

Erev Yom Tov

An *Eruv Tavshilin* must be made on Thursday, Erev Yom Tov to permit Shabbos preparations on Friday, the first day of Yom Tov • There is a custom for men to immerse in a mikvah on Erev Yom Tov • Many have the custom to decorate the home and shul with flowers and foliage to commemorate the greenery of Har Sinai • A two-day candle is commonly lit in order to have a flame for use on the first day of Yom Tov • *Yizkor* is said on the second day of Yom Tov. Many have the minhag to light *Yizkor* candles. Many poskim advise to light a two-day candle on Erev Yom Tov to avoid lighting a candle of this nature on Yom Tov. A *Yizkor* candle may certainly not be lit on the second day of Yom Tov as it is Shabbos. One who did not light a *Yizkor* candle on Erev Yom Tov may light one on Friday (this is allowed with other preparations by means of his Eruv Tavshilin), however one should derive some benefit from the light • One should ensure that his carbon monoxide detector is operational if gas

Reminders

Daf Yomi - Erev Yom Yov: Bavli: Gitin 9 • Daf Yerushalmi: Demai 26 • Mishnah Yomis: Yoma 1:2-3 • There is a Mitzvah to be joyous throughout Yom Tov. It is incumbent upon the man of the house to ensure the *simchah* of his wife and children through varied means • Be sure to show appreciation for those who made your Yom Tov possible • *Tachanun* is not recited on Isru Chag. For many (including nusach sefard) it is omitted through the 12th of Sivan (Friday, June 13th) • The final opportunity for Kiddush Levana is Friday night, June 2nd (it is preferable that Kiddush Levana not be said on Shabbos, therefore it should be said by Thursday night). Make sure to call your parents, in-laws, grandparents and Rebbe to wish them a good Shabbos and Yom Tov. If you didn't speak to your kids today, make sure to connect with them as well!

Shavuos

Yaaleh veyavo is said throughout Yom Tov in *bircas hamazon*. A man who omits *yaaleh veyavo* repeats *bircas hamazon*, a woman does 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* opted to eat dairy as they had no kosher meat due to their new kashrus obligations requiring *shechitah* knives and *kashered* utensils. 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. A dairy meal - and its required second loaf of bread - thus allows us to commemorate the *Sh'tei Halechem*, the two loaves of bread which were brought to the *mizbe'ach* in the *Beis Hamikdash* on Shavuos.

First Night of Yom Tov: *Maariv* may not begin until after nightfall (some wait as late as 72 minutes after *shekiya*), so as to ensure there are 49 complete days - "*sheva shabastos temimos*" - seven complete weeks - in the *Sefirah* count • *Shehecheyanu* is recited both nights of Yom Tov • There is a minhag to learn Torah throughout the first night of Shavuos until morning. One reason suggested is that at Har Sinai *Klal Yisrael* had to be woken 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 relieve himself, wash his hands and only then say *al netillas yadayim*, along with *asher yatzar*. One who has not slept at all since the prior evening may not recite: *Elokai neshamah*, *bircas hatorah*, and *hamaavir sheina*, but rather should be *yotzei* these berachos from someone who slept. The prevalent minhag is to be *yotzei* all of the *birchos hashachar* from someone else.

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*. *Akdamus* is 'chanted' by the Baal Koreh before beginning *leining*. Many have the *minhag* to stand when the *Aseres Hadibros* are *leined*. *Kah Keili* is sung before *mussaf*. *Mussaf* includes *bircas kohanim*.

Second Night of Shavuos: Candle lighting for Shabbos must be done at the usual *zman* well before *shekiya* of the first day Yom Tov afternoon. Cooking preparations must cease before *shekiya*. All Shabbos restrictions regarding cooking and carrying (outside an *eruv*) are applicable on the second day of Yom Tov • The *berachah* on candle lighting is "*L'hadlik ner shel Shabbos v'shel Yom Tov*" • An abridged version of *Kabbalas Shabbos* is recited on Friday night. Some have the custom to make "early Shabbos" (as recommended by the Mishnah Berurah (סימן תקכ"ז ס"ק ג) • The additions for Shabbos are said in Shemoneh Esrei.

Second Day of Shavuos: *Shacharis* is followed by *hallel* • *Megillas Rus* is *leined* prior to *kerias hatorah* • The *Yud Gimmel Middos* before *kerias hatorah* are not said. The *leining* is divided into seven *aliyos* (instead of five). *Yetziv Pisgam* is read during the *haftarah*. • *Y'kam Purkan* is said, followed by *Yizkor*. Most shuls do not say *Kah Keili* before *mussaf* due to *Yizkor* • The special supplications during *Bircas Kohanim* are omitted • The complete *havdalah* for Motzaei Shabbos is recited.

Parshah in a Paragraph

First Day: The *leining* (Shemos 19:1-20:23) is the event of *Kabbalas HaTorah*, the underlying focus of the holiday of Shavuos. *Maftir* (Bamidbar 28:26-31) is the *korbanos*



of the Yom Tov. The *haftarah* is the *Ma'asah Hamerkavah* (Yechezkel 1:1-28, 3:12) which is considered to be a quintessential event of *gilui Shechinah*, a form of revelation of Hashem. Yet, those present at Har Sinai, which includes the *neshamos* of all of Klal Yisroel, experienced an even loftier revelation of Hashem's glory during the event of *Matan Torah*.

Second Day: The *leining* is from Devarim 14:22-16:17 (an extra section is added due to Shabbos), which ends with a discussion of the *Yamim Tovim*. *Maftir* (Bamidbar 28:26-31) is the *korbanos* of the Yom Tov. The *haftarah* is from Chavakuk (2:20-3:19) and also relates an event similar to the *Maysah Hamerkavah* (see above). It also contains the pasuk that the Gemara (Avodah Zara 2b) explains as referencing Hashem offering the Torah to the other nations and ultimately giving it to Klal Yisrael.

Megillas Rus is leined on the second day of Shavuos; the Abudraham gives two reasons for this. First, much of the episode of Rus occurs during the harvesting season, and Shavuos is called the *Chag Hakatzir*, the festival of harvesting. Second, at *Kabbalas HaTorah* our nation entered a *bris*, the covenant with Hashem. We thus relate the episode of Rus converting and entering into the *bris*, the covenant of Judaism.

Megillas 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'ami, Rus and Orpah widowed • Na'ami beseeches Rus and Orpah to return to their families and she will return to Beis Lechem • Rus refuses, seeking to remain attached to Na'ami 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'ami informs Rus of her family ties to Boaz • Na'ami advises Rus to ask Boaz to redeem Elimelech's property through marrying Rus, invoking the laws of *yibum* • Rus proposes this approach to Boaz one night • Boaz advises Rus that another person has first rights to be the redeemer • The first redeemer (identified only 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 achieved 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, know that all beginnings are difficult." Although Rus was the daughter of a king, she chose to forgo all material and social comforts to join Klal Yisrael without even knowing if she would be able to build a family due to her foreign lineage. Despite, or perhaps in the merit of, her initial difficulties, she married Boaz, one of the *Gedolei Hador*, and ultimately became the matriarch of *Malchus Beis Dovid*.

Each morning, the berachah of *La'asok B'Divrei Torah*, to busy oneself 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 affect sweetness in Torah learning and true satisfaction.

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