

Day by Day

ה'תשע"ה
5775

The
London
Edition

חג השבועות

SHAVUOS

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Haircuts on Erev Shavuos:

We don't take haircuts the entire Sefirah period, besides Erev Shavuos, from **after** עלות השחר which is **2.18** am.

This year, since Erev Shavuos is on Shabbos, we take haircuts Erev Shabbos, achieving a **double** Mitzvah, honouring **Shabbos** and honouring **Yom Tov**.

'Erev' Shavuos - the FIFTH day of Sivan More than just a day BEFORE Shavuos

Erev Shavuos is a special day in its own right. The famous declaration: "נעשה ונשמע" - "We will first do and then understand" - was first voiced by the Jewish People on **this day** - the **Fifth** of Sivan. Therefore, despite it being a busy day, preparing for Yom Tov (when it is on a weekday), one must find the time, to reflect on the meaning of this historic declaration and its practical implications in one's personal conduct.

Although this day is officially EREV Shavuos, it possesses those **special powers** of Shavuos itself.

What are the special powers of Shavuos?

Hashem confounds the "supernal accuser" of Israel, similar to His confounding the accuser during Shofar sounding on Rosh Hashanah, and on the holy day of Yom Kippur.

These **three** days - Erev Shavuos and the two days of Yom Tov - are therefore, an opportune time to achieve everything in improving Torah Study, and *Avoda* marked by fear of Hashem, and also to strive in *teshuva* concerning Torah Study, without interference by the accusing Satan.

Before Shabbos Begins:

Those who don't have a gas flame that could remain lit over Shabbos and Yom Tov should light a Yahrtzeit light, which should last about 3 days, to be able to light candles on both nights of Yom Tov from a pre-existing flame. Also, adjust the heat of the electric cooker to suit the specific cooking needs of Yom Tov.

Motzei Shabbos & First Night of Shavuos

Maariv, Yom Tov **candle lighting** (from a pre-existing flame), **preparations** for Yom Tov meal (washing dishes, setting the table, etc.) and **Kiddush** must all take place **after 10.05** pm.

Before starting any preparation, if one did not daven מעריב (e.g. women) one must say: ברוך המבדיל בין קודש לקודש:

יקנה"ז

Since it is מוצאי שבת, the קידוש is combined with הבדלה, resulting in five ברכות, which form the acronym יקנה"ז.

1. בורא פרי הגפן - יין.
2. קידוש - for Yom Tov.
3. בורא מאורי האש - נר. while just **looking** at the candles. The flames are not brought together, and the fingernails are not brought close to them.
4. הבדלה - for Shabbos. (It has a slightly different version and it ends המבדיל בין קודש לקודש as it is separating between two **holy** days, just on Yom Tov certain Melochos are allowed, and therefore require הבדלה).
5. שהחיינו - זמן for Yom Tov.

תיקון ליל שבועות

We stay awake all night (even if one finished the תיקון) till עלות השחר which is **2.10** am.

Why do we learn Torah all night?

Basic reason: To REPAIR the fault of our ancestors, who slept through the night, and when Hashem came to give them the Torah, He found them in a deep slumber.

לזכות
רחל בת רייזל

In the merit of
Rochel bas Raizel

Deeper reason: To PREPARE for tomorrow's new experience of Matan Torah. This is compared to a wedding. Hashem - the Choson, sends ornaments to us - the Kallah. Torah study during the night, are the bride's preparations for the Chupah next day.

Why do we say תיקון instead of learning our favourite subject in Torah?

According to some opinions, one who is capable of learning properly should do so. However, Chassidim follow the Minhag of the Mekubalim to read the תיקון.

Reason: To receive the Torah the Jewish People had to reach a state of true unity "one person with one heart". To repeat this unity, we don't immerse in deep study that is subject to different levels but we read the **words and letters** of the תיקון, in which we are all **equal**.

The תיקון goes through the entire תנייך and משניות, quoting the **opening** and **closing** פסוקים of each סדרה, and the **first** and **last** משנה of each מסכת.

Reason: By highlighting the importance of the **beginning** and **ending** of each סדרה and מסכת we explain why Hashem trusted us with the Torah. The angels argued against giving the Torah to us, since we won't keep it. Our response to them is: "Judge us according to our **beginning** and our **ending**".

The **beginning:** the very reason of creation was so that the Jewish People will keep the Torah.

"**End of days**": before Moshiach comes, every Jew will discover his true self and will return to Yiddishkeit.

We highlight our idealistic beginning and perfect ending, and **place the present** in that **positive context**.

Message: The two most important points of our life's journey - our departure and our destination - are perfect. All we need is to align the present moment in between these two points, to ensure a smooth journey.

But, there are several exceptions:

The תיקון does contain several **longer sections**, because of their special importance or connection to Shavuos.

For example: the entire story of Matan Torah. But why does it have the **entire** מגילת רות?

Basic reason - Yiddishkeit is an ongoing **journey**: The story of Ruth speaks about her personal experience of leaving behind her people and embracing Judaism. This parallels the journey of the Jewish People towards accepting the Torah.

Deeper reason - "**No Pain; No Gain**": Ruth's conversion to Judaism came along with **poverty** and **suffering**.

Her sacrifice taught us **two important lessons** concerning our attitude towards Torah study.

Lesson One - Mental Poverty: We must accept that our human brain is too **poor** to understand Hashem's wisdom that is contained within the Torah. Only with **humility**, by acknowledging that it is a gift from above, will we succeed to **retain** what we learn.

Lesson Two - Spiritual Deprivation: We must realize that the Torah is limitless, and no matter how much we know, we have not even touched its inner core. Even Moshe Rabbeinu had to keep on learning, because of its infinite depth. The **pain** over how much knowledge one is **missing**, is the key to retaining whatever **one does know**.

Historic reason: King David, whose **birthday** and **Yahrtzeit** is on Shavuos, was a descendant of Ruth, as recorded at the very end of מגילת רות.

We do not say the תורה's and קדישים that are printed in the תיקון. There is no need to say it with a מניין.

If one did not finish saying the entire תיקון during the **night**, one should complete it **next day**. Once it reaches עלות השחר, there is no need to stay awake to finish the תיקון.

Some have a custom to go to Mikvah, and dip four times, just before עלות השחר.

מגילת רות and קריאת שמע שעל המטה are **not recited** before going to sleep after עלות השחר.

If one decides to stay up and daven early, after עלות השחר one should attend to his needs, and do נטילת ידים as usual, and then say the entire השחר.

It is preferable, not to stay awake to daven ותיקין, rather to go to sleep, and daven later with better concentration.

But, one must wake up **before 8.57** am, which is the deadline for the morning קריאת שמע.

If one wishes to say it before going to sleep, it must be said **after 3.23** am.

Perhaps this is based on the famous saying of the צמח צדק, that it is better to eat something before Davening in order to Daven with concentration, than Daven while hungry, and thinking about food, looking forward for Davening to be over. Likewise, it is better to sleep first in order to Daven, a bit later but with a rested mind, than to Daven while tired and thinking about sleeping.

לזכות

החתן התי' שמואל שיחי

Rutman

והכלה מרת חי' מושקא שתחי'

Okunov

ליום חתונתם בשעה טובה ומוצלחת

כ"ט סיון, ה'תשע"ה

Sponsored by their parents שיחי

First Day of Shavuos

Parents bring Children to **Shul**;
Children bring Parents to **Mount Sinai**.

Midrash: Hashem told the Jewish people: "My children! Read the עשרת הדברות each year, and I will consider it as if you are standing in front of הר סיני, receiving the Torah".

Therefore, men, women, children both boys and girls (in the עזרת נשים), including infants over 30 days (providing it will not affect their health), and those who wish, include even newborns under 30 days, should be in Shul for the entire קריאת התורה, which speaks about the build up of Matan Torah, or at least for the actual עשרת הדברות, just like everyone was present when they were said for the very first time.

A further point concerning the presence of **children**:

The Matan Torah of the **adults** was dependent on the **children**. Before giving the Torah, Hashem asked the Jewish People to provide a **guarantor**. They offered the אבות but Hashem refused. Only after they offered their children, did Hashem go ahead and give the Torah.

How can 'children' guarantee their parents' observance?

1. The function of a guarantor is to pay back the loan. When parents know that their own children will suffer the consequences, they will be careful to behave, as they always want the best for their children.
2. Training a child from a young age to keep the Torah, **guarantees** that he will continue to keep it when he grows older.
3. While children are still young, parents **feel safe** to give them a full time Yeshiva education. But they plan to take them out, once they are old enough to engage in business or a profession. But the **children**, once they have tasted the sweetness of Torah Study, **continue to feel safe** in Yeshivah, and **guarantee their parents** that full time Yeshiva life is the safest place.

When the עשרת הדברות are read, everyone **stands up** and **faces** the ספר תורה.

If a **special** קריאת התורה is organized later in the day, to accommodate those that can't make it in the morning, it must be a proper קריאת התורה with at least **six adult men** who have not yet heard the קריאת התורה, with עליות etc.

סעודת יום טוב

The Daytime meal of the First Day of Shavuos, is different from the regular Shabbos/Yom Tov meal. To do it correctly, one must be mindful of **three points**:

1. It is a **Minhag** to eat dairy. (This applies only to the first day, not the second day of Shavuos).
2. It is a **Mitzvah** to eat meat on this Yom Tov, like on every Yom-Tov.

3. The all-year-round standards of waiting between milk and meat are **equally in force** on Shavuos.

In fact, one of the reasons why eat dairy foods is to highlight our superiority over the angels. When the angels claimed that **they** were more worthy to receive the Torah, they were reminded that as guests at אברהם אבינו they were not particular to separate between meat and milk. Our **meticulous** separation of meat and milk demonstrates our worthiness of the Torah.

Our custom is to wait a **full hour** after having milk or soft cheese, and six hours after eating cheeses which are defined as "hard cheese" according to Halachah.

How to balance all 'Three'!

1. Straight after Kiddush, have a minimum of a Kazayis cake, along with dairy products. Drinks do not require שחל since they are covered by בורא פרי הגפן over the Kiddush wine.

When this meal is finished, say על המחיה. The one who says Kiddush should drink a full רביעיית, which is 86 ml. in order to include על הגפן. The same applies to anyone drinking wine. They should drink either less than 28 ml. which for sure doesn't require על הגפן, or 86 ml. which for sure does require על הגפן.

בורא נפשות is required for those who drank a רביעיית of any drink, unless one also had a רביעיית of wine, since the על הגפן covers all drinks.

2. Wait **one hour** (assuming one did not have the six-hour-hard-cheese) from the conclusion of **eating** the dairy to the start of **eating** chicken/meat.

Some Poskim: Even after waiting an hour, one should clean and rinse out one's mouth.

One may **start counting the hour**, once one has finished eating dairy, even if one continues eating **pareve** foods, and delays the על המחיה for some time.

3. Wash for Hamotzie, on two Challos, and have the full traditional multi-course Yom Tov meal, complete with meat and wine. The wine requires a Bracha, and is not covered by the Kiddush wine, as they are two separate meals.

One may start the meal **within the hour**, by washing for bread, and having in the mean time just pareve courses.

In Memory of our dear
Father, father-in-law, & grandfather

אליהו בן מנשה ז"ל
Zeloof
on his 8th Yahrzeit ד' סיון

By Yoav, Lital, David, Avital, Michal and Chaya
Ben-yoav שיחי

May we merit to be reunited with him again,
with the immediate arrival of **Moshiach**.

One of the Reasons for Eating Dairy Foods:

Immediately after Matan Torah, they became bound to keep all the Mitzvos. It would have taken a long time to prepare kosher meat; sharpening the knife, Shechting, removing non-kosher fats, soaking, salting, etc. So the first meal after Matan Torah was dairy, as it took minimal preparation.

Question: If they began observing **Kashrus**, all of the cooking utensils, would have been treif, and mixed with milk and meat, so how were they able to eat dairy?

Answer: They were fully aware of the **Kashrus Laws**. In anticipation of receiving the Torah, they surely trained themselves to keep the Mitzvos (like a convert today), and made sure to keep separate utensils/dishes for milk and meat. So the **dairy section** of the kitchen was fully kosher. The **meat**, however, **suddenly became** non-Kosher, although they did a proper Shechitah. The reason is, that Shechitah of a non-Jew is inherently **treif**, even if it was performed in accordance with the rules of Shechitah, and under Jewish supervision. Until the actual day of Matan Torah, they had the Halachic status of a non-Jew.

A Cup of Milk or Dairy Dishes?

According to this reason, while making sure that we eat a traditional Yom Tov meal (Challah, fish, meat, wine, etc.) the Minhag of eating dairy should not be reduced to drinking a **cup of milk**, in order to bring forward the main Yom Tov meal. One must spend some time, feasting **on dairy dishes** (possibly even several dishes).

Reason: To highlight the **fundamental transformation** that we have undergone this day.

On one hand, we had the Torah knowledge, and also observed Kashrus, keeping meat and dairy separate, and **were able** to plan in advance a **fully catered, warm, dairy feast**, to make up for the lack of meat.

On the other hand, no amount of knowledge and advance preparation could make the **meat** kosher.

Yesterday's Kosher menu is no longer Kosher

Message one: Regardless of our previous progress, every day we are like a **newly born** (whose diet is purely milk). We are just beginning a new life, and should not be complacent with the past, rather excited by the many new challenges and opportunities.

Our Yiddishkeit should not be confined to our past understanding and past **training**.

The Torah is a gift from Hashem that is **renewed daily**.

Message two: All of our **personal efforts**, while praiseworthy, do not have the power to bridge the infinite gap between us and Hashem. Only **Hashem** is able to **lift us up**, and bring us closer.

Second Night of Shavuos

Candle lighting and all preparations: only **after 10.07 pm**.

Second Day of Shavuos

יזכור

The Rebbe once said, that one should also mention the Friedike Rebbe, as this is beneficial: 1. For the **one who is saying it**. 2. For the **names of the other relatives** that are being mentioned.

"אב הרחמים"

Belongs to Everyone

The entire congregation, not just those who say יזכור, are **advised** to say אב הרחמים before אשרי.

Shavuos - many years later:
'Heaven' & 'Earth' meet again.

Chassidus, starting from the בעל שם טוב, taught us the unique spiritual significance of doing Mitzvos here on **earth**.

The בעל שם טוב **cherished** the **second** day of Shavuos, and every year held a special feast with his Chassidim. Why was **this** day so **dear**? Because it is the first full day - **after** Matan Torah - of being busy **refining our earthly lives**.

This teaching was highlighted when his יארצייט, the return of the נשמה to **heaven**, was on the first day of Shavuos, but his burial, the return of the גוף to **earth**, was on the second.

One should deliver a teaching and relate a story from the בעל שם טוב.

Yom Tov Ends;

But the 'Farbrengen' just Begins.

The Rebbe would start the Farbrengen by washing for יארוצייט before שקיעה, encourage everyone to wash, say many Sichos and a Maamar, sing the ניגונים of all the רביים and the *Daled Bavos* and remind everyone to improve on their חתיית, pointing out the connection to Shavuos:

חומש - משה רבינו תהלים - דוד המלך תניא - בעל שם טוב

The תניא is **based** on the teachings of the בעל שם טוב and is **presented** in a format that enables one to grasp the **heavenly** concepts of Chassidus in a way that they are able to upgrade one's **earthly** experience.

In honour of the **birthday**

of our dear son

יהודה נתן שיחי

on the **First Day of Shavuos**

Dov and Aidel Brocha Katzel