

שבועות תשפ"א



A collection of Divrei Torah and Halochos by

HEICHAL HATORAH

SHAVUOS 5781

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YOM TOV MESECHTE

מסכת קידושין

to be learnt during Shavuos

Participants are asked to learn at least two Blatt at Heichal HaTorah on either the first night of Yom Tov or between Mincha and Maariv on the second day of Yom Tov. Please register which blatt you would like to learn by notifying R Alexander Holzer or R Meshulem Steinhaus or by placing your name in the link below adjacent to each Blatt you wish to learn. Registration is open to Men and Bochorim over Bar Mitzvah. Mr Ruvi Herzog has generously offered to host a Siyum BBQ with gourmet smoked meats for all participants at his home on Sunday 23 May, at 6.00PM.

For those learning Mesechte Kiddushin on Shavuos night, R' Meshulem Steinhaus will be available in Shul to answer your questions on the Gemoroh.

<https://1drv.ms/w/s!Ao7L5cCdom243-FrLg77sw8KM697RA?e=yk8DDE>



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Letter from the Rav



SIVAN 5781

WHY IS THIS YOM TOV DIFFERENT THAN ALL OTHER YOMIM TOVIM ?

The Gemoro in Meseches Pesochim 68b cites a dispute between Rabbi Eliezer and Rebbe Yehoshua with regard to how one must spend a Yom Tov day. R' Eliezer's view is that one can choose between physical pleasures and spiritual pursuits of Torah study and prayer, while R' Yehoshua's opinion is that the festival day must be divided evenly between physical pleasures and spiritual pursuits. Reb Eliezer adds that Shavuos is an exception to the rule, "*hakol modim d'beatzeres be'inon lochem*" – "All authorities concede that in the case of Atzeres (Shavuos) we require physical pleasures as well" because "*yom sh'nitno bo Torah hu*" – "it is the day on which the Torah was given".

But this requires explanation. The other two Yomim Tovim, Pesach and Sukkos, would seem more deserving of a requirement of *lochem*, of physical pleasures. Pesach commemorates the freedom of Klal Yisroel from bondage and Sukkos commemorates their safe and protected travels in the desert. These were beneficial for the physical needs of Klal Yisroel, not their spiritual needs. The Yom Tov of Shavuos however commemorates the giving of the Torah, a spiritual need of Klal Yisroel. As a result, if there was any Yom Tov where one 'must' experience at least some physical pleasures, Pesach and Succos would come to mind before Shavuos. It would seem that spiritual pursuits would be more appropriate for "the day the Torah was given" rather than physical pleasures! Why is it necessary to experience at least some physical pleasures on this 'holy' day?

The answer to this question is a fundamental concept related to understanding the role of a Jew in this world. The secular world views the Neshomo and the Guf as being two independent entities. Pursuits of holiness are assigned to the soul, while the body remains unrefined and is content with a life of mundane activities. Physical acts such as eating and drinking etc in their opinion cannot be associated with kedusha or the like, as these are 'restricted' to the physical world. From a Jewish perspective however, there is nothing further from the truth. Life in this world and all the associated physical acts are opportunities for avodas Hashem. These mundane acts of everyday life, when performed in the correct manner and with the right intentions, are elevated to holiness. We must recognize and appreciate that these acts are not void of kedusha and holiness, rather they fuse together the physical and the spiritual in order to elevate the mundane in avodas Hashem. Therefore, particularly on the day of giving the Torah, we are commanded to emphasize that eating and drinking are not contradictory to the



holy and spiritual Torah. To the contrary, they are to be used in tandem. Hence requirement of physical pleasures on the Yom Tov of Shavuos more than any other Yom Tov **because** "yom sh'nitno bo Torah hu" – "it is the day on which the Torah was given".

It is for this reason that a non-Jew is entitled to bring only a Korban Olah, a burnt offering, the only type of korban that is completely consumed on the mizbeach, and from which nothing is eaten by mortals. Since a non-Jew is unable to grasp the depth of Kedushah that can be attained by a mortal eating from the Korban. From the Torah's perspective however, Kohanim eat the korban and at that time, by way of the mundane act of eating, the *ba'alim* (the owners of the korban) receive their kaporo, כהנים אוכלים, ובעלים מתכפרים

We mention twice a day in קריאת שמע the mitzva of serving Hashem בכל לבבך with all your heart. The word לבבך is plural, connoting that there are two hearts and we should serve Hashem with both hearts. Rashi elucidates that the two hearts are referring to the two inclinations, two יצרים, that one love Hashem with both one's good and evil inclinations. Chazal interpret the heart as a metaphor for the seat of craving and aspiration. Accordingly, the Rambam explains the "evil inclination" noted here as referring to man's earthly cravings, i.e., the desire for food, drink, and physical gratification, and the like. These are to be used to love Hashem by channeling even these drives to the service of Hashem, hence serving Him with both inclinations.

לשם יחוד

מבאר רבז"ל דכ"ע עמוד דבצרת בעינין לכם, והקושיא ידוע דבשלמא בשאר מועדות מובן אם היה לכם לעיכובא לכו"ע, כגון בחג הסוכות שהוא זמן שמחתינו, ובחג המצות שהוא זמן חירותינו, דהוי הנאת הגוף, אבל שבועות הרי הוא זמן מתן תורתנו, וכולו קדושה, ולמה דוקא בחג העצרת בעינין לכם יותר משאר מועדות.

ושמעתי לתרץ בזה, דאדרבה, חז"ל רוצים ללמדינו שעיקר עבודתנו הוא לעלות ולתקן הגשמיות ע"י תורתנו ושמירת המצות, וכמו שפסק בשו"ע באו"ח סי' רל"א עה"פ בכל דרכיך דעהו והוא יישר אורחותיך, דבכל דבר גשמי, לא יכוון להנאת עצמו אלא כדי שיהיה לו כח לעבודתו יתברך שמו. ובגיים אין הדבר כן, ולשיטתם א"א לערב הדברים, דמה שהם קורין רוחניים, הם לבד, והגשמיות שלהם הם לבד, ולכן הקרבן היחידה שהם יכולים להביא הוא קרבן עולה שכולו לה', שקרבן יהיה נאכל ע"י אדם אין הם מבינים, משא"כ בישראל, וכמו שאמר רבותינו זכרונם לברכה כהנים אוכלים והבעלים מתכפרים, אוכלים דייקא ולא דוקא ע"י זריקת הדם והעבודה

וידועים דברי הרה"צ רבי ישראל מרוזין זצ"ל בפירוש מה שאומרים בהלשם יחוד "לייחד שם י' ה' בו' ה' ", דמה הכוונה ליחד ה' ה' בו' ה', דהנה בכל הדברים הגשמיים שאדם עושה יש בהן אותיות י' ה' למשל אכילה שתיה שינה הליכה ישיבה קימה שיחה, ובעיני קדושה ועבודת השם יש האותיות ו' ה' כגון תורה עבודה מצוה אמונה תשובה קדושה תוכחה מקוה, וזהו הכוונה ליחד שם י' ה' היינו הדברים גשמיים בו' ה' בדברים רוחניים שיעשה הכל לשם שמים, וכנ"ל

וכדי להחדיר יסוד הנ"ל בתוך עמו בית ישראל, חיוב 'לכם' לכו"ע ביום מתן תורתנו, כדי לשלב האכילה והשתיה עם התורה והעבודה- ליחד שם י' ה' בו' ה' ביחודא שלים בשם כל ישראל



Many have the custom of reciting a short tefilla commencing with LeShem Yichud before the performance of a mitzvah. There are various versions of this tefilla, but they all commence with the phrase of *leyachda shem Yud Heh beVav Hei* ליחדא שם יוד הי בואו הי, which literally means in order to unify the letters *Yud Heh* (the first two letters of Hashem's holy Name) with the letters *Vav Hei* (the second set of two letters of Hashem's holy Name). But what does this mean? How do we merge together these letters and what is their significance?

Rebbe Yisroel of Rizhin ז"ל, commonly known as the 'Rizhiner' explains as follows. The words which describe mundane acts usually contain a *yud* and a *heh* - למשל ויחיה ויבנה ויבנה ויבנה ויבנה ויבנה and with regard to spiritual items we usually find a *vav* and a *heh* - תורה עבודה מצוה אמונה תשובה קדושה תוכחה מקוה. The tefilla of *leyachda shem Yud Heh beVav Hei* in the יחוד is referring to this very fundamental principle of fusing and merging together the physical world with the spiritual world.

This idea of elevating the mundane to spirituality is actually noted in Shulchon Oruch, Orach Chaim simon 231 where a similar concept which is incumbent on each and every Jew is mentioned. The Possuk states (Mishlei 3:6), "*B'chol d'rochecho do'eihu, v'hu yeyashe orchosecho*" - "In all your paths be conscious of him" and the aforementioned simon is based on this possuk. The Shulchan Oruch elaborates how a person is capable to transform the most mundane actions such as eating and sleeping into Avodas Hashem. It is well worth the five or ten minutes to learn this simon 231, where this concept is elaborated on. No doubt, doing so, will literally change one's life.

On Shavuos we became Hashem's chosen nation. Not only is the manner and style of the way a Jew goes about his daily activities different from the nations of the world, but, as noted above, so too are the thoughts and intentions accompanying these activities inherently different.

May we all be zocheh to continuously fuse the physical and spiritual together, and truly appreciate our holy Torah and a Torah life - תורת חיים ואהבת חסד

This time last year Klal Yisroel were experiencing challenging times. BH covid 19 no longer affects Bnei Yisroel ה' להלאה וכן יעזור ה' and we are able to daven and learn in our shules. However, our tefilos and hearts should be focused on ארצנו בני ישראל in Eretz Yisroel that they experience an enjoyable Shabbos and Yom Tov and thereafter.

A special thank you to the board and all those that assist in the smooth running of the shul - Gaboim, Baalei Tefilla, Baalei keriah amongst others. ישלם ה' שכרם

Wishing all a wonderful Shabbos and an enjoyable Yom Tov

משה דוננבאום

Rav Moshe Donnebaum



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Reminders for Shavuos – 5781



Cooking / Baking for Yom Tov

🔪 Fleishig Oven

Using a fleishig oven⁸ to bake **parve foods which are to be used at a milchig meal/with milchig** is permitted as per the following;

- Oven should be clean (ie no meat residue)
- No need to wait 24 hours since using it with meat.
- The oven should be left on, at the highest setting, for 20 /30 minutes⁹. (There is no need to let the oven cool and then heat up again as one can use the hot oven for baking immediately¹⁰)
- The pan, tray or dish being used should not come into direct contact with the oven racks. A sheet of foil should be placed in between.

Post-facto, 'dry' parve foods which were baked in a fleishig clean oven, without 'kashering' in between, are permitted to be used at a milchig meal, provided there was no steam during the baking, for example challos and other dry foods¹¹.

Some Poskim are more lenient and permit using a fleishig oven to bake dry **milchig foods** as per the above criteria¹². If possible, the milchig food should be covered during baking.

A **fleishig blech** (e.g. used for cholent) may not be used for milchig.

Many Poskim permit on a temporary basis to double wrap and properly seal the milchig or parve dish and then place it in a fleishig oven. This is basically what airlines do with their kosher meals in the non-kosher ovens. However, this serves well when 'reheating' food but with regard to baking, roasting etc this is not a practical solution as often the food does not bake/roast properly.

Some Poskim⁶ permit using a fleishig **hotplate** for milchig if it is covered with multiple layers of silver foil. One should use a large wide roll of foil which covers the entire hotplate with each sheet. One should be careful when removing pots etc from the hotplate not to rip the foil (as the pots sometimes stick to the foil). Other Poskim suggest to kasher the hotplate⁷.

A hot plate may be set on a timer to go on and off multiple times during Shabbos and Yom Tov⁸. Therefore, as a safety measure one should set their hot plate according to their needs rather than leaving it on for 48 hours. On Shabbos, food may be left on the hotplate from before Shabbos⁹ and the clock may be set to go off once it is removed and no longer required. One may not place food on a hot plate on Shabbos which is set to go on, even though it is now off and even if the food is fully cooked and dry¹⁰. On Yom Tov it is permitted to place food on a hot plate at any time (whether on or off) as long as the food is being prepared for that (same) day of Yom Tov.



According to many poskim one is permitted to use the same **gas stove** for dairy and meat dishes since any residue left on the grate is burned away¹¹. Any visible meat on the grate should be removed before placing a dairy pot on it. Similarly, an electric coil stovetop (non glass) may

8 Those that are machmir like Rav M Feinstein not to use shabbos clocks (except for lights), should not use a shabbos clock for a hotplate.

9 Obviously, the conditions of she'hiye must be fulfilled.

10 Orchos Shabbos 2:68

11 Igros Moshe Y.D. 1:59, see Igros Moshe Y.D. 1:40, O.C. 1:124 (end). Refer to Chochmas Adom 74:4, Mishnah Berurah 451:34. Refer to M'Bais Levi 5 page 23 who says one should keep separate grates



be used for both meat and dairy dishes as above. An induction stove top should not be used for both meat and dairy.

If one wants to place fleishig and milchig pots on a gas range at the same time, he should ensure that the two pots do not touch and that there is no steam rising and crossing over to the other type.

🔗 Leniencies with Parve Food

1] Parve food which was cooked in a *fleishig* pot which has not been used for 24hrs, may be eaten with *milchig*. For example, cooked potatoes left over in the *fleishig* pot, may be eaten with butter.

2] Parve food which was cooked in a *fleishig* pot which had been used for meat in the last 24hrs, may be eaten on milchig dishes but not with milchig food. For example, cooked potatoes left over in the *fleishig* pot, may be served on *milchig* dishes but may not be eaten with butter. (If butter had mistakenly come into contact or mixed into the potatoes, they may be eaten).

Whether one may cook food in a fleishig pot with the intention to rely on one of these leniencies - is a discussion amongst the Poskim. The first leniency, to cook parve food in a non-ben-yomo meat pot **with the intention** to serve with milchig food (eg butter), is permitted in pressing situations such as where a non-meat pot to cook the parve food is difficult to obtain¹². The second leniency, to cook parve food in a ben yomo meat pot **with the intention** to serve on *milchig* dishes, should only be relied on when instructed to do so by a competent halachic authority.

¹² Chochmas Odombid. See *tziyunim* (Badei Hashulchan) YD 95:70 and Teshuvos Ve'hanhogos 1:434.

🔗 Milchig Challos

Chazal prohibited the baking of 'dairy' bread or 'meat' bread. Since bread is the main food of a meal, they were concerned that some leftover bread from one type of meal may inadvertently be eaten during the other meal. There are exceptions to this rule, one of them a leniency of the Rem" a who allows one to bake a "small amount" (course of the day) of *milchig* or *fleishig* bread. Being a small amount, we may assume that it will be entirely eaten during the meal.

According to this leniency, one is permitted to bake *milchig* challos/bread for the Shvuos meal. However this is limited to one day Yom Tov at a time only. Baking for two days at once is prohibited as it is no longer considered a "small amount". Similarly, one may bake *fleishig* challos for (the one day) Shabbos meals, but not "two days worth".

As noted earlier, **bread left over from a fleishig meal** may not be used in a *milchig* meal (or vice versa), since it may have come into contact with some meat residue on someone's hands. As a result, a kugel which is made from leftover Shabbos *challah* may not be served at a *milchig* Yom Tov meal.

🔗 Gas Range - Safety First

A common 'inconvenience' associated with Yom Tov cooking is the prohibition of extinguishing a flame. For example, when heating or cooking food on the first day Yom Tov, the flame would need to be left alight continuously for the duration of Yom Tov. Where possible, an electric appliance should be used, for example an electric hot plate, crock pot or warming tray, which can be set on a timer¹³.

¹³ Those who generally follow the ruling of

קבלת התורה בזמן הזה

Shvuos is the zman of Matan Torah. Just as in the year 2448, the Torah was given to us, so to every year on this day there is a special שפע of Torah, allowing us to understand the Divrei Elokim and appreciate its beauty. By accepting upon ourselves to better our commitment to limud Hatorah, we will be able to tap in and be מקבל and benefit from these special gifts.



Another product available on the market is a gas cartridge stove which is fuelled by a replaceable cartridge typically containing butane, propane or a mixture of hydrocarbons. As explained in an article in our Sukkos 5773 newsletter, the butane cartridge may be replaced on Yom Tov. Each cartridge burns for approximately three hours. Although the product was once removed from the shelves of local stores due to a safety concern, it has since been returned. There should be a certification label on the product advising of its safety status¹⁴.

Ovens as well should preferably not be left on for extended period. The oven timer should be used to put the oven on and off as required^{15 16}.

🔗 Simchas Yom Tov

Hagaon Rav Moshe Feinstein regarding timers on Shabbos/ Yom Tov should seek Rabbinical advice concerning this issue.

14 The certification number can be verified by checking the number in the national database of certified gas appliances

15 With some ovens there may be halachic issues with opening/closing the door and removing food when the oven is on. This discussion is beyond the scope of this article.

16 On older style ovens which do not have a timer, one can arrange with an electrician to install a time-clock on the oven power supply, which can be set to go on and off multiple times with its pins/pegs as required. One must ensure however that their oven will return to the 'previous setting' when the power supply resumes. Some models require one to manually switch the oven on again after the power supply resumes. Obviously this 'clock idea' will not serve the required purpose with these models. Needless to mention that the electrician should advise of any other safety and/or operational concerns for example some ovens require that its fan continues to operate even after the oven is turned off. This is a safety feature. The 'clock idea' noted here should not be used with this type of oven as with the power turned off, the fan will not operate.

Incorporated in the mitzvah of *simchas Yom Tov* is the obligation that the head of each household ensure that his spouse and children are especially joyful during Yom Tov. Therefore one should **purchase sweets/toys**¹⁷ for the children and **new clothing/jewellery** items for one's wife to facilitate this mitzvah, (OC 529:2). Poskim discuss whether one also can be *yotze* this mitzvah with purchasing other (non clothing/jewellery) items or must one specifically purchase either clothing or jewellery¹⁸. If ones wife is 'mochel' on the gift (ie she says that she doesn't need any new clothing, items etc) see footnote¹⁹.

Although **giving gifts** is generally forbidden on

17 See discussion below in following footnote that the opinion of Rav Elyashiv is that one must purchase a personal item for his wife. It requires clarification whether this ruling refers to ones children as well ie must it be sweets etc (as noted in Shulchan Oruch) or can be a non personal item as well (for example a toy).

18 This discussion is relevant where ones wife has an ample supply of clothing/jewellery. Poskim disagree whether one must still purchase new clothing or jewellery for Yom Tov. Rav Elyashiv rules that other clothing/jewellery must be purchased (even if the clothing will not be worn on Yom Tov) as in his opinion *simchas Yom Tov* must be a personal item. Rav Wosner (SH 10:80:3) rules that in this case '*veyismechenu bidvorim acheinim*'. Rav Chaim Kanievsky sides with this opinion and adds that even if the items will not be used on Yom Tov as long as she is happy on Yom Tov as a result of receiving them (See Toras Hamoadim 529 fn 10:1). (It seems that Rav Chaim Kanievsky is lenient even if she would appreciate another piece of clothing. In other words, the husband can choose what he wants to purchase - a personal item or a non personal item)

19 Rav N Karelitz rules that there is still an obligation on the husband (Chut Shoni YT 22 :2). Rav Chaim Kanievsky rules leniently that there is no obligation. However one has not performed the mitzvah (similar to mitzvas kibud ov v'eim where the parent has been mochel). (Toras Hamoadim 529 fn 10:3).

CO DETECTOR

Installing a CO (*carbon monoxide*) detector/alarm in one's home is generally advisable, but if one is leaving on a gas range for extended periods over Yom Tov it is a necessity. Carbon monoxide is an odorless, colorless, tasteless and poisonous gas which is produced by burning apparatus (i.e. gas stoves, ovens, gas or wood fireplaces), as the product of incomplete combustion. Fumes can build up in enclosed areas that lack adequate ventilation.





Shabbos or Yom Tov (since it involves a transfer of ownership)²⁰, on Yom Tov it is permitted as a result of the *simchas Yom Tov* involved²¹. Men fulfill their obligation by eating meat²² and drinking wine²³. Poskim dispute whether one fulfills his obligation by eating chicken²⁴.

🔗 Erev Yom Tov

Where possible one should refrain from having a blood test or donating blood on erev Yom Tov²⁵.

Those that follow the custom of the Ari Hakodosh, should only have a haircut on erev SHavuos, and not on Fiday (which is 47 lomer).

Nowadays where we daven from a siddur / machzor there is no need to 'prepare' the tefilos. Nevertheless, one should look over the piyutim and other non-familiar additions (for example Akdomus) to the tefilos prior to Yom Tov.²⁶



When parking one's car before Yom Tov, one should bear in mind that (unlike weekends) **parking restrictions** apply on weekdays.

It is a mitzvah to **have a haircut** on erev Yom Tov (OC 531:1). Ideally this should be done prior to mincha gedola [half hour sho'o zmanis after chatzos] but one is permitted to do so up until mincha ketana [9.5 sho'o zmanis hours into the day]. This is especially true where one is pressing for time²⁷. Post facto, one may have a haircut the entire day²⁸.

20 Unless for a Shabbos need - see OC 323:7

21 MB 516 :12.

22 Poskim discuss if the mitzvah of simcha associated with eating meat is dependent on the meat of a korban. See Vayevorech Dovid 164. The Mishnah Berurah 529:11 rules that even nowadays there is a mitzvah to eat meat.

23 OC 529:2 and Biur Halocho sv *keitzad*.

24 Rav Vosner SH 3:18 is lenient while Rav M Feinstein is machmir (cited in Rivevos Efraim 1:350).

25 OC 368:10.

26 Mishna Berura 100:3 quoting the Taz

27 Shaar Hatzion 531:2.

28 Rema OC 251:2. However see Biur Halocho sv umistaprin & Shaar Hatzion 531:2

Working on erev Shabbos or erev Yom Tov after mincha ketana [9.5 sho'o zmanis hours into the day] is prohibited. According to some opinions this prohibition begins at mincha gedola [This prohibition does not apply to employees - see CM 331:1 quoted in MB 251:3]. Shulchan Oruch (OC 251:1) adds that whoever works at these times will not see a siman berocho from the monies earned.

Work for Yom Tov needs (eg mending Yom Tov clothing) is permitted the entire day. (OC 251:2)

On Erev Yom Tov afternoon one must ensure **not to spoil their appetite** for the Yom Tov meal²⁹. Therefore it is forbidden to eat any food containing grain (eg challah cake, etc) from the beginning of the tenth hour³⁰. After the tenth hour one may only eat meat, fish or fruit but should ensure not to eat their fill.

Those eating milchigs on second night Shavuos should bear in mind the time when **they concluded eating meat** at the first day yom tov meal (see below section "Waiting Period").

There is a discussion amongst the Poskim whether **one recites birchas HaTorah** following a *shinas keva* (a proper sleep) during the day³¹. Both customs are acceptable, however it is preferable that those who follow the custom not to recite it upon awakening, should have in mind during 'Ahavas Olam' of Mariv to be yotze birchas HaTorah and say *divrei torah* after completing Shmoneh Esrei³². This is applicable to those sleeping on erev Yom Tov in preparation for the night, and those sleeping on first day Yom Tov following being up during the night .

🔗 Mariv & Lighting the Yom Tov Candles

Mariv should only begin **after nightfall** in order that the 49 days of sefira be 'complete'³³. On erev Yom Tov there is a discussion when is the most

29 The obligation to retain an appetite applies for the second night Yom Tov as well. However there is room for leniency if someone is hungry - see Biur Halocho 529:1 sv *Be'erev*. See also IGM OC 3:68.

30 MB 471:3;20

31 OC 47:11 and MB 25.

32 MB 47:13

33 Mishna Berura 494:1 from Taz.



appropriate time for a woman to light candle - before nightfall or after nightfall (from an existing flame). Most Poskim rule that she may (or even should light) before nightfall³⁴.

Common custom is for women to recite the **Shehecheyonu during candle lighting**³⁵. (*Shehecheyonu* is recited on **both nights** of Yom Tov). [Many Poskim permit a woman who has said Shehecheyonu during candle lighting to answer omein when hearing it during Kiddush and do not consider it a *hefsek* for her].

Ideally a **48hr candle** should be lit prior to Yom Tov in order to facilitate the lighting on the second night Yom Tov. When lighting a live match from the existing flame, care should be taken that the match is lit from the flame itself and not from the heat of the flame. Therefore the match should be placed directly into the flame otherwise it may light from the heat which is considered as creating a new flame and is forbidden.

When eating out on Yom Tov night one must be aware of the mitzvah of **lighting Yom Tov** candles under such circumstances. Where one is returning after the Yom Tov meal to sleep at home, Yom Tov lights should *preferably* be lit at their home, ensuring that the lights (or some of them) are still alight when they return. (The 24hr candle being lit for a 'flame' for the second night Yom Tov lighting can be part of the first night Yom Tov lights and suffice for this purpose). When one has 'moved in' for Yom Tov and has their own room, they should *preferably* light in their room where this is convenient and completely safe. Where these preferred options

34 Halichos Shlomo (Shavuos 12:2 OH 2) permits lighting earlier while Rav Elyashiv (quoted in Simchas Hamoadim p418) rules that one **should** light earlier because of Tosfos Yom Tov.

35 Mishna Berura 263:23 (Dirshu note 32 lists the Poskim for and against reciting the Shehecheyonu during candle lighting) .

of lighting (at their home or in their room) are not available/possible, one should preferably light candles in the kitchen, the place where the food for the meal is being prepared³⁶. If this, too, is not possible, one may light in the dining room, preferably **not adjacent to the ba'alas habayis's** lights. Some Poskim³⁷ advise that in this case, she should endeavour to light before the host and when the electric lights are switched off.³⁸

מילכית Meals

There are various customs regarding the *minhag* of eating the **milchig meal** on Shavuos eve. The *Rem"a*³⁹ cites the *minhag* as having both *milchig* and *fleishig*. Following eating *milchig* one must 'rinse' (drink) and 'wipe' one's mouth (eat parve food), and check or wash one's hands prior to eating *fleishig*⁴⁰. The **tablecloth** (or plastic sheet over the tablecloth) **must be changed**, and a new bread/challah must be brought to the table. This new second challah reminds us of the *Shtei Halechem* (*the special loaves of bread brought in the Beis Hamikdosh on Shavuos*) which is a noted reason for this minhag.



In addition to the above mandatory 'separations' following *milchig*, many have the custom of waiting half an hour as well. Some Poskim **require one to bench** (or recite a berocho acharona) following the *milchig* meal⁴¹.

36 Mogen Avrohom 263:15 and Shulchan Oruch HoRav 263:10 (quoted in sefer Likras Shabbos 7:18).

37 See Minchas Yitzchok 10:20, Beer Moshe 5:113. See Mekadesh Yisroel 1:377&383.

38 See associated article in Heichal HaTorah Shavuos newsletter 5772 p 12 for a detailed discussion on this topic.

39 OC 494:3

40 YD 89

41 This is based on the words of the Zohar (Mishpotim) that it is forbidden to eat *fleishig* following

**Rabbi A Holzer's weekly
Parsha Shiur
every Thursday night after Mariv**



Where 'hard' cheese was eaten, a six hour wait is necessary in addition to a mandatory benching/ berocho achrona in between, akin to *milchig* following *fleishig*. There is a major discussion amongst the Poskim as to the precise definition of hard cheese which require six hours (see sidebar).

Others follow the custom of **eating only "milchig"** on Shvuos eve⁴², however one should ensure to serve 'respectable' dishes in honor of Yom Tov. Some Poskim question this minhag due to the obligation of eating meat on Yom Tov eve⁴³ however many Poskim are of the opinion that the mitzvah of simcha and meat only applies to the day meal⁴⁴.

Peeling (or tearing) the foil off a yoghurt or 'dip' container is permitted on Shabbos and Yom Tov. (If there are words on the foil, one should take care not to tear through the words). This is permitted even where one is careful to peel the foil off in a manner that it can be used thereafter to cover the container⁴⁵.

⌘ Waiting Period - Six Hours

Those eating *milchigs* on the **second night Shvuos** should take note of the time when they concluded eating meat in the day meal in order to have sufficient time for their custom of waiting between meat and milk. [Common custom is to count the six hours from when one concluded eating the meat (even though the meal didn't conclude at that point) until the time one begins to eat dairy food (even though non dairy foods had already been eaten as part of the dairy meal)]⁴⁶. However, where someone has slept (*shinas keva*) after the meat meal, some Poskim are lenient that a six hour wait is no longer necessary. See *milchig 'be'shato chodo uve'seudete chod'* in one hour (hence the wait of half hour) and in one meal'. See Shelah (meseches Shevuos) Beer Mayim Chayim (Va'yeiro) and Beer Heitev YD 89:2.

42 Minhag of the Steipler Gaon - see Orchos Rabbeinu vol 2 page 98.

43 See Darkei Teshuva YD 89:5;19.

44 See Shaar Hatzion 546:15

45 See Orchos Shabbos 12 fn21.

46 Dogul Mervovo YD 89 Shach 3. See Badei Hashulchan 89:7. The Oruch Hashulchan 89:4 is machmir that one count six hours from end of meat 'meal' up until beginning of dairy 'meal'.

WHICH CHEESE REQUIRES SIX HOURS WAIT

Some say that it depends on 1) being aged for six months, others say 2) it depends on whether it becomes "holey" as a result of production, another opinion asserts that 3) the criteria is an extremely fatty and greasy cheese while others 4) say it depends on whether it is very strong and sharp.



Rav Elyashiv (Kovetz Teshuvos vol. 1, 58, 2) Rav Vosner (Shevet HaLevi vol. 2, 35) and Rav Shlomo Zalman Auerbach rule stringently with regard to American and Yellow cheese while many other Poskim are lenient - Chazon Ish (Ma'seh Ish vol. 5, pg. 22) Rav Aharon Kotler (who was known to say that only cheese which needs to be 'sawn' to slice off a piece requires six hours - cited in Kitzur Shulchan Aruch - Pfeiffer, on BB"C, vol. 1, Kuntress HaBiurim pg. 138), Rav Moshe Feinstein (cited in Shu"t Mishneh Halachos vol. 16, 9), Rav Yaakov Blau (Vaad Hakashrus Beda"tz Eida Charedis who says that to wait six hours after yellow cheese is a "chumra bli ta'am"), the Ba'er Moshe (cited in Pischei Halacha on Hilchos Kashrus pg. 108), Rav Y.Y. Fischer of the Beda"tz Eida Charedis (Shu"t Even Yisrael vol. 9, 68), Rav Moshe Halberstam (cited in Shu"t Shav V'Rafa vol. 2, 26), Rav Chaim P. Scheinberg (cited in Shu"t Shav V'Rafa vol. 2, 26), Rav Chaim Kanievsky (Nezer Chaim, Devarim Nochachim 124), Rav Asher Weiss (Minchas Asher al HaTorah, Shmos 61, 2).

A reason presented to be machmir with yellow cheese is that nowadays, with modern day chemicals etc., cheese can be "aged as if 6 months" in a relatively short time. Rav Yisrael HaLevi Belsky (Shu"t Shulchan HaLevi vol. 1,



Ch. 22, 1 Appendix s.v. gam) refutes this logic as being factually incorrect.

In truth there are those who assert that Rav Vosner changed his psak since nowadays cheese has the manufacture date stamped on the packet. See Kovetz M'Bais Levi (vol. 6, 5755) who concludes that one does not need to wait after "yellow cheese". Similarly the reason for the opinion of Rav Shlomo Zalman Auerbach is unclear. See Sefer HaKashrus (Ch. 10, 50, footnote 126) and Me'ohr HaShabbos (vol. 3, Teshuvos - 38, 1).

With regard to melted american/yellow cheese (eg on a pizza) some Poskim (see Yad Yehuda (89 Pihak" 26) rule that it no longer retains the status of hard cheese and one is not required to wait six hours. Although not unanimously accepted, this can be used as a *snif*, an added point when there are other reasons to be lenient.

footnote⁴⁷.

Conversely, where one has eaten 'six hour' cheese and wants to eat a fleishig Shabbos or Yom Tov meal we find an opinion in the poskim that one **can be lenient and not wait the six hours**. The reason being that it is a seudas mitzvah so one can rely on the lenient opinion that six hours is not required. However, one must still wash his hands and mouth before eating meat or chicken. This halacha is only b'dieved, however, one should not put himself in this situation l'chatchilah⁴⁸.

⤵ Awake all Night

A popular custom associated with Shavuos is to stay awake the entire night of Shavuos⁴⁹. There

47 See Mekadesh Yisroel siman 85. However Rav Elyashiv (hil chag b'chag p118) is only meikel with a 'three' hour sleep and only between (hard) cheese and meat [not meat and cheese]. Rav Belsky is also machmir that sleep does not minimise the six hour wait. Shulchan Halevi 1:22:10

48 Madaanei Hashulchan in Metamei Ha'shulchan page 58 no 11.

49 The *Mishnah Berurah* (494:1) writes that the *Zohar* in *parshas Emor* tells us that the early *Chassidim* remained awake the whole night [of Shavuos] and engaged in Torah study, "and most Torah scholars

are many segulos attached to this custom, however one must be **awake the 'entire' night learning** in order to acquire them. Falling asleep even for a moment may jeopardize this initiative⁵⁰. The Ari z'l⁵¹ was extremely stringent about not sleeping on this night, and cautioned not to engage at all in idle talk during the entire night until after mussaf.

Children revel at the idea of staying up, however a parent should assess the situation if they are going to utilise the time productively and not disturb others. **Suitable chaperone arrangements** should be made if they are going home at some time during the night.

⤵ 'Midnight' Snacks

(see article in this booklet)

In order to stay awake and keep themselves going the entire night, people drink/eat throughout the night. This brings to light a question regarding both the **berocho acharonah on previous food and drinks** and the requirements of a **berocho rishonah for the future food and drinks**⁵². With regard to a *berocho acharonah*, a *shiur ikul* (which is 'the (halachic) beginning of digestion') terminates the ability and permissibility of reciting a *berocho acharonah*. Concerning food, this is when one begins to feel hungry. After a snack, at times this is difficult to detect⁵³. In such an instance, one can say a *berocho acharonah* up until the time it takes to walk 4 *mil*⁵⁴ the equivalent of 72 minutes⁵⁵. However *lekatchila*

are accustomed to do so"

50 Yet, if someone is physically unable to be up the entire night, staying up for part of the night is of value.

51 *Sha'ar HaKavonos*, "Shavuos,"

52 This shailo is relevant to other situations as well, for example those who drink coffee throughout the day at the office, or those drinking on a rigorous run or exercise session. For a full discussion on this topic, see Heichal HaTorah newsletter, Shavuos 5771.

53 Following a snack, one is often unable to detect when 'beginning to feel hungry'. For example, often while one is still eating a snack (or very soon after) there is a desire to eat more but there is no more food available. Obviously this desire obscures and interferes with the 'beginning to feel hungry' sensation. Hence in this situation one would use the 72 min amount of time.

54 This is the view of the Mishnah Berurah

184:20,

55 This is the *shiur* 'me'ikar hadin', where we can assume that in this time digestion has not



even if a half hour has elapsed following a snack, one should eat another *ke'zayis* prior to reciting the *berochos acharonah*⁵⁶. With regard to drinks, this is when one has become thirsty⁵⁷.

Poskim discuss if a *shiur ikul* ie the beginning of 'digestion' or the recitation of a *berochos acharonah* (when a *shiur* was eaten) affect one's *berochos rishonah*⁵⁸. Does a *shiur ikul* or a yet begun - even after a small meal or snack, see MB 184:20.

This *shiur* of 72 minutes is based on the view that it takes 18 min to walk a *mil* (4 X 18 = 72). (A *mil* is the equivalent of 2000 amos, 900-1200 meters). There are other opinions – some say that it takes 22.5 minutes per *mil* which totals 90 minutes, while others note 24 minutes which totals 96 minutes. See *Biur Halocho* 459:2 sv *havi*. In fact there is a contradiction in *Sh'O Horav* in this regard – in 184:3 he says 72min, and in 459:10 & 249:3 he says 24min which would equal 96 minutes. The *Badei Hashulchan* (44:5) resolves the difficulty that *sofek berochos lehokel* and therefore in order to make a *berochos rishonah* one requires a break of 96 min.

56 MB 184:20 in the name of the *Magen Avrohom*. The *machlokes* depends on whether R' *Yochanan* differentiates between an *achila merubah* and an *achila mu'etes*, and whether the *shiur ikul* of a small *achila* is longer or shorter than the *shiur* of 4 *mil*, see *Biur Halocho* 184:5 sv *im*. Poskim advise that *droshos* at a *seudas mitzvo* not be said at the beginning of the meal, as this may cause a *shailo* of losing ones *brocho acharonah* – see *Ketzos Hashulchan* 44 *Badei Hashulchan* 5 and *Teshuvos Vehanhugos* 1:175.

57 OC 184:5. This may take place soon after the drink. See MB 190:8. Even if one became thirsty because it was a hot day or from exercise, they can no longer recite the *berochos acharonah*. If one is unsure if they are thirsty, some Poskim rule that they have until half an hour while others permit reciting the *berochos* until 72 minutes. Ideally one should drink another *revi'is* and recite a *berochos acharonah* afterwards.

58 Obviously our discussion is in a situation

berochos achrona terminate one's connection to their *berochos rishonah*? The *Mishnah Berurah* in various places⁵⁹ rules that a *shiur ikul* does not affect the *berochos rishonah* but a *berochos acharonah* does⁶⁰. Therefore, where a *shiur* was eaten and the next serving is to take place after a *shiur ikul*, one should recite a *berochos acharonah* on the first food/drink right after consuming them and a new *berochos rishonah* on the next 'serving'⁶¹.

מיקוואה Mikvah

The *Zohar Hakodosh*⁶² places great emphasis on the *tevillah* in a *mikveh* prior to day break of *Shavuos* morning. Many adhere to this custom. This should be performed prior to *alos* where there are no other 'terminating' factors, eg *shinui makom* - Change of Place, *hesech hadaas* etc.

59 184:18, 184 end 20, 190:8 and B"H sv *achar*. The *Magen Avrohom* (184:9) and *Shulchan Oruch Horav* are of the opinion that following a *shiur ikul* a new *berochos rishonah* is required. Many other *Acharonim* (see *Shaar Hatzion* 184:18) disagree.

60 See *Biur Halocho* beg *siman* 190. This is also the view of the *Minchas Yitzchok* 5:102.

61 The situation becomes more complex where one is not sure if a *shiur ikul* will elapse before the next serving. What does one do? Should a *berochos acharonah* be recited immediately following the first serving and thus terminate the *berochos rishonah* or 'hope for the best' that the *shiur ikul* won't come by before the next serving? A solution noted in *Poskim* is to 'limit' the extent of their *berochos rishonah*, ie to have in mind that their *berochos rishonah* will only include this food/drink and any other but only up to a certain time. Although generally this may involve the *issur* of a *berochos she'eino tzericho*, in a situation of *sofek berochos* this is allowed by many *Poskim*.

62 *Emor* 68b

למה לא נזכר ענין מתן תורה בקשר לחג שבועות

בהתורה הקדושה

מה שלא נזכר בתורה ענין מתן תורה בקשר לחג השבועות כי הנתנה של תורה בשבועות היא רק לפי ערך ההכנה שאדם מכין את עצמו לזה במשך ימי הספירה ולכן נאמר בתורה בשבועותיכם, דקבלת התורה תלוי בהני שבועות, איך מכינים עצמם ומטעם זה היו שתי הלחם שמביאין בשבועות חמץ, כי חמץ הוא לשון שיהיו כמו שאמר חז"ל כשם שאין מחמיצין את המצה כך אין מחמיצין את המצוות ומתן תורה הוא רק לפי השיהיו וההכנה ע"י השבעה שבועות וכן"ל, אבל יציאת מצרים היתה בלא הכנה, ופתאום נגאלו ממ"ט שערי טומאה למ"ט שערי קדושה ולכן היה נאסר חמץ אז בפסח ולא בשבועות

מכתי"ק הגה"ק בעל אבני נזר זי"ע נאות הדשא ח"ג עמוד י"א אות ג



hashachar, but not prior to 72 minutes before *alos hashachar*. Due to the issue of 'rechitza', one should only remain in the mikvah for as long as it takes to be toivel, and be aware of the halochos of *sechita*⁶³ etc.

See chart and notes (in this newsletter) regarding the halochos of birchas hashachar etc following being awake an entire night.

Shomer

Those going to sleep **following day break**⁶⁴ prior to davening must arrange a 'shomer' to wake them for tefillas shacharis. An alarm clock (preset from before Yom Tov) is not sufficient. Birchas Hamapil is not said since it is after *alos hashachar*⁶⁵.

Tefilla

Those who stay up the entire night, and daven vasikin at day break, should ensure that they remain awake during davening. This is especially true during krias shema and shmone esre⁶⁶.

The reading of Hallel necessitates the same accuracy as the reading of the Megilla. Therefore one must ensure to say every single word **and every letter** of Hallel and to say it in the correct manner. A mispronounced word where it attains another meaning for example *oznai* and *oznoi*, or where the accent (*mil'el milra*) was placed on



the wrong letter of the word must be repeated⁶⁷. This is especially important towards the end of Hallel where some people have a tendency to rush till the end. It should be said slowly and carefully all the way through⁶⁸.

Many communities follow the custom that a prominent person be called up for the maftor on first day Shavuot⁶⁹. This is due to the haftoro reading which involves '*maase merkovo*'. The Mishna Berura⁷⁰ cites a minhag that those who say along the haftoro (quietly to themselves) should stand as well.

Yizkor is said on second day Yom Tov. Common custom is that women attend shul in order to say Yizkor with a minyan but if this difficult, it may be said without a minyan (Gesher Hachayim 31:2:6). One should remember to pay the nedovo that they mentioned during the yizkor. Preferably this should be done soon after Yom Tov.

Aseres Hadibros

Many have the custom of **standing during the reading of the Aseres Hadibros** on Shavuot morning (or when it's read at other times). Poskim discuss the permissibility of doing so since this may give a wrong impression (based on the Gemoro Berochos that it was removed from the *seder haTefilla* for this reason), but those that follow this custom are not required to change⁷¹. Standing for the entire krias *revi'i* would seem to avoid this problem. (It appears that in a shul where the *obvious* minhag hamakom is to follow a particular custom,

63 When hair has become wet on Yom Tov one must be careful not to perform *sechita* on their hair by drying it vigorously with a towel. Some say drying hair with a towel is permitted because it is being done *k'lacher yad*, and the *sechita* is only a *d'rabbanan* (since the water is not being used). Others are concerned even when drying the hair in a slow manner; rather the towel should just be placed over the hair. According to some Poskim (Ketzos Ha'shulchan 33:badi 8, Emek Teshuva 1:36, Horav Chaim Kanievesky Shlita and Horav Nisim Karelitz Shlita. See also Shulchan Shlomo 326:9:10:2). *Sechita* does not apply to the hair on one's hands, arms, feet etc.

64 In truth, this halocho applies even within a half hour prior to day break where one has been awake the entire night (see shut Binyan Olam vol 1 end siman 1). We have only noted 'following day break' since this is the norm on Shavuot night.

65 Mekadesh Yisroel 36

66 See OC 63:5 and in Mishnah Berurah 16

67 Some people incorrectly pronounce the word "Eloha Yaakov". The correct pronunciation is "E-LO-ahh", (with the accent on the "o") and with the heh pronounced at the end of the word, aspirated with a puff of air following the pasach 'ah' vowel like the pasach ches in the word "someach" (and not with the pasach vowel beneath the heh).

68 Mishnah Berurah OC 488:3 based on Meseches Megilla 17

69 Mishnah Berurah OC 282:23 and 494:4.

70 Mishnah Berurah OC 494:4.

71 Chido in Tov Ayin 11, See IGM OC4:22 and Mishne Halochos 11:118. See also Yechave Da'as who cites a Teshuvah Horambam who is against standing.



'others' in the shul should do likewise⁷²).

Qualities of the day

Seforim note that since prior to giving Bnei Yisroel the Torah on Shavuos Hashem healed all the sick⁷³, this power is renewed every year. Accordingly, one may call upon Hashem on Shavuos **to be healed from any illness** [including those that we generally feel there is no cure for]. Rav Elyashiv advised that the time for this is 'during the reading of the Aseres HaDibros on Shavuos morning'⁷⁴. Obviously one must listen intently to the krias HaTorah on Shavuos morning like any other krias HaTorah. Rav Elyashiv was referring to a *mi sheberach for cholim* following the aliya of the reading of the *aseres hadibros*⁷⁵.

Since Shavuos is the day of Kabolas HaTorah the obligation of Simchas Hachag on Shavuos is greater than that of other Yomim Tovim⁷⁶.

Similarly, the seforim note that on the day of Shavuos there is an **abundance of 'shefa' regarding limud haTorah**. One can pray (during the berocho of *Ahavo Rabo* [before krias shma] or during *aseres hadibros* [see above and footnote] to obtain *siyata*

72 Rav Elyashiv rules that one should not stand and permits this even where this is not the minhag hamakom. Quoted in Dirshu OC 1: 32.

73 Rashi Shmos 20 :15

74 HaRav Yitzchak Zilberstein Shlita added that his father-in-law, HaRav Yosef Sholom Elyashiv zt"l, would visit the sick on Erev Shavuos for this reason.

75 Although from the sefer Oleinu L'Shabeach [Devorim 1 p 201] it could seem that Rav Elyashiv was referring to a prayer in one's mind during krias HaTorah (we find this idea of 'thinking' during Krias haTorah while still focused on the kria in Mishnah Berurah 621:2), HaRav Yitzchak Zilberstein Shlita recently clarified (via email) that this is referring to the *mi sheberach* between the aliyas. He added that during the last few years of his father-in-law's life, they would recite a *mi sheberach* for cholim immediately following the aliya of the *aseres hadibros* in Rav Elyashiv's beis hamedrash. It would seem that at this time a *yoichid* may also pray for someone unwell. [The halochos of davening for cholim on Shabbos and Yom Tov are discussed in OC 288:8].

76 Tosfos Maase Rav 54; Shalo Mes Shvuos; Sidur Yavetz p306b

dishmayo with their learning.

As noted above, men fulfill their mitzvas simcha by eating meat (chicken is a *machlokes*⁷⁷) and drinking wine. Rav Elyashiv holds that by drinking the wine of kiddush one has fulfilled their obligation⁷⁸. One can be lenient when davening mincha on Yom Tov with regard to the halochos of davening when under the influence of wine⁷⁹.

Flowers - Birkas HoReach

When one inadvertently senses the aroma of flowers **which were purchased to decorate the home** in honor of Yom Tov, no Berocho is necessary. When one intentionally smells these flowers, there is a dispute between the Mishnah Berurah and the Chazon Ish if a berocho is required. The Mishnah Berurah rules that a berocho⁸⁰ is required while the Chazon Ish's view is that only flowers that were acquired for their smell require a berocho⁸¹.



Inadvertently sensing the aroma of flowers (or plants) **which were purchased for their pleasant aroma**,

requires one to recite the appropriate berocho⁸². Some Poskim advise that one should preferably have in mind to intentionally smell them⁸³. Some Poskim are of the opinion that nowadays one should hold the flower etc in one's hand when reciting the berocho and smelling. The Chazon Ish ruled that this is unnecessary.

One may intentionally smell flowers and plants on Shabbos and Yom Tov⁸⁴.

Flowers - Moving on Yom Tov

77 Rav Vosner SH 3:18 is lenient while Rav M Feinstein is machmir (cited in Rivevos Efraim 1:350).

78 Quoted in Dirshu OC 529:12. They explain that the Mishnah Berurah (529:11) may also agree to this.

79 See Mishnah Berurah 99:17.

80 One should ensure that he recites the appropriate berocho on the flowers.

81 Orach Chaim 35:1

82 Conclusion of Mishnah Berurah 217:2.

83 Kaf Hachaim 217:2

84 OC 336:10. Smelling a fruit tree should be avoided.



Cut flowers are not muktzah on Shabbos or Yom Tov. However, with flowers that have not yet completely opened (this is often the case with fresh flowers) there is a concern of *zorea* (assisting the growth of a plant). It is therefore forbidden to **place (or return) flowers** which have not completely opened into a vase of water on Shabbos or Yom Tov⁸⁵. Removing these flowers from the vase is permitted.

Poskim discuss the permissibility of **moving the vase** containing flowers which have not completely opened. When necessary to move, many advise to move the vase very slowly, keeping the level of water as still as possible⁸⁶.

Flowers which have completely opened may be returned to the water/vase they came from. One may also **add water** to the vase on Yom Tov.

A leaf, pettel or other part of the flower that falls off from the flower is muktzah.

On Yom Tov one may add water to a vase up to half the amount of water that is currently there provided that the flowers in the vase have completely opened. Therefore if water spilled out of the vase, **water may be added** up to half the amount of water that still remains in the vase and the fully opened flowers may be replaced. If all the water spills out, water may not be added.

🔪 Cheese Cake

As a general rule, the **five species of grain** are always considered the *ikar* 'primary' in a food, notwithstanding being of lesser quantity. As a result, the berocho on the food would seem to be a *mezonos*. However, this rule is not absolute. Where the grain was not added to **enhance the flavor** of the food or to make it **more satisfying**, it loses its special status and becomes a *tofel*⁸⁷. The thin bottom crust of cheese cake may fall into this category. If it serves no other purpose other than to hold the cheese together, it requires a *shehakol* (like the cheese).

Conversely, if the crust is added to **flavour the**

85 OC 336:11
86 See Bris Olam (Kotzer 16)
87 OC 208:2.

cake, or is of substance and has an inherent flavour (ie not only a bland 'base', rather something which would be eaten on its own) it requires a mezonos⁸⁸. (This seems to be the case in most instances). Whether the cheese requires its 'own' *shehakol* as well, depends primarily on whether the base was baked together with the cheese or baked alone with the cheese added later⁸⁹. In the former case there is no need for a *shehakol* while in the latter case there is⁹⁰.



There is a discussion regarding the berocho acharonah on cheese cake (even when it qualifies for a *berocho rishonah* of mezonos) whether the cheese component can supplement to the shiur kezayis required for an *al hamichya* as often there may be insufficient flour to merit an *al hamichya* in its own right. The Mishna Berura (208:9), based on the Chaye Odom, rules that where the cheese (or filling) is noticeably separate from the dough component, it is not counted into the kezayis for an *al hamichya*. Rav Shlome Zalman Auerbach⁹¹ cites an opposing opinion, that even in this situation, the cheese (or filling) joins into the shiur. In order to avoid this shailo one should eat another mezonos food to make up the shiur.

🔪 Laws Relating to Yom Tov

Rolling the Sefer Torah on the first day Yom Tov afternoon for the second days' reading is prohibited⁹². This should be done on Yom Tov evening after ma'ariv, or prior to Shacharis⁹³.

One must eat meat during the YomTov meal⁹⁴. Some Poskim note that chicken is sufficient to fulfill this obligation, while others require *bosor be'heimo* - lamb, veal or beef⁹⁵.

88 MB 168:45
89 If it was baked alone and then rebaked after the cheese was added, Rav Elyashiv rules that it is considered as baked together. See Ve'zois Haberocho 11:3.
90 MB 168:45. See also Shevet Halevi 4:23.
91 Minchas Shlomo end volume 1 no 4.
92 MB 667:5 in the name of the Maharil
93 See OC 144 :3
94 OC 529:11
95 Shevet Halevi 3:188 is lenient while R



Moving garbage (generated on Yom Tov) from one's home into the bins is permitted where the garbage is repulsive and a source of discomfort. An **overflowing litter bin** in one's kitchen is a common example.

IMPORTANT

Domestic hot water sourced from Instantaneous / Continuous Flow Systems (both hydro powered and pilot versions) may not be used on Yom Tov for any purpose. The following halochos regarding hot water taps and showers pertain to storage tank systems only.



Bathing

Adults (of Ashkenazic descent) may not **bathe or shower** their entire (or majority of) body at once with warm water, even with water heated before Yom Tov.

Washing the entire body 'limb by limb' is permitted when using water heated prior to Yom Tov⁹⁶. For example, utilising hot water from an urn (which has not been refilled since the beginning of Yom Tov) or a shower⁹⁷ (see footnote) where

M Feinstein (Rivevos Efrayim 1:350) and Or Letzion (3:18:11) are machmir.

96 MB 511:18.

97 An issue has been raised with utilising a shower for this purpose as generally one runs cold water together with the hot water in order to get the right temperature. This means that the cold water emerging from the tap is being heated by the hot water often to a degree of yad soledes. As noted, bathing the entire body 'limb by limb' is prohibited with water heated on Yom Tov. As a result, one would need to ensure that the 'mixed' water does not reach yad soledes. Many Poskim agree that yad soledes is between 40 and 45 degrees Celsius l'chumra - see Igros Moshe (OC 4:74) who notes that it is proper to be stringent that 43 degrees is yad soledes, and Minchas Shlomo mentions 45 degrees.

Another issue with using a shower is as follows. The most common non-Instantaneous / non-Continuous Flow household water heating systems are the storage tank systems that automatically replace hot water with cold as you use it. Hence, when the hot water is turned on in the shower, cold water enters into the storage - boiler tank which is halachically considered bishul. Since this water is not being used for the shower (as the already cooked water in the tank is being used) the cold water being heated may be viewed as heating cold water not

the hot water in the home has not been used that much (and therefore one can assume that the hot water in the storage tank is the original hot water which was heated before Yom Tov).

Washing one's face, hands and feet is permitted even with water heated up on Yom Tov. Numerous Poskim permit turning on the hot water tap for this purpose⁹⁸ (even if the hot water in the storage tank is not the original hot water which was heated before Yom Tov).

Washing the minority of one's body with hot water is permitted. There are Poskim who permit heating water for this purpose as well on Yom Tov⁹⁹.

All of the above leniencies are not allowed in a bath or shower unless one is partially clothed¹⁰⁰.

Where an adult is **extremely uncomfortable** with not showering for an extended period (and the hot water in the tank which was heated before Yom Tov has depleted as a result of its usage over the Yom Tov for washing dishes etc), a shailo should be asked if there is room for added leniency.

With regard to a **baby** who is usually bathed

for a Yom Tov use. There are complicated rationale to permit this as it may be considered indirect (gromo) heating of the water, which some permit on Yom Tov (See Shaar HaTziyun 514:31; however see Mishnah Berurah 514:20) and there may be room for leniency since it is 'unintentional'. Others note that since the hot water will only exit from the tank into the home as a result of the pressure caused by the cold water entering, this 'bishul' may be considered l'tzorech Yom Tov. Numerous Poskim rely on these leniencies and permit turning on a tap on Yom Tov for a permitted use, notwithstanding that the cold water is being heated. The allowance noted in the article to use a shower is reliant on these Poskim.

In a scenario where the cold water being heated as a result of the shower will be used during (the same day) Yom Tov for a permitted Yom Tov use for example for washing dishes, washing face and hands etc, this second issue is not applicable.

98 Of the two issues noted in the previous footnote, the second issue applies here as well. The "Numerous Poskim" cited in this paragraph are the ones noted towards the end of that footnote. The first issue however is not applicable to this case since one may heat water for this purpose on Yom Tov.

99 See Biur Halocho 511:2 sv Avol. See also the previous two footnotes.

100 MB 511:9



daily or every other day (or has become very dirty) on Yom Tov, one is permitted to **bathe the entire body at once** (according to the ruling of the Mishnah Berurah)¹⁰¹. However, water cannot be heated for this purpose, rather one must use water heated before Yom Tov (e.g. an urn), water which was heated for cooking purposes or ask a non-Jew to run the hot water tap¹⁰².

Washing the minority of a baby's body is permitted even with water heated on Yom Tov. Hence one may turn on the hot water tap in order to wash a baby's soiled bottom according to the poskim cited above who permit turning on the hot water tap for the purpose of washing one's face, hands and feet.¹⁰³

🔪 Food Preparation

One may use a **peeler** on Yom Tov¹⁰⁴. An **apple corer is permitted**¹⁰⁵. A potato masher is permitted¹⁰¹ 511:18. Shulchan Oruch Horav does not permit washing the baby's entire body at once even with water heated before Yom Tov.

¹⁰² Since the cold water being heated is (only) a *pesik reisha* many Poskim permit this with regard to a non Jew. However, outright heating water is forbidden as stated in the Rema OC 511:2.

¹⁰³ The issue of the cold water being heated is applicable here as well and is permitted according to the "Numerous Poskim" cited above.

¹⁰⁴ Shmiras Shabbos Kehilchoso 4:10

¹⁰⁵ See Biur Halocho 510 :4 *mutar*

as well¹⁰⁶.

Tea bags may be used¹⁰⁷, however one may not squeeze the tea bag eg to remove the remaining tea from the bag. Similarly one may not squeeze lemons into a hot tea on Yom Tov¹⁰⁸.

Lowering a gas flame to assist in cooking (ie the food will burn on the current flame), is permitted on Yom Tov where there is no possibility of lighting another (smaller) flame. However where this possibility exists, many Poskim agree that one is no longer permitted to lower the existing flame. (Rav Moshe Feinstein zt"l is of the opinion that it is nevertheless permitted).

One must bear in mind that many **gas ranges** have **electric starters**, which would prohibit lighting them on Yom Tov. A simple solution is to switch off the power to the range and light the gas with a flame. The switch is generally located in the cupboard beneath the gas range.

Eggs which **are stamped** may be cooked on Yom Tov¹⁰⁹. Dishes may not be washed with a **sponge**.

Loading a dishwasher on Shabbos/Yom Tov for a

¹⁰⁶ Shmiras Shabbos Kehilchoso 7:2

¹⁰⁷ Shmiras Shabbos Kehilchoso 4:10/14

¹⁰⁸ Chayei Adam 3. Although Rav Yakov Emden permits this, common custom is to be stringent.

¹⁰⁹ Kav Venoki p164.

HOT PLATES ON SHABBOS AND YOM TOV

—A hot plate may be set on a timer to go on and off multiple times during Shabbos and Yom Tov¹. Therefore, as a safety measure one should set their hot plate according to their needs rather than leaving it on for 48 hours .

On Shabbos, food may be left on the hotplate from before Shabbos² and the clock may be set to go off once it is removed and no longer required³.

One may not place food directly on a hot plate on Shabbos which is set to go on, even though it is now off, even if the food is fully cooked and dry. **On Yom Tov** it is permitted to place food on a hot plate at any time (whether on or off) as long as the food is being prepared for that (same) day of Yom Tov.



¹ Rav M Feinstein was known to rule that one should not use shabbos clocks except for lights. It would seem that according to this opinion one should not use a shabbos clock for a hotplate. However, due to the safety issue with regard to hotplates, Rav Moshe may have ruled leniently.

² Obviously, the conditions of she'hiye must be fulfilled.

³ With dry food, one may even leave food from before Shabbos where the clock is set to go off and then on again the same day. [Rav Yechezkel Roth permits this with liquid (or foods containing liquid) as well.] One should ensure that the time in between when the hotplate was off will not casue the food to spoil.



post Shabbos/Yom Tov wash is permitted when there is no concern of borer [ie sorting mixed dishes into their corresponding sections in the dishwasher] or hachono. Therefore, when clearing the table, one should avoid mixing different types of dishes. Mixed cutlery should be placed in the cutlery compartment randomly. Dishes placed in the dishwasher incorrectly (ie in their 'wrong' washing position) may not be removed and repositioned¹¹⁰.

Removing bones from fish that will be eaten on that day of Yom Tov is permitted¹¹¹.

One may not cook on Yom Tov for after Yom Tov or on the first day of Yom Tov for the second day. Therefore, all preparations of meals for the second night of Yom Tov must be performed only after the first day of Yom Tov

has concluded. (There is a custom in many communities to **delay ma'ariv on the second night** of Yom Tov in order to discourage beginning the meal preparations too early).

One may cook, fry, bake etc amply for the Yom Tov meal on the first day, with the intention to ensure that there will be sufficient food for those attending the meal to eat as much as they wish¹¹².

One may cook more than is required for the Yom Tov meal, with the intention that the extra food will be used the next day (whether Yom Tov sheini or weekday) as long as;

a) the extra amount is placed into the pot or pan before the pot is placed on the flame or pan placed in the oven. Hence, frying 'extra' ¹¹⁰ IGM OC4 end 74. Orchos Shabbos (22:167) adds another reason for leniency that one often loads the dishwasher hours before switching it on ie for storage prior to wash. Therefore we can view the placing of the dishes on Yom Tov as 'storage' for that day and not as hachono for the wash.

¹¹¹ See Biur Halocho end of siman 504. One may add that even according to the machmirim (Chaye Odom) there are opinions that even on Shabbos this is permitted (See Biur Haocho 319:4). Although on Shabbos we are machmir, this point may be used as an added reason to be lenient on Yom Tov.

¹¹² See Shut Be'er Moshe 8: 177

shnitzels is forbidden since they are individually placed in the pan for frying.

b) there is no verbal mention that the extra is food for after Yom Tov use¹¹³.

c) no extra effort is applied in preparing the food prior to cooking/baking the extra amount. Therefore, where the (extra) potatoes need to be peeled or the (individual) pieces of meat need to be prepared prior to cooking/baking it is not allowed¹¹⁴.

d) the 'original' dish is being prepared for the Yom Tov meal. (Where this is not the case a shailo should be asked)¹¹⁵.

Foods generally **taste better if they are freshly cooked**, therefore 'cooking' these foods is not considered a

melocho which could have been performed before Yom Tov and is permitted on Yom Tov. Those foods however that are **equally tasty if cooked/prepared before Yom Tov**, for example compote, ice cream, etc, are not permitted to be cooked /prepared on Yom Tov. If one left these foods to be made on Yom Tov, one should use a *shinui* in their preparation. An example of a *shinui* is where the empty pot is placed on the fire, and then the ingredients are poured in.

MOTZEI YOM TOV

A Havdolo candle and Besomim are not used during Havdolo on Motzei Yom Tov¹¹⁶ (unless it coincides with Motze Shabbos). The havdolo consists of two berochos; '*borei pri hagofen*' and '*hamavdil*'.

¹¹³ MB 503:6

¹¹⁴ See MB 503:14. Poskim discuss why placing individual pieces of meat onto a spit is different (MB 503:5) - see Hilchos Hamoadim 2 no 99 and Machaze Eliyohu 58:23. See also IGM OC2:103 regarding carrying a box of cigarettes outdoors.

¹¹⁵ MB 503:7

¹¹⁶ See earlier footnote regarding the machlokes whether there is a *neshamah yeseirah* on Yom Tov.



HOW LONG DOES A COFFEE LAST ?

A brief look at the time limits for a berocho rishono and achrona

Rav Moshe Donnebaum

On Shavuos night many have the custom of staying up the entire night learning. In order to stay awake, people drink coffee and beverages and eat snacks throughout the night to keep themselves going. Does one need to make a new berocho on each cup and snack or does the berocho on the first drink and snack last for the entire night¹?

On a regular day at the office, some people drink three or four coffees during the morning and afternoon to enable them to function at full capacity. Is a new berocho required for every cup?

Mothers who nurse a new born 'hungry' baby must ensure that they are well hydrated. They are sometimes required to drink continuously throughout the day and night. When drinking the first cup in the morning they are well aware that they will be drinking another cup an hour later, and another an hour after that. Does each cup require a new berocho? And what about during the night – does the sleep in between make a difference?

BEROCHO RISHONA

We live in a world where we appreciate the value and ownership of somebody else's property. All the more so, we must not forget that all matter is Hashem's property and one only has permission to use, benefit and consume anything, only

following it being granted to them. Generally this is accomplished through a *beroch*, as stated in the Gemoro² : *kol hane'hene min ho'olam haze bli berocho, ke'ilu mo'al*, and is considered 'stealing', hence the institution of a *beroch rishona* prior to partaking of food or drink or deriving any other pleasure. Therefore knowledge of the parameters of these *beroch*s is of utmost importance.

Evidently, a *beroch rishona* does not remain effective indefinitely. A *hesech hadaas*, 'a change of mind' that one has now decided not to eat/drink anymore, terminates a *beroch rishona*. In the aforementioned scenarios there does not seem to be a *hesech hadaas*, therefore the *beroch rishona* would not expire. But is there any other method or process which would terminate one's *beroch rishona*³?



BEROCHO ACHRONA - SHIUR IKUL

We find with regard to a *beroch achrona*, the *beroch* recited following a snack, drink or meal, that there is a limited amount of time within which to recite the *beroch*. This is the amount of time it takes for the (halachic) digestive process to begin⁴. Since this point is difficult to gauge, the Gemoro⁵ followed by Shulchan Oruch⁶ makes note of various symptoms that allow one to determine this point of digestion.

³ There is another 'terminator' of the *beroch rishona*, *shinui mokom* changing one's place during the meal /snack. This article focuses on the issue of *ikul*.

⁴ This is the **halachic** beginning of the digestion, since medically it begins immediately following the food enters the body.

⁵ Berochos 51b

⁶ OC 184:5



Needless to say, that as first preference one should recite a *beroch* *achrona* as soon as one has finished eating/drinking. The obvious reason for this is the possibility of forgetting to recite the *beroch* *achrona* once becoming involved with other matters. Additionally, in some instances there may be other reasons which minimize the

time limit for the *beroch* *achrona*.

The following chart lists the *shiur ikul* for various scenarios. Once experiencing or reaching these points, one has lost the opportunity to recite a *beroch* *achrona* on the food or drink they have consumed.

<u>BEROCHO ACHRONO</u>	
<u>ATE OR DRANK</u>	<u>SHIUR IKUL</u>
Large Meal when satiated as a result of a decent meal	<i>Until one begins to feel hungry or has a desire for food</i> ¹
'Filling' Small Meal/ Snack when satiated as a result of a filling snack ²	<i>Until one begins to feel hungry or has a desire for food</i> ³
Small Meal or Snack On many occasions one is unable to detect when 'beginning to feel hungry' following a small meal or snack. For example, often while eating a snack (or very soon after) there was a desire to eat more but there was none available. Obviously this desire obscures and interferes with 'beginning to feel hungry'.	<u>Me'ikar Hadin</u> - 4 mil ⁴ - 72 minutes ⁵ <u>Lekatchila</u> – if a half hour has elapsed, one should eat another <i>ke'zayis</i> prior to reciting the <i>beroch</i> <i>achrona</i> ⁶
Drink	<i>Until one becomes thirsty</i> ⁷ <i>If one is unsure if they are thirsty, some Poskim rule that they have until half an hour⁸ while others permit reciting the beroch until 72 minutes⁹. Ideally one should drink another revis¹⁰ and recite a beroch on both.</i>
'Snacking' following a Meal Often one may snack following a meal. It's possible that without these snacks one would have felt hungry since the meal, just the snacks have 'pushed away' this feeling.	<i>If one was 'masiach daas' (ie decided not to eat/drink anymore) following the meal, then the brocho achrona on the meal can be said only until one begins to feel hungry from the meal¹¹. If one was not masiach daas following the meal, then the brocho achrona on the meal can be said until one begins to feel hungry¹².</i>

¹This is an indication that digestion has begun. This is considerably longer than 72 minutes. With regard to a meal, some Poskim note the amount of six hours (see Mactzitz Hashekel 184:9, Kaf Hachayim 184:28 and Be'er Heitev 184:8).

² MB 184:20

³ This is at least 72 minutes – see Biur Halocho 184:5 *sv im*.

⁴ This is the view of the Mishna Berura 184:20.

⁵ MB 184:20. This shiur of 72 minutes is based on the view that it takes 18 min to walk a mil (4 X 18 =72). (A mil is the equivalent of 2000 amos, 900-1200 meters). There are other opinions – some say that it takes 22.5 minutes per mil which totals 90 minutes, while others note 24 minutes which totals 96 minutes. See Biur Halocho 459:2 *sv havi*). In fact there is a contradiction in Sh"O Horav in this regard – 184:3 72min, 459:10 24min 249:3 24min which would equal 96 minutes. The Badei Hashulchan (44:5) resolves the difficulty that sofek berochos lehokol and therefore concerning a beroch rishona one needs to wait 96 min.

⁶ MB 184:20 in the name of the MG" A. The machlokes depends on whether Rebbe Yochanan differentiates between an achila merube and an achila mu'etes, and whether the shiur ikul of a small achila is longer or shorter than the shiur of 4 mil. see Biur Halocho 184:5 *sv im*.

Poskim advise that droshos at a seudos mitzvo not be said at the beginning of the meal, as this may cause a shailo of losing ones brocho achrona – see Ketzos hashulchan 44:5 and Teshuvos Vehanogos 1:175 .

⁷ OC 184:5. This may take place soon after the drink. See MB 190:8. Even if one became thirsty because it was a hot day or from exercise, they can no longer recite the beroch.

⁸ Kaf Hachayim 184:29

⁹ Rav Sh2" Auerbach (quoted in Rivevos Efraim 1:153) and Rav Y SH Elyashiv (quoted in Avnei Yoshfei 1:41).

¹⁰ This would have to be a sweet drink etc as one can only make a beroch on water if they are thirsty.

¹¹ Obviously this is difficult to ascertain, as one has to estimate at what point would they have become hungry or not for the snacks.

¹² MB 184:18. This is relevant to weddings where there may be a long break following the main course ie the end of the 'main meal'. Seeing that during this break sweets, desert etc are served, the time limit is for the beroch achrona is extended, since there was NO *hesech hadaas*. Har Zvi 96 adds that even drinking extends the time limit as long as it's part of meal.



SHIUR IKUL – Berocho Rishona

Seeing that 'the beginning of digestion' terminates the ability and permissibility of reciting a *berochah achrona*, the question arises if this affects one's *berochah rishona* as well. Does the *shiur ikul* somehow make one lose the connection to the *berochah rishona*? In addition to the scenarios mentioned at the beginning of this article, there are many other cases which are dependent on this shailo, for example an extended exercise session or people on certain diets who must eat and drink at specified intervals.

In truth, this question is a dispute amongst the Poskim. The Magen Avrohom⁷ and Shulchan Oruch Horav are of the opinion that following *shiur ikul* a new *berochah rishona* is required as well. Many other Achronim⁸ disagree. The Mishna Berura in various places⁹ sides with the latter view.



Shinui Mokom - Change of Place / Sleep

However, in a case where there was a *shinui mokom* 'change of place', the Mishna Berura agrees that a *shiur ikul* will terminate the *berochah rishona* as well¹⁰. This is even in a case where the *shinui mokom* 'change of place' on its own accord will not affect a new *berochah* for example in the course of a bread meal¹¹. The reason for this distinction, is due to the fact that following a *shinui mokom* one can only be considered as still being 'attached' to their original place as long as they have not become hungry. Once they have become hungry they

7 OC 184:9

8 Even Ho'Oizer, Derech Hachaim and Mogen Giborim quoted in Shaar Hatzion 184:18.

9 184:18, 184end 20, 190:8 and B"H sv *achar*.

10 See MB 184:10

11 These halochos are discussed at length in OC 178.

have lost the connection to their original place - but it's the *shinui mokom* which is causing the 'loss' of the *berochah*, not the *ikul*.¹²

Rav Shmuel Vital zt"l in his glosses to the sefer *Shaar Hamitzvos*¹³ authored by his father Horav Chaim Vital zt"l famed talmid of the *Ari Hakadosh* discusses two scenarios relevant to our discussion. The first involves those that enter a very hot bath house for extended periods. They need to drink periodically but are unable to make a *berochah* due to being unclothed. He advised them to make a *berochah* on a drink prior to entering the bath house with the intention to drink an hour later whilst in the bath house, where no *berochah* was necessary. The second scenario concerned a person who often needed to drink at some time during the night, but was unable to make a *berochah* since he could not wash his hands. Rav Shmuel recommended the same idea,

that he make a *berochah* on a drink prior to going to sleep, having in mind on the drinks to follow during the night.

It is clear that Rav Shmuel sides with the opinion of the *Even Ho'Oizer*, that *shiur ikul* does not terminate a *berochah rishona*. Nevertheless in both scenarios other factors cause the *berochah rishona* to be terminated. In the first setting there is the additional issue of *shinui mokom* 'changing place' (ie entering the bath house after the *berochah*) which, as discussed, terminates a *berochah*. Similarly in the second situation, a different factor terminates the *berochah rishona*, the *hesech hadaas* brought about by a *shinas kva*¹⁴.

Other Concerns

12 See Tzitz Eliezer 12:1:7.

13 Parshas Eikev

14 See OC 178:7 and MB 48. These two points are mentioned in the glosses of Rav Zev Volf to the Sefer. See Tzitz Eliezer 12:1:11 who elaborates on this issue.



In addition to the *shiur ikul* issue there are other matters which must be taken into account with regard to this *shailo*. We find a discussion in the Poskim if a *beroch*o can include food or drink which are not yet existent (*lo bo'u le'oilom*) or unattainable at the time of the *beroch*o. As a result, since the second cup of coffee did not exist (as a cup of coffee) when the *beroch*o was said, according to many Poskim it is not exempted by the original *beroch*o.

Another pressing concern is the obligation of a *beroch*o *achrona* on the first food/drink. A *beroch*o *achrona* is considered akin to a *hesech hadaas* and terminates the *beroch*o *rishono*. This is the case even where there was no factual *hesech hadaas*. Hence, where a *shiur* was eaten, even though a *shiur ikul* will not terminate the *beroch*o *rishono* but were one to wait past the *shiur ikul* they would lose out on the *beroch*o *achrona*. (The *beroch*o *achrona* said at the end of the day will not service the food/drink many hours earlier). Therefore, where a *shiur* was eaten and the next serving was to take place after a *shiur ikul*, one should recite a *beroch*o *achrona* on the first food/drink and a new *beroch*o *rishona* on the next 'serving'. This is the view of the Mishna Berura¹⁵ and the Minchas Yitzchok¹⁶.

The situation becomes more complex where one is not sure if a *shiur ikul* will elapse before the next serving. As noted earlier there are 'various' time limits concerning a small meal or snack - Me'ikar Hadin 4 mil or 72 minutes but there are opinions that a half hour is sufficient. Similarly regarding a drink, often one is unsure if they are thirsty, where some Poskim rule that they have until half an hour while others permit reciting the *beroch*o *achrona* until 72 minutes. What does one do? Should a *beroch*o *achrona* be recited immediately following the first serving and thus terminate the *beroch*o *rishono* or 'hope for the best' that the *shiur ikul* won't come by before the next serving?

15 See Biur Halocho beg simn 190.
16 5:102

Solution

There is a discussion among the Poskim¹⁷ if one is able to 'limit' the extent of their *beroch*o *rishono*. For example, technically speaking, can one have in mind that their *beroch*o will only include this food and not the other. Or with regard to mitzvos, having in mind that a *birchas hamitzvos* should only exempt a particular item of this mitzvah, or that it should only 'cover' up to a certain time. Although generally this may involve the *issur* of a *beroch*o *she'eino tzericho*, in a situation of *sofek beroch*o this is allowed by many Poskim¹⁸ as it is not considered *she'eino tzericho* due to the doubt involved. As a result, one could have in mind at the time of the first *beroch*o *rishono* that they only want the *beroch*o to include the first serving¹⁹. Then if a *shiur* was eaten a *beroch*o *achrona* is recited and on the next serving a new *beroch*o *rishono* is required.

As detailed in the attached chart, this advice should be followed when more than the *shiur* for *beroch*o *achrona* was eaten/drunk and a *shiur ikul* may possibly pass before the next serving. Some Poskim advise using this 'technique' even when less than a *shiur* is being consumed (and there is no pending *beroch*o *achrona*) due to the aforementioned *machlokes achronim* whether a *shiur ikul* terminates a *beroch*o *rishono*²⁰. However as mentioned, according to the ruling of the Mishna Berura (who sides with the view that the *shiur ikul* does not terminate the *beroch*o *rishono*) one can rely on the first *beroch*o *rishono* for future servings.

17 See Pri Chodosh YD 19, MG"A end OC639 , Sharei Teshuvo OC 8:15,

18 A full discussion on this topic is beyond the scope of this article, but the Biur Halocho 25:5 sv *ve'tov* quotes RAK"E who suggests such an idea with regard to the *beroch*os on tefillin. The Pri Megodim in pesiche to *beroch*os 10 and Mishbetzos Zohov 211:2 rules likewise. See Sedei Chemed (Asifias Dinim *Beroch*os 1:4). See also Sharei *Beroch*o 10 fn34.

19 Tzitz Eliezer 12:1 discusses this idea.

20 This is also considered a *sofek* , see Dibros Yaakov 2:12



BEROCHO RISHONO

<u>ATE OR DRANK</u>	<u>HALOCHO LE'MAASE</u>
Less than the shiur for <i>beroch</i> o <i>achrono</i> and a <i>shiur ikul</i> will pass before next serving	May rely on the view of the Mishna Berura and no <i>beroch</i> o <i>rishono</i> necessary on next serving.
More than the shiur for <i>beroch</i> o <i>achrono</i> and a <i>shiur ikul</i> will not pass before next serving	May rely on the view of the Mishna Berura and no <i>beroch</i> o <i>rishono</i> necessary on next serving. A <i>beroch</i> o <i>achrono</i> is recited following the next serving
More than the shiur for <i>beroch</i> o <i>achrono</i> and a <i>shiur ikul</i> may possibly pass before next serving	Recite a <i>beroch</i> o <i>achrono</i> following the first serving and a new <i>beroch</i> o <i>rishono</i> prior to the next serving. Ideally have in mind at the time of the first <i>beroch</i> o <i>rishono</i> that only want the <i>beroch</i> o to include the first serving.

SHAVUOS - A TIME OF REFUA

HaGaon HaRav Yitzchak Zilberstein, Shlita, related that his esteemed father-in-law, Maran HaGaon Rav Yosef Sholom Elyashiv zt"l, on Erev Shavuos would visit the sick, remembering that we learn that prior to giving Bnei Yisrael the Torah on Shavuos, Hashem healed all the sick, including the blind, deaf and mute - all were healed.

Rav Elyashiv explained to a sick man that every year, on Shavuos, this power is renewed. This is a time when one may call upon Hashem and ask to be healed; even for such illnesses that we generally feel there is no cure.

Rav Elyashiv was asked, at what time on Yom Tov may one ask for a refuah. He pondered for a moment and stated that the time for this was during the *mi sheberach* for *cholim* following the *aliya* of the reading of the *Aseres HaDibros* on Shavuos morning.

יהי רצון מלפניך ד' אלהינו
ואלהי אבותינו שתשלח מהרה
רפואה שלימה מן השמים רפואת
הנפש ורפואת הגוף לכל חולי עמו
בית ישראל

רפאל מלך בן אסתר
אביגדור ששון מאיר בן רחל לאה
מנחם מענדל בן געלע
נחמן מאיר בן צפורה
עקא עדנא צפורה בת דבורה
יהודה זאב בן ליבא הכהן

בתוך שאר חולי עמו בית ישראל



KIDDUSH between 6 & 7pm

Rav Moshe Donnebaum

Without doubt, the highlight of the week is Shabbos. This holy day begins with a Biblical commandment of Kiddush, announcing the arrival and sanctity of Shabbos. Generally there is a concept of *zerizim makdimim le'mitzvos* that one perform a mitzvah as early as possible. With regard to this mitzvah of Kiddush one is able to bring in Shabbos early and perform the mitzvah prior to the 'official' onset of Shabbos. Most people however (especially during the short winter Fridays) begin Shabbos on the zman and recite the Kiddush soon after arriving home from shule. Is there an ideal time to make kiddush or may one choose the most convenient time?

Astrology 101

There are seven *mazalos* that run on a continual cycle since the first hour of the fourth day i.e. Tuesday night of creation, when they were first created and positioned. These *mazalos* are termed *kochvei leches* literally 'stars that (are on the) move' and refer to the sun, moon and (some of) the planets¹. Each hour another *mazal* is 'in power' and influences the world in a particular manner. The pattern is שצם חנכל 1) *shabsoi* - Saturn, 2) *tzedeq* - Jupiter, 3) *maadim* - Mars, 4) *chama* - Sun, 5) *nogah* - Venus, 6) *kochav* - Mercury, 7) *levana* - the Moon. This 'hour of influence' is not necessarily connected to its position in the sky².

Rashi in various places³ notes 'simanim' for the first mazal of each night of the week חלם כצנש

¹ Other *kochavim* stars do not move, rather the planets move which 'gives' the impression as if they are moving.

² The Gaon Rav Yonatan Shteif (Chumash Limudei Hashem p 116) suggests a method in indentifying the correct position of the dateline by recognizing which of the planets are in position. This seems to contradict what we have written here.

³ Berochos 58b and Shabbos 129:

and for the first mazal of each day of the week

Order of first hour of night	Order of first hour of day	Order of rotation
כצנש חל"ם	חל"ם כצנש	שצ"ם חנכ"ל
Mercury כוכב	SUN	Sun חמה
Jupiter צדק	MON	Moon לבנה
Venus נוגה	TUE	Mars מאדים
Saturn שבתאי	WED	Mercury כוכב
Sun חמה	THU	Jupiter צדק
Moon לבנה	FRI	Venus נוגה
Mars מאדים	SHBS	Saturn שבתאי
		Saturn שבתאי
		Jupiter צדק
		Mars מאדים
		Sun חמה
		Venus נוגה
		Mercury כוכב
		Moon לבנה

חלם כצנש (see chart). In fact the names of the days of the week are based on the first mazal of the day (see chart).

Mazal Maadim – The Blood Mazal

Examples of this influence are noted by the Sages in various places throughout Shas.

The Gemoro in Shabbos 156a states that a person born during the hour of *mazal maadim's* predominance will 'let blood', meaning they will either be a shochet, a mohel, a murderer, or a 'blood letter'. Similarly, in Shabbos 129b the Gemoro enumerates certain times at which one should avoid bloodletting. It was done as a therapeutic procedure to release blood pressure and the like. As there were certain dangers involved in the process, times that were considered dangerous were to be avoided. Shmuel therefore advised that bloodletting should not be performed on Tuesday as the influence of the *mazal maadim* prevails during the *zugos* i.e. the even hours of day, twice. Rashi⁴ provides some further background on *mazal maadim*, explaining that it predisposes the world to war, epidemic and other misfortune. Furthermore, anything associated with *zugos* -

⁴ *ibid* - d"h d'kayma



pairs - is particularly susceptible to the influence of *shedim* as noted in Meseches Pesachim⁵. Since on the second and the eighth hours of every Tuesday the *mazal maadim* has supremacy during even daytime hours, it is recommended to avoid any hazardous procedures. In the Gemoro's times, bloodletting was such a procedure. Nowadays however, a blood test or blood donation does not carry the same risks. Nevertheless, it would seem that a more serious medical procedure e.g. an operation should perhaps be rescheduled where possible.

Kiddush Friday Night

In truth, the influence of the *mazolos* are not limited to medical procedures. The Magen Avraham⁶ quotes the Tikkunei Shabbos⁷, and the Maharil⁸ that one should not make kiddush⁹ in the first hour of Shabbos evening, as this is the hour in which the *mazal maadim* is dominant. Rather one should make kiddush before the night begins¹⁰, in the hour of the *mazal tzedek*, or at any time beyond the seventh hour.

Which Hour?

We find in the Poskim two types of hours - *shaos zmanios* - where the day is divided into twelve equal parts and each part is considered a *sh'o zmani*, and *shaos shovos* - equal, standard hours of 60 minutes. Shulchan Oruch states that the hours mentioned with regard to *sof zman krias shma*, *tefilla* etc are *shaos ze'zmanios*. Nonetheless, with

5 110a
 6 OC 271:1
 7 From the Ari Hakadosh
 8 The Magen Avrohom cites simon 163 but it is found in simon 152
 9 See Nishmas Shabbos 2:40 why the *ke'peido* refers to Kiddush more than davening or anything else. He notes that some Rabbonim did not make havdolo between 6-7 either.
 10 Tikunei Shabbos cited in Magen Avrohom 271:1

regard to the counting of *mazolos* or *tekufos* the hours used are *shaos shovos*¹¹. As a result, it is commonly accepted that the hour of maadim is between 6 and 7 pm. (see below).

Sefer Habris notes that the *mazolos* affect each location at the specific hour at that location¹². For example, when it is *nogah* – Venus in Melbourne it would be *kochav* – Mercury in Yerushalayim (7 hours back).

Tosfos Shabbos

The gemora in Taanis 8b teaches that the sun has certain healing properties on Shabbos for those in need. Proving this, the Gemoro quotes the posuk (Malachi 3:20), "*A charitable (tzedaka) sun will shine for you who fear My Name with healing in its wings.*" Rashi learns that this refers to Shabbos because 'those who fear my name' is a reference to those who observe Shabbos. The Maharsha explains this in an allegorical fashion. He explains that according the cycle of the *mazolos*, the first hour of Shabbos night is *maadim* and the first hour of Shabbos day begins with *shabsoai*. Following *shabsoai* and preceding *maadim* is *tzedek*. Both *shabtai* and *maadim* have evil connotations, whereas *tzedek* has positive implications. Accordingly, explains the Maharsha, we are instructed to bring Shabbos in early (Tosfos Shabbos) to coincide with *tzedek*; similarly we daven Shacharis on Shabbos morning after the first hour of the day, again to coincide with *tzedek*. The word *tzedaka* in the *possuk* is therefore taken to mean the mazal tzedek, which

11 Machtzis Hashekel 271:1, Hagohos Kitzur Shalo . See also Meor Voshomesh parshas Korach. The Machtzis Hashekel explains that the Mogen Avrohom's assertion of avoiding Kiddush at the 'beginning' of Shabbos is only applicable when the days and nights are equal ie the night begins at 6 hours after chatzos, ie 6 pm.
 12 Unlike the molad which takes place at one time irrespective of one's location on the planet.

NAME OF DAYS OF THE WEEK BASED ON FIRST MAZAL OF THE DAY						
ח"י בספרו מקור חיים סי' קלד וספר נחמד ונעים						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS
זונטאג	מונטאג	דינסטאג	מיטוואך	דאנערשטאג	פרייטאג	שבת
חמה	לבנה	מאדים	כוכב	צדק	נוגה	שבתאי
SUN = חמה	MON / MOON לבנה	מלשון דין או מלשון עבודה	MIDWEEK	דאנער Thunder This mazal influences thunder	This mazal influences simcha	



occurs as the sun is still shining on erev Shabbos and at the beginning of its shining in the morning. Accordingly, when 'those who fear My Name' accept Shabbos through tefilla at the times when the sun and *tzedek* correlate, the sun will bring "healing in its wings".

Other Opinions

However, there are opposing opinions that cite various reasons that one need not be particular about making Kiddush in the seventh hour.

Shabbos - a spiritual safe haven

The Maharam Ash (sefer Zichron Yehuda p25) questions the notion of being concerned about astrological influence, particularly on Shabbos when all impure forces are removed from the world as stated in the Zohar¹³ 'Kol shultonei rugzin umorei dedino kulhu arkin ve'isabru minoh'¹⁴.

Am Yisroel Above Mazal - The Aruch Hashulchan¹⁵ likewise rejects the view of the Magen Avraham using similar logic. He describes the despondency of the goyim on Shabbos, who are under the influence of the *mazalos*, in stark contrast to the festivity of Klal Yisroel who are commanded to light candles and display their ascendancy over the *mazalos*. How then can we be concerned for a negative *mazal* during the seventh hour? Significantly the Mishna Berura makes no mention of this custom¹⁶.

Oneg Shabbos - The sefer Nishmas Shabbos (2:40) notes that when one is hungry it may

be forbidden to wait and 'pain' oneself on Shabbos, in order to wait for the hour to pass.

Hungry Guests

Although generally agreeing with the Magen Avraham that one should ideally avoid making kiddush during this time, the *Likkutei Maharich*¹⁷ notes that where one has guests dining with him it is improper to make them wait. On the contrary, he argues that the tremendous merit of feeding the needy and the hungry will turn the *midas hadin* into mercy and compassion. He also makes note of the custom to say the *piyut* "Av Harchamim Hu Yerachem Am Amusim...**Veyatzil Nafshoseinu Min Hashaos Haraos...**" - "May the All-Merciful Father have compassion on the people borne [by Him]...**may he deliver our souls from evil times...**" if one is 'compelled' make Kiddush during this hour.

Leil Yom Tov

The sefer Nishmas Shabbos (2:40) discusses the possibility of refraining from making kiddush on Yom Tov during the mazal of adim. For example, where Yom Tov falls on a Tuesday night and mazal maadim takes place between 8 and 9 pm, is there reason for concern? After noting that he had not heard or found anyone being makpid on Yom Tov, he suggests that it maybe that the problem of kiddush in mazal maadim is only where the kedushas hayom begins in mazal maadim.

Exact Timing

We noted above that it is commonly accepted that the hour of maadim is between 6 and 7 pm, which is the seventh hour of the day from midday. However, in many cities the hour between 6 - 7 pm is not precise due to the variance of times in the same time zone. The earth's rotation rate of 360 degrees of longitude per day was divided by



13 Terumo 135:2

14 Editors note: See Shem mishmuel towards the beginning of Behar that explains that Friday night is on a different level to Shabbos day and that pegam can influence on Friday night.

15 OC 271

16 Belz, Chabad, Spinke, Boston, among others follow the custom of avoiding to make Kiddush during this hour.

17

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24 hours. The result shows that the earth turns 15 degrees of longitude per hour and time zones are approximately 15 degrees wide¹⁸. Hence the 'real' time at locations between the two ends (west and east) of a time zone may vary up to an hour¹⁹. New York City 'real' time is approximately 4 minutes prior to the 'local' time, hence the seventh hour (ie 6 - 7) begins at 5:56 and concludes at 6:56²⁰. In Yerushalayim the 'real' 6 o'clock is at 5:39pm, approximately a 21 minute difference²¹.

Melbourne

Melbourne 'real' time is approximately 17 minutes later than the local Eastern Standard time²². As a result, someone who wishes to follow this minhag should avoid making kiddush between (approx.) 6:17-7:17pm.

In truth, there may be another reason for leniency concerning this custom in Melbourne or Sydney. It is well known that the opinion of the Chazon Ish, based on the Baal Hamaor's explanation of a Gemara in Rosh Hashana, that the Halachic Dateline runs 90 degrees east of Yerushalayim. This line is at 125.2°E and "technically" runs through the Australian and Asian continents.

However, the Chazon Ish added that the halachic dateline avoids going through land by gerrymandering along the eastern coast of Australia and Asia. This is due to the fact that it is not possible to have a situation where a families on the eastern strip of the line would recite kiddush while families a few meters to the

west would recite havdala. It may be possible for those who want to skip almost all of Shabbos to take a short stroll westbound, and go from sunset Friday to sunset Saturday. Halacha does not allow for such a situation, hence the eastern landmasses of Asia and Australia observe the same day for Shabbos as the western sections as they are 'drawn' to the other side.

We may suggest that this concept known as '*graira*', is a concept which only affects the 'halachic' aspect of the day ie what day it is according to halocho, for the reasons noted above. The continual cycle of the seven *mazalos* however, would depend on the 'technical' day not the halachic day as it is not affected by '*graira*'. As a result, the mazal of לבנה (and not maadim) is the mazal between 6-7 pm on Friday night in Melbourne and Sydney according to the opinion of the Chazon Ish.

The Shulchan Aruch Harav²³ also makes note of this minhag, but adds an extra detail. Rather than simply stating the seventh hour of the day, he writes that the period is the seventh hour 'after chatzos'. It seems most likely that the intention here is to the 'calculation' of chatzos²⁴. The exact moment of *chatzos* varies slightly from day to day, however there exists a calculation of *chatzos me'mutza* an 'average chatzos' which is in-between the earliest and latest chatzos. It seems that the Shulchan Aruch Harav is advising that this is not the case with regard to *mazalos* and the six hours count would change along with the chatzos variations.

18 For convenience, however, time zone boundaries often follow political boundaries instead of longitude lines, resulting in the irregularly shaped time zones.

19 An example of this is Melbourne and Sydney which are in the same time zone but in real time there is an interval of approx 24 minutes between them (since there is a distance of a little more than 6° between them [Melbourne is 144.9631° and Sydney is 151.2093° E] and each degree is 4 minutes)

20 New York is 74 degrees west. Since 15 degrees of longitude is an hour, the 1 degree (74-75) is approximately 4 minutes. On the September Equinox (between 21-23), sunset in New York is at 5:56 pm.

21 Yerushalayim is 35.2 degrees east. Since 15 degrees of longitude is an hour, the 9.8 degree difference (35.2 - 45) is approximately 40 minutes which is two thirds of an hour. On the September Equinox (between 21-23), sunset in Yerushalayim is at 5:39 pm.

22 Melbourne is just under 145 degrees east. Since 15 degrees of longitude is an hour, the 5 degree difference (145 - 150) is approximately 20 minutes which is a third of an hour. On the September Equinox (between 21-23), sunset in Melbourne is at 6:17 pm.

23 OC 271:3

24 See Yisroel VeHazmanim V1 who cites a possibility that the intention of the Shulchan Oruch HoRav is not necessarily to the exact moment of chatzos rather a more general term to exclude counting from the beginning of the day ie the morning. However in Nishmas Shabbos 2:41 he sides with the former approach.



BROTHERS KILLING BROTHERS

- a perspective on the Meron tragedy

Adapted from a shiur given in Yeshivas Mir Yerushalayim

by Harav Gershon Meltzer

We all know that according to a lot of poskim, on Lag Ba'omer the talmidei Rabbi Akiva – who were not respectful of each other – stopped dying. This year on Lag Baomer itself 45 tzadikim died in Meron by Rabbi Shimon bar Yochai. How are we meant to understand the message behind what took place? What does Hashem want from us at this time?

When the news got out, the whole Am Yisroel was in shock. But probably even more shocking than the fact that so many people died was how they died. The fact that they were tzadikim and were chosen by Hashem to be a kaparah for Klal Yisroel is a concept that we have encountered in our history before. In the Holocaust, before R' Elchonon Wasserman was taken out to be killed, he spoke to the Yidden there (as printed in the beginning of the Kovetz He'aros). He said 'Am Yisroel needs Korbanos, and we have merited being chosen as the Korbanos'.

Here, too, these precious tzadikim were chosen as a kapparah for Klal Yisrael, but there was something more to it. Usually, when people talk about the Nazi's they add

'yimach shemam' (may their name be blotted out) - and rightfully so as Chazal say 'shem reshaim yirkav' (the name of the wicked should rot). When the crime is done by our enemies, we rightfully despise them for what they did. Here, however, Hashem made it that the Korbanos were not killed by Germans or Arabs. In fact it was a shocking example of brothers killing brothers.

Hashem orchestrated that brothers killed brothers without even realising what was happening. Some people involved were completely innocent (ones gamur) and others were simply unaware of what their actions at the time led to (shogeg). No one intended to harm their fellow brothers and certainly not to kill them. Everyone meant well, but the end result was Shefichus Damim (bloodshed) where



tragically Yidden killed each other.

In the Beis Medrash I overheard three types of comments in response to the tragedy. One was screaming - 'how can you bring hundreds of thousands of people into such a small place that does not have room to hold so many people' - this person is all upset about the place, and blames the tragedy on natural



causes. Another person is all worked up and blaming the police for the disaster that took place. A third type wants to know exactly what happened, where they fell, how the fell etc. etc. down to the last detail.

The Torah, however, says to do something completely different. As the Rambam brings in the beginning of Hilchos Ta'anis – when Hashem makes a painful situation for Am Yisroel r"l - Hashem wants us to search our ways and return to Him. That's all Hashem wants from us. There is a chiyuv of teshuvah and a chiyuv of tefillah to ask for rachamim from Hashem. This is not an ethical mussar obligation – but it is a chiyuv from the Torah as the Rambam says. Hashem does not want us to occupy ourselves with the details of what happened and who is to blame etc., but rather to just focus on doing teshuvah.

The question is, we do not have nevi'im today so we do not know for a fact what we need to do teshuvah about? Where are we meant to do teshuvah about? Where are we meant to do teshuvah about? Where are we meant to do teshuvah about? R' Chaim Shmuelewitz explained that Hashem does not make a situation in which we can't figure out from the situation itself what it is that we need to improve on.

Chazal tell us (Makkos 10b) that if a person climbed a ladder and fell down and accidentally killed his friend, it is an indication from Hashem that there was a previous serious Shefichus Damim incident. Likewise, in Meron on Lag Ba'omer 5781, Hashem showed us that we have precedents of Shefichus Damim in our lives that need to be dealt with.

We all need to ask ourselves this question – are we doing ok with the things that Chazal compare to murder?

R' Yitzchok Blazer (talmid of R' Yisroel Salanter) explains that when Chazal call

something 'as if he did Shefichus Damim' it means that in Shamayim that is how it is viewed! In Shamayim the person is looked at as a murderer.

There are three things that we find Chazal telling us equals Shefichus Damim:

The Gemara in Bava Metzia (58b) says that embarrassing someone else in public is called Shefichus Damim. When a person makes his friend blush or go pale from embarrassment – in Shamayim he is called a murderer because that is what it really is. The Gemara there asks the question 'where is one supposed to be most machmir'? If we would hear such a question, we would probably answer that the best chumra would be if a person only relies on one hechsher that he thinks is the best hechsher, and that is the only one that he brings into his house. Another persona's chumra might be to choose a different hechsher and only use that one! Although kashrus is very important, the Gemara gives a different answer. One's main chumra should be not to embarrass anyone, and not to hurt anyone's feelings. Not to hurt the feelings of his close relatives in one's own home (like his wife and children) and not friends or neighbours that he meets outside his home. I am sure we all have seen cases in which people have embarrassed or hurt other's feelings. Sometimes neighbours don't get along with each other, and end up screaming at each other in public and transgressing these aveiros. The Gemara says that one needs to put in all his strength – to be extra machmir - not to embarrass his friend.

When a person is a Shofech Damim – the principle of aveirah goreres aveirah (one aveirah leads to the next) means that before you know it Jews end up killing Jews. They



meant well and it was not done on purpose – but Hashem let that happen. We need to take extra good care not to hurt others, it is not a joke anymore.

I heard from a person who was at a bris made by an English avreich, where R' Shlomo Zalman Auerbach was invited as the sandek. The English avreich had a father who flew in to the bris from England. This man was an extremely heavy person and enjoyed laughing out loudly, both a bit unusual for the crowd in Eretz Yisroel. During the bris someone told the grandfather a joke and he held his stomach and laughed in an extremely unusual manner. Everyone got quiet and stared at him, as they had never seen such an unusual sight before. It was only a matter of seconds before the man would realise that he was being stared at and get all embarrassed. Quickly, R' Shlomoh Zalman rushed over to him and put his hand over him and laughed with him to ensure he would not get embarrassed. It did not matter that R' Shlomoh Zalman did not speak a word of English and never got the joke. What mattered to R' Shlomoh Zalman was that he was machmir in not embarrassing a fellow Jew. He rushed to laugh with him, all so that a fellow Jew should not feel hurt.

Another example of Shefichus Damim. The Tosefta (end of Menachos) says that the outcome of Sinas Chinam – baseless hatred – is Shefichus Damim. Now, the question is, who hates his friend with no reason at all? If one truly hates his friend without a reason, he belongs in a mental home as this is not a rational thing at all. Rather, Sinas Chinam means 'someone who hates his friend without Halachic permission to hate him' (Rashi, Shabbos 32b). What constitutes permission to hate one's friend? The Gemara

says (Pesachim 113b) that if you see a friend commit severe aveiros (like violating the prohibition of marrying someone's wife), and you know for a fact that he is doing the aveirah on purpose, and that had he been spoken to he would not have listened, then you are allowed to hate him (see Shulchan Aruch 272, an Chazon Ish quoting Shu"t Maharam Mi'lublin). It follows that it is highly unlikely that one is ever allowed to hate his fellow Jew today, as such cases are extremely rare. Chazal say that intentionally not greeting one another for three days in a row constitutes hatred, which as we said can lead to the serious consequences of Shefichus Damim.

Another thing that Chazal compare to Shefichus Damim is lashon hara. We need to be extremely careful in the way we talk about other Yidden. Never should a negative comment escape our lips about any individual or group in Klal Yisrael.

In conclusion, if we see that Hashem let such a tragedy of Shefichus Damim happen – we need to be really careful with Shefichus Damim in our own lives. This includes being exceedingly careful with not hurting others, not hating others, and not speaking lashon hara about others.

This is not just another talk, where one listens and goes back to normal again. No, here is the homework that I need you to do. Please really try to work on it – make a concentrated effort not to hurt other people's feelings, to greet others with a pleasant face and not to hate other Yidden. Everyone needs to make a kevius (a set learning session) in Sefer Chofetz Chaim. One needs to ask himself before talking - is what I am saying called lashon hara? It is only if one is fluent

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The Right Choice

Rabbi Alexander Holzer

Before giving the Torah to Bnei Yisroel, Hashem first went around the world giving the rest of the nations a chance at receiving it as well. With each nation, the same conversation repeated itself. Hashem approaches and asks (presumably the ministering angel of each nation) "Do you want to accept the Torah?" The nation replies, "What is written in the Torah?" To which Hashem responds with one single mitzvah for each nation. To the nation of Eisav, for example, Hashem responds, "the Torah states *Lo Tirtzach* - you may not murder". The people of Eisav respond that unfortunately they cannot agree to such a deal. Murder is in their blood; it is in fact their entire destiny, as Yitzchok Avinu indeed blessed Eisov saying *Al charbecha tichye* – you will live by the sword. A thirst for blood, they will claim, is in their DNA and that is something that is non-negotiable. We cannot accept the Torah.

Hashem then went on to Bnei Yisroel who didn't ask anything at all. They eagerly proclaimed "*naaseh v'nishma*" and accepted the Torah.

As children we are all taught this Midrash and accept it with limited understanding. As adults, we need to address two basic questions.

1. Why did Hashem make it so difficult for each nation

by only mentioning the one mitzvah that was their 'achilles heel'? Why not begin with a sweetener first and ease them into Torah and mitzvos?

2. Secondly, doesn't it seem unfair that Bnei Yisroel were given the Torah without first facing a challenge?

The Gemora in Maccos 10b teaches us a principle for life. "*The way in which a person wishes to go, is the way in which they will lead him*". Meaning, a person can make choices in life. Bilam was first told by Hashem not to go and curse Bnei Yisroel. Later on Hashem told him to get up and go. Was there a change in Hashem's position? Of course not. Hashem's position was always very clear – do not go curse my children. Bilam however, had a choice. He, as a human being decided that he *does* want to go and once his mind was made up, *The way in which a person wishes to go, is the way in which they will lead him* kicked in and he was allowed to go. The reverse is also true. If someone wishes to strive for a higher level in his performance of Torah and mitzvos, he will earn heavenly assistance in order to fulfil his dream and make it a reality.

The Maharsha explains the mechanics that make this teaching work. A person is born into a specific set of conditions;



we are to a certain extent, victims of our environment. When and where one will be born and through what period of time one will live out their life are things that cannot be chosen by the person themselves. This is preordained *min hashamayim*.

There is though, one area that is left up to a person to control. 'All is in the hands (control) of heaven besides for the fear of heaven'. (Niddah 16b) Before a child is born it receives a final visit from an angel that makes it promise to be a tzaddik and not a rasha. (Niddah 30b) A person may be born in a setting that is full of constraints and that will dictate their life; it is though, the person's own choice whether to place a



positive or negative symbol before their number. It is a well known and well documented phenomenon that victims of disaster and tragedy often go on to become the greatest innovators and initiators of help to people facing those very same challenges. It is only people that have experienced the hurt and trauma that can truly empathise and provide adequate help and support. But what is more important, is the mindset and approach to life that these people possess. The greatest lesson that they impart through their actions is that life does not make you a victim; it provides opportunities. These people put the positive symbol before their value and turn all their life-experiences into chances to improve and grow.

That is the one choice that a person must make in their life and are warned about

by the angel before they are born: choose fear of heaven and become a tzaddik. Your personality, interests and surroundings may be predetermined; but that is no excuse to give up and slide into the habits of a rasha – you can choose to view those very same experiences as opportunities rather than excuses.

This meeting immediately prior to being born is not the final involvement we merit with angels. Every thought, word and action of a person creates another angel; good thoughts create good *malochim* while negative speech i.e. *loshon hora* creates a bad angel. A person through their own decisions creates a fan club of heavenly

angels that spur them on and give them the energy to carry out seemingly difficult tasks. If left to one's own devices, indeed these tasks may prove to be too difficult; but with the heavenly help of an angelic support team – anything may become possible. Who are these angels and from where do they come? They are the fruits of man's own labour. A person's positive actions in performance of mitzvos and chassodim create a huge positive magnetic field drawing their creator towards good - and so too vice versa. *The way in which a person wishes to go, is the way in which they will lead him* – the key word here is *they* in the plural. It is not *He* – HaKadosh Boruch Hu in the singular that is involving himself to direct your life, but rather *they* – the angels created by man's own decision to be a tzaddik and not a rasha that aid and lead their man towards great



opportunities.

The nations were approached by Hashem with an offer that was too good to refuse – the Torah was available! Yet, they stuttered and stalled. They correctly observed that something within the Torah was at odds with their DNA. “We weren’t born that way”, they claim. “The Torah’s demands don’t work with the way we were created. It cannot work for us.” The underlying idea behind their statement is that we are who we are. We are not interested in changing. If we are to accept the Torah, it will have to fit in with us – not us trying to conform to it. Putting oneself first and shifting the blame onto everything that surrounds us is a regrettable mindset that unfortunately is still very prevalent in today’s world.

On the other hand, when Hashem approached Bnei Yisroel they immediately proclaimed, “*Naaseh V’nishma!*” – we are interested! They listened to what Hashem had to say and were willing to go along with what is true and correct in life. They chose *be a tzaddik* and not the opposite.

In truth, they had already passed the test with the attitude that they displayed; yet, Hashem still set forth a challenge for them. The challenge was also an ‘achilles heel’, a difficult one for Bnei

Yisroel. Preceding Shvuos we observe the *Shloshes Yemei Hagbolo*, days before the giving of the Torah when a fence was put up surrounding the mountain to prevent the people ascending beyond their rank. This was the most difficult test for a people that strive for spirituality. Being drawn to Hashem is in our DNA and to be held back is torture. The nations were tested to see if they were interested in conforming to the truth of the Creator of the world or if they would use their own complacency as an excuse. They failed miserably and missed out forever. Bnei Yisroel jumped at the chance and have reaped the fruits of this great decision ever since. By choosing to be a tzaddik, we have surrounded ourselves with unbound Heavenly assistance to our angelic call of “*Naaseh v’nishma.*”

Staying up all night on Shvuos may only be a minhag – a custom not an obligatory halacha. But that is not the point. We do it to show that we are interested. We do it to show that our day as we know it is not the only way, or even the ideal way. We are willing to turn our nights into days in order to conform to the will of the Torah and make the correct choices in life.

May we be zoche to the Heavenly assistance that is bestowed upon one who chooses wisely.



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in the halachos of lashon hara that one is able to stay clear of it.

Hashem should help accept our teshuvah and see that we are trying to improve ourselves. We should merit distancing ourselves from all areas of Shefichus Damim, and merit seeing only brachos and yeshuos for all of Am Yisroel. May we soon see the return of the Shechinah to Yerushalayim Ir Hakodesh with the coming of Moshiach and the Binyan Beis Hamikdash.



בדין דבר שיש לו מתירין

רב משה דאננעבוים

מהשיעורים שנאמרו בבית מדרשינו

שאינם דומים בדינם. [ובזה ביאר הר"ן למה [במין בשאינו מינו אף דשיל"מ בטל וק"ל

וקי"ל כהחכמים דגם מין במינו בטיל כיון דשונים זמ"ז בדינם, והוסיף הר"ן דכל זה בדבר שאין לו מתירין ואיסורו הוא איסור קיים ושונה לגמרי מההיתר ולכן בטל, אבל דבר שיש לו מתירין לכולי עלמא אין ההיתר יכול לבטלו כיון שגם בדינם אינם חלוקים לגמרי שהרי גם האיסור אינו אלא לזמן וכעבור הזמן, ישתווה דינו להיתר, זהו טעמו של הר"ן וד.א. יש מהלך שלישי מהשואל ומשיב, (שו"ת מהדורא תליתאה סימן שפ"ד) דכיון שיש לו מתירין ואין איסורו איסור עולם נראה לאינשי כאיסור קל ושמא יבאו להקל בו ולבטלו לכתחלה ויעברו ואיסורא [דאין מבטלין איסור לכתחלה, עכת"ד

נחלקו הראשונים בטעם שחז"ל החמירו שדבר שיל"מ אינו בטל שיטת רש"י דהואיל ויש לו מתירים לאחר זמן בלא ביטול אחמור רבנן שלא יאכלנו באיסור על ידי ביטול [ויש להוסיף בזה דלכאורה מה איסור יש כאן כיון שיש דין ביטול ונעשה כהיתר, ואדרבה מי שרוצה להחמיר על עצמו ואינו אוכל דבר שנתבטל צריך בדיקה אחריו לכמה שיטות [עי פ"ת סי'] ובבדי השולחן ריש סימן קב הביא לבאר בזה שלעולם היה ראוי לגזור על כל דין ביטול שלא יועיל דנראה לאינשי כקולא יתירא ואיכא למיחש שיבאו לזלזל באיסורים אלא שחששו חכמים להפסד ממונם של ישראל ולכן הניחו דין ביטול על מקומו אולם בדשיל"מ, כיון שאין בזה הפסד ממוון כיון שיד לו היתר לאחר זמן, שוב גזרו על הביטול [שלא יועיל ויאכלנו למחר בלא ביטול

והנה מצינו מחלוקת בין הרמ"א ביו"ד סוף סימן קב (לפי פשוט דבריו) והמג"א באו"ח ריש סימן שיח בדין מבשל במזיד בשבת שההלכה היא דלהמבשל אסור לעולם ולאחרים מותר למוצ"ש והרמ"א כתב שאם התבשיל נתערב בתבשילים של היתר אע"פ שלגבי אחרים הוא דבר שיש לו מתירין דהא למוצ"ש מותר להם, מ"מ לגבי המבשל עצמו הו"ל דבר שאין לו מתירין ומותר לאכול מן התערובת בשבת [ולאחרים אסור לאכול בשבת ולא אמרינן כיון דבטל לגבי המבשל תו לא מחלקינן

שיטת הר"ן בנדרים נב. שהטעם בזה הוא מפני שכל דבר שהוא דומה לחבירו אינו מחלישו ומבטלו אלא מעמידו ומחזקו ומפרש בזה מחלוקת רבי יהודה וחכמים במסי זבחים, דרבי יהודה ס"ל דמין במינו לא בטיל כיון שהם שוים במהותם אע"פ שהם חלוקים בדינם שזה איסור וזה היתר, והחכמים מודו ביסוד זה שכל דבר שהוא דומה לחבירו אינו מחלישו ומבטלו אלא מעמידו ומחזקו, אלא דס"ל שאין ראוי לילך אחר דמיונם במהותם אלא אחר חילוקם בדינם, וההיתר שרבה על האיסור מחלישו ומבטלו כיון



אבל זה אינו, דדין דבר שיל"מ שאינו בטל
הוי רק בדבר שיש איסור, ויש היתר להאיסור
שבה, אבל מה שמותר לגמרי (כגון תרומה
לכהן) זה לא נכנס כלל בהחשבון, שכדי
לומר שאיסור בחפצא זו איננו בטל, צריך
שהאיסור גופא בחפצא זו שאנו דנים עליה
לבטלו יהיה לה קצת היתר, וממילא הוי
דומה להיתר, אבל היתר שלא היה לה
זמן או שייכות לאיסור כלל אינו 'מחליש'
האיסור (שיהא נקרא שהוא דומה להיתר)
ולא מפריע כלל. שכל זמן שהאיסור בחפצא
'חזק' בלי שום היתר לאיסורו, הרי הוא בטל.
וכן מדויק לשון הר"ן שם בא"ד וז"ל דכיון
שאין דבר זה חלוק מן ההיתר לגמרי באיסור
והיתר שהרי אף הוא סופו להיות נותר
כמוהו בשאינו מינו וכו' עכ"ל, וכן מפורש
נמי בשו"ע הרב סי' שיש ס"ד בדין אם בישל
במזיד בשבת ונתערב התבשיל במוצאי שבת
דבטל ברוב ואינו נקרא דבר שיש לו מתירין
במה שמותר לאחרים לאכול התערובות הזה
בהיתר גמור שלא מחמת ביטול ברוב וז"ל
מפני שאינו נקרא דבר שיש לו מתירין אלא
כשיש צד היתר למי שנאסר לו אבל כאן אין
היתר בלא ביטול ברוב אלא לאחרים שלא
נאסר להם כלל ממוצאי שבת ואילך עכ"ל

ולכן במבשל במזיד בשבת, לפי הר"ן, אי
אזלינן בתר החפצא כמו שנתבאר, הרי על
ידי הבישול נתהוו בהתבשיל (החפצא) שני
איסורים, איסור לעולם להמבשל ואיסור
עד מוצי"ש לאחרים, ושייכי אהרדי כיון
ששני האיסורים נתהוו על ידי אותו עבירת
בישול, ונמצא דיש להאיסור בחפצא זו
גופא היתר, וזה מחליש האיסור היות שיש
להאיסור קצת היתר וממילא אינו בטל.
(משא"כ אי אזלינן בתר הגברא, הרי לגברא
ההוא דהיינו המבשל, האיסור שנתהווה על
ידי הבישול לא שייך שתאכלנו האי גברא
(בהיתר ולכן בטל לשי הרמ"א שהבאנו לעיל

ביה ובטל גם לגבי אחריו), כן הוא פשוט
משמעות הרמ"א דלהמבשל מותר בשבת
והמג"א חולק על דין זה וסובר דמכיון
שלגבי אחרים הו"ל דבר שיש לו מתירין
ולא בטיל לגבי דידהו, ממילא גם לגבי
המבשל לא בטיל דלא מחלקינן ביה לומר
דלזה לא בטיל ולזה בטיל. (ובמשנה ברורה
:שם מביא פלוגתא זו ולא הכריע בה
והמג"א רצה לדחוק בדברי הרמ"א ולפרש
דמה שהתיר הרמ"א להמבשל הוא רק
כשנתערב אחר השבת דאז אינו נוגע עוד
לאחרים רק לדידיה והוה ליה אז דבר
שאין לו מתירין [ולא אמרינן שיחשב
יל"מ מחמת שמותר לאחרים דיל"מ היינו
שיהא מותר לאיש זה עצמו שאסור עליו
עכשיו] אבל פשוט דברי הרמ"א הוא כנ"ל

ונראה לומר בזה דמחלוקת הרמ"א והמג"א
מיתלי תלי בהטעמים הנ"ל לדין דשיל"מ,
דהרמ"א ס"ל כטעם רש"י וממילא הכל
תלי בהגברא אי במציאות הוא יכול לאכלו
בהיתר אז אינו בטל משום דאמרינן לו
להגברא "עד שתאכלנו באיסור תאכלנה
בהיתר", וממחלא אם הוא אינו יכול לאכלו
בהיתר אז בטל, משא"כ המג"א ס"ל כטעם
הר"ן שתלי בחפצא אי הוי דומה להיתר
המבטל או לא, ולכן אף אי לגבי האי גברא
ליכא היתר סוכ"ס הרי הוא דומה קצת
להיתר המבטל כיון שיש בחפצא זו היתר
וזה מפריע הביטול (ולא משנה כלל מצד איזה
איש יש ההיתר כיון דסוכ"ס יש היתר לאיסור
(שבה, הרי הוא דומה להיתר ואינו בטל

ולכאורה יש להעיר על תליה זו ממה דחזינן
דתרומה לא נחשב דשיל"מ לישראל,
אע"ג דלכהן זה מותר, ואם אזלינן בתר
החפצא אז נמצא דזה דומה להיתר
המבטל ולא יהיה בטל. ובע"כ דלא אזלינן
בתר החפצא רק בתר הגברא לכו"ע



AWAKE DURING THE NIGHT

Staying Up: *There is a popular custom to stay up the entire night of Shavuos. We shall attempt to discuss the various halachic ramifications associated with this custom.*

Refreshments: To assist with a rigorous learning schedule, refreshments are served throughout the night. In some instances, one's berocho rishona (recited on the first snack) 'terminates' and a berocho achrona is required on the earlier snacks and a new berocho rishona is required on any future snack. This issue is of much discussion among the Poskim: (See footnote).

Food and Drink : Where one began eating prior to the half hour before Alos Hashachar, they are permitted to continue eating even a larger amount of food (more than an egg size) until Alos Hashachar (day break). Conversely, one who begins eating past the half hour before the Alos Hashachar mark, is only allowed to eat an egg size or less until the Alos Hashachar.

From Alos Hashachar onwards it is forbidden to eat or drink anything, aside from water, tea or coffee (with added sugar and milk, according to some Poskim) before davening. Where someone is ravenous, they may eat/drink as much as necessary, but should recite at least the first parsha of Shma prior.

Daybreak: Due to the opinions that the *ruach ro* which rests on one's hands upon awakening in

1 Where one ate less than the shiur for berocho achrona and a shiur ikul will pass before the next serving, one may rely on the view of the Mishna Berura and no berocho rishono is required on the next serving. Where one ate more than the shiur for berocho achrona and a shiur ikul will not pass before the next serving, one may rely on the view of the Mishna Berura and no berocho rishono is required on the next serving. A berocho achrona is recited following the next serving. Where one ate more than the shiur for berocho achrona and a shiur ikul may possibly pass before next serving, one should recite a berocho achrona following the first serving and a new berocho rishono prior to the next serving. Ideally one should have in mind at the time of the first berocho rishono that they only want their berocho to include the first serving. See article in HH Shavuos booklet 5771 p6.

the morning is not related to sleep rather to the passing of night, many Poskim advise that one wash their hands three times with a *keili* (utensil) soon after Alos Hashachar.

BIRCHAS HASHACHAR

Berocho of *Al Netilas Yodayim*: If one's hands are unfit for tefilla eg as a result of exiting the bathroom, one recites the brocho of *Al Netilas Yodayim* when washing prior to davening.

Berocho of *Asher Yotzar*: Where one used the bathroom around the Alos Hashachar time, they should recite *Asher Yotzar*.

Berocho of *Alokai Neshomo* : One should not recite this brocho but rather be yotze it from someone who has slept.

Birchas Hatorah: One may continue to learn throughout the night until Alos Hashachar. There is a dispute amongst the Poskim if it is necessary to recite Birchas HaTorah following Alos

Hashachar at day break when one has not slept the entire night. Customarily, someone who did sleep is *motzi* those that did not. (When being yotze a brocho one only answers omein, but not "boruch hu uvoruch shmo" as it is considered a *hefsek* 'interruption').

Where this option is not available, one should begin Shachris and have specifically in mind while reciting the brocho of Ahavo Rabo (the second brocho of *Krias Shma*) to be yotze the obligation of birchas hatora as well. Divrei Torah (eg Birkas Cohanim) should then be recited immediately following Shmone Esre.

Where one has slept on Erev Shavuos a "*shinas kva*", the Mishna Berura (OC 47:28) rules like the opinion of Rebbe Akiva Eiger who permits one to recite the Birchas Hatorah the following morning.

Generally learning upon awaking in the morning is forbidden prior to reciting birchas hatorah. There is a dispute among the Poskim if someone who was up the entire night must refrain from learning at daybreak if they have not yet been yotzi Birchas haTorah. Therefore one should



endeavor to be yotzi Birchas haTorah as soon as possible after *Alos Hashachar*.

Birkas Hashachar: One may recite all of the Birkas Hashachar except for the brocho of *HaMavir Sheino m'einoi etc.* One should be yotze this berocho as well from someone who has slept.

Some have the custom to be yotze all of the Birchas Hashachar at this point from someone who has slept (see sefer Dole uMashke Rav Ch Kanievsky shlit"a p199). The one reciting the berochos must be made aware that there are those who want to be yotze all the birchas hashachar.



Tzitzis: While reciting the berocho on the *Talis Godol*, one should have in mind to exempt their *Talis Koton* as well. Those who do not

wear a *Talis Godol*, should ask someone who does, to be *motzi* them with the brocho.

Shavuos Meal: *Le'Katchila* (preferably) one should eat the Yom Tov meal before midday.

Shavuos Siesta: The Mishna Berura (OC 47:13) rules that whenever one sleeps a *shinas kva* by day, they should have specifically in mind while reciting the brocho of Ahavas Olam (second brocho of krias shma) during the following Mariv, to be yotze birchas hatora as well. *Divrei Torah* should be recited immediately following Shmone Esre.

(Some Poskim allow one to recite Birchas Hatorah immediately following a *shinas kva* by day, see Mishna Berura OC47:25).

Compiled by Rav M Donnebaum

בס"ד

With gratitude to Hashem we take pleasure in inviting you to join us in celebrating the Bar Mitzvah of our dear son

Eliezer Shlomo

אליעזר שלמה ב"ר

who will be called to the Torah on Shabbos Parshas Nasso 11 Sivan 5781, 22 May 2021 at Heichal HaTorah 146 Hotham Street, St Kilda East Shacharis at 8:45am Please join us for a Kiddush after davening

Ari and Lisa Morris

Honoured Grandparents
Moshe and Ann Morris
Lionel and Denise Liebowitz

ברוב שבח והודאה להשי"ת נתכבדים אנו להזמין את כבודכם להשתתף עמנו בשמחת הבר מצווה של בנו הבכור היקר

שיעלה לתורה א"ה
בש"ק פרשת נשא
י"א סיון תשפ"א
בבית הכנסת היכל התורה
רח' הוטם 146 סנט קילדה עיר
שחרית בשעה 8:45
קידושא רבא לאחרי התפילה

ארי חיים יהודה פריס ורעינתו

תפארת בניס אבותם
נשיה ישראל פריס ורעינתו
אריה לייב לייבוויץ ורעינתו



AWAKE DURING THE NIGHT

	Awake the Entire Night	Awake the Entire Night but slept after Alos Hashachar	Slept for a Part of the Night
Brocho of Al Netilas Yodayim:	If hands are unfit for Tefilla, then say the brocho when washing prior to davening. (Minhag Ashkenaz)	If slept a shinas kva, then wash and say the brocho, but if shinas arai same as Awake the Entire Night	If slept a shinas kva, then say the brocho when washing in the morning, but if shinas arai same as Awake the Entire Night
Brocho of Asher Yotzar:	Say the Brocho if one used the Bathroom. Otherwise be yotze from another person.	Same as Awake the Entire Night	If slept a half hour or more which extended past midnight, then say the brocho, but if less or did not extend past midnight, then same as Awake the Entire Night
Brocho of Elokai Neshomo & Brocho of HaMavir Sheino	Be yotze from someone who has slept	Same as Awake the Entire Night	If slept a half hour or more, then say the brochos, but if less same as Awake the Entire Night
Birchas Hatorah:	Be yotze from someone who has slept OR have in mind while reciting the brocho of Ahavo Rabo and recite Divrei Torah immediately following Shmone Esre.	If slept a shinas kva, then say the brochos, but if shinas arai same as Awake the Entire Night	If slept a shinas kva, then say the brochos, but if shinas arai same as Awake the Entire Night
Birkas Hashachar: (excluding HaMavir Sheino)	Say the Brochos	Say the Brochos	Say the Brochos

SHINAS KVA lit. a 'permanent' sleep, is a *sound sleep* where someone put themselves to sleep, for a half hour or more, in a bed, and the sleep is intended to be 'the' sleep for this day/night period (ie one is intending not to sleep again upon awakening from this sleep).

Where no bed is available (eg on an airplane), or where there is another reason why one does not want to utilize the comfort of the bed, it is still considered a shinas kva as long as the other criteria are met. (Some Poskim are of the opinion that the predominant criteria is whether the sleep was intentional ie it was intended to be 'the' sleep for this day/night period).

SHINAS ARAI lit. a 'temporary sleep', is a *nap*. This would include even an extended sleep (an hour or two) where someone 'falls asleep' while sitting and/or resting one's head on the arms. (See Rosh Mes Taanis 1:14 and Teshuvos HoRosh 4:1).

For someone who regularly 'falls' asleep in this manner eg a Talmid Chochochom who learns through the night and takes a nap while seated at his sefer, (and is not intending to sleep again upon awakening from this sleep) many Poskim consider this a shinas kva with regard to the laws of Birkas Hatorah.



For the Women, By the Women

The 'Comfortable' Torah way of Life

Arguably the most monumental event in world history occurred on 6 Sivan 2448 with Kabbalas Hatorah.

And as we know, on 6 Sivan of every year, we renew our acceptance of the Torah once again.

A Torah way of life means different things to different people.

When asked to define what Torah means to a person in just one word, we may find answers ranging from beautiful to meaningful to spiritual.

One description we would not be likely to find, nor should we be looking for, would be the word "comfortable"

A Torah life lived properly is not one of comfort.

Now at the outset, this may seem to be very negative and certainly not a good way to draw those living far from Torah closer!

Especially since Western culture seems to dictate that we deserve comfort and should spare no expense in obtaining it, promising us happiness, fulfillment and peace in the process.

Yet a Torah life properly lived absolutely provides happiness, fulfillment and peace, so how can we reconcile these ideas?

Is comfort our end goal or our starting point to move away from?

When we in our hearts declare Naaseh Venishma every Shavuos, what we are declaring is a commitment to be close to the Ribono Shel Olam.

To do that requires a growth oriented mentality.

Growth however is not comfortable

Rabbi Abraham Twerski in his article "Lobsters and salmon", discusses how as a lobster grows, its outer shells becomes restrictive and so it needs to shed that shell, and hide behind a rock while it grows a new shell.

As Rabbi Twerski comments "it is the discomfort that causes the lobster to shed the oppressive shell, and allows it to grow".

Whilst that lobster is hiding behind the rock waiting for its new shell, it is in a very precarious unprotected position which would be most uncomfortable.

Yet in order to grow, it needs to go through this period of discomfort, after which it receives its new shell and lives far more comfortably than before.

To be a Torah observant Jew entails a life of constant growth.

That growth may not be initially comfortable, but it provides us with meaning and fulfillment unlike anything else, which ultimately leads to greater inner peace and comfort.

If we are committed to a life of tznus, it is not comfortable to put the dress back on the rack that looked so incredibly beautiful on us but which we knew in our heart did not conform to Torah standards of tznus.

Yet think how much that step would mean to Hashem and how much closer we have grown to Him in the process.



If we are committed to trying to speak pleasantly to those around us, it is not comfortable to bite our tongue when someone says something irritating or upsetting.

As Rebetzin Ester Baila Shwartz discusses, our knee jerk , comfortable reaction to such a situation would be say something nasty and hurtful back.

What is much more uncomfortable and not so natural, is to hold ourselves back, to take a deep breath or walk out of the room instead of responding in a way that will create a fire of emotions and be difficult from which to withdraw.

However, as she said, what we find when we give in to our initial comfortable knee jerk reaction, is much longer term discomfort and pain

We understand this when we think of an argument that really build into a major feud.

At the time we allow ourselves to slip into that comfortable response of screaming

back, hurling abuse and hurtful comments. Yet when everything calms down we are usually left feeling lousy , and worse still, what we said could have had such a catastrophic results that we are left with a very unpleasant relationship that allows us no peace

So here we can see how short term discomfort, eg walking away, actually could provide us with long term inner peace and comfort.

And so it is with all areas of growth

We have to push ourselves out of our comfort zone in order to grow, to be better people, to be better Jews, to be closer to Hashem.

As Sara Yocheved Rigler in her book "Lights from Jerusalem" so aptly sums it up "It is not how good we are, but how good we have become, that is the measure of the person"

Wishing you all a truly beautiful, uplifting and growth filled yom tov !

ME'OH BEROCHOS One of Dovid HaMelech's many achievements on behalf of Klal Yisroel, was the institution of reciting 100 berochos each day. The Tur (OC siman 46) quoting Rav Netrunoi Gaon (head of Masa Machsiya) relates the events that brought about this takono was *the calamity that 100 yiden perished every day*. The illustrious and renowned Achron, notes in OC 46 ל"ע that there still exists the *sakono* of death in the absence of the proper recitation of a hundred berochos per day. On Shavuos the regular davening and meals total 79 berochos so we must be concious to 'fill in' the other berochos. At this time we should confirm our commitment to Meoh Berochos correctly all year round.

שאר תעניות	ט' באב	סוכות		יוה"כ	ר"ה	שבועות	פסח		שבת	חול	יום ברכה
		חזה"מ	י"ט				חזה"מ	י"ט			
1	1	1	1	1	1	[א]1	1	[ח]1	1	1	המפיל [א]
2	2	2	2	2	2	2	2	2	2	2	נטילת ידים אשר יצר
16	[ג]16	16	16	[ג]16	16	16	16	16	16	16	ברכת השחר
3	3	3	3	3	3	3	3	3	3	3	ברכת התורה [ב]
3	3	3	1	1	1	1	3	1	1	3	טלית תפילין [ג]
1	1	1	1	1	1	1	1	1	1	1	מקדש את שמך רבים [ד]
2	2	2	2	2	2	2	2	2	2	2	ברוך שאמר ישתבח
[ה]8	[ה]8	7	7	7	7	7	7	7	7	[ה]8	ברכת ק"ש (לילה ויום)
57	57	57	28	35	30	28	57	28	28	57	שימונה עשרה (נשיאת כפים [ח])
6		13	13		12	12	12	12	18	12	סעודות [ז] המוציא, בהמ"ז (לישב בסוכה)
			4	1	4	4		3	3		קידוש (לילה ויום) (שהחינו)
		3	3			2	2	2			הלל (נטילת לולב)
99	[טז]93	108	[טו]80	[יד]69	[יב]79	[יא]79	106	[ט]78	82	[ח]105	סך הכל [ז]



MEOH BEROCHOS CHART



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ISSUE # 223 | BEHAR BECHUKOSAI

FRIDAY MAY 7TH, 2021 | 26 IYAR, 5781

life

LESSONS

A TEST WITH A TEST

Adapted from *Touched by a Story* by Rabbi Spero, with the permission of the copyright holders, Artscroll/Mesorah Publications, Ltd. (Artscroll)

Reb Avrohom Dovid Weisz of Monsey, New York, has lived with ALS for the past 12 years. He is completely paralyzed; only his eyes have movement. He writes by looking at the letters of the keyboard. His wife said, "People ask how my husband has been able to survive. He has his Torah learning, and his commitment doesn't allow him to quit. He feels purpose in every moment."

Reb Avrohom Dovid began participating in Dirshu's testing program after his diagnosis. A *bechinah* of 22 questions takes 14 to 18 hours, but a deadline is a deadline. He expects no preferential treatment.

Once, he had spent 14 hours on a test and had only two questions left when he had to go to a hospital appointment. He conveyed to his wife that he wanted to bring the computer so that he could finish those questions while waiting. On the way there, he completed one of the questions. Just one was left. But on the way back, the car hit a pothole. The computer went flying and was completely destroyed.

Reb Avrohom Dovid's wife was petrified, as were the nurses. All the answers were lost; there were less than 12 hours to the deadline. But Reb Avrohom Dovid wasn't nervous. He calmly shared that there was nothing to worry about. The night was young.

At 6 p.m., he started from the beginning. For the next 11 hours, he patiently answered every question again. At 5 a.m., he finished the *bechinah* and emailed it to headquarters—before the deadline.

Ein davar ha'omed bifnei haratzon—Nothing stands in the way of the will. 



gem

OF THE WEEK

THE BOUNDARIES OF CHOK

By Rabbi Moshe Pogrow

Based on the commentary of Rabbi Shmshon Raphael Hirsch zt"l on Chumash, with permission from the publisher.

We usually use the word "*chukim*" to refer to limitations and rules laid down for no apparent reason. However, the term means the very opposite.

A *chok* is something that is required by the conditions and purpose of any thing or relationship. Accordingly, it flows from the nature of the thing, from the conditions of its existence. Thus, *hatrifeini lechem chuki* (Mishlei 30:8) means the food that is necessary for my existence and given to me from Your hand. So too in Parshas Vayigash, where *chok* denotes the means required for the *kohanim's* subsistence.

Similarly, the *chukim* of the Torah are our moral substance, principles that flow from the very nature of our being and destiny. Keeping the *chukim* is essential for our existence and for the fulfillment of our moral nature, just as bread is essential for the existence and fulfillment of our bodies.


The word *halicha*, as in *im bechukosai teileichu*, denotes putting in effort to

continued on reverse side

powerful
PRAYER



RE'EH B'ANYEINU:
FREEDOM FROM FEAR

Following brachos asking Hashem for wisdom, *teshuvah*, and forgiveness, we now turn to a new theme. The triad of pleas for our spiritual welfare is followed by our petitions for material welfare. This group begins with the prayer for personal freedom, Re'eh B'Anyeinu. Rashi on Megillah 17b and Beis Yosef 115 emphasize that this *bracha* refers to freedom from the worries and sorrows of daily life, not to national redemption. Following on the heels of Selach Lanu, this outward freedom is regarded as the direct consequence of the spiritual freedom attained through atonement. 

Adapted from Rav Schwab on Prayer (Artscroll)




wonder WORLD

WHITE HARES



How do hares survive in the frozen north?

Probably one of the most recognized species of hares is the magnificent Arctic hare. It is also one of the largest, averaging 28 inches in length. The Arctic hare lives in the bitterly cold North American tundra, where it keeps warm in the harsh winter by digging holes in the ice and snow. Sometimes it will huddle with other hares to conserve heat and keep warm. Of course, its thick fur is the main reason these hares are able to endure such brutal conditions. In the far north, where there is snow all year round, the Arctic hare always has a beautiful white coat, providing perfect camouflage. Where there are other seasons, it changes to blue-gray in the spring and summer. 

Adapted from *Exploring the Wild World of Animals & Birds* (Israel Bookshop Publications)



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ISSUE # 224 | PARSHAS BAMIDBAR

FRIDAY MAY 14TH, 2021 | 4 SIVAN, 5781

life

LESSONS

CHANGE A LIFE

Adapted from Touched by a Story by Rabbi Spero, with the permission of the copyright holders, Artsroll/Mesorah Publications, Ltd. (Artsroll)

This story was told by Rav Avraham Ausband, *rosh yeshivah* in Riverdale, New York. The head counselor of a' camp called his staff together the night before the first day. "Most kids will come off the bus high-fiving their friends. There will be one lonely kid with no one to say hello to, wondering, 'Why did I come to camp?' Find that child, put your arm around him, and go to the canteen and buy him a Danish. It will change his summer—and maybe his life."

The next day, a counselor found a child sitting on the side looking lonely. He bought the kid a Danish and made him smile. He then went to the head counselor and asked, "Why are you so passionate about this?"

The head counselor said, "Thirty years ago, I was that boy. I came off the bus alone. But a counselor put his arm around me, and bought me a Danish—and changed my life. His name was Eisemann."

The young counselor got hold of Mr. Eisemann's phone number and called him. "I just did what you did 30 years ago," he said. "On the first day of camp, I found a child who looked lonely, and I bought him a Danish. But why did you do it?"

"Actually, 20 years before I bought a Danish for your head counselor, I was that child. Camp was different then, but a man visiting saw I was lonely, put his arm around me and bought me a Danish. That made all the difference. His name was Shmuel Kamenetsky."

The message is not only for camp. There is always someone who can use an arm around their shoulder. Everyone can benefit from some form of a "Danish." And anyone can continue the chain.



gem

OF THE WEEK

WHAT ARE WE CELEBRATING?

By Rabbi Moshe Pogrov

Based on the commentary of Rabbi Shamshon Raphael Hirsch zt"l on Chumash, with permission from the publisher.

As we all know, Shavuos is also called *zman Matan Toraseinu*, and indeed, a look at Shemos reveals that Matan Torah occurred on the sixth or seventh day of Sivan—i.e., on or around the 50th day since counting had begun on 16th of Nissan.

We have a tradition that the day of Matan Torah was a Shabbos. According to the Seder Olam, *yetzias Mitzrayim* took place on a Friday. The Gemara (Shabbos 87b), however, says it was Thursday. So only according to the Seder Olam could Matan Torah have taken place on the 50th day—according to the Gemara, which for us is the decisive authority, Matan Torah was in fact on the 51st day. Thus, the 50th day of the Omer is not the anniversary of Matan Torah, but the day before.

Had the Torah intended us to celebrate the day of the month on which the Torah was given, it would have given us the exact date, as it did for Pesach. But this is not the Torah's intention; hence, *u'krasem b'etzem hayom hazeh*.

continued on reverse side

powerful
PRAYER



REEH B'ANYEINU:
INVISIBLE DANGERS

After we ask Hakadosh Baruch Hu for forgiveness, we ask that He see our suffering and alleviate it. Sometimes we are not even aware that we are living in perilous circumstances. Human nature is such that when one is in a very serious and dangerous situation, he may tend to minimize or overlook it. Our situation in *galus* is tenuous, although we may feel secure. A person who feels quite healthy may go to the doctor for minor discomfort and discover that he is seriously ill. As long as we are in *galus*, we ask Hakadosh Baruch Hu to protect us from the danger that lurks all around us, although such danger may be quite unknown to us.

Adapted from Rav Schwab on Prayer (Artsroll)



wonder WORLD

SCAVENGER HUNT



What do hyenas eat?

The hyena is a fierce and ferocious animal that is both a predator and a ruthless scavenger. Scavengers are creatures that eat other animals' kill rather than catching their own food. The hyena will eat carrion (flesh of a dead animal) whenever it's available. It is able to detect carrion by smell from distances of two and a half miles away. The hyena has a large head and powerful jaws with huge teeth. This gives it the ability to crush and swallow bones as well as to consume the parts of the animal that most predators leave behind, such as teeth, horns, and even hooves. When the hyena is done eating, there is barely a trace of the animal that it consumed.

Adapted from Exploring the Wild World of Animals & Birds (Israel Bookshop Publications)



THE WERDIGER EDITION

BUSINESS WEEKLY



RESTORING THE PRIMACY OF CHOSHEN MISHPAT UNDER THE AUSPICES OF HARAV CHAIM KOHN, SHLITA

Issue #558 | Bamidbar | Friday, May 14, 2021 | 3 Sivan 5781

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CASE FILE

Rabbi Meir Orlan
Writer for the Business Malacha Institute

לע"נ הרב אהרן בן הרב גדליהו ע"ה

USD/USD LOAN

In last week's article, we explained that there are halachic limitations on loans in foreign currency, which is considered a commodity, but it is permitted to

calculate the value of the loan in local currency and return that value.

Thus, Mrs. Fine, who had made *aliyah* many years ago and was renovating her home, borrowed dollars from her parents, who had also retired to Israel, and arranged to repay them the NIS value of the dollars at the time of the loan.

The Fines had initially budgeted a certain sum for the renovations, but as they progressed, needed more money.

Mr. Fine turned to his brother, who also lived in Israel, for a loan. "I can give you \$10,000 as a loan," the brother said.

"That would be great," said Mr. Fine. "We initially borrowed from my in-laws, and arranged to pay back shekels according to the dollar value of the loan."

"That may have worked for your in-laws," Mr. Fine's brother replied. "However, the dollar is at a historical low. I've been avoiding converting dollars for the past few months, and am only doing this since you need the money now. I expect that in a few months the dollar will recover – the exchange rate tends to swing significantly every half-year or so, and want the money back in dollars."

"But Rabbi Dayan said that this can be problematic," said Mr. Fine. "The foreign currency is considered a commodity and the Sages prohibited lending commodities for precisely this reason; perhaps the value will rise and it will seem like *ribbis* when receiving back greater value!"

"Check with him whether there is a way you can repay me in dollars," Mr. Fine's brother said.

Mr. Fine called Rabbi Dayan and asked:

"Is there a way I can borrow and repay foreign currency?"

"Since foreign currency is halachically considered a commodity," replied Rabbi Dayan, "a loan of foreign currency is subject to the rules of borrowing a commodity."

"In general, *Chazal* prohibited borrowing a commodity to repay the commodity, when not evaluated at its monetary value, lest the commodity rise in value, and the borrower will return greater value than he received (*seh b'seah*). Nonetheless, they allowed it in a number of situations, one which applies also to foreign currency, and one which is questionable.

"The first situation is when the borrower already



Livestreamed
May 24th at 9 p.m. ET



BHI HOTLINE

לע"נ ר' שלמה ב"ר ברוך חנוך' מרת רייכלה בת החבר יעקב הלוי ע"ה ווייל

DEVALUED CREDIT

Q: I borrowed money from a friend, and I gave him a credit slip I had from a certain store as collateral. A rumor recently spread that this store is about to go out of business. I contacted my lender and asked him to return the credit slip so I could use it before it would become worthless. He refused, insisting that since he received it as a *maskhon* (collateral), he is not required to return it until I repay the loan.

Is he correct? And if the store does close down, does he take the loss for refusing to allow me to salvage the credit while I was able to?

A: To answer your question, we must examine the *halachos* of a *shomer* (guardian) who realizes that the *pikadon* (item placed in his care) is about to get ruined.

If a *shomer* was tasked with guarding produce, and he realizes that it is starting to spoil and if he doesn't sell it, it will all go bad, he is obligated, under the *mitzvah* of *hashavas aveidah* (returning a lost item), to sell the produce in order to spare the owner loss. Similarly, if the *pikadon* is *chametz* and Pesach is approaching, the *shomer* should sell it so it isn't rendered worthless (*Shulchan Aruch, C.M. 292:15-17*).

Applying this *halachah* to your case, on the chance that the credit slip, which has the same halachic status as a *pikadon*, will lose its value if the store closes down, the lender should either sell it or exchange it for a different *maskhon*.

The question remains what happens if he fails to do so.

The *poskim* deliberate what the *halachah* is if a *shomer* doesn't sell a *pikadon* that is in danger of getting ruined, and it ends up losing its value.

Some *poskim* write that he is considered negligent in his duty as a *shomer* for failing to sell it, and he is responsible for the loss (*Magen Avraham 443:5, Shu"t Chasam Sofer, O.C. 105*). Others argue that a *shomer chinam* (unpaid guardian) is not liable, because this is not considered negligence, but a *shomer sachar* (paid guardian) is liable (*Chok Yaakov, ibid. 8*).

THE WERDIGER EDITION - לע"נ הרה"ח ר' נחמיה בן הרה"ח ר' שלמה אלימלך ז"ל - DEDICATED BY HIS SON R' SHLOME WERDIGER



CASE FILE

possesses some of the commodity, known as *yesh lo*. In this case, we can view each part of the loan as correlating to the commodity that the borrower currently possesses, even though it is only a small amount relative to the loan. If the borrower does not own any of the commodity, the lender can give him a little, and based on that – grant the loan” (Y.D. 162:2).

“Thus, if the borrower owns some of the foreign currency – such as if Mr. Fine in Israel owns some dollars, or if the lender gives him one – he can borrow the foreign currency also to repay that amount of foreign currency, even if its value should rise” (*Toras Ribbis* 19:5).

“The second situation is when the commodity is readily available at a fixed price, known as *yatza hashaar*. In this case, the borrower could easily acquire an equivalent amount of the commodity, so that it is comparable to *yesh lo*” (Y.D. 162:3; *Bris Yehudah* 17:16[44]).

“Some authorities apply this to foreign currency, since one can easily acquire foreign currency at a currency exchange and there is a fixed rate” (*Shevet Halevi* 3:109).

“However, many authorities question this, since we require a stable, fixed price, whereas currency rates fluctuate daily,” concluded Rabbi Dayan. “Therefore, some maintain that the leniency of *yatza hashaar* does not apply to foreign-currency loans, only those of *yesh lo*” (*Bris Yehudah* 20:3; *Bris Pinchas* 16:7; *The Laws of Ribbis* 14:14).

Verdict: A person may borrow foreign currency on condition to return foreign currency only if he owns some. But some allow it generally since it is readily available at a fixed price (at a currency exchange).



MONEY MATTERS

Based on writings of Harav Chaim Kohn, shlitza

BAR METZRA #18
(Bordering Property)
Prior Consultation

לע"נר' יחיאל מיכל ב"ר חיים חזק' ח' בת ר' שמואל חיים ע"ה

Q: Before buying a property, I consulted with the bar-metzra and he recommended that I buy it. Can he claim his rights afterward?

A: Even if the *bar-metzra* advised the outside party to buy the property, he does not forgo his rights. He can claim that he suspected that the seller might demand from him a greater price and therefore advised the buyer to buy the property, with the intention of afterward taking it from him. However, if the *bar-metzra* made a *kinyan suder* deferring to the buyer or stated before witnesses that he forwent his rights – he loses them (C.M. 175:29; *Sma* 175:50).

Furthermore, after the outside buyer bought the property, if the *bar-metzra* indicated that he forgoes his rights, e.g., by assisting the buyer or renting from him, or saw the buyer using or renovating the property and didn't protest, or served as the middleman, he forgoes his rights and cannot take the property from the buyer, even without a *kinyan* (C.M. 175:30; *Sma* 175:54; *Mishmeres Shalom* 175:30).



BHI HOTLINE

The majority of *poskim* rule, however, that even a *shomer sachar* isn't liable, because a *shomer* accepts upon himself to guard the *pikadon* and return it to its owner intact, but not to sell it, which would constitute removing it from its owner's possession. The only obligation to sell the *pikadon* stems from the *mitzvah of hashavas aveidah* (*Shulchan Aruch Harav*, *ibid.*, 8 and *Mishnah Berurah* 12; see *Pischei Choshen, Pikadon*, ch. 2, fn. 103), but someone who fails to fulfill that *mitzvah* is not obligated to compensate the owner for his loss (*Mishnah Berurah* *ibid.*; see BHI issue 449).

Even the *poskim* who do mandate payment for failure to sell an item that is about to lose value agree that if the *pikadon* is *chametz* that is still intact after Pesach, the *shomer* is allowed to return the *chametz* as is to the owner and say *harei shelcha lefanecha* (roughly: here is your object), since the loss of value is not tangible (*Shach* 363:7, in dispute with the *Maharshal*, B.K. 10:20).

The *poskim* discuss whether the same would apply to returning an *esrog* after Sukkos, because it is obvious to all that there is little value to an *esrog* after Sukkos (see *Pischei Teshuvah* 363:1).

In the case of a *pikadon* that is also a *maskhon*, the halachah is different.

Although it is true that a lender is a *shomer* on the *maskhon*, and in that capacity, according to most *poskim*, he is not liable for loss of value (see C.M. 301:1), we still consider the *maskhon* tied directly to the loan, so if the loss of value is due to his negligence, he forfeits his right to demand repayment of the loan. A borrower gives a *maskhon* to a lender with the understanding that he will not have to repay the loan unless he receives the *maskhon* back. If the *maskhon* is lost or ruined due to an *ones* (unpreventable circumstance), then the borrower is still required to pay, but if the loss to the *maskhon* was a result of the lender's laziness or neglect, he cannot demand repayment for the loan against a *maskhon* that has no value because of his negligence (*Shulchan Aruch Harav* and *Mishnah Berurah* loc. cit., according to *Shach*, C.M. 72:20).

In your specific scenario, however, there is an additional factor to consider. According to some of the *poskim* who rule that if the loss of value is not due to physical damage, then the *shomer* is not obligated to pay for that loss, the lender might be permitted to return the credit slip to you and say *harei shelcha lefanecha*, and he does not forfeit the right to demand repayment (*Taz*, *ibid.*, 4 and *Shulchan Aruch Harav*, *ibid.*). But other *poskim* (*Magen Avraham* and *Mishnah Berurah*, *ibid.*) are uncertain about this, because there is room to argue that since the *maskhon* is collateral, and if the lender loses it, he loses the right to demand payment, it's as though the borrower expressed clearly that if the lender doesn't return a valid credit slip he loses his right to demand payment, so he may not say *harei shelcha lefanecha* (*Bigdei Yesh'a* 443 and *Mekor Chaim* 6).

Since you are currently the *muchzak* (in possession) of the money, you are entitled to hold onto it if the credit slip indeed loses its value due to the lender's negligence – especially since you warned the lender not to cause the credit slip to become devalued.

For questions on monetary matters, arbitrations, legal documents, wills, ribbis, & Shabbos, Please contact our confidential hotline at 877.845.8455 or ask@businesshalacha.com

Anyone wanting to sponsor, make a simcha or discuss any Shule related matter should please contact Avishai Josephsohn on 0416817746



Kids Page

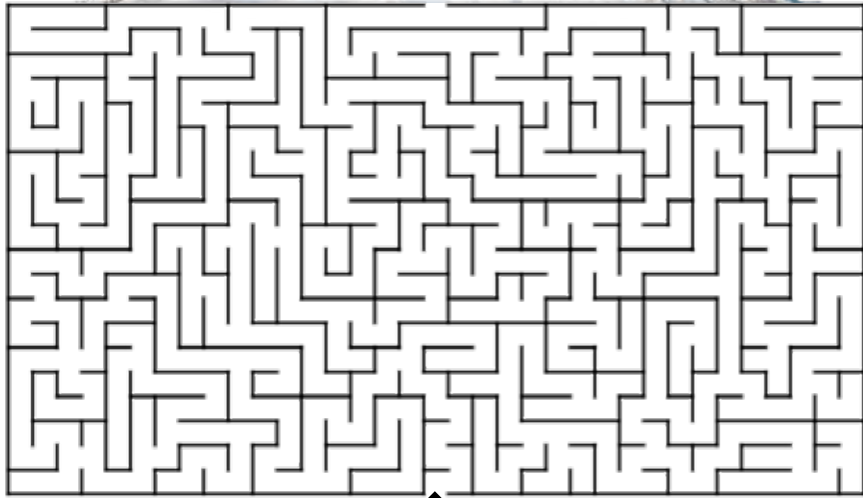
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- SHAVUOS
- SINAI
- SIVAN
- THUNDER
- TORAH

Help Bnei Yisrael get to Har Sinai!



HEICHAL WOMEN'S
SHAVUOS MORNING

בס"ד

Shiv & Brunch

Monday | May 17 | סיון |

10:45 AM

At Heichal Hatorah

Suri Pollack- Matan Torah, the Eternal Gift

Alisa Bensky- Rus, Ratzon and the Road to Royalty

Children's program | Ice cream will be served

לזכות ולרפואה שלמה
רפאל מלך בן אסתר ועקא עדנה צפורה בת דבורה



פרשת במדבר

MINCHA 5:01pm

followed by Kabolos Shabbos

Shabbos Candle Lighting: not after 5:01pm

Shkio Sunset 5:19pm

Netz / Sunrise 7:14am

SHACHARIS 8:45am

Bochurim Minyan 9:15am

Sof Zman Krias Shma 9:44/9:04am

Sof Zman Tefilla 10:33/10:09am

Seder Limud 3:45pm

MINCHA 4:45pm

Seudas Shlishis 5:15pm

Boys Seudas Shlishis 5:15pm

Shkio Sunset 5:19pm

MARIV/ Motzei Shabbos 6:20pm*

Havdolo/Avos Ubonim 6:40pm

Avos Ubonim Speaker 7:30pm

**It is recommended to wait an additional 12 minutes as noted by Rav Moshe Feinstein (Igros Moshe OC 4:62)*

לילי יום טוב

Yom Tov Evening Speakers

First Night Yom Tov
following Mincha

Rabbi Abba Levine



Tikun Leil Shavuos

Rabbi Myron Sacher



Second Night Yom Tov
following Mincha

**Rabbi Meshulem
Steinhaus**

מזל טוב

**Families Lowy
and Klein on the
forthcoming marriage
of their children**

מזל טוב

**Families Morris and
Lebowits on the
forthcoming Bar
Mitzva of Eli**

שבועות יום ב

MONDAY EVENING

Speaker Rabbi M Steinhaus	5:20pm
MARIV	6:00pm
Candle Lighting <i>not before</i>	* 6:16pm

TUESDAY MORNING

Alos Hashachar	5:55 am
SHACHARIS	8:45am
Bochurim Minyan	9:15am
Sof Zman Krias Shma	9:46/9:05am
Sof Zman Tefilla	10:36/10:08am
Yizkor יזכור <i>approx</i>	10:45am

Seder Limud	3:55pm
MINCHA	4:55pm
Shkio Sunset	5:16pm

סדר לימוד מסכת קידושין

אבות ובנים

MARIV/ Motzei Yom Tov	*6:17pm
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**It is recommended to wait an additional 12 minutes as noted by Rav Moshe Feinstein (Igras Moshe OC 4:62)*

שבועות יום א

SUNDAY EVENING

MINCHA	5:00pm
Candle Lighting	5:00pm
YOM TOV begins	5:00pm
Shkio Sunset	5:17pm
Speaker Rabbi Abba Levine	5:20pm
MARIV	6:00pm
LEIL SHAVUOS Seder Limud	

סדר לימוד ליל שבועות

MONDAY MORNING

Alos Hashachar	5:54 am
TALIS <i>not before</i>	6:21am
SHACHARIS	6:25am
Netz / Sunrise	7:14am
Sof Zman Krias Shma	9:45/9:04am
Sof Zman Tefilla	10:35/10:08am

Seder Limud	3:55pm
MINCHA	4:55pm
Shkio Sunset	5:16pm

HOT FOOD AND REFRESHMENTS THROUGHOUT THE NIGHT

Coffee , Teas, Soft drinks, Orange juice, Cheesecakes, Sponge cake

An assortment of cream mini cakes, An assortment of fruits,

Hot kugels (from midnight)

HEICHAL YOUTH PRESENTS

SHAVUOS @ HEICHAL

AWESOME RAFFLE FOR
SEGWAY E-DRIFT SKATES,
A R/C DRONE
& A SPECIAL MAIN PRIZE FOR
THE GIRLS

PLEASE NOTE:
A PARENT MUST BE PRESENT ON
THE SHUL PREMISES WHEN THEIR
CHILD ATTENDS ANY OF THE
SHAVUOS PROGRAMS

There will be a special
raffle for all attendees in the
different programs featuring

1st Prize:
Segway e-Drift Skates
2nd Prize:
R/C Wifi Drone

Heichal Lag Bomer and Shavuos Donors

Anonymous - In appreciation of the Youth
Program

Family Shmuli Kinderman - In
appreciation of the Youth Program

Family Ruvy Herzog in memory of
Chayale bas R Shlome

Family Shmuel Kazatsky
In honour of the memory of
לע"נ ר' משה בצלאל בן ר' פנחס ז"ל

Family Avishai Josephson
Family Anton Lawrence

Family Morris - Ice cream in honour of
Eli's Bar Mitzvah

Family Eli Lebovitz

לע"נ מרת מרים בת ר' אפרים

Family Michael Melamed -In honour of
the Rav Shlita

1 ST NIGHT SHAVUOS:

@9:30-10:00 Avos Ubonim

@10:00-10:45

SHIUR & STORIES FOR BOYS:

GRADES 3-6 BY R' TZVI KINDERMAN

GRADES 7-12 BY R' ALEXANDER HOLZER

@10:45-11:15:

KUMZITZ AND CHEESCAKE

ALL AGES

@11:15-12:00:

SHIUR & STORIES FOR BOYS:

GRADES 7-12 BY R' DOVI KINDERMAN

@12:30-1:30

LOMDUS SHIUR WITH THE RAV

GRADES 10-12

1 ST DAY SHAVUOS MORN- ING:

Boys Davening with R' Tzvi Kinderman

@10:45

Ages Prep - Grade 6 (under barmi)

featuring a hallel with lots of singing

followed by a boys kiddush + ICE CREAM

there will not be a minyan

Girls program with Sossy Kinderman

@10:45

featuring games, tehillim

& a surprise speaker

followed by a girls kiddush + ICE CREAM

2 ND DAY SHAVUOS MORNING:

Bochurim Yom Tov Minyan

@9:15

followed by a SPECIAL Kiddush

2 ND DAY SHAVUOS

Boys Program in between Mincha &

Maariv

Tehillim & Stories

Chips & Popcorn



Heichal HaTorah
Melbourne



SIX WEEKS GRAND RAFFLE THIS WEEK

AVOS

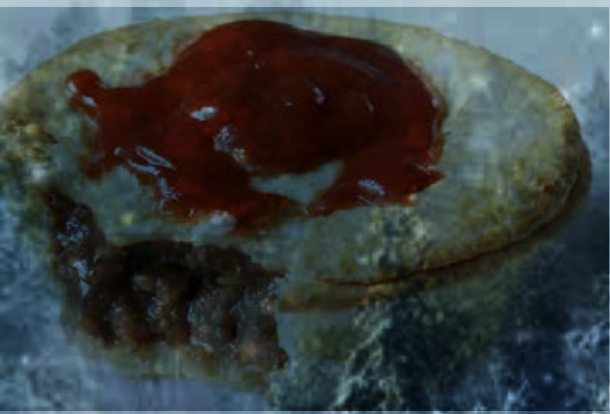
and

Meat Pies

weekly nosh raffle and prizes

design

THIS WEEK



Mariv 6:20pm
Havdolo followed by
Avos 6:40pm
Talk 7:30pm
Raffle & Meat Pies
7:35pm
sponsored by
Families Unfunger and
Holtzman of Melbourne
Kosher Butchers