveh* towards morning, just before the crack of dawn. In New York, dawn will occur at **3:43 am**. It is customary to dip four times.

Lu'ach Colel Chabad quotes the relevant teaching from the writings of the Arizal (*Sha'ar HaKavanos*): “Upon the approach of morning, slightly prior to the crack of dawn, while the eastern sky is yet darkened – for that is the moment known as *ayelet ha-shachar*, 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 is stated, ‘I will sprinkle pure water upon you,’ etc. [*Yechezkel* 36:25]. 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” (*Rema MiPano*) or “approximately half an hour before the light of day” (*Tur Barekes*).

Eating and drinking before *Shacharis* is forbidden according to *Chazal*. This applies once the time for *Shacharis* has arrived, at dawn each morning. However, one who cannot concentrate on his prayers 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. Moreover, there is a well-publicized statement of the *Rebbeim* regarding the value of nourishing the body in preparation for prayer. Nevertheless, one should 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, according to which food and drink at that time may empower the forces of *kelipah*. The time frame 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 if one did not sleep at night, or if he slept less than “sixty breaths.” (The Rebbe quotes *Eshel Avraham* who states that one may also eat if he awakens during the night and plans to go back to sleep before dawn. The statement of *Eshel Avraham* appears to imply that even if one goes to sleep after dawn, he may eat and drink before sunrise.)

Dawn is at **3:43 am** in New York.

The bedtime shema: “There were certain nights in Lubavitch during which we never recited *kerias shema sheal hamittah* ... on the eve of Shavuos. As a rule, my father the Rebbe [Rashab] was accustomed to reciting *keri’as 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 *keri’as shema she-al ha-mittah* at all, as mentioned earlier, he would instead sometimes discuss the concept of *keri’as shema*, and at other times, he would discuss the meaning of the words of *keri’as shema*.” (*Sefer HaSichos* 5702, p. 100.)

The Baal Shem Tov instructed that special care be taken not to engage in idle talk from the onset of Shavuos 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 Shavuos* should certainly not be wasted in idle chatter, as we would thereby lose the benefit of having stayed awake.

WEDNESDAY, THE FIRST DAY OF SHAVUOS, THE DAY ON WHICH THE TORAH WAS GIVEN

Reciting the *tikkun* throughout Shavuos night does not exempt one from reciting *k’rias shema* at

the proper time in the morning. One should therefore plan his 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 for one to recognize his acquaintance at a distance of four *amos*, because that is when the majority of people awaken. If there is no other choice, it may be recited from its biblical time on – from dawn. The deadline for reciting *shema* is at the end of the third halachic hour of the day.

In New York, the time for *Shema* begins at **4:27 am**. (If there is no choice, it may be recited as early as **3:43 am**.) The time for *shema* ends at **9:08 am**.

Before one goes to sleep in the morning after studying the entire night, he should arrange for someone to awaken him in time to recite the morning *Shema* and *Shacharis*. It is not forbidden by *halachah* to go to sleep even if there is no one to awaken him for this purpose, nevertheless, it is clearly unwise and inappropriate if it may result in sleeping past the deadline and neglecting the biblical commandment to recite the morning *shema* in its proper time.

As a precaution, it is worth reciting the *shema* immediately after dawn, bearing in mind that if he does not have an opportunity to repeat the *shema* in the ideal time established by *Chazal* (later than **4:27 am**, but before its deadline), he will have nevertheless fulfilled his obligation.

When faced with the option of remaining awake and praying *Shacharis* at sunrise, or going to sleep in order to pray in a refreshed state of mind, the Rebbe favored the second option if sleeping would permit

one to pray with greater concentration. 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 it. The Rebbe Rayatz related that the Rebbe Rashab would sometimes sleep first, although it is unclear whether this was his prevalent custom.

It is our custom to recite all the morning *berachos* as usual, including *al netilas yadayim* and *elokei neshamah* (based on a secret (unofficial) directive of the Rebbe Rayatz), even if one remained awake the entire night and did not change his clothing. Nevertheless, if possible, it is better to sleep a little before reciting the blessings. The only difference between one who slept during the night and one 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. The same applies to *birchas ha-Torah*.

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

Shacharis: for those that daven *Shacharis* early in the morning, the earliest time to make a *beracha* on the *tallis* is at **4:27 am** in New York. The *Amidah* should be scheduled to begin only after sunrise (**5:27 am**).

The *Amidah* for *shalosh regalim* is followed by the complete *hallel* (*hallel shaleim*).

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, etc., *likro ess ha-hallel* (“...Who commanded us to read the *hallel*”). One must not interrupt his recital of the (complete) *hallel*, except for those matters that are permissible to interrupt for 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, one will recite *hodu* and *ana* in response to the *chazzan*.

In *Igros Kodesh*, the Rebbe mentions the case of one 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 one did not recite *Hallel* immediately after the *Amidah*, he may recite it anytime during the day prior to nightfall (*tzeis ha-kochavim*).

(In his *Shulchan Aruch*, the Alter Rebbe mentions a custom of distributing spices among the congregants in *shul* on *Shavuos*. He warns against doing so from the start of *Baruch She-amar* until after the *Amidah*. However, as far as we know, this is no longer an existing custom.)

Hallel is followed with *kaddish shalem*, *shir shel yom*, and *kaddish yasom*.

When the *aron* is opened for the reading of the

Torah, *Yud gimmel midos ha-rachamim* and *Ribbono shel olam* are recited. Two *sifrei Torah* are removed. Five *aliyos* are read in the first scroll from *Parshas Yisro* (from *Bachodesh ha-selishi* until the end of the *sedrah*), which discusses the events surrounding the giving of the Torah. The second *sefer Torah* is used to read *Maftir* from *Parshas Pinchas (u-ve-yom ha-bikurim)*, which describes the offerings of the festival of Shavuos.

The liturgical Shavuos poem, Akdamus: Shulchan Aruch Admur HaZaken 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*. (At the Rebbe's Shavuos meal, on the first night of Shavuos 5727, a discussion took place regarding the Rebbe's personal custom in this matter.)

During the aseres ha-dibros, the entire congregation stands facing the Torah. The *aseres ha-dibros* are read according to *ta'am ha-elyon*, 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 in this manner, even on *Shabbos Parshas Yisro* and *Shabbos Parshas Va-eschanan*; the *ta'am ha-tachtan* 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 Shavuos to hear the *aseres ha-dibros*. In *Likkutei Sichos* (vol. 28, p. 315), the Rebbe instructs:

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 ha-dibros* 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 and even its very youngest members are present in shul, at least during the reading of the *aseres ha-dibros*.** We should recall that the Torah was given in merit of the Jewish people offering their **children** as guarantors.” (In many *sichos*, the Rebbe discusses bringing children from the age of one month and upwards, or even younger, if their health allows for it.)

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, *Va-tisa’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 also all who read along with him quietly also remain standing out of reverence for its contents.

Musaf: The *Amidah* is that of *shalosh regalim*. Following the *nussach* of the Alter Rebbe, it is Chabad custom to recite *u’shnei se’eirim le-chapeir* during *Musaf*, corresponding to the additional goat that was offered on Shavuos accompanying the *shteih ha’lechem* (two loaves).

One who forgot to recite the verses describing the *Musaf* offering, or if he recited verses that rightfully

belong to another occasion, but he has not yet pronounced Hashem's name at the conclusion of the blessing, should return and recite it properly. If he realized only after pronouncing Hashem's name, he should not repeat the blessing.

If you accidentally began the Shabbos or weekday sections of the *amidah* prayers, simply interrupt and immediately recite the Yom Tov sections.

Birchas Kohanim (duchenen) is recited at the end of *Musaf*. While they do so, the congregation should move their heads in the following sequence: *Yivarechaha* – head erect. *Hashem* – lean head to the right. *Ve-yishmerecha* – head erect. *Ya'eir* – lean head to left. And so on.

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 before *ve-yaseim*, recite from *Ribono* until *ha-tzaddik*. While they sing before *lecha*, recite from *ve-im* until *Elisha*. While they sing before *shalom*, recite from *u'kesheim* until *le-tovah*. Then, as they pronounce *shalom*, recite the three final words *ve-sishmereini*, etc. Once the *kohanim* conclude *shalom*, say *amein* followed by *adir ba-marom*, while covered by the *tallis*.

The *sheis 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 recall elders in

the town of Lubavitch who would announce *mazel tov* on the festival of Shavuos” (*Sefer Hasichos Kayitz* 5700. This is explained in *Sichas Chag HaShavuos* 5713).

It is forbidden to fast a *ta’anis chalom* (for a disturbing dream) on Shavuos because we must eat and rejoice on the day that the Torah was given to show that the Jewish people welcome and enjoy the day on which they received the Torah. Hence, it is forbidden to fast on Shavuos, although it is permitted on every other *yom tov* and even on Shabbos. (The Rebbe explains this at length in *Likkutei Sichos*, vol. 23.)

For Kiddush, we recite *Askinu se’udasa* for *yom tov* and then *Eileh mo’adei* and *Borei peri ha-gafen*.

If one remembers that he neglected to recite *Shehechyanu* on the first night of Shavuos, he should recite the blessing today whenever he realizes his omission.

Seudas Yom Tov

“Although the Shavuos meal is a *yom tov* meal, it is mainly a *se’udas mitzvah*...it is a *se’udah* of *kabbolas ha-Torah ve-ha-mitzvah*. If when we bring even a single Jewish child into the *bris* of *Avraham Avinu* or into *cheder*, the accompanying meal is considered a *se’udas mitzvah*, then 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-alef-ah* – as stated in the verse, “The King brought me to His chambers [*cheder*]; we will rejoice and be glad in You” (*Shir HaShirim* 1:4)! Hashem brought all of the Jews, men and women, into *cheder*. “We will rejoice and be glad in You [ברך]”

meaning the twenty-two [כ"ב] letters of the Torah. The first letter that Hashem spoke was *kamatz-alef* of the word *anoichi* ["I am"]. Therefore the meal of Shavuos is first and foremost a *se'udas mitzvah*, in addition to its serving as a *se'udas yom tov*." (*Sefer Hasichos* 5703; See also 1st day of Shavuos 5705.)

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. Since it is also a *mitzvah* to eat meat on each *yom tov*, care must be taken to avoid the prohibition of mixing meat and milk, and that all of the appropriate laws are observed. (The Alter Rebbe simply notes that there are numerous reasons for eating milk products. The *Rema*, for example, traces this custom to the *shtei ha'lechem*, 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. Accordingly, although we are now accustomed to merely eating *mezonos* at the *milchig* meal, the *mezonos* is also considered bread for this purpose.)

The custom to eat a *milchig* (milky) meal on Shavuos does not override the obligation, the *mitzvah*, of eating meat on *yom tov*. The former is a custom, while the latter is a *mitzvah*. However, 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 acharona* on the *milchig* foods must be recited before washing for the meaty meal.

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

Of course, we should educate our children to wait between eating dairy and meat, each according to his/her age.

Is it six-hour cheese? American cheese can certainly be considered one-hour cheese. Other hard cheeses may be “six-hour” cheeses since they were cured for six months or more. (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 their rulings. For our purposes, we will cite the *Yad Yehuda* (*Yorah Deah* 69), who posits 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 (other than those aged for six months), one may be lenient.

A sharp food such as an onion, radish, lemon, or head of garlic (and in many regards, somewhat sharp foods such as pickles), that was chopped with a meaty knife or blender (some are stringent even if a meaty cutting board was used), even if the object was not *ben yomo* (meaning that it was not used for a hot meat product during the last 24 hours), may not be used with milk or milk products. The same applies also in reverse: sharp food that was cut with a milky 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. (This stringency does not apply in reverse, i.e. one who drank milk may eat a sharp food that was cut with a meaty knife. Also, after eating a sharp food cut with a meat knife, one may subsequently drink milk, and vice versa.) Naturally, it is best to keep a *parveh* knife and cutting board for just such purposes.

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*. In this case, the amount necessary (*k'dei achilas pras*) is determined to be one-sixth of the total *kezayis* volume. If one is not sure that this requirement is fulfilled, he should take another piece of *mezonos* and also another food that calls for a *Borei nefashos* (a drink cannot serve this purpose if one has already recited *borei peri ha-gafen*) and make both *brachos acharonos*.

Aside for the above consideration, it is necessary to eat a *kezayis* of *mezonos* or to drink a full *revi'is* of wine in addition to the wine drunk at *kiddush* (at least *lechatchilah*), because *kiddush* must be followed with a meal, which can be fulfilled at a minimum with either of these two options.

A *brachah acharonah* must be recited on the *milchige* meal before washing for the second meal. If a person forgets, it should be made during the next meal. If *birchas hamazon* was already said, an *Al hamichya* is no longer required, but a *Borei nefashos*, if necessary, should be said.

When eating *mezonos* at the *milchige* meal, one should take care not to eat so much as to be *kove'ah se'udah*, otherwise he may be required to recite *birchas hamazon*. (See *Seder Birchas Hanehenin*, Chapter 2)

If he eats a quantity of *mezonos* that is equal to four *beitzim*, and he is satiated from it (even if he is satiated only because he ate something else with it), he is obligated to recite *birchas hamazon* according to the full stringency of Torah law (*mide'oraisa*).

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 he still needs to eat dairy in honor of Shavuot – should not proceed to eat dairy food on the same tablecloth as those eating their meat meal. There must be distinct tablecloths for meat and for dairy.

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 Rebbe Rayatz 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 (*d'oraisa*), one should not get drunk. In fact the *Rambam* specially warns against overdoing the obligation of drinking wine on *yom tov*.

The obligation of *oneg yom tov* means drinking wine during each *yom tov* meal, if one can afford it, and having plenty of meat, wine, and delicacies, according to one's means.

The following law will become relevant with the Redemption: The meat of the *shelamim* (peace-offering) is eaten in fulfillment of the Torah's obligation to rejoice in the festival. In *Likkutei Sichos* (vol. 33, p. 62 ff.), the Rebbe explains 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 one absorbs actual sanctity in a tangible

manner. (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, avoiding the details of ritual slaughter, offering on the altar, or preparing the sacrificial meat; the focus is exclusively on eating the meat during Yom Tov:

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!) Occasionally, the laws below reflect an apparent determination from the writings of our Rebbeim.

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 *ohel tumah* - contacting ritual impurity by coming under the same roof as the source of impurity - and that 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 one must be cautious 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, one should not remain in that building. Similarly, he should not touch a chair or bed that has not been ascertained to be free of *niddah*-impurity or the like. However, he may sit on a plastic chair or rubber mat and the like without fear, and he may eat foods that have not become *huchshar* (halachically susceptible) to *tumah* without concern.

The Sages decreed as an extra precaution that one may not partake of sacrificial meat without first immersing his hands in a body of water that is kosher for use as a *mikveh*.

The meat of the *shelamim* cannot 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 has been 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:

אשר קדשנו במצותיו וצונו לאכול הזבח/על אכילת שלמים
 – “Blessed are You ... who sanctified us with His commandments and instructed us to eat the sacrifice [le’echol ha-zevach]” or “...instructed us regarding the eating of the Shelamim (peace-offering)[al achilas shelamim].”

One fulfills his basic obligation with eating just a *kezayis* of meat. However, all of the

meat must be eaten (by him 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, one fulfills a *mitzvah* not just when eating a *kezayis*, but when eating the meat in its entirety.

During the festival, one fulfills a second *mitzvah* 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 he must eat *la-sovah*, 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 *le-mashchah* – 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 if one prefers another manner of dignified cuisine, he may follow his preference. (We elaborated on Rambam's view of this obligation in *Kovetz Hallelu Avdei Hashem*. In the *derashah* delivered in 770 in honor of Shavuot 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 to sweeten it via extinguishing a burning metal, during Yom Tov, in light of the

fact that mustard isn't considered a basic staple for all.)

The *shelamim* belongs to the category of *kadashim 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 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 one must take great care to avoid leaving any meat uneaten beyond this time. If he finishes his own portion of meat, then according to some opinions, he may leave the table and assume that the other adults who are still partaking of the meat will not leave any over beyond the stipulated time. He cannot, however, rely on children to finish their portions, and he must remain to supervise them.

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

On the night of Yom Tov, there is a *mitzvah* of *linah*, whereby one who is bringing an offering to the *beis hamikdash* is obligated to spend the entire night within the city of Yerushalayim. There is an additional obligation to remain there on the following night which can be understood in either of two ways - due to the festival or due to the offering he brought. The

Midrash to Rus 1:16 (on the phrase, *ba'asher tallini allin* – “Wherever you lodge, I will lodge”) 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 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 6th of Sivan, it should be eaten before the conclusion of the 7th 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.

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 *ha'agalah* (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 plastic utensils and plastic covers.

Minchah: Korbonos, Ashrei, U-va le-tziyon, Amidah for shalosh regalim.

Tahalukah: “It has been customary for many years now, that during *yom tov* we go to visit our Jewish brethren in other synagogues and *batei midrashos*

in many other communities, 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*' – *Tehillim* 19:9) culled from both the revealed and mystical teachings of the Torah."

One should avoid eating a *se'udah* after the tenth halachic hour of the day (**4:36 pm**), in order to be able to enjoy the *yom tov* meal on the second night of Shavuos. However, if one forgot and didn't eat *seudas* Yom Tov before this time, he should do so even after this time.

It is forbidden to cook or prepare anything on the first day of *yom tov* for the second day. Therefore, when cooking for the first day, the food must be prepared in such a manner that it will be ready to eat -- and there is time to eat it -- before sunset (*sheki'ah*), which in New York, is at **8:20 pm**. From *tzeis ha-kochavim*, it is permissible to begin cooking and preparing for the second day of *yom tov*. In New York, second day *yom tov* begins at **9:10pm**.

Laws pertaining to the era of Moshiach:

Bikurim are not brought before Shavuos (*Bikurim* chapter 1, Mishna 3). On the holiday itself, there are different opinions in the *Rishonim* as to whether it is permissible to bring *Bikurim* (see *Tosefos Bechoros* 26a s.v. *melay'ascha*. *Maharit Algazi ibid*. *Minchas Chinuch mitzva* 18. *Sh'ut Igros Moshe Orach Chaim* vol. 1 *inyanei kodshim siman* 1).

Korbonos of the holiday: In addition to the individual *korbonos* that everyone had to bring (*olas r'eyah*, *shalmei chagiga*, and *shalmei simcha*) communal *korbonos* are brought for the holiday, a *korbon musaf* that 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 *korbon* “*mincha chadasha*” is brought on Shavuos which consists of two loaves of bread from the new wheat (“*shtei ha’lechem*”) and offered with the bread were seven unblemished lambs, one ox, two rams for an *olah*, a goat for a *chatas*, and two lambs for *shlamim*, as detailed in *Parshas Emor*.

Because of the extra goat on Shavuos which is brought together with the two loaves, our custom, according to the Alter Rebbe (unlike the view of the *Daas Zekeinim M’Baalei Tosfos Pinchas* 28:28), is to say in the *Musaf* prayer of Shavuos “two goats for atonement” (see *Sha’ar Ha’Kollel* 40:15, glosses from the Rebbe *ibid*. See also sources cited in *HaMoadim B’Halacha* II:82).

Altogether, twenty-four animals are offered in honor of Shavuos, thirteen of which accompany the *shtei lechem*, the Shavuos bread offering, while the other eleven comprise the *Musaf* offering. These correspond to the twenty-four books of Torah, *Nevi’im*, and *Kesuvim*. (13 of Torah and *Nevi’im*, and 11 of *Kesuvim*.) These are considered the traditional twenty-four adornments of a bride, of which 13 are gold and silver, while the remaining 11 are types of clothing.

The reason why the *shtei lechem* are not mentioned in today’s Torah reading—nor in today’s *Musaf* prayers—was explained at length at the *Kinus Torah* on *Isru Chag HaShavuos* 5774.

WEDNESDAY NIGHT

THE SECOND NIGHT OF SHAVUOS

Do not warm the base of a candle and stick it to its holder. This is prohibited as a precaution, so that

you will not come to directly smoothen 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 mechateich (cutting to shape or 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 mechateich.

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 disks. These items are considered muktzah and 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 unless 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, 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 disk 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. One may however remove it with a shinui, using an item which isn't the normal way to remove it. The preferred solution is to think ahead (as mentioned earlier) and pour a small quantity of oil into the holder **on erev** Yom Tov, which would prevent the disk 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 empty its contents directly into the garbage.

Candles are lit for the second day of Shavuos after tzeis ha-kochavim, which in New York is at **9:10 pm**. The flame must be taken from a pre-existing flame, i.e., one that has remained lit since before the onset of Shavuos.

Two blessings are recited over the candles: *Lehadlik ner shel yom tov* and *Shehechianu*.

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 Pesach and Sukkos were established due to a doubt that existed in former times as to the correct date of these festivals. By the time these festivals arrived (on the fifteenth of Nisan and the fifteenth of Tishrei), 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 Nisan 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 Nisan. 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 Nisan.

The Sages nevertheless established a second day for Shavuos as well, 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.

Maariv and Kiddush are identical to those of the first night of *Shavuos*.

THURSDAY, THE SECOND DAY OF SHAVUOS

Shacharis is identical to the Shacharis of the previous day.

Megilas Rus: *Shulchan Aruch Admur HaZaken* 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 Shavuos 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 Shavuos (such as *ma'aseh ha-merkavah*) appear in their entirety. The Rebbe also explains that the crucial connection to Shavuos is the fact that *Dovid Ha'Melech* was born and passed away on Shavuos and that the purpose of *Rus* is to detail the ancestry of *Dovid Ha'Melech*.

Five *aliyos* are read from the first *sefer torah*, from the portion *Kol ha-bechor*. The *Maftir* is read from the second scroll, exactly as on the first day of Shavuos. The *Haftorah* is from *Tefilah le-chavakuk* until *lamnatze'ach bin'ginaso*. However, others including Chabad have the custom to begin from *Va-shem be-heichal kodsho*.

Yizkor is recited as well as *Av harachamim*.

The difference between *yizkor* and *av ha-rachamim* is that *yizkor* is recited by individuals in the merit of individual souls, whereas *av ha-rachamim* is recited by the public in the merit of the souls of all departed Jews – the departed Jewish community at large. Usually, on a day in which *tachanun* is not recited, *av ha-rachamim* is also omitted because it is a universal form of *yizkor*. But today, when individuals need to recite *yizkor*, they recite *av ha-rachamim* as part of that service. And since *av ha-rachamim* will inevitably be recited in *shul* by those who recite

yizkor, it may also be recited by those who do not need to recite *yizkor*, if they so wish.

Musaf, Kiddush, and Minchah are identical to the first day of Shavuos.

The Rebbe Rayatz recounted, “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 Kabbalas 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.” (*Sichas Yom Beis DeChag HaShavuos* 5704. See there for the reason behind this practice. The Rebbe explains this further in *Likkutei Sichos*, vol. 4, pp. 1027 ff.)

Farbrengen: It is customary to wash one’s hands for bread before sunset and to eat at least the quantity of bread equal to a *kebeitzah*. The *niggunim* of the Rebbeim are sung.

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*:

“... This applies to the *shi’urei 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 *shi'urim* 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, 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.)” (*Chag HaShavuos* 5751; *Sefer HaSichos* 5751, vol. 2, p. 560.)

If one's *yom tov* meal or *farbrengen* extends past nightfall – even if it extends many hours into the night – he must recite *ya'aleh ve-yavo* during *birchas ha-mazon*. As long as his meal began at a time when *ya'aleh ve-yavo* was required, that obligation continues for the duration of his meal. This is providing that he did not *daven* Maariv or recite *havdala* before bentching.

In New York, Yom Tov ends at **9:11 pm**.

Maariv we recite *ato choinantonu*.

It is possible to recite *kiddush levanah* tonight.

The regular *havdalah* is recited, but without the blessings over the candle and spices. *Veyiten lecha* is not recited tonight.

FRIDAY, ISRU CHAG, 8 SIVAN, EREV SHABBOS PARSHAS NASO, YOM TAVO'ACH

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.

“The Tzemach Tzedek asked the Alter Rebbe 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.” (*Sichas Yom Beis DeChag HaShavuos* 5698)

Laws pertaining to the era of Moshiach:

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 after *Yom Tov*, the day after Shavuos (*Shulchan Aruch Admur HaZaken Orach Chaim siman 494:19*. See *Likutei Sichos 28:24ff.*).

The day after Shavuos is called *Yom T'voach*, i.e. 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 of *Isru Chag*). This applies even to a groom on his wedding day.

The day following a festival is referred to as *Isru Chag*. This name is derived from the verse, *Isru chag ba-avosim ad karnos ha-mizbe'ach* ("Bind the festival [offering] with cords until [you bring it to] the horns of the altar" - Tehillim 118). Taken literally, the phrase *isru chag* means to bind the festival itself, which *Chazal* explain as connecting (binding) the day following the festival with the actual festival, i.e., to celebrate in honor of the festival that has just ended. This celebration, *Chazal* explain, takes the form of feasting, as alluded 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 and to avoid fasting altogether.

In a *Farbrengen* on the 2nd Day of Shavuos 5749 (*Hisvaduyos* p. 294) the Rebbe said:

The custom which has been established over a number of years and in numerous locations, to arrange of *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.

HaRav Yeshayahu Hetzel *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, there 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!’”

When the day following Yom Tov coincides with Erev Shabbos, the Kinus should begin on Friday

and continue on Sunday, to facilitate greater participation, even from distant locations. (On Erev Shabbos, not everyone is able to come and participate in a Kinus Torah lest they lose out in their work and accomplishments for Shabbos). If the duration of the Kinus could be extended beyond Sunday, then all the better...! (Sichas Acharon Shel Pesach and Shabbos Parshas Acharei 5749)

One must check his pockets before Shabbos, especially if he wears the same clothing that he wore during Shavuos, when carrying was permitted.

SHABBOS PARSHAS NASO, 9 SIVAN

Av ha-rachamim and tzidkasecha tzedek are not recited.

Pirkei Avos is recited after Minchah. This week the first chapter is read. (See *Sichas Shabbos Parshas Naso* 5751.)

Shabbos ends at 9:13.

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, kabolos ha-torah besimchah u'bepnimityus*, a healthy summer, and above all, the immediate revelation of the true and complete Redemption!

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