

Erev Yom Tov

There is a Mitzvah to be joyous throughout the days of Yom Tov. It is incumbent upon the man of the house to ensure the simchah of his wife and children through varied means • Many men have the custom of immersing in a mikvah on Erev Shabbos in advance of the Yom Tov • There is a custom to decorate one's home and shul with flowers and foliage to commemorate the greenery of Har Sinai • A two-day candle or stove flame should be kindled prior to Shabbos in anticipation of the need to light the Yom Tov candles from a pre-existing flame • *Yizkor* is said on the second day of Yom Tov. Many have the Minhag to light *Yizkor* candles; many light a 72 hour candle on Erev Shabbos to avoid lighting a candle of this nature on Yom Tov • One should ensure that his carbon monoxide detector is operational

Reminders

Tachanun is not recited on Isru Chag; or for many, through 12 Sivan, Shabbos, June 21st • The final opportunity for Kiddush Levana is Monday night, June 13th Daf Yomi: Erev Shabbos is Yevamos 88 • Mishnah Yomis: Erev Shabbos is Shevi'is 8:5-6. Eretz Yisrael will *lein* Parashas Naso this week • Pirkei Avos: Chapter 6 (In Eretz Yisrael there are various minhagim; some begin a new cycle and learn chapter 1, while others repeat chapter 6 or learn an alternate *limud*.) • Be sure to show appreciation for those who made your Yom Tov possible • Make sure to call your parents, in-laws, grandparents and Rabbi to wish them a good Shabbos and Yom Tov. If you didn't speak to your kids today, make sure to do the same!

Shabbos - Erev Shavuos

Most congregations say *Av Harachamim* during Mussaf • *Tzidkascha* is omitted at mincha on Shabbos • It is preferable that one eat Shalosh Seudos before the beginning of the tenth hour of the day (*teishah sha'os - approximately 3 hrs. and 15 min. before sunset during this time of year*) so that he has an appetite for the night seudah. Many divide their Shabbos day seudah in two by reciting *birkas hamazon* between two courses

and then washing again. One should create a halachic separation between these two meals, which can be accomplished by taking a short stroll outside • One having a dairy meal on the first night of Shavuos should ensure that he will have waited the requisite time after a *fleishige* seudah on Shabbos day • It is practical and wise to nap on Shabbos afternoon in preparation for Shavuos night; however, one must not explicitly say that his intention is to prepare for after Shabbos.

Shavuos

Yaaleh veyavo is said throughout Yom Tov in *birkas hamazon*. A man who omits *yaaleh veyavo* must repeat *birkas hamazon* while a woman should not.

There is a custom to eat dairy on Shavuos. Many have a dairy meal while others suffice with a *milchige* Kiddush. Some explain that the source of the Minhag is that immediately after Kabbalas Hatorah, Klal Yisroel had no kosher meat as they needed to procure *shechitah* knives and to *kasher* their utensils. They, therefore, opted to eat dairy. Another reason given is that halachah dictates that a loaf of bread from a dairy meal may not be used at a meat meal and vice versa. To commemorate the *Sh'tei Halechem*, the two loaves of bread which were brought as sacrifices in the Beis Hamikdash on Shavuos, we eat dairy and later meat which then requires two loaves of bread

First Night of Yom Tov (Motzaei Shabbos):

Candle lighting and any other preparations for Shavuos night may not be initiated until after *tzeis hakoachavim*. Maariv is recited after nightfall so as to ensure there are 49 complete days in the *Sefirah* count (*temimos*); some wait as late as 72 minutes after *shekiya*. *Vatodieinu* is added in the maariv shemoneh esrei of Yom Tov. Havdalah is added in Kiddush. Some use a *yakneha"z* candle (double wicked candle), as the regular havdalah candle (or any flame) may not be extinguished. (Additionally, according to some, holding two candles together and then separating them may be halachically considered extinguishing a flame. Some do

not light additional candles for the purpose of havdalah and rather use candles from *hadlakas neiros*. In this case a *yakneha"z* candle is lit as part of the *hadlakas neiros*.) *Shehecheyanu* is recited on both nights of Yom Tov during Kiddush. Most Ashkenazic women recite *shehecheyanu* during candle lighting; Sephardic women do not. There is a minhag to learn Torah throughout the first night of Shavuos through the morning. One reason suggested is that Klal Yisrael had to be awoken and were not properly ready at the time of Kabbalas Hatorah. To rectify this misdeed, we stay awake on the night of Kabbalas HaTorah immersed in learning. Many recite *Tikkun Leil Shavuos*.

First Day of Shavuos: After daybreak, one who has not slept should wash his hands after relieving himself and only then say *al netillas yadayim*, along with *asher yatzar*. One who stayed up may not recite: *Elokai neshamah*, *birkas hatorah*, and *hamaavir sheina*, but rather should be yotzei these berachos from someone who slept. The prevalent minhag is to do so for all of the *birchos hashachar*. When making the berachah on the tallis gadol, one should have in mind to include his tallis katan. Otherwise one should be yotzei the berachah on his tallis katan through another person. *Hallel* is said after shacharis, followed by *Akdamus* before beginning leining. Many have the minhag to stand when the *Aseres Hadibros* are leined. *Kah Keili* is sung before *mussaf*. *Mussaf* includes *birkas kohanim*.

Second Night of Shavuos: Preparations for the second night may not begin until after *tzeis hakoachavim*.

Second Day of Shavuos: Shacharis

Tidbits for Parashas Bamidbar & Shavuos 5782

is followed by *hallel*. Megillas Rus is leined prior to kerias haTorah. *Yetziv Pisgam* is read during the Haftarah. *Yizkor* is said. Most shuls do not say *Kah Keili* before mussaf due to *yizkor*.

Parshah in a Paragraph

Bamidbar: Each tribe, excluding Levi, is counted • The number of men (ages 20-60 besides Shevet Levi) is 603,550 • The arrangement of the tribes around the Mishkan • Shevet Levi replaces the firstborn in performing the priestly services • The special status of the Kohanim and Levi'im • Levi'im aged 30 days and up are counted; they total 22,300 • The firstborn of the 12 Shevatim (besides Shevet Levi) are counted; they total 22,273 • 22,000 Levi'im each redeem a firstborn; the remaining 273 are redeemed with silver coins (300 Levi'im were themselves firstborn, and could only "redeem themselves") • The family of Kehos is charged with carrying the sacred vessels • Kohanim are instructed regarding preparing the Mishkan vessels for travel • The family of Kehos is warned not to approach the Kodoshim

Haftarah: The Bnei Yisrael in the *midbar* experienced a significant population growth. The haftarah begins by comparing the great numbers of Bnei Yisrael to the grains of sand at the shore which are innumerable.

613 Taryag Weekly

Bamidbar : Parashas Bamidbar does not include any of the Taryag Mitzvos.

For the Shabbos Table

“דגל מחנה דן צפנה”

“The flag of Dan is north” (Bamidbar 2:25)

Ramban (2:25) explains that although the word “*Tzafon*” is usually translated as north, it can also mean “concealment”, and alludes to moral darkness. This hints to the first of the two golden calves that was placed in the portion of Shevet Dan by Yeravam ben Nevat. While Yeravam was certainly wicked,

his sins paled in comparison to those of King Achav generations later, which culminated in the nation's great spiritual deterioration. If so, why is Yeravam deemed the cause of the “darkening of Israel”?

The Chofetz Chaim explains that although Achav's deeds were certainly more destructive, the origins of the movement were Yeravam's; Achav only furthered this downward spiral. When calculating a move, one is not only culpable for the immediate results but rather for the momentum it generates and the trajectory which one establishes for himself and for others.

Megillah in a Paragraph

The Abudraham gives two reasons for leining Megillas Rus on Shavuos. First, much of the episode of Rus occurs during the harvesting season and Shavuos is called the *Chag Hakatzir*, the festival of harvesting. Second, he explains that *Kabbalas HaTorah* is when our nation entered a Bris, the covenant with Hashem. We relate the episode of Rus converting and entering into the Bris, the covenant of Judaism.

RUS: Elimelech's family leaves Eretz Yisrael for Moav due to a famine • Rus and Orpah, Moabite princesses, marry Elimelech's two sons • Elimelech and his sons pass away, leaving his wife Na'omi, Rus and Orpah widowed • Na'omi instructs Rus and Orpah to return to their families while she returns to Beis Lechem • Rus refuses, seeking to remain attached to Na'omi and the Jewish nation • Upon reaching Beis Lechem, Rus seeks out food for herself and her mother-in-law • The owner of the field, Boaz, provides her with food • Boaz inquires about her identity • Na'omi informs Rus of her family ties to Boaz • Na'omi advises Rus to ask Boaz to redeem Elimelech's property through marrying Rus, thus invoking the laws of yibum • Rus approaches Boaz one night • Boaz advises Rus that another person has first rights to be the redeemer • The first redeemer, only identified as *Ploni Almoni* (“so and so”), declines to be her redeemer • Boaz marries Rus • She bears a child Oved, who has

a child Yishai, who is the father of David Hamelech

For the Yom Tov Table

The Magen Avraham offers an explanation as to what connects Megillas Rus to Shavuos. It is said that Kabbalas HaTorah can only be accomplished through initial hardship. As Rashi explains (Shemos 19:5): Hashem told Klal Yisrael, “If you will accept the Torah, it will be sweet for you; however, all beginnings are difficult.” Although Rus was the daughter of a king, she gave up everything to join Klal Yisrael, despite not knowing if she would be able to build a family due to her lineage. Despite, or perhaps in virtue of her initial difficulties, she merited to marry Boaz, one of the *Gedolei Hador*, and ultimately become the matriarch of the entire *Malchus Beis Dovid*.

Each morning, the berachah of *La'asok B'Divrei Torah*, to toil in the words of the Torah, is recited, immediately followed by *V'haarev Na*, a plea to sweeten those same words. Every day, we renew our commitment to accepting the yoke of Torah, with faith that Hashem will fulfill His promise of making the Torah sweet. As we celebrate Shavuos and commemorate *Matan Torah*, we recognize that our efforts and resolve will effect sweetness in Torah learning and true satisfaction.

Sign up for weekly Tidbits at klalgovoah.org!

Ira Zlotowitz | 917.597.2197
iraz@gpagency.com

Ahron Dicker | 732.581.5830
adicker@klalgovoah.org

 GP AGENCY

\$16,000 to close any size commercial mortgage + get membership for a year.