

Hamantaschen After Pesach by Rabbi Shmuel Butman

In 5727 (1967), a young chassid from Australia traveled to New York to spend Shavuot with the Lubavitcher Rebbe in Brooklyn. He arrived a few days before the festival, just a short time after the Rebbe, at the outbreak of the Six-Day War, had inaugurated the campaign to arouse all Jewish males to perform the mitzvah of wrapping tefillin. He had cited the verse, "The fear of the nations will be upon you," and the traditional interpretation that this results when our enemies see our Head-tefillin. In the aftermath of the miraculous victory and the Jewish arousal that accompanied it, the Rebbe recommended to continue and even increase the tefillin campaign.

The Chabad chassidim responded to his call, of course (as did others). Many made it their practice to go out once a week to help in this mission. Every Friday the yeshiva students would go to schools, hospitals, shopping centers and so forth to benefit Jewish men and post-bar mitzvah boys with this mitzvah that they might otherwise never encounter.

Our young Australian decided one day after morning prayers to accompany some of his local peers in this campaign. He had never done it before, so he thought he would gain some pointers in how to approach people from those with some experience. At the last moment, before entering the waiting car, he decided to duck into the nearby grocery to get some fast food to take along. It was already late morning, yet he hadn't eaten anything. Not wanting to cause the others to wait for him unduly, he snatched up a random selection of baked goods from the first shelf he saw, paid for them as soon as he could, and ran back to the car.

As they rode, he pulled out his bag to take something to eat and offered his companions to help themselves. Suddenly they all burst into laughter. Among the pastries was an assortment of hamantaschen! "Hamantaschen now! On Erev Shavuos? It's nearly three months since Purim!"

The cakes and cookies disappeared quickly. Only the hamantaschen remained. Perhaps they were wary of eating anything so obviously unrefreshing.

After three quarters of an hour they reached their destination: a large hospital center in

Manhattan. There, they split into pairs and assigned themselves different wards to visit. In each one there were many Jews. They invited each Jewish man to wrap tefillin, and most of them agreed to do so, either immediately or after a slight bit of coaxing.

As the end of the time approached, the Australian and his partner went into one more room, and found that another pair of their friends had already entered before them. In the room were two Jewish male patients. One of them accepted the offer of tefillin right away, but the other firmly refused. He even broke into a rage, exclaiming, "I am as connected to G-d as you are."

The students tried to calm the elderly man with gentle words, but he refused to be pacified. Indeed, their words only seemed to make him angrier. His fierce objection to the idea of performing the mitzvah of tefillin aroused their curiosity. After all, here was a man clearly very advanced in years, sick in bed in a hospital, with the name of G-d coming easily to his lips; it didn't make sense that he should refuse so adamantly to don the tefillin. Even his roommate tried to persuade him to do it, but he wouldn't listen.

After a while they were ready to give up. Anyway, it was time to leave. Then one of them addressed the old man again, this time offering him a piece of fruit. "Here, eat this. At least you will get to recite a blessing."

The man turned his face to the wall, ignoring them. But then he suddenly swiveled in their direction and said sarcastically, "Fruit you present me? Bring me a hamantaschen and then I'll put on your precious tefillin."

They couldn't believe their ears. As if at a signal, three pairs of eyes swung towards the visitor from Australia. A broad smile stretched across his face. Gazing fondly at the elderly patient, he replied to him, "If in order to put on tefillin you require hamantaschen, so okay, we'll get you some hamantaschen!"

The old man stared back incredulously. "Yeah, right. Hamantaschen now? After Pesach? Oh, sure."

The other three boys said whatever they could think of to keep the ornery patient occupied. In the meantime, the Australian had already zoomed out of the room, flew down the flights of stairs several steps at a time, and darted to their car in the hospital's parking lot.

With a happy smile and an uplifted heart he took out the little package of hamantaschen

from his bag, the presumably stale Purim pastries that just a short while ago had been scorned by all who saw it, and now had been transformed into an extremely valuable bit of merchandise. After all, the performance of the mitzvah of tefillin by an old man confined to a hospital bed depended on it. How strange!

As he made his way back up the steps he wondered to himself how long a time had gone by, since this elderly Jew had last wrapped tefillin. Surely it was safe to assume that it had been many years.


Re-entering the room, he went over to the patient's bed and extended to him a double handful of hamantaschen. To their mutual surprise, the old man's eyes filled with tears. "Unbelievable. Simply unbelievable. Hamantaschen after Pesach. Who would have thought...?" He stretched out his hand and gingerly lifted one to his mouth. One of the yeshiva boys helped him to say the correct blessing. He closed his eyes and chewed slowly.

After, without a word being said, he rolled up the sleeve of his left arm to fulfill his side of the bizarre deal that, strangely, he himself had 'proposed.' When the tefillin were on him, he began to cry silently; tears were streaming down his cheeks. Nor was he the only one - there wasn't a dry eye in the room.

The young Chassidim drove back to Lubavitch world headquarters at 770 Eastern Parkway, Brooklyn. They felt satisfied and fulfilled from the day's events, but more than that, they were filled with wonder at the extraordinary combination of events that had meshed together. The whole way back in the car they couldn't stop discussing it. Clearly everything had been arranged directly from heaven!

Before returning to Australia, the young man was able to enter into private audience with the Lubavitcher Rebbe. He told him the whole story (in fact, it is from this chassid from Australia, who wishes to remain anonymous, that we know this story too). The Rebbe smiled and replied, "Nu, if that is what it takes, let someone bring him hamantaschen every day."

Reprinted from an email of Sichat HaShavuah.



Shabbat Times – Parshat Bamidbar

	Candle Lighting	Motzei Shabbat	Motzei Shabbat ר"ת
Jerusalem	7:01	8:19	8:55
Tel Aviv	7:17	8:22	
Haifa	7:10	8:23	
Be'er Sheva	7:18	8:20	



BASEBALL HEROES

By Rabbi Paysach Krohn

At a Chush fund-raising dinner [Chush is a school in Brooklyn that caters to learning-disabled Jewish children], the father of a Chush child delivered a speech that would never be forgotten by all who attended. After extolling the school and its dedicated staff, he cried out, "Where is the perfection in my son Shaya? Everything that G-d does is done with perfection. But my child cannot understand things as other children do. My child cannot remember facts and figures as other children do. Where is G-d's perfection?"

The audience was shocked by the question, pained by the father's anguish, and stilled by his piercing query. "I believe," the father answered, "that when G-d brings a child like this into the world, the perfection that He seeks is in the way people react to this child." He then told the following story about his son Shaya.

Shaya attends Chush throughout the week and a boy's yeshiva on Sundays. One Sunday afternoon, Shaya and his father came to the yeshiva as his classmates were playing baseball. The game was in progress and as Shaya and his father made their way towards the ball field, Shaya said, "Do you think you could get me into the game?"

Shaya's father knew his son was not at all athletic, and that most boys would not want him on their team. But he also understood that if his son were to be chosen in, it would give him a comfortable sense of belonging. So he approached one of the boys in the field and asked, "Do you think my Shaya could get into the game?"

The boy looked around for guidance from his teammates. Getting none, he took matters into his own hands and said, "We are losing by six runs and the game is already in the eighth inning. I guess he can be on our team and we'll try to put him up to bat in the ninth inning."

Shaya's father was ecstatic as Shaya smiled broadly. Shaya was told to put on a glove and go out to play short center field.

In the bottom of the eighth inning, Shaya's team scored a few runs but was still behind by three. In the bottom of the ninth inning, Shaya's team scored again - and now with two outs and the bases loaded and the potential winning runs on base, Shaya was scheduled to be up. Would the team actually let Shaya bat at this juncture and give away their chance to win the game? Surprisingly, Shaya was told to take a bat and try to get a hit. Everyone knew that it was all but impossible, for Shaya didn't even know how to hold the bat properly, let alone hit with it. However as Shaya stepped up to the plate, the pitcher moved in a few steps to lob the ball in softly, so Shaya should at least be able to make contact.

The first pitch came in and Shaya swung clumsily and missed. One of Shaya's teammates came up to Shaya and together they held the bat and faced the pitcher waiting for the next pitch. The pitcher took a few more steps forward to toss the ball softly towards Shaya.

As the next pitch came in, Shaya and his teammate swung the bat and together they hit a slow ground ball to the pitcher. The pitcher picked up the soft grounder and could easily have thrown the ball to the first baseman. Shaya would have been out and that would have ended the game. Instead, the pitcher took the ball and threw it on a high arc to right field, far and wide beyond the first baseman's reach. Everyone started yelling, "Shaya, run to first! Shaya, run to first!"

Never in his life had Shaya run to first. He scampered down the baseline wide eyed and startled. By the time he reached first base, the right fielder had the ball. He could have thrown the ball to the second baseman who would tag out Shaya, who was still running. But the right fielder understood what the pitcher's intentions were, so he threw the ball high and far over the third baseman's head, as everyone yelled, "Shaya, run to second! Shaya, run to second."

Shaya ran towards second base as the runners ahead of him deliriously circled the bases towards home. As Shaya reached second base, the opposing shortstop ran towards him, turned him towards the direction of third base and shouted, "Shaya, run to third!" As Shaya rounded third, the boys from both teams ran behind him screaming, "Shaya, run home! Shaya, run home!"

Shaya ran home, stepped on home plate and all 18 boys lifted him on their shoulders and made him the hero, as he had just hit the "grand slam" and won the game for his team.

"That day," said the father who now had tears rolling down his face, "those eighteen boys reached their level of perfection. They showed that it is not only those who are talented that should be recognized, but also those who have less talent. They too are human beings, they too have feelings and emotions; they too are people, they too want to feel important."

Reprinted from an email of KabbalaOnline.org.



The ultimate royal wedding. That's how our prophets describe the revelation of Hashem to His people at Mount Sinai. The anniversary of which we celebrate on Shavuot. The King of kings entered into a lasting, covenantal bond with His people. We recall this every Friday night in the Lecha Dodi when we sing, "שיש עליך אלוהים כמשוש חתן על" - כלה - May Hashem continue to rejoice with our people in the same way as a bride and groom rejoice together."

This was also recorded by the prophet Hoshea, who in the concluding verse of the Haftara of Bamidbar, cites the words of Hashem, "וארשתוך לי לעולם" - That I will betroth you unto Me forever, ובמשפט בצדק ובמשפט - I will betroth you unto Me with righteousness and justice, ובחסד וברחמים - and with lovingkindness and with mercy, וארשתוך לי באמונה - I will betroth you unto Me with faithfulness, וידעת אתה - and you will know the Lord."

We have here, not only the ingredients of that remarkable relationship between the Almighty and His people, but also the ingredients for any successful marriage.

First of all, "וארשתוך לי לעולם," one needs to be in this for the long term. Doing whatever possible to guarantee that this will be a lifelong, wonderful relationship.

"וארשתוך לי בצדק ובמשפט." In one's home there needs to be righteousness and piety, justice and fairness in every action that one carries out.

And also, "ובחסד וברחמים," of course, there must be lovingkindness, selflessness, mercy and acts of empathy in which people readily and naturally give up themselves for others.

"וארשתוך לי באמונה." It goes without saying that there must be faithfulness, fidelity and loyalty.

The last ingredient is so crucially important, "וידעת אתה." A great relationship is one in which there is an awareness of the presence of Hashem, where there is an abundance of spirituality to guide and to inspire us.

At Shavuot time, we are mindful of how the relationship forged between the Almighty and our people at Sinai, continues to exist and thrive to this very day. So too, our blessing for every husband and wife is that they should apply those very same ingredients that exist between Hashem and ourselves into their marriages in order to guarantee, please G-d, that they will have lifelong meaning, fulfilment, happiness, joy and success.

So let's all apply the ingredients and let's pray for those suffering from the current situation in Eastern Europe, as well as for the recovery of all the sick, our soldiers and healthcare professionals, and Chevra Kadisha members worldwide, for peace and for those who need healing, shidduchim, children and parnassah and may we be blessed to have the most awesome, gorgeous, beautiful, peaceful, healthy, amazing, relaxed, spiritual and sweet Shabbat.

The Jewish Weekly's PARSHA FACTS

NUMBER OF MITZVOT: 12
MITZVOT ASEH: 7
MITZVOT LO TAASEH: 5
NUMBER OF PESUKIM: 78
NUMBER OF WORDS: 1013
NUMBER OF LETTERS: 3992

HAFTORA:
Yirmiyahu 16:19 - 17:14

Rosh Chodesh Sivan is on Tuesday, May 31, 2022.

יום ירושלים Yom Yerushalayim is Sunday, May 29, 2022.

This week in Israel, we study Chapter 6 of Pirkei Avot (outside Israel one studies Chapter 5).

במדבר בחוקותי
Look out for the Halachot and Minhagim for Sivan and Shavuot, on our website, www.thejweekly.org

Laws & Customs: Sivan and Shavuot

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For the year 5782

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Based on Rabbi Shmuel Lesches's Halachah Sheets

Reviewed by Reb Elimelech Rabinowicz שליט"א, Rav of Tzeirei Kehal Chassidim, Shaarei Chesed
Compiled by Yossi Fraenkel in memory of his grandparents

ר' ראובן בן הרב משה אליעזר הלוי ע"ה וזויה ברכה בת ר' נפתלי משה ע"ה רבינוביץ
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SHABBAT MEVARCHIM

Unlike usual, Av Harachamim is recited on Shabbat Mevarchim Sivan, in memory of the tragedies that occurred during this month.

It is customary for the Gabbaim to arrange a Kiddush with the purpose of increasing resolutions in learning Torah, keeping Mitzvot B'hidur, and rejoicing in the completion of the Torah.

Sunday 28th Iyar is looked upon as a fast day, due to Shmuel Hanavi's Yahrzeit (some hold Monday the 29th). Many Sephardim go to Shmuel Hanavi's grave as well as his father Elkanah.

According to the Shla"h Hakadosh, Erev Rosh Chodesh Sivan is an auspicious time to pray for children and he made a special prayer for this.

SIVAN

Tachnun is not recited from Rosh Chodesh Sivan until after Shavuot, some however hold not to say Tachanun until the twelfth day of Sivan.

One generally should not undertake a fast on these days, even for a Yahrzeit. However, for a Taanit Chalom (a fast for a bad dream) as well as a Chattan and Kallah fast on their wedding day, unless their wedding occurs on the day after Shavuot.]

Some have the custom that an Avel (within 12 months of a parent's passing or within 30 days of a spouse, child or sibling's passing) should not serve as the Chazzan in Shul during these days. This does not apply to one who has a Yahrzeit. Others, (including Chabad) have the custom that he should serve as the Chazzan, except of course, on Shabbat and Chag.

During these days, we do not eulogize over someone who has died.

Some hold that one can take a haircut from Rosh Chodesh Sivan, some hold from the first morning of the Shloshet Y'mei Hagbalah (i.e. Thursday). According to some, a Bar Mitzvah boy who is having his Bar Mitzvah after Rosh Chodesh Sivan may have a haircut in honor of his Bar Mitzvah beforehand. Nevertheless, according to the Chabad custom, one shouldn't take a haircut until Erev Shabbat.

SHLOSHET Y'MEI HAGBALAH

From the 3rd of Sivan (Thursday June 2nd) starts the Shloshet Y'mei Hagbalah.

Many customs associated with mourning during Sefirat Haomer no longer apply from Thursday morning. Music, dancing and haircuts, are permissible.

From Rosh Chodesh Sivan some hold that one can have a wedding, but most hold only from the beginning of the Shloshet Y'mei Hagbalah. And some hold that due to Rosh Chodesh being on Sunday, one may get married on Friday.

PREPARATIONS FOR CHAG

The Mitzvah of V'Samachta B'Chagecha on Chag entails eating meat, wine and delicacies; providing new clothing or jewelry for one's wife according to his means; and giving candies to children. These should be arranged in advance.

Prior to every Chag, we also need to remember that the Chag requirements of the needy be met. Chag is also an especially appropriate time to host guests.

One should make spiritual preparations for Shavuot as well. These include learning Torah – especially the laws of Shavuot, Matan Torah, as well as increasing in Ahavat Yisrael.

The Chabad custom is that during the period before Chag, one should reach out and do all within his or her power to ensure that all Jews – men, women, children and even small babies – should attend the Aseret Hadibrot on the day of Shavuot.

EREV SHABBAT (4TH SIVAN)

In honor of Shavuot, if one has not done so yet, one should take a haircut on Erev Shabbat.

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

For those who regularly shave or trim, it is a Mitzvah to do so on Erev Shabbat and there are some who are particular not to shave after Chatzot (12:37pm).

Some have the custom to immerse in a Mikvah after midday, to prepare for Shabbat and Chag.

It is a Mitzvah to cut one's finger nails on Erev Shabbat, and for some who are particular, not to cut them after Chatzot (12:37pm).

Just like on any other Erev Shabbat, it is preferable to refrain from eating a proper meal once the tenth Halachic hour of the day begins (4:08pm), in order to properly enjoy the Seudat Shabbat at night. However, one may snack in small quantities.

One should arrange a pre-existing flame from which to light the candles on Chag.

Prior to candle-lighting, one should give Tzedakah on Erev Shabbat for the following two days; Shabbat and Chag.

Shavuot is an opportune time to enhance one's Torah learning and make positive resolutions; to spread Torah to others; to enhance one's adherence to daily study; and to accept upon oneself the Ol Shel Torah (yoke of Torah).

The Lubavitcher Rebbe's customary Shavuot greeting: "Kabbalat Hatorah B'Simcha ub'Pnimitiyut" is loosely translated as: "May you receive the Torah joyfully and internally".

FLOWERS AND FOLIAGE

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

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

It is important to buy flowers and decorative leaves only from a vendor who is particular about Shemittah

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

- On Shabbat and Shavuot, one may take flowers out of the vase of water. One may also return the flowers to the same vase, as long as the original water was not changed.
- On Shabbat and Shavuot, one may place the flowers in a new vase that was prepared and filled with water before Chag. One may also add flowers to a vase which already has flowers from before Chag.
- On Shavuot (but not on Shabbat), one may top up the water in the vase if necessary, but the ratio of the new water must be less than half of the total. One may certainly not replace the existing water.

Since it is forbidden to prepare for Chag on Shabbat, one should not arrange or move the flowers on Shabbat purely for the sake of Chag.

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

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

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

One may smell flowers and plants on Shabbat or Shavuot – even if still attached to the ground (and hence Muktzah). One should remember to make the appropriate Brachah. However, one may not smell attached fruits.

🕯️ CANDLE-LIGHTING

One should arrange a pre-existing flame from which to light the candles on Chag.

Prior to candle-lighting, one should give Tzedakah on Erev Shabbat for the following two days; Shabbat and Chag.

Candle-lighting on Friday night is at 7:05pm. [If eating out, one should ensure that some practical benefit is derived from the candles after Chag begins.]

🕯️ SHABBAT DAY (5TH SIVAN)

On Shabbat day, some hold that Av Harachamim is said and others hold that it is not. Tzidkatcha is not recited.

Just like on Erev Shabbat, it is preferable to refrain from beginning a proper meal once the tenth Halachic hour of the day begins (4:09pm), in order to properly enjoy the meal at night. However, one may snack in small quantities.

Since it is Chag, if one neglected to light at the proper time, one may – and should – light candles on Chag itself, from a pre-existing flame.

When a man is required to light candles, he does not recite Shehecheyanu, as he will be doing so in Kiddush. [Therefore, it is best that he lights candles right before Kiddush, so that his Shehecheyanu is linked to both.] Similarly, if a woman needs to recite her own Kiddush, she does not recite Shehecheyanu, as she already did so at candle-lighting.

🕯️ NIGHT OF SHAVUOT

Shabbat ends at 8:24pm. Tasks and preparations required for Chag should not be conducted before this time. Maariv (and Kiddush) should not begin before this time.

On Shavuot night, one is particular to daven Maariv after nightfall as it has to be seven complete weeks, however due to this year being on Motzei Shabbat, one should wait till after Shabbat ends (8:24pm) to daven Maariv.

Vatodienu is recited during the Amidah of Maariv. [If one forgot to do so, he does not correct his mistake. Rather, after completing the amidah, he should say *Baruch Hamavdil Bein Kodesh L'Kodesh* before doing anything forbidden on Shabbat but permitted on Chag, or before performing tasks for the sake of Chag. The same applies to a woman who will not be davening Maariv.]

After Maariv one should hasten to go home to his Seudat Chag as the day is short with plenty to do (to be busy in learning Torah all night).

The candles should be kindled with a pre-existing flame, and only after Shabbat ends. The Brachot are *L'Hadlik Ner Shel Yom Tov* and *Shehecheyanu*. [If eating out, one should ensure that some practical benefit is derived from the candles during the night.]

On Chag, one may not relight a candle that extinguished for the first time on Shabbat.

Candles must not be waxed into place, nor may the wicks be twisted. When necessary, one may remove the wax from the previous night in a way that it falls directly into the garbage.

When a man is required to light candles, he does not recite *Shehecheyanu*, as he will be doing so in Kiddush. [Therefore, it is best that he lights candles right before Kiddush, so that his *Shehecheyanu* is linked to both.] Similarly, if a woman needs to recite her own Kiddush, she does not recite *Shehecheyanu*, as she already did so at candle-lighting.

During Kiddush on the night of Shavuot, one recites a total of five Brachot: *Yayin, Kiddush, Ner, Havdallah* and *Zman*. [If one jumbled the order, he does not need to repeat it in the correct order, unless he reversed the order of *Yayin* and *Kiddush*.]

When reciting the Brachah of Ner, one looks at the candle, but does not bring the candles together, nor does one bring his fingernails close to the flames.

If one forgot to recite Ner and Havdallah during Kiddush, he should recite it over a cup of wine as soon as he realizes. He should also recite the Brachah of Hagafen if required (such as when he already bentched, or he intended at the time of Kiddush not to drink any more wine during the meal). If he did not remember until the next morning, he should recite the Brachah of Havdallah over a cup of wine, but not the Brachah of Ner.

It is good and correct not to overeat or drink as overeating or drinking will make one tired.

One must drink a cup of wine on the day of Chag, even by those who did not make their own Kiddush.

One should speed up their meal in order for them to go and learn.

According to the Ari Z"l, one should refrain from marital relations, unless it is the night of Mikvah.

🕯️ YA'ALEH VEYAVO IN BENTCHING

If one forgets to recite Ya'aleh Veyavo in Birchat Hamazon, but remembers before

Hashem's name at Bonei Yerushalayim, he goes back. If one realized after that, but before starting the next Brachah, he recites the extra Brachah as printed in some Birkonim. If one already began even the first word of the next Brachah, one must begin Birchat Hamazon again.

The Harachamon for Chag is recited.

🌀 TIKUN LEIL SHAVUOT

The custom is to stay awake the entire night of Shavuot, Saying Tikun or learning Torah.

Needless to say, the night of Shavuot is not the appropriate time for lectures or forums about social, economic, political and communal issues. Although important, they cannot really be regarded as a form of Torah study – unless the focus is to learn the Torah's perspective.

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

According to some the Tefillot and Yehi Ratzons that appear in some editions of Tikun Leil Shavuot are omitted, and Kaddish is not recited.

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

Shortly before dawn (4:07am), those who have the custom should immerse in the Mikvah.

At dawn, one washes Netilat Yadaim and recites Brachot.

One should not begin learning Torah after dawn until he concludes Brachot.

The Brachah of Tzitzit is not recited at this time as it is still too early.

After staying awake the entire night, some have the custom to daven at Sunrise (5:34am), and others hold to sleep for several hours and daven at the usual time, in order to allow one to focus on his davening at his usual pace.

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

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

If one chooses to daven before going to sleep, he should ensure that he recites the Brachah of Tzitzit and Shema after the earliest time (4:34am), and the Amidah after sunrise (5:34am).

The Brachah of Tzitzit is not recited on a Tallit Katan worn overnight. One who does not wear a Tallit Gadol should change his Tallit Katan before reciting the Brachah.

🌀 SHACHARIT & HALLEL

Care must be taken to recite Kriat Shema during the proper time (between 4:34 - 8:22am (Magen Avraham) or 4:34 - 9:05am (Gra & Baal HaTanya). One who goes to sleep prior to davening should ensure that he awakens in time to recite Shema.

Full Hallel is recited on Shavuot. When reciting Hallel, one may not interrupt it – other than for those things that one may respond to during the Brachot of Kriat Shema. [I.e. If the Chazzan recites Kedushah, one responds Kadosh, Baruch and Yimloch. When the Chazzan says Ha'E-I Hakadosh, one answers Amen. When the Chazzan says Modim, one answers the three words Modim Anachnu Lach. When the Chazzan recites Kaddish, one answers Amen Yehei Shmei etc, and Amen to d'amiran b'alma. One also answers Barchu and Amen when the Brachot are recited before and after an Aliyah or Haftorah.]

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

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

If one forgot to recite Hallel, he should recite it with a Brachah as soon as he remembers, as long as it is not yet sunset 7:46pm (or without a Brachah until Tzeit).

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

🌀 KRIAT HATORAH

Akdamut is said by most, however, It is not the Chabad custom to recite it. (the Lubavitcher Rebbe would say it quietly.)

The Aliyah containing the Aseret Hadibrot is given to a prominent person.

The Chabad custom is that all men, women, children, and even babies and newborns (health permitting), should attend Shul to hear the Aseret Hadibrot. The congregation stands during the reading of the Aseret Hadibrot, facing the Sefer Torah.

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

Some have the custom of reading Rut in Shul on Chag. Although it is not the Chabad custom because the link between Rut and Shavuot is observed by the fact that one reads the entire Sefer as part of Tikun Leil Shavuot.

Yizkor is recited before Musaf. Those who leave the Shul for Yizkor may recite "Av Harachamim" after Yizkor.

Yizkor may be recited at home without a Sefer Torah.

🌀 SHAVUOT DAY

The Mitzvah of V'Samachta B'Chagecha requires one to celebrate Chag with his family. As such, one should not overly prolong the time he spends at any communal Kiddush.

It is customary to eat dairy on Shavuot day. By the same token, Chag must be celebrated with meat.

One of the reasons for eating dairy on Shavuot, is that a two-loaf bread offering was brought in the Beit Hamikdash. To commemorate this, we eat two meals on Shavuot—first a dairy meal, and then, after a short break, we eat the traditional meat meal for Chag.

There are many other reasons, but just to add another one here, is to emphasize that Jews – unlike the angels who visited Avraham Avinu – are careful to separate between milk and meat. As such, special care must be taken to adhere to all the Halachot of Kashrut. These include:

- Waiting one full hour after dairy, or six hours after eating cheeses cured for more than six months. [It may not be practical to consume aged cheeses on Shavuot, as one must also eat meat.]
- Making a Brachah Acharonah between dairy and meat.

- Not using the same tablecloths and leaves for dairy and meat.
- Not eating dairy together with a Challah baked in a Basari oven or vice versa. [There is grounds to be lenient if the Challot weren't physically touching any part of the oven, and the oven was absolutely clean and devoid of steam whilst the Challot were baking.]
- Not baking a dairy or meat loaf of bread lest people mistakenly think it is Parve. If already baked, it may not be eaten. Exceptions: The loaf has a distinctive shape, or it is visibly and obviously noticeable as dairy or meat, or it is small enough to be consumed within one day.
- Using separate knives (or a Parve knife) to cut vegetables used with dairy and meat. This is especially true

when cutting sharp vegetables, since they assume the status of the knife even if it was completely clean and recently unused.

Needless to say, some people are careful to eat only Chalav Yisrael. Accordingly, one should not eat even Parve or Chalav-Yisrael foods if they came into contact with non-Chalav-Yisrael utensils whilst hot.

Shavuot is the Yahrtzeit of the Baal Shem Tov, and is therefore an opportune time to mention a teaching and story of the Baal Shem Tov. Shavuot is also associated with Moshe Rabbeinu (who received the Torah) and David Hamelech (who compiled Tehillim). Therefore, Shavuot is an opportune time to enhance one's commitment to learning Torah and saying Tehillim.

AFTER SHAVUOT

The day after *Chag* (according to Mishnah Chagigah) is known as "Yom Tovo'ach" as well as *Isru Chag*, and should be celebrated with additional food items.

One may not fast on this day – even a *Chattan* and *Kallah* on their wedding day.

The days after *Shavuot* until the twelfth of Sivan (inclusive) are known as "Y'mei Tashlumin", during which *Tachnun* is not recited. The *Baal Hatanya* once remarked that these are the days to "pack" all the treasures and revelations of *Shavuot*.

On the *Shabbat* after *Shavuot* (12th Sivan), *Av Harachamim* and *Tzidkatcha* are not recited.

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The Jewish Weekly

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Wishing You a Happy Shavuot
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Once Happened

MF GRAPHICS

The Jewish Weekly 2009

1 st Parve Day	2 nd Parve Day	3 rd Parve Day	4 th Parve Day	5 th Parve Day	6 th Parve Day	7 th Parve Day
8 th Parve Day	9 th Parve Day	10 th Parve Day	11 th Parve Day	12 th Parve Day	13 th Parve Day	14 th Parve Day
15 th Parve Day	16 th Parve Day	17 th Parve Day	18 th Parve Day	19 th Parve Day	20 th Parve Day	21 st Parve Day
22 nd Parve Day	23 rd Parve Day	24 th Parve Day	25 th Parve Day	26 th Parve Day	27 th Parve Day	28 th Parve Day
29 th Parve Day	30 th Parve Day	31 st Parve Day	32 nd Parve Day	33 rd Parve Day	34 th Parve Day	35 th Parve Day
36 th Parve Day	37 th Parve Day	38 th Parve Day	39 th Parve Day	40 th Parve Day	41 st Parve Day	42 nd Parve Day
43 rd Parve Day	44 th Parve Day	45 th Parve Day	46 th Parve Day	47 th Parve Day	48 th Parve Day	49 th Parve Day