

גליון הלכתי - כושולתן הפוסקים

Shavuos 10
Gilyon 10

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לשכת הפוסקים

לזכרו המהור של פוסק הדור מורנא הגר"ש אלישיב זצוק"ל
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Halachos of The Month of Sivan and Shavuos

✧ The Days Prior To Shavuos ✧

1. The Shabbos prior to Shavuos we lain Parshas Bamidbar, to separate Shavuos which is the day of judgment for the fruits of the tree, from the k'loles (curses) we lain in Parshas Bechukoisai. On this Shabbos we recite אב הרחמים, even if it's שבת מברכים, however, צדקתך is not recited. On Motzai Shabbos we do not recite קדוש ואתה קדוש.
2. From Erev Rosh Chodesh Sivan until after Shavuos (some include up to seven days after Yom-Tov), the days are of elevated nature as it's the time of kabalas HaTorah, and thereby have special halachos.
3. Erev Rosh Chodesh Sivan is a time of Teshuva, davening and tzedakah. Therefore, some are more careful to say יום כיפור on this Erev Rosh Chodesh. There is a special tefillah from the Shelah that is recited on this day as well (if Erev Rosh Chodesh is on Shabbos, most Poskim agree to recite it on Shabbos, however, some are of the opinion to recite it on Thursday).

✧ Rosh Chodesh Sivan ✧

4. On Rosh Chodesh Sivan the Yidden arrived at Har Sinai, and therefore from then we begin to rejoice with the Torah. As such, one should begin to study the applicable halachos of the Yom Tov from Rosh Chodesh.
5. The halachos of mourning of sefirah still apply during these days (even when one's minhag of Sefira was completed). Music and dancing not for the sake of a mitzvah is still forbidden. One should also refrain from making a Hachnasas Sefer Torah during these days. Similarly, weddings are forbidden during this time, at least until Shloshes Y'mei Hagbalah. However, in a time of extreme need, one may be lenient. One may get a haircut from Rosh Chodesh, however according to the אריז"ל one should not get a haircut until erev Yom Tov (but may be lenient for children from the night prior).

✧ Yom Hameyuchas ✧

6. "יום המיוחס" is called 'ב' סיון'.
A- based on the commandment the Yidden received on this day ואתם תהיו לי ממלכת כהנים וגוי קדוש והייתם לי סגולה מכל (It is the day the Yidden were distinguished from the rest of the nations to be the nation of Hashem). As such, it is a day of happiness.
B- It is the day between the day the Yidden arrived at Har Sinai and Shloshes Yemei Hagbalah.
C- On this day Hashem commanded Moshe Rabeinu to purify the Yidden to prepare for Kaballas Hatorah.
D- The following Yom Kippur falls out on this day of the week.

✧ Shloshes Y'mei Hagbalah ✧

7. י"ג סיון is the beginning of the Shloshes Y'mei Hagbalah. Tachnun is not recited, and neither is יהי רצון after krias Hatorah or צדקתך (if it comes out on Shabbos). One may not fast during these days. However, למנצח and אפים קל before krias HaTorah is recited. In principle, all customs of sefirah apply during these days until Shavuos (dancing and singing not for the purpose of a mitzvah, however, for the sake of a mitzvah (e.g., hachnosas Sefer Torah or wedding is permitted).

✧ Erev Yom Tov ✧

8. On erev Yom Tov we do recite למנצח.
9. There is a custom to decorate the Shul with flowers to commemorate the receiving of the Torah and since on Shavuos is the Yom Din for the fruits of the trees.
10. One should try not to schedule any medical appointments that include taking bloodwork on erev Shavuos (however, one may be lenient for a regular blood checkup).
11. Those who must recite יזכור on Yom Tov and light candles, should preferably light a candle that lasts for two days, so as not to light another candle on Yom Tov.
12. When the second day of Yom Tov falls out on Shabbos, in order to cook on Yom Tov for Shabbos one must prepare eruv tavshilin prior to Yom Tov. One should consume the eruv tavshilin by shalosh seudos (even if one does not need the eruv to cook, it is still imperative to make an eruv to light Shabbos candles).

✧ The Night of Yom Tov ✧

13. One who slept during the day, should have in mind by the brachah of אהבת עולם (by maariv) to fulfill the purpose of birchas HaTorah, and should learn something after davening.
14. Women may light candles even before nightfall and recite a שהייתי (it is preferable to light after nightfall). However, even women should not daven maariv until nightfall. If one recited a שהייתי, they should not recite amein when the brachah is recited during kiddush (if one mistakenly answered amein, there is no need to hear over kiddush). Marital relations are prohibited.
15. It is the custom to remain awake during the night of Shavuos and learn Torah throughout the night without interruption.

✧ Several reasons are given for the custom ✧

- A- To correct the fault of the Yidden that slept the day of kabalas HaTorah and Hashem had to command Moshe Rabeinu to wake them up.
- B- To commemorate the fact that the Yidden remained

awake the night of kabolas HaTorah out of thirst to learn the Torah.

C- To correct the fact that the Yidden were not ready to accept the Torah until they were forced to accept it.

D- To purify ourselves through the learning of the Torah.

E- To show how much we accomplished on learning, and to express our desire to continue.

16. Some say that the learning during the night of Shavuos must be through התורה, יגיעת התורה, while some have the custom to recite תיקון ליל שבועות.

✧ The Day of Shavuos ✧

17. one should go to the mikvah a short time before alos hashachar (even if one intends to daven later). After one went to the mikvah, and even if one only used the facilities, after washing their hands, they could recite themselves על ברכת על אשר יצר and נטילת ידיים.
18. One who wishes to continue learning after alos hashachar, some are of the opinion that they must wash their hands immediately. However, some say that one must not interrupt his learning, but should wash their hands when they finish learning before davening.
19. One must hear the brachos of התורה, ברכת השמה, אלוקי נשמה, and אלוקי שינה from someone who slept during the night. A bachur must also be yotzai the brachah of ציצית from someone making the brachah on a tallis.
20. A man should not be yotzai ברכת התורה from a woman, since it is not certain that women are obligated to recite the brachos min HaTorah.
21. One who did not find anyone that could be motzee him ברכת אהבת עולם/אהבה, התורה, should have in mind when reciting אהבת עולם, ברכת התורה, and should learn right after שמע קריאת שמע or עשרה. However, if he slept on erev Yom Tov (and didn't have in mind anything by אהבת עולם at night as mentioned above), he may recite ברכת התורה himself.
22. One who doesn't have anyone to be motzee him the other brachos, can rely on the opinions to recite the brachos himself.
23. There is a disagreement amongst the poskim if one can recite a brachah on their tzitzis if it was worn at night. Therefore, one should have in mind the talis katan when reciting a brachah on their tallis (one who doesn't wear a tallis should hear the brachah from one who wears a tallis, as mentioned above). One should be careful not to recite the brachah of tzitzis prior to the time of משיכיר.
24. One who goes to sleep before davening, should be careful to recite קריאת שמע before going to sleep in case he oversleeps and misses the zmanim. One who intends on going to sleep before davening may continue learning after alos hashachar without reciting ברכת התורה. When he wakes up, he may recite all the ברכת השחר himself.
25. One should have a lot of concentration and attention when reciting the brachah of אהבה רבה (some say that the time that one recites this brachah is a time that has the power to open one's heart and eyes to understand Torah, especially on Shavuos).
26. After the Torah is placed on the bimah at krias HaTorah, the מאנטל is removed and placed on top the Sefer Torah, the kohen is called up and then אקדמות is recited.

27. While the עשרת הדברות are being lained, everyone must stand to commemorate מתן תורה. The קריאה is done with טעם עליון.

28. One should not protest another who dances on Shavuos, as dancing on Shavuos is a way of expressing honor for the Torah.

✧ The Custom to Eat Dairy ✧

29. Many have a custom of consuming dairy products after davening.

✧ Many reasons are given for this custom: ✧

- A. As milk was prohibited for consumption prior to receiving the Torah (as אבר מן החי) and was permitted when we received the Torah.
- B. When the Yidden received the Torah, they learned the halachos of shechita etc. but couldn't prepare any meat food which would require Shchita, as it was Shabbos, they therefore only ate dairy for the duration of Yom Tov.
- C. To commemorate the שתי הלחם, we eat two separate meals. (Since one can not eat milk and meat at the same meal, and would need to wash twice).
- D. Since milk symbolizes the transformation from the midah of din to the midah of rachamim. (Similar to the Yidden counting their purity in the seven weeks preceding kabalas Hatorah)
- E. To show that through the Torah the Yidden were elevated to a higher level than malachim (since Avraham Avinu served the angels milk and meat together, we express our superiority by not eating them together).
- F. To celebrate the completion of the mitzvah of sefiras haomer (The meal is dairy to make it different than the other meals, and obvious that it isn't for the sake of the Yom Tov).
30. In the essence of the halchah, one may eat meat right after consuming milk if he eats a parve food to clean out his mouth, washes out his mouth and washes his hands. However, some have the custom of waiting a half hour before consuming meat. If one waits, they may be lenient with washing out their mouth.
31. If one washed in bread for a dairy meal, it is prohibited to consume meat during that meal. One must bentch, clean the table from dairy, and only after washing out their mouth and hands or waiting a half hour may they begin a new meal and eat meat. However, some are of the opinion that one may be lenient on Shavuos with this halachah.
32. Dairy foods must be baked in a different manner than other baked goods, by being shaped differently than regular pareve foods. (As not to mistaken between what's dairy and parve).

✧ The Days Following Yom Tov ✧

33. One may not fast on Isru Chag.
34. Tachnun is not recited on Isru Chag.
35. Some have the custom of eating and drinking (more than a regular day) on IsChaghag.
36. Some do not recite tachnun until י"ג סיון since those days of part of the ימי תשלומין.

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