

# שולחן ערוך

סֵדֶר תְּפִלַּת חַג הַשָּׁבוּעוֹת  
סִימָן תצד

THE ORDER OF PRAYERS ON THE FESTIVAL OF SHAVUOS  
SECTION 494

THE CODE OF JEWISH LAW  
OF RABBI SHNEUR ZALMAN OF LIADI

SHULCHAN  
ARUCH



— EXCERPT FROM THE NEWEST —

# SHULCHAN ARUCH

OF RABBI SHNEUR ZALMAN OF LIADI

## שלחן ערוך

מכבוד קדושת אדונינו מורינו ורבינו הגדול הגאון האלקי  
החסיד המפורסם אור עולם מופת הדור  
נור ישראל ותפארתו קדוש ה'

מרנא ורבנא

מורה' שניאור זלמן נבג"מ



Vocalized and Punctuated Hebrew Text

Translated and Annotated by

Rabbi Eliyahu Touger and Rabbi Sholom Ber Wineberg

THE ORDER OF PRAYERS ON THE FESTIVAL OF SHAVUOS

SECTION 494

אורח חיים, סימן תצד



Kehot Publication Society

770 Eastern Parkway • Brooklyn, New York 11213

5780 • 2020

# לזכרון עולם בהיכל ה'

הנגיד החסידי הנודע לשם ולתהילה

מקושר בלו"נ לכ"ק אדמו"ר זי"ע, מחשובי ונכבדי חסידי חב"ד ושמו מפארים בכל החוגים

איש החסד והצדקה אשר פיזר נתן לאביונים, מגדולי תמכין דאורייתא

בר אוריין ומוקיר רבנן, קבע עיתים לתורה בכל עת ובכל זמן, טוב לשמים וטוב לבריות

הרה"ח הנעלה

ר' ישכר דוב

ב"ר יונה ע"ה

נפטר ז"ך אייר, ה'תשע"א



ולעילוי נשמת אשת חבר

האשה החשובה הצנועה והחסודה

שעמדה לימין בעלה במעשה הצדקה

מרת מרים

בת ר' אלמער מרדכי ע"ה

נפטרה ר"ח שבט, ה'תשע"א

וייט

ת. נ. צ. ב. ה.



In Memory of

**R. Yisochor Dov and Miriam Weiss**

Dedicated by

**R. Yonah Mordechai and Hadassah Weiss** and family

and

**R. Moshe Aaron Tzvi and Rutzy Weiss** and family

# וצדקתם עומדת לעד

זה הכותב ספרים ומשאלים לאחרים (ע"פ כתובות דף נ.).



מהדורה חדשה של שו"ע רבינו נדפס ביוזמת וע"י

הרה"ת ר' יונה מרדכי בן מרים

וזוגתו מרת הדסה עלקא בת צפורה פייגא

שיחיו וויים

עמודי התוך של קהילת חב"ד בלויס אנגלס

והרה"ת ר' משה אהרן צבי בן מרים

וזוגתו מרת העניא רבקה רות בת צפורה

שיחיו וויים

שלוחי כ"ק אדמו"ר זי"ע בשערמאן אוקס, קאליפורניא

ימלא השי"ת כל משאלותיהם לטובה ולברכה, מתוך בריאות

הנכונה והשלימה, אריכת ימים ושנים טובות, והצלחה רבה ומופלגה

בכל אשר יפנו בגשמיות וברוחניות ומתוך הרחבה



ולזכות

בנם מנחם מאניש בן הדסה עלקא וזוג' רבקה בת חי' מאשא

ובניהם לאה בת רבקה, בן ציון ישראל מאיר בן רבקה, ישכר דוב בן רבקה וויים

בתם שרה ביילא בת הדסה עלקא ובעלה חיים ברוך הכהן בן אסתר שיינדל

ובניהם חנה חי' מושקא בת שרה ביילא, רבקה בת שרה ביילא, ישראל יעקב הכהן בן שרה ביילא,

ישכר דוב הכהן בן שרה ביילא פרידמן

בנם שמואל בן הדסה עלקא וזוג' ראשא בת בריינדל העניא

ובניהם צבי הירש בן ראשא, מרים בת ראשא, חי' מושקא בת ראשא, מנחם מענדל בן ראשא וויים

בתם מנוחה רחל בת הדסה עלקא ובעלה מרדכי דובער בן אסתר

ובניהם רפאל משה בן מנוחה רחל, בן ציון ישראל מאיר בן מנוחה רחל,

מרים בת מנוחה רחל, לאה פערל בת מנוחה רחל ווילחעלם

בתם חנה חי' מושקא בת הדסה עלקא ובעלה אהרן יעקב בן ליבא ציפורה

ובנם ישכר דוב בן חנה חי' מושקא מאצקין

בנם בן ציון ישראל מאיר בן הדסה עלקא

שלום אליעזר בן העניא רבקה רות, מנחם מענדל בן העניא רבקה רות,

יונה מרדכי בן העניא רבקה רות, חנה פערל בת העניא רבקה רות

שיחיו

שיגדלו להיות חסידים יראי שמים ולומדים מקושרים לכ"ק אדמו"ר זי"ע והולכים בדרכיו אשר הורנו גם"ו

## SECTION 494 The Order of Prayers on the Festival of Shavuos (1-20)

**1** The fiftieth day of the counting of the *omer* is the festival of Shavuos,<sup>1</sup> which the Sages<sup>2</sup> referred to as *Atzeres*, as it is written,<sup>3</sup> “You shall count 50 days<sup>4</sup> and you shall offer... and you shall proclaim that very day as [one] declared holy.”

According to the fixed reckoning of the months that is observed at present,<sup>5</sup> Nissan is always a full month<sup>6</sup> and the month of Iyar is always lacking.<sup>7</sup> [Hence,] the festival [of Shavuos] will always be [celebrated] on the sixth of Sivan, for the days of the counting [of the *omer*] begin on the sixteenth of Nissan.<sup>8</sup> Thus, the 50 days will include the fifteen days

## סימן תצד סדר תפלת חג השבועות ובו כ' סעיפים:

**א** ביום חמשים לספירת העמר הוא חג השבועות.<sup>א</sup> הנקרא עֲצֶרֶת.<sup>ב,ג</sup> בלשון חכמים,<sup>ד</sup> שנאמר “תספרו חמשים יום” והקרבתם וגו’<sup>ה</sup> וקראתם בעצם היום הזה מקרא קדש וגו’.<sup>ו</sup> ולפי חשבון קביעות החדשים המסור בידינו<sup>ז</sup> שחדש ניסן הוא מלא לעולם<sup>ח</sup> וחדש אדר הוא חסר לעולם<sup>ט</sup> — יהיה חג זה בששה בסיון, שהרי ימי הספירה מתחילין מט”ז בגיוסן,<sup>י,יא</sup> אם בן ט”ו יום

1. As the Alter Rebbe proceeds to explain, the festival of Shavuos differs from the other festivals, in that the Torah does not mention a specific date on which that festival is celebrated. Rather, the Torah states that Shavuos is celebrated on the fiftieth day of the counting of the *omer*. (See sec. 600:1, footnote 6 there.)

2. *Targum Yonasan, Pesikta Zutrasi, Bamidbar* 28:26. One reason why Shavuos is referred to as *Atzeres* is because as *Rashi (Bamidbar* 29:35) states, *atzeres* is related to the word *atzur*, which means “restrained” or “held back.” Hence, the name *Atzeres* implies a day when the Jews are *atzurim*, “restrained” or “held back” from labor. All of the other festivals are distinguished by the unique *mitzvos* associated with them. By contrast, the only thing that sets Shavuos apart from ordinary weekdays is the prohibition

against performing labor. (See *Kedushas Levi, Derush LeShavuos*. See also sec. 429:2, where the Alter Rebbe mentions this point.)

3. *Vayikra* 23:16, 21.

4. Despite the fact that this verse seems to command us to count 50 days, in actual fact, only 49 days are counted. This discrepancy can be understood as follows: According to *Kabbalah*, each of the 49 days of the *omer* corresponds to one of our emotional character traits. Each person has the capacity to refine these character traits and improve himself. Hence, these 49 days can be counted. The fiftieth day, however, corresponds to the revelation from the *Sefirah* of *Binah*, which is a spiritual level that is normally beyond one’s spiritual reach. Hence, we cannot count this day. However, after one performs the Divine service

demanding of him, by counting the *omer* and refining the character traits associated with that counting, the fiftieth rung is revealed from Above. (See *Likkutei Torah, Shir HaShirim*, p. 24c.)

5. The Alter Rebbe is referring to the practice of setting Rosh Chodesh according to a fixed calendar. This calendar was instituted by Hillel II, in the year 4119 (358-359 CE).

6. Lunar months either have 29 or 30 days. The Alter Rebbe is explaining that Nissan always has 30 days, and Rosh Chodesh Iyar is always two days. Hence, the first day of Rosh Chodesh Iyar is always the thirtieth day of Nissan.

7. The Alter Rebbe is explaining that Iyar always has only 29 days, and hence, there is only one day of Rosh Chodesh Sivan.

8. See sec. 489:3.

**א** רמב"ם הל' תמידין ומוספין פ"ח ה"א. מור וש"ע ס"א. **ב** רמב"ם שם. **ג** ראה פסחים סח, ב. ר"ה ו, רע"ב. ועוד. וראה ברכי יוסף סק"א. **ד** ויקרא כג, טו. **ה** שם כא. **ו** ראה רמב"ם הל' קדוש החדש פ"ח ה"ה. מור סי' תבת. **ז** בדלעיל סי' תפט ס"ג. **ח** שו"ת הריב"ש סי' צו. פ"ח ס"א. ח"י סק"א. **ט** כרבנן שבת

from the sixteenth [of Nissan] until the end of that month, 29 days of Iyar, and six days of Sivan. Therefore, we refer to Shavuos as “the season of the Giving of our Torah,” because the Torah was given to the Jews on the sixth of Sivan.

By contrast, in the era when the new moon was consecrated based on the testimony of witnesses sighting [the new moon], it was possible that the month of Nissan would also be lacking,<sup>9</sup> and the festival of Shavuos, which is the fiftieth day of the *omer*, would be [celebrated] on the seventh of Sivan. And [similarly,] if [not only Nissan, but] Iyar was also a full month,<sup>10</sup> the festival of Shavuos, which is the fiftieth day of the *omer*, would be [celebrated] on the fifth of Sivan.<sup>11</sup> Although [these dates] are not the anniversary of the Giving of Torah, that is not of consequence. [The rationale is that] Scripture did not designate this festival as the anniversary of the Giving of Torah, nor [did it] establish [the festival] on a specific day of the month. Rather, [the festival] was ordained [to be celebrated] on the fiftieth day of the *omer*. It is only that according to the fixed

שְׁמַט"ז עַד סוֹף הַחֹדֶשׁ וְכ"ט יוֹם שֶׁל  
אֵיִר וְשִׁשָּׁה יָמִים בְּסִינָן הֵם חֲמִשִּׁים  
יוֹם. לְפִיכָךְ אָנוּ אוֹמְרִים בְּשָׁבוּעוֹת:  
"זֶמַן מִתֵּן תּוֹרָתֵנוּ,"<sup>9</sup> שֶׁבְּשִׁשָּׁה בְּסִינָן  
נִתְּנָה הַתּוֹרָה לְיִשְׂרָאֵל.<sup>10</sup>

אֲבָל בְּזֶמַן שֶׁהָיוּ מְקַדְּשִׁין  
הַחֹדָשִׁים עַל פִּי הָרֹאִיָּה הָיָה אֲפָשָׁר  
לְהִיּוֹת גַּם חֹדֶשׁ נִסָּן חָסֵר,<sup>9</sup> וְהָיָה חֵג  
הַשָּׁבוּעוֹת, שֶׁהוּא יוֹם חֲמִשִּׁים לְעֹמֶר,  
בְּשִׁבְעָה בְּסִינָן. וְאִם הָיָה גַּם חֹדֶשׁ  
אֵיִר מָלֵא,<sup>10</sup> הָיָה חֵג הַשָּׁבוּעוֹת, שֶׁהוּא  
יוֹם חֲמִשִּׁים לְעֹמֶר, בַּחֲמִשָּׁה בְּסִינָן.<sup>11</sup>  
אִף שֶׁאֵינּוּ בְּיוֹם מִתֵּן תּוֹרָה – אֵין  
בְּכָךְ בְּלוֹם, שֶׁהִתְבָּרַךְ לֹא תָלָה חֵג  
הַזֶּה בְּיוֹם מִתֵּן תּוֹרָה, וְלֹא בְּכַמָּה  
יָמִים לַחֹדֶשׁ, רַק בַּחֲמִשִּׁים לְעֹמֶר,

9. When the day of Rosh Chodesh was determined by the testimony of witnesses, it was possible for the witnesses to have sighted the new moon on the night between the 29th and 30th days of Nissan. In such an instance, the court would have declared the 30th day of Nissan as the first day of Iyar.

10. A lunar month is never more than 30 days. Thus, this scenario would have occurred if the new moon was not sighted on the night between the 29th and 30th days of Iyar. In this instance, the court would not have declared the 30th day of Iyar as the first day of Sivan.

11. *Rosh HaShanah* 6b mentions these possibilities.

As the Alter Rebbe proceeds to explain, Shavuos is not celebrated on a date that is mandated by the Torah. Rather, the Torah mandates that Shavuos be celebrated upon completing the counting of the *omer*. As explained in footnote 7 to sec. 489:1, the counting of the *omer* is an individual matter. See *Likkutei Sichos*, Vol. 3, p. 997ff., where the Rebbe explains that this concept has contemporary relevance for one who crosses the International Date Line during the counting of the *omer*. Such an individual must continue counting the *omer* according to his personal count, even though this count is different than that of the local populace. Accordingly, since the holiday of Shavuos does not

have a fixed date, but rather is dependent on the completion of the counting of the *omer*, such a person must celebrate Shavuos on a different day than the local populace does. (See also the Rebbe's *Igros Kodesh*, Vol. 3, Letter no. 494; Vol. 17, Letters no. 6298, 6415, and 6504, where this concept is explained at length).

It should be noted that though someone who is in this situation should celebrate his personal Shavuos, he should not perform forbidden labors on the day the local populace celebrates the festival, so as not to create the impression that he is not celebrating the festival.

[calendar] followed at present, the fiftieth [day] of the *omer* will always be on the sixth of Sivan, which is the day the Torah was given.<sup>12</sup>

True, the sixth of Sivan is the fifty-first day from the fifteenth of Nissan, the date the Jews left Egypt, and the Torah was given on the fifty-second day after the Exodus from Egypt.<sup>13</sup> [This calculation is arrived at in the following manner:] The Jews left Egypt on a Thursday, as explained in sec. 430[:1].<sup>14</sup> The Torah was given “in the third month” on *Shabbos*, on the sixth of Sivan.<sup>12</sup> [That is possible because, that year,] both Nissan and Iyar were full months.<sup>15</sup> Since the fifteenth of Nissan was on Thursday, the first day of Iyar was on *Shabbos*, sixteen days after [the Jews] left Egypt. The first day of Sivan was on Monday,<sup>16</sup> 46 days after they left Egypt. The sixth of Sivan, which fell on *Shabbos*, was thus 52 days after the Exodus from Egypt, which [would correspond to] the fifty-first day of the *omer*.<sup>17</sup> Nevertheless, [in our prayers and *Kiddush*,] we refer to the fiftieth [day] of the *omer* [i.e., the day we celebrate Shavuot] as “the season of the Giving of our Torah,” since our [fiftieth day of the *omer*] is the sixth of Sivan, and the Torah was given on that day.

אֵלָּא שְׁלָפִי חֶשְׁבוֹן הַמָּסוּר בְּיָדֵינוּ לְעוֹלָם  
יְהִיָּה יוֹם חֲמִשִּׁים לְעֹמֶר בְּשִׁשָּׁה בְּסִיּוֹן  
שֶׁהוּא יוֹם מִתֵּן תּוֹרָה.<sup>12</sup>

וְאַף שֶׁשִּׁשָּׁה בְּסִיּוֹן שְׁלָנוּ הוּא יוֹם נ"א  
מט"ו בְּנִסָּן שָׁבוּ יֵצְאוּ יִשְׂרָאֵל מִמִּצְרַיִם,  
וְהַתּוֹרָה נִתְּנָה בְּיוֹם נ"ב לְיֵצֵאתָם מִמִּצְרַיִם,<sup>13</sup>  
שֶׁהָרִי בַּחֲמִשָּׁה בְּשִׁשָּׁת יֵצְאוּ מִמִּצְרַיִם<sup>14</sup> כְּמוֹ  
שֶׁנִּתְבָּאֵר בְּסִיּוֹן ת"ל,<sup>14</sup> וְהַתּוֹרָה נִתְּנָה  
"בַּחֹדֶשׁ הַשְּׁלִישִׁי" בְּיוֹם הַשִּׁשִּׁת, "שֶׁהוּא  
שִׁשָּׁה בְּסִיּוֹן,<sup>12</sup> שֶׁחֹדֶשׁ נִסָּן וְאֵיִר הָיוּ אֲזַי  
שְׁנֵיהֶם מְלֵאִים,<sup>15</sup> וְכִיוֹן שֶׁמט"ו בְּנִסָּן הָיָה  
חֲמִישִׁי בְּשִׁשָּׁת הָיָה יוֹם רִאשׁוֹן שֶׁל אֵיִר  
בְּשִׁשָּׁת, דְּהֵינּוּ [י"ז] יוֹם לְיֵצֵאתָם מִמִּצְרַיִם,  
וְיוֹם רִאשׁוֹן שֶׁל סִיּוֹן הָיָה בְּיוֹם ב',<sup>16</sup> דְּהֵינּוּ  
[מ"ז] יוֹם לְיֵצֵאתָם מִמִּצְרַיִם, וְשִׁשָּׁת הוּא  
שִׁשָּׁה בְּסִיּוֹן, דְּהֵינּוּ נ"ב יוֹם לְיֵצֵאתָם  
מִמִּצְרַיִם, שֶׁהוּא יוֹם נ"א לְעֹמֶר<sup>17</sup> — אַף  
עַל פִּי כֵּן אֲנִי אוֹמְרִים: "זְמַן מִתֵּן תּוֹרָתֵנוּ"  
בַּחֲמִשִּׁים לְעֹמֶר, כִּיּוֹן שֶׁהוּא לָנוּ בְּשִׁשָּׁה  
בְּסִיּוֹן, וּבְשִׁשָּׁה בְּסִיּוֹן נִתְּנָה הַתּוֹרָה:

12. *Shabbos* 86b. See also subsection 20, below.

13. *Shabbos* 86b-88a presents three opinions regarding the chronology of the events surrounding the Giving of the Torah. In this subsection, the Alter Rebbe is presenting one of these opinions. The Rebbe (see *Likutei Sichos*, Vol. 3, p. 997, note 10) explains why the Alter Rebbe

favors this opinion as opposed to the others mentioned in *Shabbos*, loc. cit.; see also *Machatzis HaShekel*, sec. 494.

14. In that source, the Alter Rebbe states that in the year the Jews left Egypt, the tenth of Nissan fell on *Shabbos*. Since the Jews left Egypt the fifteenth of Nissan, the day they left was Thursday.

15. *Shabbos* 87b.

16. *Ibid.*, 87a. See also subsection 20, below.

17. The year they left Egypt, the Jews had not yet received the *mitzvah* to count the *omer*. However, had the *omer* been counted that year from the sixteenth of Nissan as was subsequently commanded, then that year the sixth of Sivan would have been the fifty-first day of the *omer*.

יא ריב"ש שם. פר"ח שם. ח"י שם. וראה אג"ק ח"י ע' קנח, ולקו"ש ח"ג ע' 997-1000. בענין העובר את קו התאריך בימי הספירה. וראה שלחן המלך ח"ב ע' קלז-מ. יב ראה לקו"ש ח"ג ע' 997 הערה 10. שלחן המלך ח"ב ע' קלז. יג ס"א, וש"ג. וראה לקו"ש ח"י ע' 63 בשוה"ג להערה 46. יד שבת שם: דבולי עלמא בשבת ניתנת תורה. \*יד אוצ"ל: י"ז (ולקמן מ"ז). או אוצ"ל (בשניהם): לעומר. מו סעיף ב. מז מ"ז ריש הס"י. ח"י סק"א בשם אחרונים. יז ויקרא כג, מז. וראה

**2** On the eve of all the other festivals, it is customary to recite the Evening Service of the festival early,<sup>18</sup> while it is still day, for the reason explained in sec. 267[:2].<sup>19</sup> Nevertheless, on the night of Shavuot, the Evening Service must be delayed until the appearance of the stars. [The rationale is that] if [the prayers] were recited early and [the congregation] would accept the sanctity of the festival in the *Shemoneh Esreh* while it was still day, it would be as if they subtracted a slight amount [of time] from the 49 days of the counting [of the *omer*] that [must] precede this festival, and the Torah stated,<sup>20</sup> “They shall be seven complete weeks.”<sup>21</sup>

For this reason, one should also not recite the festive *Kiddush* while it is still day, even if he recites it before the Evening Service.<sup>22</sup>

**3** There are many who follow the custom of remaining awake the entire night [of Shavuot] and occupying themselves in Torah [study].<sup>23</sup> [Those who study all night] should

**ב** אף על פי ששקבל ערבי יום טוב נוהגין להקדים תפלת ערבית של יום טוב<sup>18</sup> מבעוד יום מטעם שנתפאר בסמך רס"ז,<sup>19</sup> מכל מקום בליל שבעות מאחרין להתפלל<sup>20</sup> לאחר צאת הכוכבים, שאם יקדימו ויקבלו קדשת יום טוב בתפלה מבעוד יום — הרי זה כמו שחפרו מעט ממ"ט ימי הספירה שלפני חג הזה, והתורה אמרה:<sup>21</sup> "שבע שבתות תמימות תהיינה." יח,<sup>21</sup> ומזה הטעם אין לקדש גם בן קדוש היום מבעוד יום<sup>22</sup> אף קדם תפלת ערבית:<sup>22</sup>

**ג** נוהגין הרבה להיות יעורים כל הלילה לעסוק בתורה כא,<sup>23</sup> (ומכל מקום, אם הוא ליל מבילה<sup>25</sup> — ישמש

**18.** This rule applies only to the recitation of the Evening Service. On the first nights of Pesach and Sukkos, *Kiddush*, by contrast, should be recited after nightfall, as stated in sections 472:2 and 639:20 respectively.

**19.** In that source, the Alter Rebbe writes: “It is customary to recite the Evening Service earlier than on weekdays. This is a fitting practice, so that one accepts *Shabbos* as early as possible.” As mentioned in the footnotes to that source, the common practice in many Lubavitch communities is to nevertheless wait until nightfall to recite the Evening Service during the week and on *Shabbos* and festivals.

**20.** *Vayikra* 23:15.

**21.** The implication of this verse is that the counting of the *omer* must include these seven weeks in their entirety. See sec. 489:3, where the Alter Rebbe makes similar statements.

In sec. 261:4, the Alter Rebbe rules that it is a positive Scriptural command to “add [time] from the mundane realm to the realm of holiness.” Furthermore, earlier in sec. 261:4, the Alter Rebbe explains that the time added from the mundane to the realm of holiness should be added at both the onset and the end of the holy day.

That ruling does not represent a contradiction to the statements

of the main text because, as *Divrei Shalom* notes, in sec. 261:4, the Alter Rebbe states that the additional time added from the mundane to the holy primarily involves the prohibition against labor. Accepting the holiness of the day in prayer or in *Kiddush* is another matter entirely, as reflected by the Alter Rebbe’s statements in sec. 261:3 and the *Kuntreis Achaaron* (note 3) to that section.

**22.** See sec. 267:3, where the Alter Rebbe rules that one may recite *Kiddush* even if he has not yet recited the Evening Service.

**23.** This practice is mentioned in the *Zohar* (Vol. I, p. 8a, Vol. III, p. 98a). There is a famous story

לעיל סי' תפ"ט ס"ג. יח מ"ז שם. ח"י שם. יט מ"א ריש הסי' ד"ה בליל, בשם עמק הברכה ליקוטים חג השבעות ע' רסד, ומשאת בנימין חידושי דינים או"ח אות ד. כ ראה לעיל סי' רסז ס"ג. וראה העו"ב תשצט ע' 47. רשימות שיעורים (פסחים) ע' ריא. כא מ"א שם ד"ה איתא, בשם הורח ח"א ח, א. ח"ג צח, רע"א. ח"י שם.

occupy themselves primarily with [the study of] the Oral Law.<sup>24</sup> (If, however, [the time for one's wife to] immerse<sup>25</sup> is [Shavuot] night, one should be intimate [with her].<sup>26</sup> See sec. 240.)<sup>27</sup>

Those [who remain awake all night] should be careful not to recite the blessing *Al netilas yadayim* [which is recited upon ritually washing one's hands] in the morning – see sec. 4[:13]<sup>28</sup> – and not to recite the blessing over the *tzitzis* they wore [all] night – see sec. 8[:27].<sup>29</sup> Whether one should recite the blessings

מִפְתּוֹ, כִּב, עֵין סִימָן ר"מ כג, 27), וְעָקַר  
הַעֶסֶק יִהְיֶה בְּתוֹרָה שְׁבַעֲלָ פֶה. כד, 24  
וְצָרִיכִים הֵם לְזַהֵר שְׁלֹא לְבָרֵךְ  
"עַל נְטִילַת יָדַיִם" בְּבֹקֶר כה עֵין  
סִימָן ד', כו, 28, וְשְׁלֹא לְבָרֵךְ עַל הַטִּילָת  
קֶטָן שֶׁהִיא לְבוּשׁ בּו בְּלִילָה כו  
עֵין סִימָן ח', כח, 29, וְאִם יִבְרְכוּ בְּרִפְת

about Rav Yosef Caro and his colleagues studying Torah all night on Shavuot night that is related in *Maggid Meisharim* and cited by *Shelah* (see *Shelah*, *Maseches Shavuot*).

**24.** This ruling follows the directive of the *Zohar* (Vol. III, p. 98a). However, the *Zohar* (Vol. I, p. 8a,) also mentions that one should spend Shavuot night studying the Torah, the Prophets, Scripture, the explanations of the verses, and the secrets of the Torah. On that basis, many people spend the night reciting *Tikkun Leil Shavuot*, which contains selections from all these texts. The Rebbe states that the custom of reciting *Tikkun Leil Shavuot* was practiced by the Lubavitcher Rebbeim (see *HaMel-ech BiMesibo*, Vol. 1, p. 169-170).

**25.** The Alter Rebbe is referring to a woman's immersion in the *mkveh* to emerge from *niddah* impurity.

**26.** Otherwise, however, the *kabbalists* (*Shaar HaKavanos*, *Derush Chag HaShavuot*, et al.) state that one should refrain from intimacy Shavuot night.

**27.** This section is not extant in the Alter Rebbe's *Shulchan Aruch*.

See *Magen Avraham* 240:3.

**28.** In that source, the Alter Rebbe writes:

If a person remained awake all night, he must wash his hands as soon as day breaks... He should wash his hands from a container, without reciting a blessing, at daybreak.

See, however, the Rebbe's *Igros Kodesh*, Vol. 3, Letter no. 409, where the Rebbe writes:

If one remains awake all night, the directive to be given in public is that the blessings *Al netilas yadayim* and *Elokai neshamah* should not be recited, as the Alter Rebbe writes in his *Siddur*. Certainly, one may listen to the blessings recited by someone who slept [and answer *Amen* with the intention of thereby fulfilling one's obligation]. (The directive to be given privately is that [these blessings] should be recited. I heard this from my revered father-in-law, the Rebbe *Shlita*.)

Based on this letter, the common practice among Lubavitch chassidim who have stayed awake all night is to visit the bathroom and then recite all the Morning Blessings at dawn, beginning with the blessing *Al netilas yadayim*.

**29.** In that source, the Alter Rebbe writes:

Whenever one wears a four-cornered garment that is designated to be worn by day and does not remove it at night, but instead leaves it on until the morning, he is not required to recite a blessing over it that morning. [The rationale:] Some authorities maintain that one is required to attach *tzitzis* to a daytime garment even if one wishes to wear it at night. At no point, then, was this garment exempt from the obligation of having *tzitzis*. Hence, the night does not constitute an interruption [since the previous morning's blessing]; rather, [the entire period] is considered as one extended day.

The Alter Rebbe does mention that there are other authorities who maintain that a blessing is required in such a situation. Therefore, he concludes:

In order to satisfy both opinions, it is therefore preferable to recite the blessing over another [four-cornered] garment with the intent of also covering the *tzitzis* in which one slept.

The above applies to a person who does not wear a *tallis gadol*.

כב מ"א שם ד"ה ואיתא, בשם כתבים (פע"ח שער חה"ש פ"א הנהגה ב). ח"י סוף סק"א. כג סימן זה בשו"ע לא הגיע לידנו, וראה מ"א שם סק"ג. כד זהר ח"ג שם. וראה שם ח"א ת, א. ומנהג חב"ד לומר "תיקון ליל שבועות" (ללא התפילות והבקשות) – ראה המלך במסיו ח"א ע' קסמ-קע. שם ע' שמו. אוצר מנהגי חב"ד חה"ש ע' רצה-ו. וראה עוד שם ע' רצו בקשר לאמירת התקון בליל ב', כה מ"א ריש הס' ד"ה ועיין, כו ס"י. וכו"ה בסידור סדר הנטילת. וראה בנסמן שם מנהג חב"ד. כז מ"א שם. כח סעיף כו. כט סוף ס"ו. ל סעי' ב-ד. לא מור ושו"ע ס"א. לב סעיף ו. לג כרלעיל שם ס"ה. לד שמות יט, א.

over Torah [study] in the morning is explained in sec. 47[:7]; consult that source.<sup>30</sup>

**4** On the first day of Shavuos, after completing *Hallel* (– all the laws of *Hallel* that apply on this day are explained in sec. 488[:2-4]<sup>31</sup> –) two Torah scrolls are taken out, for the reason mentioned in sec. 488[:6].<sup>32</sup> From the first scroll, five men read<sup>33</sup> from [the passage beginning],”<sup>34</sup> “In the third month after the Exodus” in *Parshas Yisro* until the end of that *parshah*, because it reflects the theme of the festival, for the Torah was given on this day.<sup>35</sup>

The *maftir* reads the passage [beginning],”<sup>36</sup> “On the day [of the offering] of the first [fruits]” from the second scroll. As the *Haftarah*, he recites Yechezkel’s [vision of]

הַתּוֹרָה בַּבֶּקֶר – נִתְפָּאֵר בְּסִימָן מ"ז, כֵּט  
עֵין שָׁם:<sup>30</sup>

**ד** בְּיוֹם א' שֶׁל שָׁבוּעוֹת אַחֵר גָּמַר  
הַהֲלֵל (וְכָל דִּינֵי הַהֲלֵל בְּיוֹם זֶה  
נִתְפָּאֵר בְּסִימָן תפ"ח<sup>31</sup>) מוֹצִיאִין ב'  
סִפְרֵי תוֹרָה<sup>32</sup> מִטַּעַם שֶׁנִּתְפָּאֵר בְּסִימָן  
תפ"ח<sup>32</sup>. וְקוֹרִין בְּסִפֵּר תוֹרָה א' חֲמִישָׁה  
גְּבוּרִים<sup>33</sup> בְּפָרֶשֶׁת יִתְרוֹ:<sup>34</sup> "בַּחֹדֶשׁ הַשְּׁלִישִׁי  
לְצֵאת "לד" עַד סוֹף הַפָּדְרָה,<sup>35</sup> שֶׁהוּא עֲנִינוּ  
שָׁל יוֹם שָׁבוּ נִתְּנָה הַתּוֹרָה.<sup>35</sup> וְהַמַּפְטִיר  
קוֹרֵא בְּסִפֵּר תוֹרָה ב' בְּפָרֶשֶׁת פְּנִיחָם:<sup>36</sup>  
"וּבְיוֹם הַבְּבוּרִים וְגו'".<sup>36</sup> וְהַמַּפְטִיר בְּנִבְיָא

However, one who wraps himself in a *tallis gadol* before reciting the Morning Service, should never recite blessings over his *tzitzis*. Instead, he should recite the blessing over his *tallis gadol*, with the intent of including his *tzitzis* in that blessing.

**30.** In that source, the Alter Rebbe presents two opinions regarding one’s obligation to recite these blessings after remaining awake all night, and concludes:

If one remains awake throughout the entire night, according to the first opinion there is no need for him to recite the blessings [over Torah study] at daybreak, as long as he has not diverted his attention from his studies. According to the latter opinion, one is required to recite [these] blessings at daybreak, like the other Morning Blessings which are customarily recited even though their respective obligations have not been incurred. A person who

desires to be free of doubt should listen to another person reciting the blessings over Torah [study], if possible, and intend to fulfill his obligation in this manner. If that is not possible, he should recite the blessings himself.

However, in *Piskei HaSiddur*, the Alter Rebbe rules that a person who remains awake all night should recite the blessings over Torah study at daybreak, just as he recites all the Morning Blessings. This is the common practice among Lubavitch chassidim.

**31.** In that source, the Alter Rebbe presents the laws regarding the recitation of *Hallel* on the first two days of Pesach.

**32.** That source states that the passage reflecting the theme of the day should be read from one scroll, and the passage describing the sacrifices brought on that day should be read from the second scroll. One should not roll

one scroll from one reading to the other so as not to delay the congregation. See the *Shulchan Aruch* of Rabbi Yosef Caro (*Orach Chayim* 144:3).

**33.** *Megillah* 21a. The Alter Rebbe’s intent is that five men are given *aliyos*. The Alter Rebbe refers to the person receiving the *aliyah* as “reading” the passage from the Torah, because in the Talmudic era, the person honored with an *aliyah* would personally read his *aliyah* from the Torah. This custom is still practiced in some Sephardic communities today.

**34.** *Shmos* 19:1.

**35.** *Megillah* 31a. See also the end of subsection 1.

**36.** *Bamidbar* 28:26. The offering of the first fruits could be brought from *Shavuos* onward. Therefore, the Torah refers to *Shavuos* as *Yom HaBikkurim*, the day of the first fruits.

כדעת אחרים בברייתא מגילה לא, א. מור ושׁו״ע ס”א. לה מור ושׁו״ע שם. לו ראה רש”י שם סוד”ה והאידנא. לבוש ס”א. לו במדבר כח, כו. מור ושׁו״ע שם. וראה לעיל ס’ תפח ס”ו.

the [Divine] chariot,<sup>37</sup> because at Sinai, the Holy One, blessed be He, was revealed with “myriads upon myriads of angels.”<sup>38</sup> It is customary to conclude with the verse,<sup>39</sup> “And a wind bore me,” even though it is not written in proximity to the [vision of] the [Divine] chariot.<sup>40</sup>

**5** It is customary in some places that this *Haftarah* is read by a wise man of great stature.<sup>41</sup> An allusion to this [practice can be derived from the teaching],<sup>42</sup> “The [vision of] the Divine chariot should not [be expounded upon]... except to a wise man, who can comprehend [such matters] through his understanding.”

**6** Some follow the custom of [reading this *Haftarah*] while standing. [The intent is] not that only the reader [stands] – for, as initial preference, the reader should always stand when reciting the *Haftarah* as a measure of respect for the congregation – but rather that all of those who read in a hushed tone together with the reader<sup>43</sup> should read [this passage] while standing, as a measure of respect for this [reading].<sup>44</sup>

בְּמִרְכָּבָה דִּיחֻזְקָא לְ, עַל שֵׁם שְׁנִגְלָה  
הַקְדוּשׁ בְּרוּךְ הוּא בְּסִינֵי בְּרִבּוּא  
רַבּוֹת “אַלְפֵי שְׁנָאן” לְ, וְנוֹהֲגִין  
לְסִים בְּפֶסוּק 39 “וַתִּשָּׂאֲנִי רוּחַ” אֶף  
שְׂאִינוּ כְּתוּב בְּלָל יֵצֵל הַמִּרְכָּבָה: 40

**ה** וְנוֹהֲגִין בְּמִקְצַת מְקוֹמוֹת שְׁנִגְדוּל  
וְחָכָם קוֹרֵא זֹאת הַהֶפְטָרָה. 41  
וְסִמֵּךְ לְדָבָר: 42 “וְלֹא בִמְעֵשָׁה מִרְכָּבָה,  
אֶלָּא אִם כֵּן הָיָה חָכָם וַיִּמְבִּין  
מִדַּעְתּוֹ” מִב

**ך** יֵשׁ נוֹהֲגִין לְאַמְרָה מְעֻמָּד, 43 וְלֹא  
הַמְפָּטִיר בְּלִבָּד שֶׁהוּא צָרִיךְ  
לְעֻמָּד לְבִתְחִלָּה בְּכָל הַהֶפְטָרוֹת מִפְּנֵי  
כְבוֹד הַצְּבוּר, 44 אֶלָּא אֶף כָּל מִי  
שֶׁקוֹרֵא אוֹתָהּ בְּלִחֹשׁ עִם הַמְפָּטִיר 43  
קוֹרֵא מְעֻמָּד, מִפְּנֵי כְבוֹדָהּ: 44

37. Megillah, loc. cit. See Likkutei Sichos (Vol. 33, pp. 18ff.), where the Rebbe explains in depth why this passage is read as the *Haftarah* for Shavuot.

38. Cf. Tehillim 68:18.

39. Yechezkel 3:12.

40. See Likkutei Sichos, loc. cit., p. 23. In that source, the Rebbe explains that this verse emphasizes the great clamor generated by the angels in the lower heavenly realms when they praise G-d, in contrast to the calmer, quieter praise recited by the angels in the higher heavenly realms. By

concluding with this verse, the *Haftarah* underscores that the purpose of the Giving of the Torah was to bring G-dliness into the lower, earthly realms.

41. See sec. 284:8, where the Alter Rebbe mentions this custom.

42. Chagigah 11b.

*Tosafos Yom Tov* (Megillah 4:10) explains that reading this passage as the *Haftarah* does not violate this directive. The rationale is that the reader is merely reading the passage, and there is no concern that the people will expound upon these concepts. See also Likkutei

*Sichos* (loc. cit., pp. 19-20), where the Rebbe discusses this matter.

43. See sec. 284:11, where the Alter Rebbe writes: “There are some who, for an esoteric reason, do not rely on merely listening [to the reader], but instead read the *Haftarah* themselves and listen to the blessings from the *maftir*.”

44. It is not the Lubavitch custom to stand when reading this passage along with reader. It is, however, the Lubavitch custom to stand when the Ten Commandments are read (see *Sefer HaMinhagim Chabad*, p. 44).

לֹא יְחֻזְקָא א. כְּדַעַת אַחֲרִים בְּבִרְיָא שֶׁ. מוֹר וְשׁוּ״ע שֶׁ. וְרָאָה לְקוּ״שׁ חֲל״ג ע' 18 וְאֵינֶנּוּ. לְט רִשִׁי שֶׁ ד״ה בְּמִרְכָּבָה, ע״פ תְּהִלִּים סח, יח, וְרָאָה שֶׁ בְּהִנָּה הַבִּיחֵ. לְקוּ״שׁ שֶׁ הַע' 8, 9. מ שֶׁ ג, יב. מוֹר וְשׁוּ״ע שֶׁ. וְרָאָה לְקוּ״שׁ שֶׁ ע' 23 וְאֵינֶנּוּ. מֵא ח״י סק״ה. וְרָאָה לְעִיל ס' רפד ס״ח. מִב מִשְׁנַת חֲגִיגָה יא, ב. ח״י שֶׁ. מִג אֵלֶּיהָ זֹוּמָא סק״ד. ח״י שֶׁ. מִד רָאָה רַמְבַּם ה' מְגִילָה פ״ב ה״ן, לְעִנֵּין קִרְיָא מְגִילָה. מֵה רָאָה לְעִיל ס' רפד ס״א. מוּ בְּעִנֵּין אִמּוּרָת

**7** Those who follow the custom of chanting [the hymn] *Akdamus*<sup>45</sup> after reading the first verse of the Torah reading, should not be admonished. [The rationale is that] there are authorities who support their practice even though they are making an interruption in the midst of the Torah reading regarding a matter that is not necessary for the Torah reading. Nevertheless, in places where there is no [established] custom, it is preferable to chant *Akdamus* before [the person called up to the Torah as] *kohen* begins to recite the blessing before the Torah reading.

Similarly, on the second day, it is preferable to begin [the hymn] *Yatziv Pisgam* before the *maftir* recites the blessings before the *Haftarah*. This is the practice currently observed in many places.<sup>46</sup>

**8** There are two types of melodies with which the Ten Commandments are read:<sup>47</sup> In the first [melody], each of the commandments is read as one verse, whether it is very long or very short. For example, [the verses], *Anochi*, “I am [G-d]...,” “You shall not have [other gods...]”, “You shall not make [other gods...]”, “Do not bow down [to them]...”, “And performing kindness...” are all

**ז** הַנּוֹהֲגִין לְשׁוֹרֵר “אַקְדָּמוֹת”<sup>45</sup> אַחֲרֵי שֶׁקִּרְאוּ בַּתּוֹרָה פָּסוּק ראשון, אַף עַל פִּי שֶׁמִּפְסִיקִין בְּאַמְצַע הַקְּרִיאָה בְּדִבְרֵי שְׁאִינוּ צָרָה הַקְּרִיאָה – אִין לְמַחוֹת בִּידֵם, כִּי יֵשׁ שְׁמִישְׁבִּין מְנַהֲגִים.<sup>46</sup> אָבָל בְּמָקוֹם שֶׁאִין מְנַהֲג, יוֹתֵר טוֹב לְשׁוֹרֵר “אַקְדָּמוֹת” קֹדֶם שְׂיִתְחִיל הַבְּהֵן לְבָרֵךְ לְפָנֵי קְרִיאַת הַתּוֹרָה. וְכֵן “יֵצִיב פְּתִנָּה”<sup>47</sup> בְּיוֹם שְׁנֵי יוֹתֵר טוֹב לֹאמַר קֹדֶם שְׂיִתְחִיל הַמַּפְטִיר לְבָרֵךְ לְפָנֵי הַהַפְטָרָה.<sup>48</sup> וְכֵן נִהְגוּ עַכְשָׁיו בְּהַרְבֵּה מְקוֹמוֹת.<sup>46</sup>

**ח** בַּעֲשֶׂרֶת הַדְּבָרוֹת יֵשׁ ב' מִיָּנִי נְגִינּוֹת:<sup>47</sup> הָאֶחָד עוֹשֶׂה מְכַל דְּבוּר פָּסוּק אֶחָד, אַף שֶׁהוּא אָרֶךְ אוֹ קָצֵר מְאֹד, דִּהְיִנוּ שׁ “אַנְכִּי”, וְ“לֹא יִהְיֶה לָּךְ”, וְ“לֹא תַעֲשֶׂה לָּךְ”, וְ“לֹא תִשְׁתַּחֲוֶה”, וְעוֹשֶׂה חֶסֶד”, הֵם פָּסוּק

45. *Akdamus* is a liturgical hymn composed by Rabbi Meir bar Yitzchak, a contemporary of *Rashi*. Although it is the overwhelming Ashkenazic custom to recite this hymn on Shavuos, the Lubavitch custom is not to recite it (see *Sefer HaMinhagim - Chabad*, p. 44).

Nevertheless, it is rumored that the Rebbe would recite *Akdamus* privately. Some chassidim posit that the Rebbe may have done so as a way of perpetuating the

custom followed in his father's synagogue, where the customs commonly practiced by Ukrainian Jews were followed.

Although it is not the Lubavitch custom to recite *Akdamus*, this hymn is included in many Lubavitch *Siddurim*. However, *Akdamus* was not included in the *Siddurim* printed in the Alter Rebbe's lifetime (see *Shaar HaKollel* 40:17).

See *Otzar Minhagei Chabad* (Vol. 2, pp. 302-3), where this

matter is discussed further.

46. The Alter Rebbe did not include this hymn in his *Siddur*, and it is not the Lubavitch custom to recite it.

47. These two melodies are referred to as *taam elyon* and *taam tachton*. The *taam elyon* results in a more colorful and lyric reading. See *Chizkuni* to *Shmos* 20:14 for more details.

אַקְדָּמוֹת – רָאָה שֶׁעַר הַבּוֹלֵל פ' מֵאוֹת יו. סֵפֶר הַמְנַהֲגִים – חב"ד ע' 44 (שֶׁאִין אוֹמְרִים אוֹתָן). אֲנִי ח' ח"ח ע' תכנ. אוֹצֵר מְנַהֲגֵי חב"ד שֶׁם ע' שג. מו"ח ח"י סק"ג, בִּשְׁם שו"ת שֶׁעַר אֶפְרַיִם או"ח ס' י. מו"ח לא הוֹבֵא בְּסִידוּר. וְרָאָה אוֹצֵר מְנַהֲגֵי חב"ד ח"ש ע' שֶׁה שֶׁאִין נוֹהֲגִין לֵאמֹר. מו"ח סק"א. ג' הֵן בִּפְרִשַׁת יִתְרוֹ (שְׁמוֹת כ ב-יד) וְהֵן בִּפְרִשַׁת וַאֲחֵתָנִן (דְּבָרִים ה ו-ח). נא בְּהַבֵּא לְהֵלֵן (סַע' ח-יא) – רָאָה חֻקֵּי שְׁמוֹת כ. יד. שו"ת מִשְׁאֵת בְּנִימִין ס' ו. מ"א רִישׁ הַסִּי' ד"ה כתב. אֵלֶיהָ רִבֵּה ס' קָמַב סק"א. שְׁעָרֵי תַפְלָה (ס' שְׁכָה). הַעֲרִיב תַּחֲלֵל ע' 109. אֲנִצִּיקְלוֹפֵדִיָּה תַלְמוּדִית ח"כ ע' תרו-ו.

[read as] one verse. [The rationale is that] “*Anochi*, ‘I am G-d...’ and ‘You shall not have [other gods...],’ were related as one utterance.”<sup>48</sup> Therefore, the letter nun (נ) of the word *panai* is vocalized with a *patach* (־) and not with a *kamatz* (ֿ) because there is no *esnachta*<sup>49</sup> or *sof passuk*<sup>50</sup> [after it].

Similarly, the verses *Zachor*, “Remember [the day of *Shabbos*]...,” “Six days [shall you work...],” “The seventh [day]...,” and “For six days...,” are all [read as] one verse. Therefore, the *chaf* of the word *chol* that follows the word *ve’asisa* has a soft sound<sup>51</sup> [i.e., it is not read as *kol*]. The two words *Lo tirtzoch* are [read as] one verse. Therefore, the *tzadi* (צ) should be vocalized with a *kamatz*, for it is the end of a verse. The *taf* has a hard sound because the word *lo* is read with the cantillation note *tipcha*, which creates an interruption.

Similarly, *lo tinaf* is [read as] one verse. [Hence,] the *taf* has a hard sound and the *alef* is vocalized with a *kamatz*. Similarly, the *taf* of *lo tignov* has a hard sound.

**9** In the second [melody, the commandment beginning], *Anochi*, “I am [G-d],” is read as one verse. [The words,] “You shall not have [other gods...],” begins a second verse. According to this approach, the *nun* of *panai* should be read with a *kamatz* because the cantillation note on this word, *sof passuk*, [indicates the end of a verse].

Similarly, [the commandment] *Zachor*, “Remember [the *Shabbos*]...,” is one verse, and [the words,] “Six days [shall you work...],” is a second verse. Therefore, the *kaf* of the word *kol* [that follows the word *ve’asisa*] has a hard sound [because it follows a pausal cantillation].

אֶחָד, וְשֵׁי אֶנְכִּי וְלֹא יִהְיֶה לְךָ בְּרִבּוֹר  
אֶחָד נֶאֱמְרוּ.<sup>48</sup> וּלְפִיכָּךְ תִּבְּת “פְּנִי”  
הַנּוֹן נְקוּדָה פֶּת־ח וְלֹא קָמ־ץ, שֶׁהִרִי  
אֵין שָׁם אֶתְנַחְתָּא<sup>49</sup> וְלֹא סוֹף פָּסוּק.<sup>50</sup>  
וְכֵן “זָכוֹר”, וְ“שֵׁשֶׁת יָמִים”, “וַיּוֹם  
הַשְּׁבִיעִי”, וְ“כִי יִשְׁשֶׁת”, הֵם פָּסוּק  
אֶחָד. וּלְפִיכָּךְ הַכ־ף שֶׁל תִּבְּת “כָּל”  
הַפְּמוּכָה לְתִבְּת “וַעֲשִׂיתָ” הִיא רְפוּיָה  
וְלֹא דְגוּשָׁה.<sup>51</sup>

וּבִּתְבוּת “לֹא תִרְצָח” הֵם פָּסוּק  
אֶחָד שְׁלֵם. וּלְפִיכָּךְ הַצ־ד־יִי הִיא נְקוּדָה  
קָמ־ץ, פִּיּוֹן שֵׁישׁ שָׁם סוֹף פָּסוּק,  
וְהַת־יִי דְגוּשָׁה, לְפִי שֶׁתִּבְּת “לֹא” הִיא  
מְטַעֶמֶת בְּמַעַם מְפָסִיק, דְּהִינּוּ טַפְחָא.  
וְכֵן “לֹא תִנָּאֵף” הוּא פָּסוּק אֶחָד  
שְׁלֵם. וְהַת־יִי דְגוּשָׁה וְהַא־ל־ף נְקוּדָה  
קָמ־ץ.

וְכֵן “לֹא תִגְנוֹב”, הַת־יִי דְגוּשָׁה:

**ט** וְהַשְּׁנִי עוֹשֶׂה מִ“אֶנְכִּי” פָּסוּק  
אֶחָד, וּמִ“לֹא יִהְיֶה לְךָ” פָּסוּק  
שֵׁנִי. וְלְפִי זֶה הַנּוֹן שֶׁל “פְּנִי” הוּא  
בְּקָמ־ץ, שֵׁישׁ שָׁם סוֹף פָּסוּק.  
וְכֵן “זָכוֹר” הוּא פָּסוּק אֶחָד,  
וְ“שֵׁשֶׁת יָמִים” הוּא פָּסוּק שֵׁנִי. וְלְפִי  
זֶה הַכ־ף שֶׁל תִּבְּת “כָּל” הִיא דְגוּשָׁה.

48. See *Yalkut Shimoni*, *Yirmeyahu*, sec. 266. The other verses mentioned are part of the commandment, “You shall have no other gods.”

49. An *esnachta* is the *taam*, i.e., cantillation note, that implies a pause.

50. A *sof pasuk* is the *taam*, i.e., cantillation note, that implies the end of a verse.

51. I.e., it should be read as if there is no dot inside the letter, because it follows an open syllable with no pause intervening.

[The commandments] *Lo sirtzach, lo sinaf, lo signov*, and *lo saaneh* are all [read as] one verse. Therefore, the *tafs*, [which begins these verbs] all have soft sounds [because they follow open syllables with no pause intervening]. The *tzadi* of *sirtzach* should be vocalized with a *patach* [because its cantillation does not denote a strong pause], and the *alef* of *sinof* should be vocalized with a *kametz* because its cantillation note, *esnachta*, [indicates a pause].

**10** The reason for the two melodies is that the first is structured according to the manner [in which the commandments] are written [in the Torah]. For each commandment is a separate section.<sup>52</sup> From [the verse beginning] *Anochi*, “I am [G-d],” until [the words] “Do not take [G-d’s name in vain],” is one closed section<sup>53</sup> and one commandment.<sup>54</sup>

"לֹא תִרְצַח", וְ"לֹא תִנָּאֵף",  
וְ"לֹא תִגְנוֹב", וְ"לֹא תַעֲנֶה", הַכֹּל  
פְּסוּק אֶחָד. וּלְפִי זֶה כָּל הַיּוֹמָה  
רַפּוּיָה, וְהַצֵּד"י שֶׁל "תִּרְצַח" הִיא  
בְּפִתָּח, וְהַאֲלָף שֶׁל "תִּנָּאֵף" הִיא  
בְּקָמֶץ, לְפִי שֵׁשׁ שָׁם אֶתְנַחְתָּא:

וְיָטַעַם ב' נְגִינּוֹת הוּא,  
שֶׁהָרָשׁוֹן הוּא מְסֻדֵּר לְפִי  
הַפְּתוּב, שֶׁנִּכְתָּב כָּל דְּבוּר וְדְבוּר  
בְּפָרָשָׁה בְּפִי עֲצֻמָּה,<sup>52</sup> שְׁמִי "אֲנֹכִי"  
עַד "לֹא תִשָּׂא" הִיא פְּרָשָׁה  
אַחַת סְתוּמָה<sup>53</sup> וְדְבוּר אֶחָד,<sup>54</sup>

52. We have translated the Hebrew word *parshah* as “section.” Although the word *parshah* is generally used to refer to one of the 54 *parshiyot* in the Torah, in this context, the Alter Rebbe uses the term to refer to the sections into which the writing in a Torah scroll is divided. Each Torah scroll contains 669 such sections. 290 are written in the form described

as an open section, or a *parshah petuchah*, and 379 are written in the form described as a closed section, or a *parshah setumah*. See the accompanying pictures of a Torah scroll (fig. 1). See also *Rambam, Hilchos Sefer Torah*, ch. 8, where this subject is discussed in detail.

53. A “closed section,” *parshah setumah*, always begins in the

middle of the line in a Torah scroll. See sec. 32:50-52.

54. Although *Anochi*, i.e., “I am G-d,” and “You shall not have [other gods...]” are generally considered two commandments, as mentioned in subsection 8 above, at Sinai these two commandments were related as one utterance. Hence, in this context, they are



Fig. 1

Therefore, it should be read as one verse. The same applies [for the verses beginning with the word] *Zachor*, “Remember the *Shabbos*...” until *Lo tirtzoch*.<sup>55</sup> However, [the four verses] from *Lo tirtzoch* until *lo sachmod* are written as four closed sections, and they are four commandments. Therefore, they are read as four verses.

**11** The second melody is structured according to the way [the Torah] is read, [i.e., according to the way the Torah is generally read, in which instance, the four commandments] from *lo sirtzach* until *lo sachmod* are [considered as] only one verse.<sup>56</sup> [Thus,] it is [always] forbidden to fully interrupt one’s reading in the middle of this verse, even if one is reading [it] only as an individual.<sup>57</sup> [The rationale is that] the division [of the] entire [Torah] into separate verses is a *halachah* transmitted to Moshe at [Mount] Sinai. It is forbidden to interrupt in a place where Moshe did not make an interruption at Sinai.<sup>58</sup>

Since it is forbidden to fully interrupt the reading between these four short sections, therefore even when they are read together,<sup>59</sup> they should be read in a melody that joins them, making them a single verse. For in truth, they are a single verse, since there is no verse in the Torah that is shorter than three words.<sup>60</sup>

Similarly, [the reading from the words] *Anochi* to [the words] *Lo sisa*,<sup>61</sup> and [the

לְכָד נַעֲשֶׂה מִמֶּנּוּ פָּסוּק אֶחָד. וְכֵן מִזְכוֹר" עַד "לֹא תִרְצַח".<sup>55</sup> אָבֵל מִ"לֹא תִרְצַח" עַד "לֹא תַחְמוֹד" נִכְתָּב בְּד' פְּרָשִׁיּוֹת סְתוּמוֹת, וְהֵם ד' דְּבוּרִים, לְכָד נַעֲשֶׂה מֵהֶם ד' פָּסוּקִים:

**יא** וְהִשְׁנִי הוּא מְסֻדָּר לְפִי הַקָּרִי, שְׁלֻעֲנִין הַקְּרִיאָה אֵין מִ"לֹא תִרְצַח" עַד "לֹא תַחְמוֹד" אֶלָּא פָּסוּק אֶחָד בְּלִבְדּוֹ.<sup>56</sup> דְּהִינּוּ שְׁאֲסוּר לְהַפְסִיק קְרִיאָתוֹ.<sup>57</sup> לְגַמְרֵי<sup>58</sup> בְּתוֹךְ אֲמִצַּע פָּסוּק זֶה אִפְּלוּ בְּשִׁקּוּרָא בְּיַחֲד, בְּהִשְׁכָּחַת הַפְּסוּקוֹת הַפָּסוּקִים הֵם הִלָּכָה לְמוֹשֶׁה מִסִּינִי, וְאֲסוּר לְהַפְסִיק בְּמָקוֹם שֶׁלֹּא פָּסַק לָנוּ מֹשֶׁה מִסִּינִי,<sup>59, 60</sup> וְכִיוֵּן שְׁאֲסוּר לְהַפְסִיק הַקְּרִיאָה לְגַמְרֵי בְּאֲמִצַּע ד' פְּרָשִׁיּוֹת קְטָנוֹת הֵלָלוּ, אִם כֵּן גַּם בְּשִׁקּוּרָאִין בְּפַעַם אֶחָד.<sup>59</sup> — הֵם נִקְרָאִים בְּגִיטָה הַמְּחַבֵּרֶת אוֹתָן לַעֲשׂוֹת מִבֶּלֶן פָּסוּק אֶחָד, כְּמוֹ שֶׁהֵם בְּאֲמַת פָּסוּק אֶחָד, שְׁאִין לָנוּ בְּכָל הַתּוֹרָה פָּסוּק פָּחוֹת מִג' תְּבוּלוֹת.<sup>60, 61</sup> וְכֵן מִ"אֲנֹכִי" עַד "לֹא תִשָּׂא",<sup>61</sup>

considered as one commandment.

**55.** All these verses are written in one *parshah petuchah*, i.e., one section that begins a new line.

**56.** I.e., according to this opinion, even though the four commandments beginning from *Lo sirtzach*, “Do not kill,” are written as separate sections in the Torah, since they constitute only one verse

they must be read as such.

**57.** *Taanis* 27b; *Megillah* 22a.

**58.** *Berachos* 12b.

**59.** I.e., it is forbidden to make a full pause after reading one of these commandments, even when the person intends to continue and read the remaining one(s), as mentioned above.

**60.** Each of these four commandments are only two words each. Hence, none of them can be an independent verse.

**61.** The Alter Rebbe is referring to the first two commandments. Although they contain several verses, they are written in the Torah as one *parshah*.

**נג** תענית בן, ב. מגילה כב, א. **נד** כלומר שאינו מסיים קריאתו, אבל בשדה בלבד — ראה סוכה לט, רע"א: אסוקי מולתא לית לן בה. תוס' שם לז, ב ד"ה אמר, וראה אנציקלופדיה תלמודית שם ע' תרטו. **נה** משמעות הדבורא תענית ומגילה שם, ממעשה דרבי חנינא. **נו** תענית שם. מגילה שם. וראה לעיל סי' לב סמ"ו. **נז** חוקני שם.

reading] from [the word] *Zachor* until [the words] *Lo sirtzach* are divided into several verses when they are read. The intent is that an individual is permitted to make a full pause in the midst of the passages [beginning] *Anochi* and *Zachor*, only [when he reaches] the end of a verse. When [reading] communally as well, it is only forbidden to stop [in middle of those passages] because of people who enter or leave [in the middle of the reading], as stated in sec. 138.<sup>62</sup> [Otherwise, one may stop in the middle of a section.] Therefore, [these passages] are read in a melody that breaks [them] into several verses, for in fact, they are several verses when counting the [total] number of verses [in the Torah].<sup>63</sup>

On Shavuos, however, it is customary to read [the Ten Commandments] communally using the first melody, [i.e.,] to read each commandment as a single verse, [even when the commandment contains several verses or only part of a verse. The rationale is that since] the Ten Commandments were given on that day, we read them in the same manner they were given, each commandment constituting a distinct verse.

There are some who follow the custom of always using the first melody when reading [the Ten Commandments] communally, even on *Shabbos Parshas Yisro* and *Shabbos Parshas Va'eschanan*.<sup>64</sup> [According to this custom,] the second melody is only used when a person reads [the commandments] privately.

וּמִ"זְכוֹר" עַד "לֹא תִרְצַח", הֵן מִפְסָקִים לְכַמָּה פְּסוּקִים לְעֵנִין הַקְרִיאָה, דִּהְיִינוּ לְעֵנִין שֶׁהִיחִיד מִתַּר לְהַפְסִיק קְרִיאָתוֹ לְגַמְרֵינָהּ בְּאִמְצַע פְּרִשֶׁת "אֲנֹכִי" וְ"זְכוֹר", רַק שִׁיְהִיָּה בְּסוֹף פְּסוּק. וְאִף בְּצִבּוֹר אֵין אִסּוּר לְהַפְסִיק שֵׁם אֶלָּא מִשּׁוּם הַנִּכְנָסִין וְיוֹצְאִין, כְּמוֹ שֶׁנֶּתְבָּאֵר בְּסִימָן קל"ח, נט,<sup>62</sup> לְכַד הֵם נִקְרָאִים בְּגִיטָה הַמִּפְסָקָת אוֹתָן לַעֲשׂוֹת מִהֵן כַּמָּה פְּסוּקִים, כְּמוֹ שֶׁהֵן בְּאִמְתָּ בַּמָּה פְּסוּקִים לְעֵנִין מִנֵּין הַפְּסוּקִים.<sup>63</sup> וּמִכָּל מָקוֹם, בְּעֶצְרַת נוֹהֲגִין לְקִרְוֹת בְּצִבּוֹר בְּהִרְאֻשׁוֹן, לַעֲשׂוֹת מִכָּל דְּבִיּוֹר פְּסוּק אֶחָד, לְפִי שְׁבוּ בַּיּוֹם נִתְּנוּ עֲשֶׂרֶת הַדְּבָרוֹת, לְכַד קוֹרִין אוֹתוֹ כְּמוֹ שֶׁנֶּתְּנוּ כָּל דְּבִיּוֹר בְּפְסוּק אֶחָד.<sup>64</sup> וַיֵּשׁ נוֹהֲגִין<sup>65</sup> לְקִרְוֹת בְּצִבּוֹר בְּהִרְאֻשׁוֹן לְעוֹלָם, אִף בְּשִׁבְתָּ פְּרִשֶׁת יִתְרוֹ וּבְשִׁבְתָּ פְּרִשֶׁת וְאַתְחִנֵּן,<sup>64</sup> רַק הִיחִיד הַקּוֹרֵא לַעֲצֹמוֹ — קוֹרֵא בִּשְׁנֵי:

62. This section is not extant in the Alter Rebbe's *Shulchan Aruch*. See the *Shulchan Aruch* of Rav Yosef Caro (*Orach Chayim* 138:1). In that source, Rav Caro rules that when a person receives an *aliyah*, the *baal koreh* (i.e., the reader of the Torah) must not stop less

than three verses from the end of a section, lest those who leave the synagogue at this point say that the next *aliyah* contains less than three verses. Similarly, when a person receives an *aliyah*, the *baal koreh* must not start less than three verses from the beginning

of a section, lest those who enter the synagogue at this point say that the previous *aliyah* contained less than three verses.

63. See *Kiddushin* 30a.

64. This is the Lubavitch custom.

משאת בנימין שם. מ"א שם. וראה גם תוס' קידושין ל' א ד"ה יתר. נח ראה מ"א ריש סי' רפב. נט סימן זה בשו"ע ר לא הגיע לדינו, וראה מור וש"ע שם ס"א. ראה קידושין שם. סא חוקני שם. משאת בנימין שם. מ"א שם. אליה רבה שם. סב מ"א שם, בשם אור תורה שתי דיות יא, ב; והכותב בעין יעקב בירושלמי שקלים פ"ו אות ל.

**12** On the second day [of the festival observed in the Diaspora], five men read from the passage *Kol habechor*.<sup>65</sup> The *maftir* reads from the Torah passage beginning, “On the day [of the offering] of the first fruits,” as on the first day [of the holiday]. From the Prophets, he reads [the passage]:<sup>66</sup> “A prayer of Chabakuk,” until [the verse]:<sup>67</sup> “To the conductor [to play] with my melodies.” In some places, [the *Haftarah* is begun] from “G-d is in His holy Temple.”<sup>68</sup>

**13** It is customary to read *Megillas Rus* [i.e., the *Book of Ruth*] on Shavuot, since it is “the season of the Giving of the Torah.” [The intent is] to teach that the Torah is given only through hardship and deprivation, just as Ruth [suffered] when she converted.<sup>69</sup> A blessing is not recited over the reading of this scroll, as explained in sec. 490[:17].<sup>70</sup>

**14** On Shavuot, it is customary to spread [fragrant] grasses<sup>71</sup> in the synagogue and in homes as a remembrance of the joy of the Giving of the Torah.

It is permitted to spread [these grasses] even on the festival itself. Even if the grasses

**יב** ביום טוב שני קורין חמשה גברי בפרישת "כל הבכור",<sup>65</sup> והמפטר קורא בתורה "וביום הבכורים" כמו פראשון,<sup>66</sup> ובמפטר בנביא סה,<sup>66</sup> "תפלה לחבקוק" סו עד<sup>67</sup> "למנצח בנגינותי".<sup>68</sup> ויש מקומות שמתחילין מן "וה' בהיכל קדשו":<sup>68</sup>

**יג** נוהגין לקרות מגילת רות בשבועות<sup>טט</sup> שהוא זמן מתן תורה, כדי ללמד שלא נתנה תורה אלא על ידי יסורים ועניי<sup>70</sup> כמו שהיה לרות בשנתגירה.<sup>69</sup> ואין מברכין בלום על קריאת מגילה זו, כמו שנתבאר בסימן ת"צ:עא,<sup>70</sup>

**יד** ונוהגין לשמח עשבים<sup>71</sup> בבית הכנסת<sup>עב</sup> ובבתים<sup>עג</sup> בשבועות, וזכר לשמחת מתן תורה.<sup>עד</sup> ואף ביום טוב עצמו מתר לשמחן אפלו אם

**65.** *Devarim* 15:19-16:17. *Megillah* 31a mentions reading this passage on the second day of Shavuot. The reason for its choice is that it mentions all the festivals. See sec. 490:8-9, where the Alter Rebbe explains that this passage is also read on the last day of Pesach.

**66.** *Chabakuk* 3:1. *Megillah* 31a mentions reading this passage on the second day of Shavuot. This reading was instituted because many of its verses refer to the Giving of the Torah at Sinai.

**67.** *Chabakuk* 3:19.

**68.** *Ibid.*, 2:20. This is the Lubavitch custom.

**69.** *Yalkut Shimoni, Rus*, sec. 596.

Another reason for Ruth being read on Shavuot is that Shavuot is the *yahrzeit* and also the birthday of King David, and Ruth was his ancestor (see *Shaarei Teshuvah* 494:2).

**70.** As mentioned in the footnotes to that source, the Lubavitch custom is not to read *Megillas Rus* communally. Nevertheless, the me-

*gillah* is included in its entirety in *Tikkun Leil Shavuot*, which is recited individually on Shavuot night.

**71.** In many communities, it is customary to decorate the synagogue with flowers. The Rebbe once mentioned that the custom mentioned in the main text was observed in his home town of Nikolayev (see *HaMelech BiMeseibo*, Vol. 1, p. 316). Nevertheless, this custom is not observed in 770, nor in many other Lubavitch synagogues (see *Otzar Minhagei Chabad*, Vol. 2, p. 293).

סג דברים טו, יט. מגילה לא, א. מור ושוע"ע ס"ב. סד מור ושוע"ע שם. סה גמרא שם. מור ושוע"ע שם. סו חבקוק ג, א. מ"א שם. סז שם ג, יט. מור ושוע"ע שם. סח שם ב, כ. מור ושוע"ע שם. וז"ל מנהג חב"ד. סט ילקוט שמעוני רות רמז תקצו. אבודרהם סדר תפלות הפסח. רמ"א ס' תצ ס"ט. ע ילקוט שמעוני שם. מ"א ס' תצ סק"ה. עא סעיף יז. עב מהר"ל הל' שבועות. רמ"א ס"ג. עג רמ"א שם. עד רמ"א שם. עה מ"א סק"ה. עז סעיף ג. עז מהר"ל שם. עח מ"א שם.

are not fit to be eaten. They are not considered as *muktzeh*, since on the day before the festival the person thought about spreading them out on the festival. See sec. 308[:50, 55].<sup>72</sup> Nevertheless, if Shavuos falls [directly] after *Shabbos*, one should not spread [these grasses] out on *Shabbos*. True, it is permitted to carry them. However, spreading out [the grasses] on *Shabbos* for the sake of the festival resembles preparing for a festival on *Shabbos*, and it is forbidden to prepare anything for a festival on *Shabbos* even if the matter does not at all involve forbidden labor, as will be explained in sec. 503[:3].<sup>73</sup>

**15** It is customary to place trees in the synagogue and in homes<sup>74</sup> to recall that we are judged with regard to the fruits of trees on Shavuos,<sup>75</sup> and [thus,] people will pray for them [to flourish].

**16** It is customary in all places to eat dairy foods on the first day of Shavuos.<sup>76</sup> [This custom should be observed, for] the customs observed by our ancestors have [the power of] Torah Law,<sup>77</sup> [particularly so,] because many reasons were given for it.<sup>78</sup>

אינן ראויין למאכל, ואין בהם אסור  
מקצה, כיון שחשב עליהן מערב יום טוב  
לשטחן ביום טוב, ע"ה ע"ן סימן ש"ח.<sup>72</sup>  
ומכל מקום, אם חל שבעות אחר  
השבת – לא ישטחם בשבת.<sup>73</sup> אף שמתר  
למלטלם, מכל מקום בשטחן בשבת  
לצורך יום טוב – הרי זה כמו מכין משבת  
ליום טוב, ואסור להכין כלום משבת ליום  
טוב.<sup>74</sup> אפלו בדרך שאין בו שום סרך  
מלאכה, כמו שיתבאר בסימן תק"ג.<sup>75</sup>

**טו** נוהגין להעמיד אילנות בבית  
הכנסת ובבתים,<sup>74</sup> כדי להזכיר  
שבעצרת נדונין על פרות האילן.<sup>75</sup>  
ויתפללו עליהם: פב

**טז** נוהגין בכל המקומות לאכל  
מאכלי חלב ביום א' של  
שבעות,<sup>76</sup> ומנהג אבותינו תורה  
היא,<sup>77</sup> כי הרבה טעמים נאמרו עליו.<sup>78</sup>

**72.** In these sources, the Alter Rebbe rules that it is permitted to carry branches on *Shabbos*, provided that before *Shabbos* they were designated to be used on *Shabbos*. See also sec. 336:18.

**73.** See also sec. 455:11, where the Alter Rebbe mentions this prohibition.

**74.** This is not the Lubavitch custom (see *Otzar Minhagei Chabad*, loc. cit.).

**75.** *Rosh HaShanah* 16a. See also sec. 111:2, where the Alter Rebbe

also mentions this judgment.

**76.** There are some who eat dairy foods on the second day of Shavuos as well.

**77.** See sec. 180:6, sec. 432:11, and sec. 452:4, where the Alter Rebbe mentions this maxim.

**78.** The Rebbe offers numerous reasons for this practice in his *sichos*, including:

a) Upon receiving the Torah, the Jews were obligated to observe the laws of *kashrus*. As such, they were unable to slaughter and cook meat

in their pots on Shavuos, because their pots had been used for non-kosher meat beforehand (see *Likkutei Sichos*, Vol. 18, p. 365).

b) Before G-d gave the Jews the Torah, the angels requested that G-d give the Torah to them and not to the Jews. Therefore, on Shavuos, we try to show our superiority over the angels by recalling the angels' visit to Avraham. The Torah relates that during that visit, Avraham served them milk and meat together (*Bereishis* 18:1-8). Therefore, on Shavuos, we make a point to eat both dairy and meat meals,

ע"ט סעיף ג. וראה גם לעיל ס' תנה סי"א. פ מ"א סוף סק"ה. ח"י סק"ו. פא ראה משנה ר"ה טז, א. פב מ"א שם. פג רמ"א ס"ג. פד מ"א סק"ו. פה מ"א שם. וראה אהלי שם ח"ו ע' רא.

[Nevertheless,] it is also a *mitzvah* to eat meat on all festivals, as will be explained in sec. 529[:4, 7].<sup>79</sup> Therefore, one must be careful not to violate the prohibition against [eating] meat and milk [during the same time period]. One should follow [the guidelines] stated in *Yoreh Deah*, sec. 88 and sec. 89.<sup>80</sup>

Those who are accustomed to baking bread kneaded with milk or butter should be careful that when the oven is heated before they bake [this bread in it], it should be heated thoroughly to the extent that sparks emerge<sup>81</sup> from it. [This will] purge any sauce from meat that might have been spilled on [the oven's floor] at times and been absorbed in it. ([When heating the oven,] the coals must be passed over the entire surface; see sec. 461[:1].)

Similarly, one should be careful to use a new baker's peel to remove this bread from the oven. One should not remove it with the same peel used to remove other breads that

וּלְפִי שְׂמִצּוּהָ לֵאכֹל בָּשָׂר בְּכָל יוֹם  
טוֹב כְּמוֹ שֶׁיִּתְבָּאֵר בְּסִימָן תִּקב"ט,<sup>79</sup>  
לְפִיכָךְ צְרִיכִין לְהִזְהֵר שֶׁלֹא יָבוֹאוּ לְיָדֵי  
אֲסוּרִים בָּשָׂר בְּחֻלָּב, וַיַּעֲשׂוּ בְּכַתוּב בְּיוֹרְה  
דְּעָה סִימָן פ"ח ופ"ט.<sup>80</sup>

וְהַנּוֹהֲגִים לֵאפֹת לֶחֶם גָּלוּשׁ בְּחֻלָּב  
אִם בְּחֻמָּאָה – יִזְהָרוּ בְּשִׁמְסִיקִין הַתְּנוּרָה  
קֹדֶם הָאֲפִיָּה שִׁמְסִיקוּהוּ יִפְה"ט בְּעֵינֵן  
שֶׁיִּהְיוּ נִצְצוֹת נִתְזוּן מִמֶּנּוּ,<sup>81</sup> כְּדִי לְהַפְלִיט  
מִמֶּנּוּ אֶת רֹטֵב שֶׁל בָּשָׂר שֶׁנִּשְׁפָּךְ עָלָיו  
לְפַעֲמִים וּנְבִלַע בְּתוֹכוֹ (וְשִׁיחֵיו הַנֶּחֱלָמִים  
מֵהַלָּכִים עַל פְּנֵי כָלוּ, עֵין סִימָן תס"א<sup>82</sup>).  
וְכֵן יִזְהָרוּ לִקְחַ מִרְדָּה חֲדָשָׁה<sup>83</sup> לְהוֹצִיא  
בָּהּ לֶחֶם זֶה מִן הַתְּנוּרָה. וְלֹא יוֹצִיאוּהוּ  
בְּמִרְדָּה שְׂמוּצִיאוֹן בָּהּ שָׂאָר כָּל הַלֶּחֱמִים

after waiting the required time-span between the two (see *Toras Menachem*, 5743, Vol. 3, p. 1579).

c) Our Sages explain that the verse (*Shir HaShirim* 4:11): "Milk and honey are under your tongue," is referring to the mystic secrets of the Divine chariot (*Chagigah* 13a). At the Giving of the Torah, the entire Jewish people witnessed these secrets. Hence, we commemorate this revelation by eating dairy foods on Shavuot (see *Sichos Chag HaShavuot* 5731).

**79.** See sec. 242:2, where the Alter Rebbe discusses eating meat on *Shabbos*.

**80.** These sections are not extant in the Alter Rebbe's *Shulchan Aruch*. See the *Shulchan Aruch* of Rav Yosef Caro and the gloss of *Rama* (*Yoreh Deah* 88:1-2). Those

sources mention that milk and meat should not be served at the same table.

In *Yoreh Deah* 89:1-4, Rav Yosef Caro mentions the time that one must wait between eating meat and milk when one eats meat first. He also mentions the safeguards to be taken when one eats milk first. The Lubavitch custom is to wait six hours after eating meat before eating dairy foods, and to wait one hour after eating dairy foods (other than hard cheese) before eating meat. See the Rebbe's *Igros Kodesh* (Vol. 20, Letter no. 7704). That ruling is based on *Shelah* (*Maseches Shavuot*, p. 180b), and *Zohar* (Vol. II, p. 125a).

**81.** The Alter Rebbe is ruling that the oven must undergo *libbun gamur*, the more complete and

thorough process of *libbun*.

*Divrei Shalom* notes that from sec. 451:13, it would appear that since the meat had not mixed with milk in the oven and thus the oven was never forbidden, all that would be necessary to kasher it would be *libbun kal*, heating it to the extent that the outer side of the oven becomes so hot that a hand would recoil from it (*yad soledes bo*).

*Divrei Shalom* resolves this difficulty by explaining that in this subsection, the Alter Rebbe is speaking about an earthenware oven, for which more stringent rules apply. As the Alter Rebbe explains in sec. 451:6-7, earthenware can only be kashered by *libbun gamur*.

פ"ו סעיף ז. פ"ז מ"א שם. פ"ח ראה העו"ב תת ע' 121. פ"ט מ"א סק"ה. ובס"י תסא סוף ס"ק א. צ' בדלעיל ס' תסא ס"א, וש"נ. וראה לעיל ס' תנא ס"ג בהגדה.

were not [kneaded with] milk [or other dairy ingredients]. This restriction applies] even if one desires to turn [the peel] over to its other side. [The rationale is that] when one uses it to remove the bread kneaded with milk from [the oven], the flavor of milk will be absorbed throughout [the peel].<sup>82</sup> Afterwards, when [the person] will bake another [loaf of] bread to eat with meat, and he will remove it [from the oven] with this peel, the flavor of milk will be released from [the peel] and absorbed in the bread's (surface, as stated in sec. 451[:56]).

True, if the person violated [these instructions and removed both a bread kneaded with milk and an ordinary bread with the same peel], it is permitted to eat the [ordinary] bread with meat. [The rationale for leniency is that the flavor of the milk absorbed in the ordinary bread is] a secondary flavor that is permitted (*nat bar nat diheteira*),<sup>83</sup> as explained in *Yoreh Deah*, sec. 94.<sup>84</sup> Nevertheless, as an initial preference, it is forbidden to create [a situation involving] a secondary flavor [that is permitted], as explained in *Yoreh Deah*, sec. 95.<sup>85</sup>

(The laws that apply to milk that was milked on a festival will be explained in sec. 505[:5-6]. Consult that source.)<sup>86</sup>

שאינן של חלב, אפלו אם רוצים להפכה על צדה השני,<sup>82</sup> לפי שעכשו יהא נבלע בה טעם החלב בכל עביה<sup>83</sup> בשיוצואו בה לחם נלוש בחלב,<sup>84</sup> ואחר כך פשיאפו לחם אחר לאכלו עם בשר ויוציאוהו במרדה זו — יהא נפלט ממונו טעם החלב ויבלע בלחם (כדי קליפה, כמו שנתפאר בסמין תנ"א<sup>85</sup>).

ואף שאם עבר ועשה כן מתר לאכל לחם שהוא עם בשר, לפי שהוא נותן טעם בר נותן טעם של היתר,<sup>83</sup> כמו שנתפאר ביורה דעה סימן צ"ד,<sup>84</sup> מכל מקום הרי לכתחלה אסור לעשות נותן טעם בר נותן טעם, כמו שנתפאר ביורה דעה סימן צ"ה.<sup>85</sup>

(ודין החלב שנהלב ביום טוב יתפאר בסמין תק"ה<sup>86</sup> עין שם):

**82.** *Divrei Shalom* explains that since the loaf contains milk or butter, it is considered fatty, and the fat will cause the dairy flavor absorbed by the peel to spread through the entire baker's peel. See *Shulchan Aruch* of Rav Yosef Caro (*Yoreh Deah* 105:5). See also sec. 467:60.

**83.** I.e., the flavor of the dairy bread was absorbed by the peel. The peel then released that flavor, and it was absorbed by the ordinary bread. Hence, the flavor absorbed by the ordinary bread is considered a secondary flavor.

Furthermore, the flavor that has been absorbed by the peel and then absorbed by the ordinary bread is a flavor that is permitted.

**84.** This section is not extant in the Alter Rebbe's *Shulchan Aruch*. See *Rama* (*Yoreh Deah* 94:5). See also sec. 447:45, where the Alter Rebbe explains this leniency:

[The rationale is that] any flavor that is not released from the actual substance of the food [but rather from a secondary source] is very weak. When [the secondary] flavor is absorbed in another

food while the [original] flavor is still permitted to be eaten, it does not have the power to cause [the food that absorbs it] to become forbidden at a later time.

**85.** This section is not extant in the Alter Rebbe's *Shulchan Aruch*. See *Rama* (*Yoreh Deah* 95:2) and *Sifsei Kohen* (*Yoreh Deah* 95:3), both of whom rule in this manner.

**86.** In that source, the Alter Rebbe rules regarding milking cows on festivals and benefiting from the resulting milk.

**צא** שם, וש"נ. וראה מ"א שם סק"ד. **צב** מ"א סק"ח. **צג** מ"א שם. **צד** מ"א שם. דאין אנו בקיאים בין כחוש לשמן (כדלעיל ס' תמו ס' ושי"ג). ואוסר החלב את כולו. **צה** סנ"ו וסס"ו. וראה העו"ב תתנב ע' 79. **צו** סימן זה בשוע"ר לא הגיע לדינו, וראה רמ"א שם ס"ה. פסקי אדר"ו ע' 167. **צז** סימן זה בשוע"ר לא הגיע לדינו, וראה רמ"א שם ס"ב. פסקי אדר"ו שם. שערי יו"ד ע' שיו. העו"ב תרנה ע' 25. **צה** סעי' א-ו.

**17** One who distributes fragrant herbs to the congregation in the synagogue should be careful not to distribute [the herbs] to [the congregants] from *Baruch She'amar* until after *Shemoneh Esreh*. [The rationale is that] before *Baruch She'amar* or after *Shemoneh Esreh*, [the congregants] may recite the [required] blessing over the fragrance that reaches them. However, from *Baruch She'amar* until after *Shemoneh Esreh*, [the blessing may not be recited because] it is forbidden to interrupt [one's prayers] through speech [to recite the blessing at this time].<sup>87</sup> Thus, [those receiving the herbs] will be deriving benefit from the fragrance without first reciting a blessing.<sup>88</sup>

True, it is permitted to make an interruption between the [different] sections of [this part of the service] even for the honor of another person.<sup>89</sup> Nevertheless, it is forbidden to make an interruption to recite a blessing over the fragrance. [The rationale is that] this blessing is not an obligation at all, for a blessing must be recited over a fragrance only when one has the intent to smell it. If, however, a fragrance reaches a person and he does not intend to [smell it] but benefits from it by force [of circumstance], he should not recite a blessing, as stated in sec. 217.<sup>90</sup> If so, a person who is in [the midst of prayer] in a place where he is forbidden to interrupt, should not intend to smell the fragrance, and [therefore] should not interrupt [his prayers] to recite a blessing [over it].

**יז** המחלק עשבי בשמים להצבור בבית הכנסת — ויהי שלא לחלק להם מ"ברוך שאמר" עד לאחר שמונה עשרה, צ"ט שנקדם "ברוך שאמר" או לאחר שמונה עשרה יכולין הן לברך על הריח המגיע להם, אבל מ"ברוך שאמר" עד לאחר שמונה עשרה אסור להפסיק בברוך ק"י, 87 ויהנה מהריח בלא ברכה, 88 שאפלו בין פרק לפרק שמתיר להפסיק אפלו בשביל כבוד בשר ודם ק"א, 89 — אף על פי כן אסור להפסיק לברך על הריח, לפי שברכה זו אינה חובה כלל, שהרי אין צריך לברך על הריח אלא בשמתכונן להריח, אבל אם הריח מגיע לו מאליו והוא אינו מתכונן אליו אף שפעל כרחו נהנה ממנו — אינו מברך עליו כמו שנתבאר בסימן רי"ז, ק"ג, 90 אם כן זה שעומד במקום שאסור להפסיק — לא יתכונן להריח ולא יפסיק לברך על הריח:

**87.** See sec. 51:4, where this principle is stated.

**88.** In *Seder Birkas HaNehenin* 11:1 the Alter Rebbe explains: "The blessing recited over a pleasant fragrance must be recited before one begins to smell it, just as a

blessing over food is recited before one tastes [it], because it is forbidden to derive satisfaction from this world without reciting a blessing."

**89.** See sec. 51:5 and sec. 54:3, where the Alter Rebbe presents these laws.

**90.** This section is not extant in the Alter Rebbe's *Shulchan Aruch*. See *Turei Zahav* (*Orach Chayim* 217:1, 4), where similar rulings are issued. See also *Seder Birkas HaNehenin* 11:3, 10, where the Alter Rebbe rules in a similar manner.

צ"ט של"ה ריש מסכת שבועות. מ"א ס"מ. ק בדלעיל ס' נא ס"ד. קא בדלעיל שם ס"ה. קב דלא כח"י ס"ק. וראה העו"ב תת ע' 127. קג סימן זה בשו"ע ר לא הגיע לירינו, וראה מ"ז שם ס"א וס"ד. וראה גם סדר ברה"ז פ"א ה"ג וה"י. קד שו"ת הרשב"א ח"ד ס' רסב (הובא לעיל ס' רמז קי"א ס"ק ה). דמר

**18** It is forbidden to fast [because of] a [disturbing] dream on the festival of Shavuos.<sup>91</sup> [The rationale is that] it is the anniversary of the Giving of the Torah, and one must eat and rejoice on it to show that the Jews are at ease and appreciative of the day when the Torah was given.<sup>92</sup> Therefore, it does not resemble other festivals and *Shabbasos*, on which it is permitted to fast [because of] a [disturbing] dream, as stated in sec. 288[:3].

**19** It is forbidden to fast on the day following Shavuos according to the fundamentals of the law. [The rationale is that] it was a day [when sacrificial animals] were slaughtered during the era of the *Beis HaMikdash*.<sup>93</sup> On this day, the burnt-offerings brought by the pilgrims [for the festival]<sup>94</sup> were offered, i.e., [sacrifices] that could not be offered on the

**יח** אָסוּר לְהִתְעַנּוֹת תַּעֲנִית חֲלוֹם בַּחֹג הַשְּׁבוּעוֹת, קד, 91. לְפִי שֶׁהוּא יוֹם שְׁנִתְּנָה בּוֹ הַתּוֹרָה, קה, וְצָרִיךְ לֵאכֹל וּלְשֻׂמְחָה בּוֹ, קי. לְהִרְאוֹת שְׂנוּחַ וּמִקְפָּל לְיִשְׂרָאֵל יוֹם שְׁנִתְּנָה בּוֹ הַתּוֹרָה, קז, 92. לְפִיכֵךְ אֵינּוּ דוֹקְהָ לְשֹׂאֵר יָמִים טוֹבִים וְשִׁבְתוֹת שְׂמֵחָה לְהִתְעַנּוֹת בָּהֶם תַּעֲנִית חֲלוֹם כְּמוֹ שְׁנִתְּנָה בְּסִימָן רפ"ח: קח

**יט** בְּמוֹצָאֵי חֹג הַשְּׁבוּעוֹת אָסוּר לְהִתְעַנּוֹת, קט. מַעֲקָר הַדִּין, קי. לְפִי שֶׁהִיא "יוֹם טְבוּחַ" קי"א. בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ קכ"ם, 93. דְּהֵינּוּ שָׁבוּ בַּיּוֹם הַזֶּה מִקְרִיבֵין עוֹלוֹת רְאִיָּה, 94. שֶׁלֹּא הָיוּ יְכוּלִין לְהִקְרִיב

91. See *Pesachim* 68b.

92. *Pesachim*, loc. cit. The Alter Rebbe is explaining that although there is an obligation to rejoice on every festival (see sec. 529:6), there is a special obligation to rejoice on the festival of Shavuos. See *Likkutei Sichos*, Vol. 23, pp. 27ff., where the Rebbe discusses this concept at length.

See also *Likkutei Sichos*, Vol. 28, p. 32, where the Rebbe explains that there are two elements to the festival of Shavuos: a) the Giving of the Torah, and b) the acceptance of the Torah by the Jewish people. The joy and satisfaction the Jews show on Shavuos reaffirms their acceptance of the Torah. Hence, such rejoicing is an

integral element in the commemoration of the Giving of the Torah.

93. *Chagigah* 17a, 18a.

94. The Alter Rebbe uses the term *olos re'iyah*, which we have translated as "the burnt-offerings brought by the pilgrims [for the festival]." As *Rambam (Hilchos Chagigah* 1:1) explains:

The Jewish people have been commanded [to observe] three positive commandments on each of the three pilgrimage festivals. They are:

a) to appear [before the Divine presence], as [*Shmos* 23:17] states: "All of your males shall appear";  
b) to [bring] a festive offering, as [*Devarim* 16:15] states: "You

shall bring a festive offering to G-d your L-rd"; and

c) to celebrate [by bringing a peace-offering], as [*Devarim* 16:14] states: "And you shall rejoice in your festivals."

The Torah's [charge to] appear [before G-d] mandates that one appear in the Courtyard of the *Beis HaMikdash* on the first day of a festival and bring with him a burnt-offering.... One who comes to the Courtyard of the *Beis HaMikdash* on the first day [of a festival] without bringing a burnt-offering has not only failed to perform a positive commandment, but has violated a negative commandment, as [*Shmos* 23:15] states: "You shall not appear in My presence empty-handed."

בריה דרבינא פסחים סח, ב (דבכולא שתא יתיב בתעניתא בר מעצרתא ופוריא ומועלי יומא דכפורי) דבתענית חלוס איירי. ח"י סק"ח, בשם מהר"ל הל' יו"ט (ע' קפה, לענין יו"ט). וראה לקמן ס' תרד סוף ס"א (ערב יו"ט). לעיל ס' רפח סוף ס"ג (פורים). קה פסחים שם. קו רבי אלעזר פסחים שם ורש"י ר"ה דבענין, וראה לקו"ש חכ"ג ע' 27. קי רש"י שם. וראה שלחן המלך ח"ב ע' קמא הערה 8. קכ סעיף ג. קכא אגור ס' תרסח בשם ה"ר ישעיה (תוס' ר"ד חגיגה יח, א ד"ה לא. פסקי ר"ד שם). ר"י בן חביב בספר עין יעקב בפרק ב דחגיגה (הכותב אות זו). שו"ע ס"ג. קי ראה גם לעיל ס' תכט ס"ח. וראה לקו"ש ח"ד ע' 1030 הערה 26 שכן הוא גם במוצאי חג השבועות בחו"ל. וראה לקמן ס"ב. קיא ראה משנה חגיגה יז, א. גמרא שם יח, סו"ע א. תוס' ר"ד שם. לבוש ס"ג. מ"א סק"י. לקו"ש חכ"ח ע' 24 ואילך. שם ע' 79. שלחן המלך ח"ב ע' קמב ואילך. סופרים וספרים, פסקים ע' 16.

festival itself. [The reason these sacrifices were not offered on the festival] is that they were not necessary for the preparation of food.<sup>95</sup> [Forbidden labors were not performed on] the festival in order to offer [these sacrifices], because it was possible to offer them after the festival, since one may compensate for [failing to offer them] on Shavuot for a seven [day period beginning with Shavuot].<sup>96</sup>

True, the above follows the rulings of the School of Shammai, while according to the School of Hillel, it is permitted to offer [these sacrifices] even on the festival itself.<sup>97</sup> Nevertheless, concerning this matter the School of Hillel followed the rulings [of the School of Shammai]. Many Jews followed [this practice] and offered [these sacrifices] after the festival.<sup>98</sup> For them, this day that

ביום טוב עצמו, לפי שאין בהם שום צורך אכל נפש;<sup>95</sup> ואין מחללין יום טוב בשבילם, בין שאפשר להקריבן אחר יום טוב, שהעצרת יש לה תשלומין כל שבועה.<sup>96</sup>

ואף על פי שזה הוא לדברי בית שמאי, אבל לדברי בית הלל מתיר להקריבן אף ביום טוב עצמו,<sup>97</sup> מכל מקום בין שפדבר זה עשו בית הלל<sup>98</sup> בדבריהם, והריבה מישאל נהגו כמותם להקריבן אחר יום טוב, ונעשה להם יום זה שהוא

95. The meat of these offerings was entirely consumed by the fire on the altar. Hence, none of the meat was eaten.

96. As the Alter Rebbe notes, these seven days begin from the holiday of Shavuot itself. Thus, there were actually only six days on which these sacrifices could be brought after Shavuot.

97. As mentioned in *Beitzah* 19a, 20b, the School of Hillel derived this concept from the verse (*Vayikra* 23:41): "You shall celebrate [on these holidays] a festival to G-d," which they understood as including offering any sacrifice to G-d.

98. These statements have aroused questions among many authorities (see *Sofrim USeforim*, p. 16), because *Chagigah* 17a, 18a does not mention that the School of Hillel retracted their opinion or conducted themselves in accordance with the School of Shammai's opinion.

In *Likkutei Sichos*, Vol. 28, p. 24ff., the Rebbe resolves this issue based on the following passage in *Beitzah* 20a-b:

An incident occurred involving Hillel the Elder, who brought his burnt-offering to the Courtyard of the *Beis HaMikdash* in order to place his hands [on the animal's head on a festival]. The students of Shammai the Elder gathered around him and said to him: What is the nature of this animal [that you are bringing]? [Hillel did not want to quarrel with them in the *Beis HaMikdash* and] said to them: It is a female, and I have brought it as a peace-offering... and they departed.

On that day [when the incident became known and it appeared that even Hillel had accepted Shammai's view], the School of Shammai gained the upper hand over the School of Hillel, and they sought to establish the *halachah* in accordance with their opinion.

However, a certain Elder of the disciples of Shammai the Elder was there... who knew that the *halachah* is in accordance with the School of Hillel. He sent for and brought all the sheep of Kedar that were in Jerusalem, stood them in the Courtyard of the *Beis HaMikdash*, and said: "Anyone who wishes to place his hands [on the head of an animal] should come and place his hands."

On that day, the School of Hillel gained the upper hand [over the School of Shammai], and they established the *halachah* in accordance with their opinion, and there was no one there who disputed the matter in any way.

[Some time later,] there was another incident involving a disciple from the School of Hillel, who brought his burnt-offering to the Courtyard of the *Beis HaMikdash* in order to place his hands [on the animal's head on a festival]. A disciple from the School

קיב משה שם. קיב בקונטרס השלחן הגדול: ב"ש. וראה לקו"ש חב"ח ע' 26 הערה 26: אבל דוחק להנהיג כן בש"ע מאחר שב"ה בכל הדפוסים שתח"י.

followed the festival became like a festival itself with regard to forbidding eulogizing [the dead] and fasting [on this day].<sup>99</sup> Accordingly, even now, when the *Beis HaMikdash* is destroyed, eulogies and fasting were not permitted on this day.<sup>100</sup>

מוציאי יום טוב כמו יום טוב עצמו  
להאכיל בו בהספד קיד ותענית, אם בן  
אף עתה משחרב בית המקדש – לא  
התירה ההספד ותענית בו ביום.<sup>100</sup>

of Shammai found him and said to him: “What is this placing of hands?”, [i.e., why do you place your hands on the animal’s head and thereby violate the statement of the School of Shammai?] [The student of the School of Hillel] rebuked him, replying: “What is this silence?”, [i.e., why do you not stay silent, for the *halachah* was not established in accordance with that opinion?]

The Rebbe explains that the fact that the second incident occurred shows that it was not the widespread custom for people to bring burnt-offerings for the festival on the festival itself. For were most people bringing their burnt-offerings on the festival itself, the disciple of the School of Hillel would not have been noticed among all the others who were doing the same thing.

A further proof that the burnt-offerings were not offered on the first day of the festival is found in *Chagigah* 18a:

An incident occurred when Alexa died in Lod, and all of Israel gathered to eulogize him. Rabbi Tarfon did not allow them to do so because it was the festival of Shavuos.

[The Sages ask:] Can it enter your mind to say that it was a festival day? Had it been a festival day, would they have come? [Certainly, they would not have assembled to eulogize someone on the festival itself.] Rather, say that they were prohibited to eulogize because it was the day [when sacrificial animals] were slaughtered.

On the basis of these two passages, the Alter Rebbe’s statement in the main text can be explained. Although Shavuos is a day when, as stated in subsection 18 above, “one must eat and rejoice... to show that the Jews are at ease and appreciative of the day when the Torah was given,” the people would nevertheless refrain from offering their festive burnt-offerings on that day, for the meat of the burnt-offerings was not eaten. The rationale for this practice is that, as a general rule, it is only permitted to prepare food on a festival that will be eaten on the festival. Although bringing the festive burnt-offering would add to the person’s joy on the festival, since the meat from the sacrifice would not be eaten, people refrained from bringing this offering on the festival itself. Instead, they would offer the festive peace-offerings on the festival itself, for its meat could be eaten, and offer their burnt-offerings after the festival. As the Alter Rebbe proceeds to explain, a similar practice was developed with regard to Pesach and Sukkos, based on this practice of not bringing burnt-offerings on Shavuos.

**99.** *Chagigah* 18a.

**100.** See *Tosafos Rid* to *Chagigah*, *loc. cit.*, which explains that seemingly, the special status of the day after Shavuos should apply only in *Eretz Yisrael*, because the day when sacrificial animals for the burnt-offerings were slaughtered was the seventh of Sivan, which is

the second festive day of Shavuos observed in the Diaspora. The eighth of Sivan, which is the day after Shavuos in the Diaspora, was not given any special status in the era of the *Beis HaMikdash*.

In resolution, *Tosafos Rid* explains that in the era of the *Beis HaMikdash*, the people living in the Diaspora observed Shavuos for two days and refrained from delivering eulogies and fasting on the eighth of Sivan, because they were unsure of when Shavuos was to be celebrated. Although we now have a set calendar, we nevertheless continue to observe their custom in the present era.

In *Likkutei Sichos*, Vol. 4, p. 1030, the Rebbe explains that there was never any question about the day when Shavuos was to be celebrated since the celebration of Shavuos is not dependent on the date of the month, but rather on the completion of the counting of the *omer* (see subsection 1 above). Instead, the celebration of the second day of Shavuos was instituted by the Sages only so as not to make a distinction between the festivals. However, as explained by the *Chasam Sofer* (*Orach Chayim*, Responsum 145), that distinction elevates the status of the second day of Shavuos celebrated in the Diaspora – i.e., it is a festival not because of a doubt, but because of Rabbinic decree.

On this basis, the Rebbe explains why fasting and eulogies are forbidden on the eighth of Sivan:

We are forbidden to fast because

קיד ראה חגיגה יח, סו"א.

By contrast, the day after the last days of Pesach and Sukkos were not days [when sacrificial animals] were slaughtered, even according to the School of Shammai. [The rationale is that] the burnt-offerings brought by the pilgrims were offered on the day after the first day of the festival, which was *Chol HaMoed*. Therefore, the prohibition against fasting on [these days] stems merely from custom and not from the fundamentals of the law, as explained in sec. 429[:17].<sup>101</sup>

**20** It is customary in these regions not to fast and not to recite *Tachanun* from Rosh Chodesh [Sivan]<sup>102</sup> until – and including – the eighth of [the month],<sup>103</sup> i.e., including the day following the festival [as celebrated in the Diaspora] that is referred to as *Isru Chag*.

[The rationale is that] directly after Rosh Chodesh, Moshe began to prepare [the people] to receive the Torah. [That year,] Rosh Chodesh [Sivan] fell on Monday.<sup>104</sup> On Tuesday, [Moshe] conveyed to them [G-d's words],<sup>105</sup> “You will be a kingdom of priests for Me.” On Wednesday, [Moshe] related to

אֶבֶל בְּמוֹצָאֵי יוֹם טוֹב הָאֲחֵרוֹן שֶׁל פֶּסַח וְשֶׁל סִבּוֹת לֹא הָיָה “יוֹם מְבוֹחַ” אַף לְדַבְרֵי בֵּית שַׁמַּאי, שֶׁכָּל עוֹלוֹת רְאִיָּה הָיוּ נִקְרְבוֹת בְּמוֹצָאֵי יוֹם טוֹב הָרִאשׁוֹן שֶׁהוּא חָלוּ שֶׁל מוֹעֵד, קטו לְפִיכָד אֵין בָּהֶם אִסּוּר לְהִתְעַנּוֹת מֵעַקֵּר הַדִּין אֲלָא מִחֻמַּת מִנְהַג בְּעִלְמָא, כְּמוֹ שֶׁנִּתְבָּאֵר בְּסִימָן תכ”ט:קטו,<sup>101</sup>

כ וְנוֹהֲגִין בְּמִדִּינוֹת אֵלּוּ שֶׁלֹּא לְהִתְעַנּוֹת קטו וְשֶׁלֹּא לוֹמַר תַּחֲנוּן קי”ה מִרֵּאשׁ חֹדֶשׁ קטו,<sup>102</sup> עַד ח’ בּוֹקֵב וְעַד בְּכָלִל,<sup>103</sup> דְּהֵינּוּ עַד אַחֵר מוֹצָאֵי יוֹם טוֹב הַנִּקְרָא “אִסְרוֹ חַג”, קכא לְפִי שְׁמִיד אַחֵר רֵאשׁ חֹדֶשׁ הַתְּחִיל מוֹשֶׁה לְהִתְעַפֵּק עִמָּהֶם בְּעֵנָן קִבְּלַת הַתּוֹרָה, קכב שֶׁפָּשְׁנִי בַּשַּׁבָּת הָיָה רֵאשׁ חֹדֶשׁ, קכג,<sup>104</sup> וּבַשְּׁלִישִׁי בַּשַּׁבָּת אָמַר לָהֶם: <sup>105</sup>”וְאַתֶּם תִּהְיוּ לִי מִמְּלַכַת כְּהֹנִים וְגו’”, קכד וּבְרַבִּיעִי אָמַר

it is the day on which the sacrifices for the pilgrimage festival were offered... Seemingly, in the Diaspora, when the day following Shavuot is the eighth of Sivan, one should be allowed to fast..., for the eighth of Sivan is not the anniversary of the day on which the sacrifices were brought. There is no doubt about this matter, and hence it should be permitted to fast on that day.

Nevertheless, because our Sages instituted the observance of the

second day of Shavuot, not because of a doubt, but by virtue of a definitive decree, that day is considered as Shavuot, and the day following it corresponds to the day on which the sacrifices were offered.

**101.** Although the day after these festivals is considered *Isru Chag*, and is marked with certain distinctions, it does not have the same status as the day after Shavuot.

**102.** It is prohibited to fast on Rosh Chodesh according to the fundamentals of the law; the prohibition is not merely due to custom. See sec. 288:3, and footnote 19 there.

**103.** The laws that are observed throughout the month of Nissan (see sec. 429:9), are also observed on these days.

**104.** *Shabbos* 87a. See also subsection 1, above.

**105.** *Shmos* 19:6.

קטו לבוש שם. קטו סעיף יו. קיז מ"א סק"ד. וראה גם לעיל ס' רפח ס"ג. קיח הגהות מיימוניות הל' תפלה פ"ה אות ש. מנהגים (טירנא) מנהגי סיון. רמ"א ס"ג. קיט בר"ח האיסור להתענות הוא מן הדין. וראה לקו"ש ח"ח ע' 19 הערה 15. קכ בסידור (לפני ובא לציון): מנהג ספרד דאין אומרים תחנון עד י"ב בו ועד בכלל. . . כי התג יס' לו תשלומין כל שבעה, וש"נ. וראה לקו"ש חכ"ח ע' 76 הערה 2. קכא כדלעיל ס' תכט ס"ו. וראה לעיל ס"ט שהוא יום מבוט ואסור להתענות בו מן הדין. וראה לקו"ש חל"ח ע' 4 הערה 31. קכב ראה מ"א סק"ד. לקו"ש חל"ח ע' 1 ואילך. שלחן המלך ח"ב ע' קנב ואילך. קכג כרעת

them the [Divine] commandment to observe a boundary [around Mount Sinai, saying],<sup>106</sup> “Guard yourselves lest you ascend the mountain...” On Thursday, [Moshe] conveyed to them the *mitzvah* of chastity, that they should separate from their wives that day and the following day, and “be prepared for the third day,”<sup>107</sup> i.e., *Shabbos*, on which the Torah was given.<sup>108</sup>

This concludes sec. 494 and the Laws of Pesach in their entirety.

לָהֶם מִצְוַת הַנִּבְלָה:<sup>106</sup> "הִשְׁמְרוּ לָכֶם  
עֲלוֹת פָּהָר וְגו'", קִבְּהָ וּבְחֻמֵּי שֵׁי אָמַר לָהֶם  
מִצְוַת פְּרִישָׁה, שִׁפְרָשׁוּ מִנְשׁוֹתֶיהֶן  
"הַיּוֹם וּמָחָר", וַיְהִי נְכוּנִים<sup>107</sup> "לַיּוֹם  
הַשְּׁלִישִׁי"<sup>קבו</sup> שֶׁהוּא שַׁבָּת, שָׂבוּ נִתְּנָה  
הַתּוֹרָה: קבו,<sup>108</sup>  
סֶלֶק סִימָן תצ"ד וְסֶלֶק כָּל הַלְבוּשׁ  
פְּסָח:

106. *Ibid.*, 19:12.

107. *Ibid.*, 19:10-11, 15.

108. *Shabbos* 86b.

In his *Siddur*, the Alter Rebbe states that the custom is to refrain from reciting *Tachanun* up to and including the twelfth of Sivan. In *Likkutei Sichos* (Vol. 38, p. 4), the Rebbe explains that the Alter

Rebbe does not mention this custom in his *Shulchan Aruch* because it is a Sephardic custom, and the Alter Rebbe's *Shulchan Aruch* was written according to Ashkenazic custom. Furthermore, the Rebbe notes that each of the first eight days of Sivan has a measure of distinction associated with them, as the Alter Rebbe explains in the

main text. By contrast, those who refrain from reciting *Tachanun* between the ninth and the twelfth of Sivan do so only because these are days when the Shavuot sacrifices could be offered. However, these days are not distinguished in and of themselves.

רבנן שבת פז, א. וראה לקו"ש ח"ח ע' 19 הערה 15. חב"ח ע' 7 הערה 12. קבר שמות יט, ו. וראה לקו"ש ח"ח ע' 20 ואילך. קבה שם יט, יב. קבו שם יט, י-יא (באמירת ה' למשה) וראה שם יט, טו (באמירת משה לעם). רש"י שם. קבו בדלעיל ס"א.





