

# The Jewish Weekly

## The Baal Shem Tov Says Torah in Gan Eden

Even after the Baal Shem Tov became publicly known, many did not look favorably upon him. At first, he had focused mainly on the masses, with many people seeking his help with health and other problems. It was only later that his tremendous knowledge of Torah and his Avodat Hashem (service of G-d) became renowned.

Not surprisingly, when the Baal Shem Tov first arrived in Mezhibuzh, having been invited by the heads of the community, there were some individuals who were not happy with this development. It wasn't the learned scholars who opposed him, but even some lofty personages who were regarded as members of an elite group of pious men. Their welcome wasn't friendly. Among them were R' Zev Wolf Kitzes and R' Dovid Furkas.

In general, people in that era were wary after the fairly recent Sabbatian debacle. They were wary of charlatans who crowned themselves as "baalei shem" (masters of reputation) and fooled the people. Some of these shady characters brazenly used holy names. For that reason, R' Zev and R' Dovid felt that even if this man was a genuine tzaddik, it was unseemly for him to adopt the title of "baal shem."

Then, one day, something happened which attracted even these dissenters towards the great light:

Izik was one of the outstanding scholars of Mezhibuzh. He was almost always sitting in the beit midrash, bent over his Gemara. His service of Hashem was serious and superlative. His pleasant demeanor endeared him to everyone.

One day, Izik became sick, with his illness worsening by the day. He tossed and heaved in bed, writhing in pain. His teachers went to visit him, for they knew that Chazal (our sages) say that one who visits a sick person removes one sixtieth of his illness. They sat near him, but since he was consumed by his suffering, he was unable to talk to them in learning. "Oy," he said. "If only the Baal Shem could visit me..."

Izik's teachers knew he was referring to the famous Baal Shem who had come to Mezhibuzh not long ago, and was renowned as a healer and wonder worker. His teachers were not pleased with this sentiment. They believed in the power of prayer and a chapter of Tehillim said wholeheartedly, but not in segulot provided by a Baal Shem who may or may not be legitimate.

Izik tried to convince them otherwise. Only because they saw how much it meant to him, coupled with the great concern the doctor had over his condition, did they reluctantly agree to a meeting between their sick student and the Baal Shem.

"However," they said, setting this condition, "whatever he tells you, you must tell us."

The Baal Shem Tov's face shone as he kissed the mezuzah in Izik's house. His noble appearance immediately impressed Izik. The Tzaddik entered the room and began speaking to him. But just a few moments before his arrival, one of the boys in the house hid under the bed in order to hear what would transpire.

As the Tzaddik spoke, Izik understood that his days were numbered and that the master did not have a segulah for his illness. Even so, the Tzaddik did not speak of death directly, but about Izik rectifying his life. "Although you have many fine qualities, this matter (and the Baal Shem Tov specified what it was) has not yet been corrected."

Izik turned pale, for only he knew about that matter that needed correction. He realized that his entire life's history was known to the Tzaddik, and nothing was a secret.

"For a long time, I sought an opportunity to rectify the matter", said Izik. "Now, as I am on the threshold of the world to come, what should I do?"

The Tzaddik thought for a moment and then said, "Don't worry Izik! I will see to it that this matter won't hinder you. I promise you that you will enter Gan Eden." The Tzaddik said this in such a confident tone that Izik was pleased. He accepted the judgement with equanimity.

Before the Baal Shem Tov left the room, he ordered Izik not to tell anyone what they had spoken about. But just a few hours later, his teachers visited him in order to hear about the wonder worker's visit. They wanted to hear first-hand whether the rumors were true. Izik did as he had been told and refused to say a word. "I promised to keep it a secret," he said. This made his teachers even more suspicious.

At that moment, the boy who had hidden under the bed came forward. He divulged to everyone what had transpired, leaving out nothing of the conversation. The rabbis looked at Izik in astonishment. They had never heard a conversation like that in their lives!

"Is what he says correct?"

Izik nodded.

The teachers contemplated this wondrous conversation that had taken place. On the one hand, they were impressed by the Baal Shem Tov's confidence, with his promise uttered like someone before whom the pathways of heaven are visible. What person has knowledge of who will live and who will die, who will enter Gan Eden and who will not? On the other hand, who said it was all true and not just a sham? So they pressured Izik to swear that he would come after his death and tell them what had happened to him, to confirm whether the Baal Shem Tov's words materialized.

Not long afterward, the Jews of Mezhibuzh accompanied Izik's casket on his last journey, and the young man was laid to rest. A few days went by before Izik appeared to his teachers in a dream. His face shining, he told them that he had risen to the supernal chambers where his fate was quickly

## It Once Happened...

determined. He was directed to Gan Eden, for he had spent all his life on Torah, prayer and fear of heaven. Two angels led him to the gates of Gan Eden, escorting him with great respect.

"However, the angels did not show me to my specific place, and I began to wander here and there, from place to place within Gan Eden. I looked for a vacant place, but each time I sat, I was soon ushered on from there, because it had already been reserved for one of the other Tzaddikim. I kept wandering and wandering. As time passed, I became bothered and ill at ease.

"Then, I saw everyone heading to a different heavenly chamber. I joined the crowd. As soon as I entered the new chamber, I went ahead and quickly sat down next to a large table, hoping for some respite. But even there, I was pushed out of my seat. I was greatly distressed.

"Suddenly, I realized that the Baal Shem Tov was sitting nearby, and delivering a deep exposition of Torah. He asked a difficult question to the heavenly yeshivah, who tried to answer it, but were unable. The Baal Shem Tov finally gave a most wondrous answer himself," whereupon Izik repeated the question and answer.


Izik soon concluded his narrative. "When the Baal Shem Tov ended his dissertation, everyone else returned to their original places. I remained alone with the Baal Shem Tov and bitterly asked him why I had been brought into Gan Eden if I was not being given a place. He responded, 'Because you gave your word to your teachers and did not keep it.' I immediately remembered that I had promised to come and tell you about my experiences above. So I have come to you in a dream to fulfil my obligation."

That Shabbos, two new guests attended the third Shabbos meal that took place in the Baal Shem Tov's Beis Midrash. The Tzaddik sat at the head of the table, his face radiating holiness. Around him sat the leading members of the Chevraya Kadisha (holy brotherhood), who were in turn surrounded by the ordinary residents of the town.

The Tzaddik asked a difficult, scholarly question and asked if anyone could provide an answer. The two guests were familiar with the question, for it was the same one that Izik had relayed to them from Gan Eden, and they repeated the answer out loud. The Tzaddik looked at them gravely and said, "I see that the deceased Izik has finally told you what happened."

From that point on, R' Zev Wolf Kitzes and R' Dovid Furkas became two of the Baal Shem Tov's closest disciples.

*Reprinted from an email of Young Yeshivah Magazine.*



### Y-GRAPHICS

Shabbat Times – Parshat Bamidbar

	Candle Lighting	Motzei Shabbat	Motzei Shabbat ר"ת
Jerusalem	6:56	8:13	8:50
Tel Aviv	7:11	8:16	8:47
Haifa	7:04	8:17	8:50
Be'er Sheva	7:12	8:14	8:48



**Jerusalem Day  
in the Shadow of Auschwitz**  
By Ezra Fried

On the 28th of Iyar, 1967, my father woke me up with the news that the Israeli army liberated the Old City of Jerusalem and the Kotel, the Western Wall. When I arrived in yeshiva, the atmosphere was joyous. We had been saying Psalms every day for the last several days. Most of us were children, ages 12 and under, but we all felt the danger that Klal Yisrael was in. All of that changed after we heard how the Israeli army broke through the gates of the Old City and that Jerusalem was once again in Jewish hands.

Later that evening, I listened to the WEVD radio station. The announcer said in Yiddish, "The Old City of Jerusalem was liberated today ... We repeat: the Old City of Jerusalem..." The next day the daily papers showed photographs of Rabbi Goren z"l blowing the shofar with soldiers standing nearby, with the Kotel looming in the background. This was the first photograph of the Temple Mount under Jewish sovereignty in over 2000 years. I remember the euphoria in the streets. Israeli flags decorated many stores on 13th Avenue in Boro Park.

Within weeks books, colorful posters of Jerusalem and records with songs of the Six Day War were sold in local Jewish book stores. Yerushalayim Shel Zahav was an instant hit and people flocked to buy the record album.

As I grew older, I became aware that the period preceding Shavuot was one of sadness for my parents. They did their best not to show it, but I sensed it nevertheless. I remember my father lighting yartzeit candles for his parents who were murdered in Auschwitz. A week later my mother tearfully lit yartzeit candles for her parents and siblings. They too were murdered in Auschwitz.

Seventy years ago, on the 28th of Iyar, in 1944, cattle cars carrying hundreds of Jews from the Marmarrush region of Hungary entered the gates of hell known as Auschwitz-Birkenau. Among them were my grandfather, Rabbi Ezra ben Avraham, h"yd and my grandmother, Sarah bas R' Chaim h"yd. They and their fellow Jews from the town of Petrova died sanctifying G-d's Name as the Zyklon B gas filled the gas chamber.

In 1967, on the 28th day of Iyar, tanks and halftracks carrying hundreds of Jewish soldiers entered the gates of Jerusalem. They sanctified G-d's Name as they recited the Shehechyanu blessing.

Seventy years ago, in 1944, on 28th day of Iyar, the world was silent. Doors of escape were locked, It was a chillul Hashem, a desecration of G-d's Name.

On the 28th day of Iyar, 1967, the world witnessed great miracles. G-d gave us back the keys to his dwelling place. It was a Kiddush Hashem, a sanctification of G-d's Name.

Yom Yerushalayim, Jerusalem Day, has special significance for my family and me. It is with great emotion that I hang the Israeli flag outside my home. I was born a mere ten years after the Holocaust. It is with great thanks to the Almighty that I was not born ten years earlier. When my grandparents went to their deaths on the 28th of Iyar, 70 years ago, who in Auschwitz could have imagined that in a mere four years, Jews would have a place of refuge in the State of Israel?

On the 28th of Iyar, 1944, who could have dreamed that a mere 23 years later, the Master of the Universe would send His messengers to liberate the Temple Mount?

The Jews that survived the Holocaust held fast to their faith despite the horrors they went through. Israel is what gave many people the strength to rebuild. The miracles that G-d showed on Yom Yerushalayim gave them a certain measure of comfort.

May G-d continue to watch over the Holy Land. May He continue to watch over our holy soldiers, those who serve with a gun, those who serve with a tractate of Talmud, and those who serve with both.

The State of Israel just celebrated its 66th birthday. Sixty-six is the numerical value of the Hebrew letters Beit-Samach-Daled, which is an acronym for "Bisyata Dishmaya" – with the help of G-d. May G-d grant us the Siyata Dishmaya, the Heavenly assistance to stand together as we stood at the time of the giving of the Torah, "Ish echad b'lev echad," as one man with one heart, and thereby hasten the coming of Mashiach.

Reprinted from aish.com.



Our comments on social media can make or break people.

A reflection on the impact that we have on others is given by our sages based on a Passuk in parashat Bamidbar. At the beginning of chapter three the Passuk states ' ואלה תולדות אהרן ו - ומשה – And these are the generations of Aharon and Moshe', and then the Torah goes on to say in the next Passuk ' ואלה ואלה בני אהרן – שמות בני אהרן – and these are the names of the children of Aharon', and then their names are given. Where are the names of the generations of Moshe? They don't appear in this passage. So then why does the opening Passuk say ' ואלה ואלה תולדות אהרן ומשה – And these are the generations of Aharon and Moshe'?

Therefore the Gemara in Masechet Sanhedrin tells us ' כל המלמד בן חבירו תורה מעלה עליו הכתוב כאילו ילדו – if you teach the children of somebody else Torah it is attributed to you as if you gave birth to them' – because the children of Aharon are presented to us here as being part of the generations of Moshe. In the event that you have educated somebody, you have fashioned their lives – you have made them into what they are, it is as if you have given birth to that child.

The Gemara, later on, in Masechet Sanhedrin actually goes further, and says ' כל המלמד את בן חבירו תורה מעלה עליו הכתוב כאלו עשאו – If you teach somebody else's children Torah it is attributed to you as if you made that person', as if you fashioned that person, created that person – meaning it is as if you are Hashem! The scriptural source for that comes from Sefer Bereishit, where we are taught about the impact that Avraham and Sara had on their environment ' את הנפש אשר עשו בחרן – all their followers are called the souls that they made in Charan' – they made those people into the people they became. Therefore, it is as if they are like Hashem Himself.

Now of course, an influence of this magnitude, has the potential to not only be used positively but also Heaven forbid, negatively. If you have inspired a person to direct his or her life in an inappropriate direction, you too are responsible for their deeds. You have given birth to that person and to those deeds, you have made that individual who he or she is! This does not only refer to somebody who stands up in a classroom to teach in a formal capacity – actually, just about everybody is a teacher in some way because you are interacting with people, you are conveying messages to them.

On social media you are publishing something for the world to read, and those who internalize what they have read, that message, who take notice of it and then who act upon it – one is responsible for that action.

There is therefore no limit to the extent of the impact we have on others. Heaven forbid, it is possible through our words to break someone, but thankfully we can be just like Hashem, to make someone into the great person that he or she can be.

Let's pray with all our hearts for the recovery of all those who are sick, as well as praying for our soldiers who go out to protect us and 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, sweet, happy Shabbat and Chodesh Tov.

The Jewish Weekly's  
**PARSHA FACTS**

With Yossi

NUMBER OF MITZVOT: NONE

NUMBER OF PESUKIM: 159  
NUMBER OF WORDS: 1823  
NUMBER OF LETTERS: 7393

HAFTORA:  
"Machar Chodesh," the special Haftora for a Shabbat whose morrow is Rosh Chodesh. (Shmuel I 20:18-42).

Shabbat Mevarchim Chodesh Sivan  
Rosh Chodesh – tomorrow, Sunday, May 21, 2023.

יום ירושלים Yom Yerushalayim, Friday, May 19, 2023.

This week we study Chapter 6 of Pirkei Avot.

Tuesday, May 23, 3 Sivan, marks the beginning of the שלשת ימי הגבלה—the three days before Shavuot, on which the Bnei Yisrael purified themselves before receiving the Torah.

Shavuot is Friday, May 26.

**במדבר**  
תורת  
**Look out for our  
Halacha and Minhagim  
Guide for Shavuot out now**

# Laws & Customs: Sivan and Shavuot

The Jewish  
Weekly

For the year 5783

According to Nittel Gavriel and Minhagei Chabad  
All times listed are for Jerusalem only as per [www.myzmanim.com](http://www.myzmanim.com)  
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

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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.

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.

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. Tuesday). 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 Chag.

## SHLOSHET Y'MEI HAGBALAH

From the 3<sup>rd</sup> of Sivan (Tuesday May 23<sup>rd</sup>) starts the Shloshet Y'mei Hagbalah.

Many customs associated with mourning during Sefirat Haomer no longer apply from Tuesday 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 CHAG (5<sup>TH</sup> SIVAN)

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

On Erev Shavuot, 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 Chag and there are some who are particular not to shave after Chatzot (12:36pm).

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

It is a Mitzvah to cut one's finger nails on Erev Chag, and for some who are particular, not to cut them after Chatzot (12:36pm).

Just like on Erev Shabbat, it is preferable to refrain from eating a proper meal once the tenth Halachic hour of the day begins (4:05pm), in order to properly enjoy the Seudat Chag at night. However, one may snack in small quantities.

As Chag goes straight into Shabbat, the head of the household performs an Eruv Tavshilin (for more information regarding Eruv Tavshilin, please see the Halachot in [Blue](#) after this section).

One should arrange a pre-existing flame from which to light the Shabbat candles on Chag as Shabbat starts directly after 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'Pnimiyut" is loosely translated as: "May you receive the Torah joyfully and internally".

## ERUV TAVSHILIN

The head of the household performs Eruv Tavshilin. Those residing with him are automatically included in his Eruv Tavshilin. Married children and guests – who are both eating and sleeping over – are also included in the Eruv Tavshilin.

If necessary, one may appoint a Shliach to set aside (the head of the household's) food and perform an Eruv with it. The Shliach performs the Eruv with a Brachah.

If the head of the household is not home for Chag, one of the other family members should do Eruv Tavshilin instead. [The head of the household may not rely on this Eruv Tavshilin, being that he is not spending Chag at home.]

If one will be eating all of his Shabbat meals elsewhere, but will be sleeping in his own dwelling, he will need to light his own Shabbat candles. To this end, he should perform Eruv Tavshilin without a Brachah. However, it is preferable to plan on preparing even a minor food item on Friday for Shabbat, such as adding water to the hot-water urn, in order that the Eruv Tavshilin be made with a Brachah.

One should set himself a reminder to perform Eruv Tavshilin, as well as remind others to do so.

Eruv Tavshilin should be performed on Erev Chag and not before. [If the Eruv was performed prior to Erev Chag and is still extant, one should redo the Eruv on Erev Chag, but without a Brachah.]

Eruv Tavshilin may be performed any time until sunset. If one forgot, Eruv Tavshilin

may still be performed until the emergence of three stars, provided that both the majority of the community, as well as the individual making the Eruv, did not yet begin davening Maariv or accept Chag.

If one is running late, and making an Eruv Tavshilin will prevent him from davening Mincha until it is too late, Mincha takes precedence.

If one forgot Eruv Tavshilin until after the emergence of three stars, he should consult with a Rav.

The Eruv Tavshilin consists of a baked item and a cooked item. [After the fact, a cooked item alone is deemed sufficient, but a baked item alone is not.]

The baked item should ideally be a complete Challah, so that it may be used for Lechem Mishna on Shabbat.

The baked item must equal a K'beitzah or more.

The cooked item should be a respectable food (e.g. fish, a hard boiled egg or meat). It may either be fully cooked, roasted, smoked or stewed. It may also be a non-cooked item that was pickled for at least 24 hours.

The cooked item must equal a Kezayit or more, excluding the bones or other inedible parts.

If one uses a hard-boiled egg, it should not be peeled until it is ready to be eaten on Shabbat. [If one peeled it on Chag, he may still rely on it for Eruv Tavshilin.]

One may freeze the Eruv Tavshilin at any time, as it is still inherently edible.

The first step of Eruv Tavshilin is to give the item to someone else, so that he can be Zoche (acquire) it on behalf of anyone outside of the household who may need to participate. One should not use the services of his wife or children for this task, unless there is no other alternative.

The one making the Eruv Tavshilin hands the food over to the Zoche and says:

**אני מזכה לכל מי שרוצה לזכות ולסמוך על ערוב זה:**

If he doesn't understand the Hebrew, he should say it in English. [I hereby grant a share in this eruv to anyone who wishes to participate in it and to depend on it.]

At this point, the Zoche takes complete hold of the food and raises it one Tefach (8 cm), and then returns it to the one making the Eruv Tavshilin.

The one making the Eruv Tavshilin holds the baked and cooked food items in his right hand, and recites the Brachah and associated declaration:

**ברוך אתה ה' אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו על מצות ערוב: בדיו ויהי שרא לנא לאסווי ולבשולי ולאטמוני ולאדלוקי שרגא ולתקנא ולמעבד כל-צרכנא**

**מיומא טבא לשבתא לנא ולכל-ישראל הדרים בעיר הזאת:**

One must understand the text of Eruv Tavshilin declaration. If he doesn't understand the Hebrew and Aramaic, he should say it in English. [Through this (eruv) it shall be permissible for us to bake, cook, put away a dish (to preserve its heat), kindle a light, prepare, and do on the holiday all that is necessary for Shabbat – for us and for all the Israelites who dwell in this city.]

Care should be taken to say the recitation as stated, as certain changes invalidate it.

Afterwards, the Eruv Tavshilin is put in a place where it will be safe until Shabbat.

One may prepare for Shabbat on Friday as long as at least a Kezayit of the **cooked** Eruv Tavshilin item remains edible and accessible. If this is not the case, then one should discuss his options with a Rav (even if the **baked** item remains). In any case, one may complete all the stages of preparation for food that one already began preparing whilst the Eruv Tavshilin was present.

On Friday, preparing for Shabbat is only allowed if there is still enough time for guests to theoretically arrive and partake of what was prepared before Shabbat.

The Eruv Tavshilin is effective only for preparations involving food and food utensils, or other meal-related matters such as lighting candles.

One may theoretically eat the Eruv Tavshilin once the Shabbat preparations are complete. However, it is preferable not to eat it until the last meal of Shabbat.

It is customary to use the baked item of the Eruv Tavshilin as part of the Lechem Mishnah of both the night and day meals.

### **🌸 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.

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.

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**

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

Candle-lighting is at 7:00pm. The Brachot are Shel Yom Tov and Shehecheyanu. [If eating out, one should ensure that some practical benefit is derived from the candles after Chag begins.]

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

Maariv (and Kiddush) should preferably not begin before Tzeit Hakochovim (8:16pm) so that one can complete the full Sefirat Haomer cycle.

If someone davened Maariv before this time he should read Kriat Shema for Maariv before the Seudah.

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

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 (4:12am), 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 (5:36am), 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 (4:38am), and the Amidah after sunrise (5:36am).

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 4:38 - 8:24am (Magen Avraham) or 4:38 - 9:06am (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-l 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 7:41pm (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:

- Some hold to wait an hour and some a half hour, 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.]
- One is supposed to wash their mouth out between milk and 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.

There is an old Jerusalem custom to go visit the grave of David Hamelech on Har Tzion.

If Shavuot is on a bright day it is a good sign for the whole year.

## PREPERATION FOR SHABBAT

Some have the custom to go to Mikvah on Chag for Shabbat and some are particular not to go on Chag but rather after the emergence of 3 stars and some just go on Erev Chag.

Regarding preparations on Friday for Shabbat, please see the Eruv Tavshilin section in [Blue](#).

As it is Erev Shabbat, in some communities, Pasach Eliyahu is recited before Mincha, but not Hodu.

According to Nussach Sefard and Nussach Ha'Ari (Chabad), Kabbalat Shabbat starts from Mizmor Ledavid including Lecha Dodi, Some do the first two and the last two stanzas and some (including Chabad), do the whole Lecha Dodi, however, Nussach Ashkenaz starts Kabbalat Shabbat from Mizmor Shir L'Yom HaShabbat.

Since it is Erev Shabbat, one should not eat after sunset – even if one washed beforehand. [One may bench after sunset and even after the emergence of three stars. Ya'aleh Veyavo is recited, but not Retzei.]

The candles should be kindled with a pre-existing flame at the usual forty minutes

before sunset (7:01pm), and certainly not after sunset (7:41pm). The Brachah of Shel Shabbat is recited.

Candles must not be waxed into place, nor may the wicks be twisted to facilitate their lighting. When necessary, one may remove the wax from the previous night with a knife. It is best that one removes it in a way that it falls directly into the garbage.

## 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.

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 *Shabbat the day after Shavuot* (7<sup>th</sup> Sivan), *Av Harachamim* and *Tzidkatcha* are not recited.

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