

The Jewish Weekly

How To Hear The Ten Commandments by Rabbi Yerachmiel Tilles

"Enough!" The Shpoler Zeide called out. "That's the final blow!"

His Chassidim from a rural area outside Shpole had been suffering for years under the heavy yoke of their cruel landlord, a high-ranking member of Poland's nobility, who owned all the land in that area. He was constantly raising the rents on their homes and the leases for their businesses. But that he did to his non-Jewish tenants too. What hurt more were his vicious anti-semitic twists. He would make Jews that were indebted to him sing and dance in front of his aristocratic friends during their drunken parties, so that they could enjoy themselves laughing at the Jews. He had tried to force them to open their businesses on Shabbat. But his most recent depravity was the worst: he had issued a decree that in all buildings on his extensive properties, there had to be hanging a depiction of "that man" from Nazereth, around whom the gentile religion was centered.

Over the years, whenever any of the Jewish tenants happened to be in Shpole, they would ask the Rebbe to bless them and pray for their relief from this anti-semitic tyrant. But this was too much. It was unthinkable. They all gathered as one and came to the Zeide together. When the tzadik heard this latest tale of woe, he was furious.

"I've waited a long time for that wicked man to change his evil ways. But this is intolerable. He is to be taught a lesson. It is time for him to hear the Ten Commandments. There is no choice."

The Chassidim circled around him were astonished by his words. They had no idea what he had in mind. But before anyone could muster the courage to ask for an interpretation, the Rebbe had already started speaking again.

"Listen carefully, please; this is what you must do. I know that every year for Shavuot you all travel to the city in order to celebrate the festival with a large congregation. This year don't leave. Instead, stay home, and gather together at the home of the tenant with the largest property for the prayers and the communal holiday celebrations.

"Before the holiday, send a small delegation to the poritz ('lord of the land'), tell him about your arrangements, and invite him to come and hear the Festive Morning Prayers, and to bring all of his noble friends with him.

"As for you, prepare yourselves and purify yourselves properly for the holy occasion of the Receiving of the Torah. I, also, shall come to join you. So now, go home in peace and don't worry."

The astonishment of the listeners didn't lessen at all at hearing these instructions. Indeed, it heightened, but still no one had the nerve to ask the tzadik for an explanation. They quickly filed out of the Rebbe's room and hurried home, eager to carry out the Rebbe's commands.

The villagers that went to invite the lord met a pleasant reception, to their surprise. He happily accepted their request. Having heard individual Jews singing their prayers before, he figured to himself that a whole congregation of them should

prove to be quite an entertaining spectacle for him and his fellow aristocrats. He promised the tenants that he and his associates would definitely attend. He then dismissed them and immediately launched preparations for a huge party for all the Polish aristocrats in the region, the highlight of which would be the spectacle of the Jewish prayer that would take place on the grounds he had leased to one of his tenants. The invitations he sent out included his promise for a "highly amusing surprise."

The Shpoler Zeide arrived early in the day of Erev Shavuot, with a large number of Chassidim accompanying him. They quickly realized there would not be enough room on the farm for so many people. The Rebbe told them to go to the nearby hill, and raise up a large awning there, under which they would set up a platform with a table on it for the Reading of the Torah.

Shavuot morning arrived. The grassy lands around the hill were crowded with hundreds of Jews, waiting in nervous anticipation to see what would happen. A significant number of gentiles - all the dukes, counts and lords, and other wealthy landowners and nobility in the region - also waited eagerly, looking forward to the wonderful surprise their host had promised them.

The Rebbe approached the platform to lead the prayers himself. A hush fell over the assembly. The Jews began to pray with enthusiasm. The gentiles - seeing an old man with a long beard, covered from head to knees with an oversized white shawl with strings dangling off it to the ground, chanting loudly the words of the prayers while all his limbs seemed to be trembling and shaking - all laughed heartily. But when he called out in an extraordinarily powerful voice, "Shma Yisrael ... ehad," their laughter ceased instantly. It was as if a lion had roared. They were gripped by terror. They tried to hide it with nervous smiles. How could a puny, absurd Jew make them afraid? But they couldn't shake the mood as the Zeide's voice continued to reverberate off the hillside, until, a few minutes later, the praying Jews stood absolutely still and silent.

The repetition of the festival Amidah prayer was followed by the joyous singing of Hallel and chanting of the Akdamot. The festival joy was palpable. The Rebbe signaled for the Torah scroll to be brought out and rolled to its proper position in the Torah portion of Yitro for the Shavuot reading (Ex. 19-20). He then gazed at the surrounding crowd and slowly swiveled his head. It was clear that he was searching for someone. His gaze finally settled on a tall, very distinguished-looking man whom nobody else seemed to know. The Zeide summoned him to be the Torah reader.

Everyone murmured in surprise, but they were soon pleased by the choice. The guest's voice was both musical and powerful. When they reached the section of the Ten Commandments, the atmosphere altered radically. It had been a beautiful, clear, spring morning. The sun was shining brightly, and the sky a solid sheet of pastel blue, with not a dot of cloud to be seen. Suddenly, the heavens darkened, and tremendous peals of thunder boomed down upon them. Fright took hold of everyone.

The reader's voice rose in volume and intensity. "I am G-d who brought you out of Egypt." A Jew stood next to the landlord to translate word by word, but amazingly, the man realized he was able to understand directly, without aid, even though he didn't know a single letter of Hebrew. "You shall not have other gods before Me. Do not make any statue or image..." The lord trembled and felt weak in his stomach as he thought of

It Once Happened...

how he had demanded the Jews put engraved images of christian worship on their walls.

When he heard "Remember the Shabbat day that it should be holy," his knees buckled. His throat was constricted. Why had he tried to force the Jews to open their businesses on their holy day? "...The seventh day is the holy Sabbath of G-d." He felt he was close to fainting.

His friends were similarly affected. They too felt they understood the commandments directly, as if the Holy Tongue were their native language. Each one thought upon his sins and was seized with fear. Their faces were deathly white. Many of them fainted.

After a few moments which seemed like an eternity, the reading drew to a close and the noblemen recovered somewhat. Deeply embarrassed, they slipped away by ones and twos.

After the festival Musaf and the conclusion of the prayers, the Jews sat down to the traditional dairy meal. Between courses, the Shpoler Zeide said he would now explain the mysterious events that had taken place. The excited chassidim listened attentively.

"I assure you that your poritz and the rest of those noblemen will remember for the rest of their lives how they heard the Ten Commandments here today, and they will never afflict you again. To accomplish that I was forced to trouble Moshe Rebbeinu ('Moses, our teacher') himself to come here and to read the Torah. I had no choice. He went too far. You have a great merit, my friends, to have been here today."

The assembled Jews all looked at each other in amazement. But there was more to come.

"You should know that your landlord, the duke, is not just a regular gentile. He has in him a spark of the soul of Yitro [Jethro], the priest of Midian, who came to the Jews in the desert before they reached Mt. Sinai and acknowledged the existence of G-d...and that Israel is His chosen people."

That night, after the holiday ended, the duke sent a pair of messengers to his tenant's house to request that the Rebbe come to see him. The tzadik agreed and went with them to the castle. The two men spent hours together alone, behind locked doors. The next morning the Shpoler Zeide returned home. He never told anyone what he had spoken about privately with the lord.

From that day on, the landlord's attitude towards his Jewish tenants changed dramatically. They were able to live in peace and prosperity, without any unfair pressure from the lord. Not only that, but with his own money he paid for the construction of a synagogue for the Jews that lived on his estates. He did insist, however, that it be built on that spot on the hill where the holy rabbi had come to pray.

Reprinted from an email of KabbalaOnline.org.





Candle Lighting Times – Nasso / Shavuot

Candle Lighting Shabbat	Chag Lighting (not before)	Motzei Chag	Motzei Chag ר"ת
Jerusalem	7:05	8:23	8:24
Tel Aviv	7:21	8:26	8:27
Haifa	7:14	8:28	8:28
Be'er Sheva	7:22	8:24	8:25



An Orphan's Missing Mitzva

translated by "Yitz of Yerushalayim"

Rebbe Yehoshua of Belz was once at a brit milah [circumcision] of a baby who was already orphaned from both of his parents. His father had passed away after his mother had conceived, and his mother died in childbirth. At the ceremony, there was a tremendous amount of crying and wailing, which created a very somber and morose atmosphere.

The Belzer Rebbe ordered that the crying should stop, saying that brit milah is a joyous mitzva occasion. Crying is therefore prohibited, and it will in no way help the unfortunate child. Later, at the festive meal in honor of the circumcision, the Rebbe commanded that they should sing the entire Tmanya Apei (literally, "eight faces"-a reference to Psalm 119, which contains eight verses for each of the 22 letters of the Hebrew alphabet in sequence. Belzer Chassidim sing this Psalm throughout Chanuka). Afterwards the Rebbe explained his request by telling the following story.

Whenever a very difficult question arose to Rebbe Yaakov Yitzchak of Pshischa, known as the Yehudi HaKadosh [the Holy Jew], he would concentrate very deeply, often steeped in his thoughts for half an hour or more, until the answer came to him. Once, when one of these questions came up, one of his students, a young man who was orphaned from his father, became very hungry, and decided to dart home to his mother for a quick bite.

He quickly ran home and asked his mother for some food, reminding her that he was in the middle of his studies, and would have to return immediately. After preparing and serving the food, his mother asked him to bring down a package that she needed from the attic. Nervous about returning late, the young man told his mother he had to return right away. As he hurried back to the Study Hall, he realized what he had done - after all, isn't the study of Torah supposed to lead to fulfillment of its mitzvot, and he had just missed an opportunity to honor his mother?

He quickly did an about-face and ran back, and pleaded for his mother's forgiveness. When she agreed, he brought the package down from the

attic, and quickly ran back again to the Study Hall. Upon his arrival there, when he opened the door, the Yehudi arose from his deep thoughts, and promptly stood up to greet the young man.

Noticing that the Rebbe had stood up, all the other talmidim [students] also stood. The young man was quite bewildered at all of this. The Yehudi then delivered his answer to the difficult question, and asked everyone to sit down. Sitting down with them, he turned to the young man and said, "Now tell us everything that happened to you."

After the young man told his story, the Yehudi said, "Surely you wonder why I stood up. The Gemara [Kiddushin 32b] says that Abayei [one of the major sages of the Talmud] was an orphan from both parents. His father had passed away after his mother had conceived, and his mother died in childbirth. How, then, could he fulfill the command of honoring one's parents, which is one of the Ten Commandments? Therefore, whenever anyone fulfills this mitzva properly, Abayei accompanies him. So, since you did this mitzva so well, Abayei went with you. When you came here, Abayei came with you, and I stood up in his honor. And it was he who gave me the answer to the difficult question."

Rebbe Yehoshua of Belz then added that in the Maharsha's commentary to this Gemara, he writes that the name Abayei is alluded to in the verse, "asher becha yerucham yasom" [the first letter of each word spells out the name Abayei], meaning, "in You the orphan finds mercy" [Hoshea, 14:4]. "This verse teaches that the best way to help the orphan is not by crying over him, but by insuring that he receives a proper Torah education as he grows up. For the gematria [numerical value] of the letters of 'becha' [in You] hints at the 22 letters of the Torah, and if we bring the child up according to the Torah, this will bring great satisfaction to his parents in Heaven."

"Now you can understand why I asked you to sing Tmanya Apei," the Rebbe concluded, "for in the entire psalm is about the Kedusha [sanctity] and greatness of the Torah."

Reprinted from the blog, <http://heichalhanagina.blogspot.com>.

How do you give a successful blessing? I heard from the Chief Rabbi of England and the Commonwealth, Rabbi Ephraim Mirvis, that in Parshat Nasso, Hashem commands the Kohanim to bless the people. Just before the well-known formula for the blessing is presented, Hashem says to the Kohanim, "כה תברכו את בני ישראל" – In this way, you must bless the people." But the Torah does not specify what "this way" actually is.

The Rambam explains, "כה תברכו" – In this way you must bless," meaning with these exact words. If, for example, there is a Kohen who wants to embellish, he wants to shower the nation with additional blessings, he is not allowed to. He must use these words, and only these words.

Similarly, it doesn't matter if you are blessing one person or many people, a man or a woman, it is the same formula: "יברכך ה' וישמרך." That is how you bless.

Me'am Lo'ez explains that the words "כה תברכו" – this is how you bless" is connected to the previous Passuk which deals with a Nazarite, who abstains from strong drink. Similarly, in order to bless, the Kohen must never be intoxicated. He has to have a clear mind in order to bless the people in a responsible manner.

The Maggid of Mezritch gives a marvellous explanation. He says, "This is how you bless the people – כה תברכו כמו שהם" – just as they are. Accept them for who they are and try, through your blessing, to enable each unique person to achieve his or her own full and maximum potential.

So when a Kohen wakes up in the morning, knowing that he is going to bless the people, he should not think to himself, "Which shul should I go to?" or "Which community is worthy of my blessing?" Everybody is worthy of it. He must have a natural affection for absolutely every individual.

The same applies to anyone giving a blessing, to parents, to educators, to community leaders. In order to bless successfully, we need to have genuine love for whoever may be in front of us. To accept them for who they are and through our ways and our words, to challenge them to reach greater heights of attainment.

Now we can understand the wording of the brachah that the Kohanim recite before they Duchan: "לברך את עמו" – "Israel, You have commanded us "to bless the people of Israel with love." It is only when you genuinely love people that you can bless them.

So let's try to love everyone 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 and Chag Sameach.

Yossi

נשא
במדבר

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for Sivan and Shavuot,
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The Jewish Weekly's
PARSHA FACTS

NUMBER OF MITZVOT: 18
MITZVOT ASEH: 7
MITZVOT LO TAASEH: 11

NUMBER OF PESUKIM: 176
NUMBER OF WORDS: 2264
NUMBER OF LETTERS: 8632

HAFTORA:
Shoftim 13:2 – 25

Thursday, June 2, 3 SIVAN, marks the beginning of the
שלושת ימי הגבלה – the three days before Shavuot.

שבועות starts Motzei Shabbat, June 4, 2022

Laws & Customs: Sivan and Shavuot

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For the year 5782

According to Nittel Gavriel and Minhagei Chabad
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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 Yahtzeit 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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Wishing You a Happy Shavuot
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