

# The Jewish Weekly

## The Ransom or The "Happy" Ending?

By Rabbi Paysach J. Krohn

The following story involving the great Talmid Chacham (Torah Scholar) and Tzadik (righteous person) Reb Yonatan Eibeshutz (c.1690-1764) author of "Yaarot Devash," shows the extent to which a few Jews were willing to go in their dedication to doing mitzvahs out of a love for Hashem.

R' Yonatan Eibeshutz was married in his late teens into a wealthy family. Reb Yonatan's father-in-law gave him three thousand gulden as a wedding present. The generous gift was meant to enable the outstanding scholar to study Torah undisturbed and realize his fullest potential.

As was the norm in Europe, it happened to be that the gentiles of R' Yonatan's town had very little tolerance for Jews and their customs. Appropriately, the gentiles decided to build a huge church right across the street from the synagogue that would overshadow and dwarf the Jews' place of worship and study. The Jews were enraged at having to face a church the moment they stepped out of their shul, but being a minority in both numbers and power, they could neither do nor say anything.

That is, all the Jews except Aryeh Leib, R' Yonatan's hot-headed, temperamental young chavruta (study partner). While the church was being built, Aryeh Leib seethed with anger at the audacity of the church officials. The constant flow of priests and nuns who looked at the Jews with contempt evoked a terrible fury in R' Aryeh Leib. He promised himself that someday he would avenge the insult.

R' Yonatan could not calm his hot-headed friend. Even R' Yonatan's insistence that any attempt at reprisal would jeopardize other Jews went unheeded. Aryeh Leib was adamant. When the building was finally completed, ceremonies were held for the inauguration of the church, and services began. Many gentiles moved into the neighborhood to be closer to the new church, and Aryeh Leib decided that he had had enough.

Late one night he entered the church and climbed the winding stairs to the steeple top, where there was a huge cross. Equipped with a hammer and chisel, he managed to break off and shatter the cross.

The noise woke up the resident priest, who raced up the stairs to investigate what had happened. Another priest joined him and when they caught sight of an "accursed Jew" in their church, they ran after him in hot pursuit. In his blind rush to get away from the scene of the crime, Aryeh Leib lost his way in the dimly lit halls of the church. The priests caught him and beat him mercilessly. They then decided to lock him up until the morning when they would decide how to deal with him further. In the morning, at a conclave with other church officials, it was decided to burn Aryeh Leib at the stake for desecrating their church.

When Aryeh Leib did not appear for learning the next day, R' Yonatan was surprised but not particularly worried, but when he did not come the next day either, his friends really began to worry.

The next night, as R' Yonatan and a few others were learning in shul, they heard a knock on the door. It was the priest in charge of security at the church across the street. He knew that Jews are charitable, and had devised a plan that would net him a large amount of money. He told the small group that if they would agree to give three thousand gulden, he would see to it that Aryeh Leib was set free, as long as he agreed to leave town forever. The sum was a very large one, but pidyan shevuyim (redemption of the captured) is a great mitzvah.

R' Yonatan and his friends reluctantly agreed to the priest's price. There was only a small chance that the Jews could raise such a large sum of money before Aryeh Leib would be killed. The priest might change his mind about the deal if the ransom was not paid on time. He decided that he would use the three thousand gulden that he had received from his father-in-law to redeem Aryeh Leib.

The next morning, he went to the church and met with the priest. "I have the money," R' Yonatan told him, "but first let me see Aryeh Leib."

"How did you get the money so quickly?" asked the incredulous priest.

"It's my own money," said R' Yonatan. "My father-in-law gave it to me as a wedding gift, but I'm glad to give it up to save my friend."

The priest could not help but be in awe at the selflessness of the young scholar. He brought Aryeh Leib to a back door. R' Yonatan embraced his friend and gave the priest the money. Aryeh Leib was set free and told to leave town immediately.

That evening a group of men came to the synagogue and told R' Yonatan that they had collected a large sum of money for the release of Aryeh Leib. R' Yonatan told them that it wasn't needed anymore because he had already paid the ransom and Aryeh Leib was safely out of town. The men tried to convince R' Yonatan to keep part of the money, but he refused.

"But we too would like to share in the mitzvah," they argued. "Save the money for a future emergency," answered R' Yonatan, and he refused to take a single gulden of their funds.

Meanwhile, at the church, the other priests found out that Aryeh Leib was missing. They were infuriated and tried to find out how he had escaped. They confronted the priest in charge of security who claimed that he had found the cell open and the young man gone. The others did not believe him, for he had not reported the escape to them. They unanimously decided to put the scheming priest to death, for they suspected that he might have arranged for ransom money which he kept for himself.

The priest overheard their conversation and the death sentence they had pronounced on him. Now he would have to escape before his colleagues would be able to execute their sentence. He quickly took R'

## It Once Happened...

Yonatan's money together with other money and jewelry that he had amassed over the years and made his way to R' Yonatan's house.

There he told the young wife how her husband had given his own money to free his friend, and then said to her, "I have no one to trust. I must get away quickly. Here, you hold the money and my gold and silver items. If I come back, I know you will return everything to me. I never saw such integrity as your husband showed. I'm sure you are the same. If I don't come back, it's all yours."

Later that day the priest's body was found in the river, under the town's bridge. Three days later R' Yonatan returned home, somewhat uneasy about the reception he would receive. To his pleasant surprise, his wife greeted him with smiles, praise and warmth.

"What a tzaddik you are. I know the whole story. I'm proud of your willingness to fulfill the great mitzvah of pidyan shevuyim, even at such great cost to yourself! But look how wonderful Hashem has been to you. He has returned all your money and even given us a great fortune."

R' Yonatan couldn't believe what he was hearing. "What are you talking about? How do you know about the mitzvah?"

His wife told him how the priest had to flee for his life, how he'd given her the three thousand gulden plus other things, with instructions to hold everything until he returned.

"He said that if he doesn't return, everything belongs to you. Today I found out that he'd drowned under the town bridge. Everything belongs to you, now," said R' Yonatan's wife. R' Yonatan's face fell, and he began to cry. His wife understood that these weren't tears of joy. "Why are you so unhappy," she asked, "when the whole incident has ended so well? Aryeh Leib is saved, we have our money back ..."

R' Yonatan couldn't be consoled. "Hashem has thrown the mitzvah back in my face," he wept. "For some reason He doesn't want me to have my reward in the World to Come, where righteous people enjoy their true reward (see Avot 2:21). That is why He gave me my reward here and now."

For three days R' Yonatan fasted. After the third day he beseeched Hashem to reveal to him in a dream why his mitzvah hadn't been accepted. That night he was told the answer in a dream. Because he had refused to share the mitzvah of pidyan shevuyim with others and had kept it for himself, it was not acceptable. He should not have refused his friends' money. By "giving" all the money on his own, R' Yonatan had been "taking" - that is taking the whole mitzvah for himself when others wanted a share in it. He had not used proper judgment in fulfilling the mitzvah.

*Reprinted from an email of Good Shabbat Everyone.*



### Y-GRAPHICS

Shabbat Times - Parshat Bamidbar

Candle Lighting	Motzei Shabbat	Motzei Shabbat ב"ה
Jerusalem	7:03	8:21
Tel Aviv	7:19	8:24
Haifa	7:12	8:25
Be'er Sheva	7:20	8:22

8:57

8:54

8:58

8:55



## The Astonishing Trade

Translated By Mrs. C.R. Benami

Moshe Mendel Feiner, a Belzer Chasid lived in Los Angeles with his wife. The following fascinating story happened in the year 1951, right after the Lubavitcher Rebbe accepted the leadership of the Chabad chasidic movement. Even after the Rebbe officially became the de facto leader, becoming the seventh Rebbe in the dynasty, he continued to ascribe the leadership to his father-in-law, Rabbi Yosef Yitzchak Shneerson, the Rebbe Rayatz, [still known as] the 'Freidiger' ['previous'] Lubavitcher Rebbe. Because of this, he often reacted seemingly evasively when asked for a blessing or advice.

It was in this time when the "sun" of the previous Rebbe set and the "sun" of his son-in-law began to shine, that Moshe's wife started feeling ill. In the beginning they thought it was a passing weakness, but her condition continued to deteriorate. When even more symptoms appeared, they realized that they needed to take her situation seriously. The doctor they visited immediately sent them for extensive tests and referred them to a specialist, who told them to see an even greater specialist. So she went for more thorough tests by that doctor.

After all the results came back, they were told the devastating news that she had a malignant growth. The diagnosis turned the couple's life upside down. Their daily life became an exhausting journey from tests to diagnosis to treatments, from hope to despair.

However, they did not only seek physical ways to conquer the illness; they also turned to the spiritual. Their search for help in this arena led them to the doorstep of the Lubavitcher Rebbe.

In those days it was relatively easy to get an appointment to see the Rebbe. Though the Rebbe would avoid giving outright blessings and guidance - instead he would answer along the lines of "who am I and what am I that I should give blessings?" In spite of this the couple was advised by those in the know to try and receive a blessing from the Rebbe. The quietly circulating stories of the many miracles of the Rebbe convinced them to make the effort.

That was how one day Moshe undertook the trip from the West Coast, to New York City on the East Coast, in order to meet the new Lubavitcher Rebbe.

Moshe, although exhausted from the trip on the public transportation of more than 70 years ago, went directly to meet the young Rebbe [then aged 49]. Although Moshe had met in his life a

number of other Admorim (heads of Chasidic dynasties), people of dignified bearing, he stood dumbstruck before the regal appearance he found himself facing there in 770 Eastern Parkway. He quickly gathered himself; the life of his wife hung in the balance! Now was not the time to be silent.

Moshe described to the Rebbe the desperate situation of his wife. In the beginning, as on many occasions those days, the Rebbe answered with the familiar "Who am I and what am I that I should give blessings," but Moshe didn't give up. His wife's difficult condition forced him to continue. He heard himself say to the Rebbe with great reverence but firmly:

"I don't care who you are. I need a blessing, my wife's situation is very severe and a blessing of a Jew is effective."

With these heartfelt words the Rebbe didn't argue. "Which chasidut do you belong to?" he asked Moshe.

"I am a Belzer chasid," answered Moshe.

"If so," said the Rebbe "since the Belzer Rebbes always behaved in a heavenly fashion and did special miracles in the miraculous fashion of the Ba'al Shem Tov; I will also behave in that manner with you."

Moshe was very moved by the unusual expression the Rebbe used in speaking to him, He again mentioned the condition of his wife and told the Rebbe that the doctors more or less despaired of saving her life.

What the Rebbe said next was entirely unusual. "You know that the Nazis yimach shemam ("may their names be erased") murdered more than six million Jews. Do you agree that I exchange a Deitshe (German woman) for a Jewish woman?"

Moshe didn't hesitate. He realized that the Rebbe intended the exchange with a very specific Jewish woman. He immediately agreed.

"In that case," the Rebbe said, "you don't have anything to worry about. All will be well."

Moshe left the Rebbe's room stunned by the explicit blessing he received from him. He didn't tell anyone what had occurred and waited for the realization of the miracle in the "Ba'al Shem Tov's style," according to the Rebbe's own definition.

Indeed, a short time later his wife recovered in a miraculous fashion. Afterwards, during every check-up, the medical staff were lost for words about the recovery that had no logical explanation whatsoever.

Reprinted from an email of KabbalaOnline.org.



Why the wilderness?

Surely the Torah didn't need to use that term 'Bamidbar' and yet at the commencement of this week's portion which is at the beginning of a new book of the Torah, we are told 'Bamidbar Sinai'.

It was not just 'in Sinai', but 'in the wilderness of Sinai' that the tent of meeting was constructed and where the Torah was given.

Indeed, nearly every single year Bamidbar is read on the Shabbat prior to the festival of Shavuot, which recalls the giving of the Torah at Mount Sinai.

So why is the wilderness of such great significance for us?

So many of our commentators give beautiful reasons and I want to share with you just two.

The first is that a wilderness is a symbol of humility, it doesn't contain much to boast about, and similarly for us to acquire Torah, to appreciate it, to be able and responsible representatives of a Torah way of life, we need to have humility.

We need to walk in the footsteps of Moses, our greatest teacher, who was 'ענו מכל אדם' – he was more humble than anyone else.

Then there is a second message conveyed by Bamidbar.

A desert is 'הפקר', it belongs to the entire nation. There is no private property within it, it is there for everybody, and so too the Torah was given in a wilderness to let us know Torah belongs to everyone. It's not the exclusive property of any one segment or group of Jewish people.

And that is such a strong message at this time of the year as we approach the festival of Shavuot.

Just as at the Seder of Pesach, we recognize that the Torah is given to four different types of Jewish people, those who are wise, those who let us down, those who are simple, those who do not even know how to ask – we include everybody.

So too, at this time, we recognize that Torah is there for absolutely every one of us.

So therefore, as we approach Shavuot this year, let us always remember to maintain that deep sense of humility and never to forget that Torah is there for absolutely every one of us.

As it say 'ותן חלקנו בתורתך' – let every single person say 'I want my portion in the Torah which belongs to us all'.

Let's join together to pray with all our hearts, for the healing of all those injured, for the safe return of those taken as hostages, as well as Divine Protection for our brave IDF soldiers, police officers, medical professionals, firefighters, ZAKA members, security personnel and all those citizens protecting us in Israel as well as around the world, and for those who need healing, shidduchim, children or parnassah and may we be blessed to have the most awesome, gorgeous, beautiful, peaceful, healthy, amazing, relaxed, spiritual, sweet, happy Shabbat and Chag Shavuot Sameach.

*Yossi*

## The Jewish Weekly's PARSHA FACTS

NUMBER OF MITZVOT: NONE

NUMBER OF PESUKIM: 159

NUMBER OF WORDS: 1823

NUMBER OF LETTERS: 7393

HAFTORA: Hoshea 2:1 - 22

This week we study Chapter 6 of Pirkei Avot

Friday, May 30, 3 Sivan, marked the beginning of the שלשת הגבלה – the three days before Shavuot, on which the Bnei Yisrael purified themselves before receiving the Torah.

Shavuot is this Sunday night June 1 and Monday, June 2, 2025.

**במדבר**

Look out for our  
Halachot and Minhagim Guide for  
Shavuot  
Out now on our website;  
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# Laws & Customs: Sivan and Shavuot

The Jewish  
Weekly

For the year 5785

According to Shulchan Aruch Harav, Mishna Berurah and Nittel Gavriel

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

ר' ראובן בן הרב משה אליעזר הלוי ע"ה וחי' ברכה בת ר' נפתלי משה ע"ה רבינוביץ

ר' יוסף בן ר' אורי ע"ה ומלכה בת ר' יצחק צבי הלוי ע"ה פרנקל

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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.

Sunday). 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 (Friday May 30<sup>th</sup>) starts the Shloshet Y'mei Hagbalah.

Many customs associated with mourning during Sefirat Haomer no longer apply

from Sunday 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.

## 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 (12:37pm).

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 (12:37pm).

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

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'Pnimityut" 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. 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 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 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, 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 Shavuot are Muktzah. The same is true even if there is just a doubt whether it became detached on Shavuot. It goes without saying that they are Muktzah when still attached to the ground.

One may smell flowers and plants on 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 Chag itself.

Candle-lighting is at 7:04pm. 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 (8:21pm) 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 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 (4:08am), 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 (4:36am), 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 4:36 - 8:23am (Magen Avraham) or 4:36 – 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-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 7:45pm (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 loaves 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.

## 🕊️ MOTZEI SHAVUOT

*Ya'aleh Veyavo* (and *Horachamon*) is recited during *Bentching*, even if it is already *Tzeit Hakochavim* (8:22pm).

On *Motzei Shavuot*, *Kiddush Levana* is recited after *Maariv*.

*Havdalah* is recited without *Besamim* and candles. *V'Yiten Lecha* is not recited.

## 🕊️ AFTER SHAVUOT

The day after *Chag* is known as "*Yom Tovo'ach*". It is also *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, however, some people have the custom to say *Tachanun*. The Baal Hatanya once remarked that these are the days to "pack" all the treasures and revelations of Shavuot.

