

Travelling via the Dateline during the Omer- 5782

NOTE: While it is clear that one should act in the manner prescribed, nonetheless it is quite strange to celebrate a different Yom Tov than the community. Therefore, the Rebbe has strongly discouraged crossing the International Date Line during the Omer.

a. Someone who crosses the International Date Line while travelling westwards (for example, from the United States to Australia) during the omer:

1. He/ she should observe *Shavuos* on Monday, the seventh of Sivan with regard to **all** matters. If he lives in the Diaspora, such a person should also observe Tuesday, the eighth of Sivan, as the second day of the holiday (e.g. Sun evening and Mon evening Lighting Yom Tov candles, on both days Yom Tov davening, Kiddush and no melacha etc.). One may not arrange for another Jew (or – l'havdil – non-Jew) to do melacha for them on Tuesday.
2. On the seventh and eighth of Sivan he should omit all references (in Kiddush, Shemoneh Esrai) to the holiday as "zeman matan toraseinu".
3. Sunday, the 6th of Sivan, is a regular weekday (e.g. weekday davening and wearing tefillin in private etc.). However, since the entire city is celebrating the holiday, it is forbidden for an individual who is not observing the holiday, to perform any activities which are forbidden on Yom Tov, **even in private**. It is forbidden to do an activity which will cause people to suspect him of violating Torah. Likewise, for all external purposes, he should act as though it is Yom Tov (arranging for candles to be burning on Mozaei Shabbos – without a beracha – at home, wearing Yom Tov clothing and attending shul if possible etc.¹). One may cook on Sunday food for Yom Tov.
4. It is recommended to hear Aseres Hadibros in shul on Sunday, with the advantage of hearing aseres hadibros on the day of Matan Torah (unless davening with an independent minyan of people who crossed the dateline. If such a minyan has been established for Sunday, proper halachic guidance should be sought²).
5. All customs associated with Matan Torah (eating dairy, remaining awake on the night of Shavu'os, no taanis chalom etc.), other than saying the words "zeman matan toraseinu", are to be celebrated on the Monday, the 7th of Sivan, despite it being the day after matan Torah.

b. Someone who crosses the International Date Line while travelling eastwards (for example, from Australia to the United States) during the omer:

1. Shabbos, the fifth of Sivan is the fiftieth day of his/her counting of the *omer*. As such, he/she must observe *Shavuos* on that day with regard to **all** matters. If he lives in the Diaspora, he should observe Sunday, the sixth of Sivan as the second day of the holiday (e.g. Friday afternoon and Motzei Shabbos Lighting Yom Tov candles, on both days Yom Tov davening, Kiddush and no melacha etc.).
2. On Shabbos, the **fifth** of Sivan, he should omit all references (in Kiddush, Shemoneh Esrai) to the holiday as "zeman matan toraseinu".

¹ Where one has been invited out on Sunday, it is questionable whether the host who is observing Yom Tov may do a specific melacha for those not observing Yom Tov on this day. There are grounds to be lenient. This issue is usually not relevant, as in most cases the food is not prepared with allocated portions according to the number of guests.

The issue can be easily avoided if the extra allocated portion of food is added to the pot before the pot is put on the flame, unless it is an item that requires individual preparation and is an extra burden such as frying an extra blintz.

² Some basic guidelines: A weekday minyan may not be arranged for Sunday, as it is disparaging to the community Yom Tov to run a weekday service.

On Monday, a minyan may be arranged consisting of at least six people who crossed the dateline and four who have not. The Torah reading for this minyan is Bachodesh Hashlishi (Aseres Hadibros).

On Tuesday, it is not advisable to arrange a minyan unless the entire minyan consists of individuals who have crossed the dateline.

3. On Motza'ei Shabbos during Kiddush he should follow this order (as all others do): Borei Peri Hagofen, Yom Tov Kiddush, Me'orei Ho'esh, Hamavdil bein Kodesh Le'kodesh, She'hechayonu.

4. It is recommended to hear Aseres Hadibros in shul on Sunday, with the advantage of hearing aseres hadibros on the day of Matan Torah (unless davening with an independent minyan of people who crossed the dateline. If such a minyan has been established, proper halachic guidance should be sought³).

5. Monday, the 7th of Sivan, is a regular weekday (e.g. weekday davening and wearing tefillin in private etc.). However, since the entire city is celebrating the holiday, it is forbidden for an individual who is not observing the holiday, to perform any activities which are forbidden on Yom Tov, **even in private**. It is forbidden to do an activity which will cause people to suspect him of violating Torah. Likewise, for all external purposes, he should act as though it is Yom Tov (arranging for candles to be burning on Sunday night – without a beracha – at home, wearing Yom Tov clothing and attending shul if possible (with the extra advantage of hearing Keriah on Monday) etc.⁴)

6. All customs associated with Matan Torah (eating dairy, remaining awake on the night of Shavu'os, no taanis chalom etc.), other than saying the words "zeman matan toraseinu", are to be celebrated on the 5th of Sivan, despite it being erev matan Torah.

³ Some basic guidelines: On Shabbos, a minyan may be arranged consisting of at least six of people who crossed the dateline and four who have not. The Torah reading for this minyan is Bachodesh Hashlishi (Aseres Hadibros). Shabbos afternoon, the keriah would be Parashas Bamidbar. [It would be preferable if they could arrange a minyan the previous Shabbos to read Bamidbar as well (in addition to Bechukosai) and thus read Nasso on this Shabbos afternoon].

On Sunday too, a minyan may be arranged consisting of at least six of people who crossed the dateline and four who have not. The Torah reading for this minyan is Kol Habechor.

A weekday minyan may not be arranged for Monday, as it is disparaging to the community Yom Tov to run a weekday service.

On the following Shabbos, a minyan may be arranged consisting of at least six of people who crossed the dateline and four who have not. The Torah reading for this minyan is Parashas Bamidbar and Naso in the morning (Bamidbar and Rishon of Nasso for the aliya of Kohen). For Mincha, they should join the regular community with the reading of Behaaloscha.

⁴ Where one has been invited out on Monday, it is questionable whether the host who is observing Yom Tov may do a specific melacha for those not observing Yom Tov on this day. There are grounds to be lenient. This issue is usually not relevant, as in most cases the food is not prepared with allocated portions according to the number of guests.

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