

YISE SHAVUOS COMPANION

TORAH + ACTIVITIES + RECIPES

Sivan 5780/2020

INSPIRATIONAL
DIVRAI TORAH

Best Shavuos Recipes

**Shavuos Night
Learning Sources**

Halachic Guide &
Shavuos Customs and Times

PLUS

Kids Activities
Adult Trivia
and much
more!

About this Booklet

This booklet was designed with the intent to serve as your companion throughout Yom Tov. Place it next to your table and enjoy at each Yom Tov meal. There is something for the entire family. Enjoy!



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EDITORS NOTE

In addition to our own Rabbis and Staff we are grateful to Ohr Sameach International, Torah.org, Chinuch.com, TorahTots.com, Lower Merion Synagogue Youth, and busyinbrooklyn.com for use of articles and materials.

A tremendous amount of effort went into producing this booklet and we are very grateful to all of the help and assistance from the office staff, editors, and other contributors.

May we soon merit to once again gather to Daven and learn together.

Wishing you all a wonderful Yom Tov,

Rabbi Binyamin Silver

President's Message

Dear Fellow Members,

I cannot believe that my term as president is coming to an end. It has been a great honor to work with all of you these past three years. **Our shul is filled with so many wonderful people who dedicate themselves to the Tzibur, day in and day out.** I have been so blessed to see the immense Chesed in this Kehilla — both on an individual and on a community level.

I wish to express my sincere gratitude to the Rebbeim of our wonderful community.

Rabbi Rosenbaum, you are at the heart of our special Kehilla; your dedication and hard work are unparalleled. Your wisdom, warmth and natural intuition are only a few of the attributes that make you an exemplary leader. I cannot thank you enough for your guidance throughout my term. It's been an immense privilege to work closely with you. I will certainly miss our many phone calls!

Rabbi Silver, guiding a congregation during these trying times is extremely challenging; you have risen to the occasion so many times. Your creative and innovative ideas have helped propel us forward despite the many obstacles in our path. Your most recent project — this Shavuos booklet — was an idea you mentioned to me weeks ago. You then set out to ensure that the project succeeded, right down to the printing and distribution. It has truly been a pleasure working with you; I hope our weekly Motzei Shabbos visits in the shul kitchen will continue!

To all of the selfless board members with whom I've had the pleasure to work, I am so very thankful for your efforts. Because of your unwavering commitment to YISE, we have succeeded in effecting many positive changes together. Our teamwork and your assistance has meant so much to me.

To all our shul members: During these unprecedented times, so many of you have gone above and beyond. Thank you all so much! Although my term is drawing to an end, I will always feel a close connection to this shul. **Just as my father, Nat Franco z"l, always said, "This place is my home."** I am so proud to be a part of this diverse, yet thoroughly unified community. May we all enjoy a wonderful and meaningful Shavuos and, with Hashem's mercy, be able to celebrate and daven together in the very near future.

Sammy Franco

Message From Rabbi Rosenbaum

Dear Friends,

“Ke’ish eched belev echad, as one person, of one heart.” This famous quote from the Midrash, describing the state of the Jewish People as they prepared to receive the Torah at Sinai, is one of the most commonly quoted teachings related to the giving of the Torah, and the holiday of Shavuos. How strange to celebrate the holiday in isolation from each other. How can we relate this beautiful Shavuos concept to our current circumstances?

Truth be told, I think we can relate very well to the concept. What is meant by saying that the Jewish people were as one at that unique moment at Sinai? Surely not that they had camped as a group. They had been traveling as a group for weeks, and would continue to do so for years.

Why would the Midrash view this moment as being unique? Obviously, the key aspect of their unique state was not their physical unity, but rather their unity of spirit, as is emphasized by the second phrase, belev echad, of one heart. For all of their traveling and camping as a group, their true unity came at the moment at Sinai when they were of a united outlook and sense of purpose. **We might be physically separated, but the more each of us, in his or her own way, reflects on the beauty of Hashem’s Torah and how very fortunate we are to be its recipients, we are that much closer to being one person, of one heart, as the Jews were so many years ago at Sinai.**

This special booklet emphasizes the concept of our unity in such a lovely way. **As we celebrate the holiday of Shavuos separately let us take great strength and joy in the fact that we have the opportunity to read and reflect on Divrei Torah, Shiurim, and so many other aspects of Shavuos along with our beloved friends from the YISE community.** I am grateful to all those who have taken part in creating this booklet, but I am especially grateful to Rabbi Silver, who initiated this project and has put forth great effort to bring it to fruition. As a community we owe him much thanks.

I would also like to take this opportunity to thank Sammy Franco for his distinguished service as President of our shul, which ends this month. In his constant efforts on behalf of the shul, while treating each of us with so much warmth and dignity, Sammy has truly exemplified the model of being of one heart with each individual in our community, and nation. I have deeply enjoyed working with him, and look forward to many future opportunities to do so.

I hope we have the opportunity to see each other in person soon, but until that point, let us keep on thinking of each other and reflecting on how very fortunate we are to be Hashem’s Chosen People and the recipients of His greatest gift, the Torah. Chag Sameach.

Rabbi David Rosenbaum

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We could not have done this without you. Thank you!!

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Esther Dziadek and Moishe Linzer in memory of their mother, א"ה, רבקה בת יששכר דוב, whose
Yahrtzeit is the second day of Shavuos.

Debra & Arthur Sapper in memory of Debra's father,

Morris Kolodny, Moshe HaLevi ben Elizar HaLevi z"l

Mindy & Shmuel Tolchinsky L'ilui Nishmas Menachem ben Chaim, א"ה

First Night Seudah

Mordechai & Ruthie Cohen

Linda & Mike Kaiser

Second Day Lunch

Milton Cahn

Second Night Seudah

Jennifer & Yitzchak Cohen in honor of the birth of their first grandchild,
Nava Rivka to Rachel & Natan Tor

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To President Sammy Franco:

Thank you for your dedicated leadership of the YISE Board of Directors for these past three years. Always optimistic and happy to go the extra mile, you have made countless improvements to our shul. The board and the congregation have been blessed to have you at our helm, and we remain blessed to have you as a fellow congregant, neighbor, and friend. Plus, you make the best cholent.

As you have led with strength, may you go from strength to strength.

With gratitude,

YISE Board of Directors 2019-2020

HALACHOS & CUSTOMS

THURSDAY NIGHT, MAY 28, 2020

Though one should light candles by 8:07 pm, one should not daven Maariv or make Kiddush until 9:13 pm. This is because when the Torah instructs us to count weeks between Pesach and Shavuos we are instructed to count temimos, complete days. We are not to begin the Yom Tov of Shavuos with positive actions until the seven weeks have come to completion.

FRIDAY MORNING, MAY 29, 2020

According to many opinions, a practice that is even more meaningful than staying up all Shavuos night to study Torah is to Daven Kevasikin the first morning of Shavuos. The ideal time to daven shacharis any morning is to time the Davening so that one begins Shmone Esrai at Netz Hachamah, sunrise, which this morning is 5:45 am. The logic, in light of the reasoning discussed in the previous point, would be to demonstrate our anticipation of serving Hashem as early as possible in the morning. Particularly when one is not Davening with a Minyan, it would not be appropriate to begin Shmone Esrai any earlier than 5:45. Of course, if it is difficult for a person to Daven that early a person may Daven Shacharis any time after 5:45, as late as 10:39 on this day.

When Davening alone one is not obligated to read the Pesukim that constitute Krias Hatorah, though there is no restriction from doing so. Akdamus need not be recited when Davening alone..

FRIDAY AFTERNOON, MAY 29, 2020

As long as one has prepared an Eruv Tavshilin before Yom Tov one may prepare for Shabbos in the manners described in the box to the right.

If one forgot to do so, it is reasonable to assume that a communal rabbi or some other individual had others in mind when designating his own Eruv Tavshilin, and may proceed as if he or she had one. Such communal designations of Eruvei Tavshilin are not effective for a person who intentionally neglected to designate one.

When lighting candles this afternoon/evening for Shabbos/Yom Tov one who has a relative for whom to say Yizkor should light a Yizkor candle as well at this time. Note that the Yizkor candle should be lit prior to the Shabbos / YomTov candles.

Being that the second day of Yom Tov is Shabbos one may bring it in early, just as one may do on a regular Shabbos. Candles should not be lit, nor Shabbos accepted, earlier than 6:54 pm, and should be lit by 8:08 pm. One need not Daven Maariv or make Kiddush any later than one would do on a normal Friday night.

SHABBOS MORNING, MAY 20, 2020

It is our custom to read Megillas Rus in shul. One is not obligated to do so when davening individually, though one may certainly do so if one desires.

Yizkor may be recited, even when davening by one's self. One of the traditional ways to bring merit to the souls for which one davens is to pledge Tzedakah. One may make a donation before Yom Tov or commit, Bli Neder, to do so before Yom Tov or as one prepares to say Yizkor.

REMEMBER ERUV TAVSHILIN

Consists of one baked item, such as a Matzoh or roll, and one cooked item, such as a hard boiled egg or piece of fish.

*Must be set aside with the standard Bracha and recitation to be found in the Siddur some time on Thursday before the beginning of Yom Tov.

*While Eruv Tavshilin is intact, all acts of preparation for Shabbos meals, including cooking, baking, washing dishes, setting the table, and lighting candles may be done.

*Though it is correct to partake of the Eruv Tavshilin at one of the Shabbos meals (traditionally Seudah Shlishis, while using the Matzoh for Lechem Mishna Friday night and Shabbos lunch) it is not an obligation to do so.

There is a Minhag to partake of dairy over the course of Shavuos. Though different reasons are cited, the most popular explanation is that the laws of meat and dairy, and particularly of appropriate slaughter and preparation of meat, were complicated to implement right away upon acceptance of the Torah and its laws. Therefore, at the outset the Jews ate only dairy. There is a wide range of observances of the minhag, with some having dairy every meal of Shavuos and others only partaking of dairy for Kiddush one day on Shavuos, and many variations in between. Whatever one's practice, it is certainly important that each Yom Tov and Shabbos meal be of a high quality, to appropriately bring out the festive spirit of the day.

There is a popular Minhag to stay up all night learning Torah on Shavuos. The reason for this Minhag is that we are taught the Jews overslept the morning of the giving of the Torah. To show our excitement for the Torah we stay up all night in anticipation of Shavuos morning, which represents the moment of Hashem giving the Jewish people the Torah. In current isolation it will be difficult for many of us to stay up all night, but would certainly be praiseworthy to stay up later than normal after the night meal studying Torah, and to make various times for Torah study, even more than normal, throughout the Yom Tov.

Shavuos Times

5780/2020

*Remember to make
an Eruv
Tavshilin!!*

Thursday, May 28

Light candles: 8:07pm

Mincha: 8:10pm

Maariv: 9:13pm

Friday, May 29

Earliest Talis: 4:43 am

Netz Hachama 5:46 am

Latest Krias Shema: 9:25am

Earliest Mincha: 1:43pm

Plag: 6:54pm

Light candles: 8:08pm

Mincha (unless davened prior to Plag): 8:10pm

Shabbos, May 30

Regular Shabbos morning schedule

Mincha: 8:05pm

Shabbos/Shavuos End: 9:15pm

What is Shavuos without Cheesecake??





No Bake Cheesecake

Recipe from
cookiesandcups.com

Ingredients:

Crust

- 1/2 cup butter melted
- 1 1/2 cups graham cracker crumbs
- 1/4 cup granulated sugar
- 1/2 tsp kosher salt

Cheesecake

- 2 cups cold heavy whipping cream
- 3-8 oz packages cream cheese room temp
- 1 cup powdered sugar
- 2 tsp vanilla extract

Lightly coat a 9-inch springform pan with nonstick spray. Set aside. In a large bowl evenly combine the butter, graham cracker crumbs, sugar, and salt. Press the mixture firmly into the bottom and up the sides of the prepared pan. Place in the freezer while you prepare the filling.

In the bowl of your stand mixer fitted with the whisk attachment, beat the heavy cream on medium-high speed until stiff peaks form. Remove the whipped cream from the mixing bowl and set aside. In the same mixing bowl, replace the whisk attachment with the paddle attachment. Mix the cream cheese, powdered sugar, and vanilla extract together on medium speed for 2 minutes, or until smooth and creamy, scraping the sides of the bowl as needed. Remove the bowl from the mixer and using a rubber spatula, fold in the whipped cream evenly, making sure to scrape the sides and bottom of the bowl completely. Spread the cheesecake filling into the chilled crust and smooth with an off-set spatula. Cover and chill for 4 hours or overnight.

ZUCCHINI FRIES (GLUTEN FREE)



INGREDIENTS

- 2 zucchini, cut into sticks
- 1/4 cup flour (I used garbanzo flour)
- 1/2 cup pesto
- 2-4 tbsp olive oil
- 2/3 cup chopped nuts
- 1/3 cup grated parmesan
- marinara sauce, for serving

TIMING:

PREP TIME: 15 MIN

COOK TIME: 20 MIN

TOTAL TIME: 35 MIN

recipe from
busyinbrooklyn.com

DIRECTIONS

- Preheat oven to 425 degrees.
- Mix the pesto with olive oil to thin it out. Add additional olive oil, if needed, depending on the thickness of the pesto.
- Set up a dredging station with bowls of flour, pesto and ground nuts mixed with parmesan.
- Dip the zucchini in flour, shake off excess and dip into pesto. Press the zucchini sticks into ground nuts/parmesan. Place on a greased cookie sheet and spray with oil (I use a Misto olive oil sprayer but you can use cooking spray). Bake for 15-20 minutes until browned and crispy.
- Don't like pesto? Dip the zucchini in eggs seasoned with salt and pepper instead.
- **VARIATION:** To make these nondairy, replace the parmesan with additional chopped nuts.

Shavuot Food Crafts

EDIBLE TORAHS

Create your Torah by rolling fruit by the foot, or fruit roll up, onto two pretzel rods!



EDIBLE HAR SINAI

Ice a cupcake with frosting as your Har Sinai. Then you can decorate your mountain with sprinkles, candy chips, anything you'd like! Add two squares of chocolate as the luchot. You can also use pieces of graham cracker. Be creative!!



THURSDAY NIGHT

First Night of Yom Tov!



"I rejoiced when they said to me - let us go to the House of Hashem."



We sang these words of King David, the Sweet Singer of Israel, as we walked to the Kotel in the wee hours of the morning many years ago. It was Shavuot Night, and countless thousands of Jews had been up all night studying Torah to make up for the shortcoming of their ancestors over 3,000 years earlier in sleeping the night before they received the Torah at Sinai.

Now those Jews were pouring out of all the streets onto the main thoroughfare leading to the Old City, forming a human sea brimming with song and ecstasy. For most of them this would be their first encounter with the Kotel. Many of them had not even been born when that last remnant of the site where once stood the House of Hashem fell into Jordanian captivity in the War of Independence in 1948. Others, like myself, had arrived in Israel only a few years before it was liberated by Israeli soldiers.

The Kotel had been in Israeli control for a week already, but the military authorities wanted to ascertain that there were not mines or snipers lurking on the way to the Old City before giving the public access to the Kotel. Some intrepid individuals had somehow infiltrated and brought back dramatic accounts of their inspirational experience. But the general public waited for the green light of the army, and it finally came on Shavuot. It was an updated version of the historic link between Torah and Jerusalem expressed in the passage said and sung by Jews for generations when the Torah is taken out of its ark: "For from Zion shall come forth Torah and the Word of Hashem from Jerusalem."

Zion was the site of the Beit Hamikdash with its celestial corps of kohanim steeped in Torah and the sacred service of the sanctuary; Jerusalem was the seat of the Sanhedrin, the supreme authority on interpreting the Word of Hashem. Small wonder, then, that when Yehoshua ben Gamla initiated the first system of public education for Jewish children who had no parents to teach them Torah, he chose Jerusalem as his national center. Where else would a youngster have such shining models as kohanim and judges of the highest court?

This extraordinary atmosphere of Jerusalem, suggests Rabbi Aharon Halevi, author of the classical "Sefer Hachinuch," serves as part of the explanation for all of the commandments requiring a Jew's physical presence in Jerusalem. In four years of the seven-year cycle of tithes, a Jew was required to bring almost ten percent of his crops - or their monetary value - and consume them as a "second tithe" in Jerusalem.

The same was true of all the fruit which grew on his trees in the fourth year of its life. Add to this the ten percent of the cattle born each year which he had to bring for slaughtering in the Beit Hamikdash before he could eat their flesh, and you get a picture of the vast amount of food that a Jew could enjoy only in Jerusalem. Too much, points out the author, for any family to consume during their stay in Jerusalem three times a year on "aliya laregel" or on an occasional visit to Jerusalem to offer a sacrifice.

Too much, points out the author, for any family to consume during their stay in Jerusalem three times a year on "aliya laregel" or on an occasional visit to Jerusalem to offer a sacrifice. It was therefore advisable, from a purely economic point of view, to have one member of the family permanently stationed in Jerusalem where he would have the opportunity to study Torah with most of his needs covered by the aforementioned foods whose consumption was limited to that city.

With such an opportunity to grow in the Torah atmosphere of Jerusalem this member of the family would eventually return home to serve as a sort of "family resident scholar" capable of providing hands-on spiritual guidance for his relatives in a manner in which no communal rabbi was capable. The Midrash tells us that when Hashem came to designate a name for His favorite city, He was, as it were, faced with a dilemma. Malkitzedek, otherwise known as Shem son of Noach, first referred to the ancient city as "Shalem." Years earlier, Avraham, following his offer of his son Yitzchak as a sacrifice on what was to eventually become the Temple Mount, called it "Yireh." To call it only "Shalem" would be an affront to the righteous Avraham; to call it only "Yireh" would be an insult to the righteous Malkitzedek. The Divine solution was to combine the two and call the city "Yireh-shalem" which English translation has formed into Jerusalem.

What's in a name? Plenty! "Yireh" refers to the Divine choice of Jerusalem as His abode - "He will see and will choose this site." "Shalem" alludes to human striving for "Shalom" - peace and "Shalem" - perfection. By placing "Yireh" before "Shalem" - contrary to their chronological sequence - the name given to the Holy City communicated the timeless message that all of human striving for the noble goals of peace and perfection are exercises in futility if man fails to recognize the need for following the Divine directives for making these dreams come true.

Oh how we rejoiced that Shavuot night, singing in the streets of New Jerusalem as we headed for a *deja vu* with the House of Hashem in the eternal city of Torah and the Word of Hashem!

Rabbi Weinbach was co-founder and dean of Ohr Somayach Institutions, a Jerusalem-based yeshiva for newly-observant Jewish men, he was considered one of the fathers of the modern-day baal teshuva movement.

YOM TOV

Riddles

	יום טוב	answers
א	This is the main difference between שבת and יום טוב in regards to meal preparation	אכל נטע
ב	On יום טוב, this melacha may be done in the most convenient way	בורר
ג	This person can't be invited to a meal on יום טוב	גי
ד	Some say nowadays שמחת יום טוב can be fulfilled with this	דעים
ה	Even though the 2 days of Yom Tov seem like one entity this ה cannot be done from the first day for second day	הכנה
ו	An enjoyable mitzvah that is very hard to keep	ונשמחה
ז	The word at the end of the middle bracha in shemoneh esrey that refers to Yom Tov	(יה) זמנים
ח	Being in this place makes יום טוב longer	חליל
ט	This would be one thing a ben Eretz Yisroel in חו"ל could privately do on יום טוב שני	טלמול מוקפה מחמת איסור
י	It's important for some people to remember to do this on the last day of יום טוב	יכבד
כ	To cook food without burning it, this is permissible on יום טוב	כיבד אש
ל	This bracha is said before lighting the candles on יום טוב	הדליק נר של י"ט
מ	This rule allows even more things to be done on יום טוב	מתוך
נ	This is read both שבת and יום טוב mornings	נביא
ס	This is a machlokes if it's done on יום טוב, even though for sure it is on שבת	סעודה שלישית
ע	This doesn't have any heat source but it allows you cook	עירוב תבשילין
פ	Many say there's a mitzvah to see this on יום טוב	פני רבו
צ	In general, a ben Eretz Yisroel may not do melacha even here in חו"ל	צטא
ק	Some Ashkenazim don't do this on יום טוב	קבלת שבת
ר	This is much more lenient on יום טוב שני	רפואה
ש	Things like smoking an showering are dependent upon this ש	שאר לכל נטע
ת	This יום טוב mitzvah can only be done by adding	חוספת יום טוב

BREAK THE STAR STUDDED CODE

BELOW IS A SECRET CODE CONSISTING OF
DIFFERENT STAR DESIGNS. USE THE CHART
ABOVE THE PUZZLE TO BREAK THE CODE.

								
A	B	C	D	E	F	G	H	I
								
J	K	L	M	N	O	P	Q	R
								
S	T	U	V	W	X	Y	Z	

WHY DO WE EAT DAIRY ON SHAVUOT?













ANSWER WHEN THE JEWS RECEIVED THE TORAH
THEY REALIZED THEY HAD TO KASHER THEIR DISHES
SINCE IT WAS SHABBAT THEY COULD ONLY EAT DAIRY.

All Night Long!



Laining with Social Distancing?

Shiur by Rabbi Dovid Rosenbaum

We look forward to the opportunity to return to shul, with various health precautions taken. We hear that the plan in shul will be social distancing, standing at least six feet apart from each other. How is laining to occur? How can the baal korei and individual receiving an aliyah stand six feet from each other?

How many brachos must be made over the course of laining?

Megillah, 21b

It is taught in a <i>baraita</i> : The one who begins the reading recites a blessing before reading from the Torah, and the one who concludes the reading recites a blessing after the reading.	תנא הפותח מברך לפניו והחותם מברך לאחריה
The Gemara comments: And now that all who read from the Torah recite blessings both before and after reading from the Torah, this is the reason that the Sages instituted this policy: It is a decree due to both those who enter the synagogue in middle of the reading and do not hear the first reader's initial blessing and due to those who leave the synagogue early and do not hear the final reader's concluding blessing, lest they come to the erroneous conclusion that one blessing suffices.	והאידנא דכולהו מברכי לפניו ולאחריה היינו טעמא דתקיננו רבנן גזירה משום הנכנסין ומשום היוצאין

Rashi, Megillah 21b

משום הנכנסין - שאם יכנס אדם לבית הכנסת אחר שבירך ראשון ואם לא ישמע את האחרים מברכין יאמר אין ברכה בתורה לפניו: ומשום היוצאין - ולא שמעו את החותם מברך לאחריה והראשונים לא ברכו יאמרו היוצאים אין ברכה בתורה לאחריה

We see from the gemora in Megillah that originally there was one bracha made at the beginning of the laining by the individual who received the first aliyah, and one bracha made at the end of the laining by the individual who received the last aliyah. The Rabanan changed that practice, and decided that each aliyah would be preceded and followed by a bracha.

In times that the person who received the aliyah would lain for himself, what is to be done in a minyan which only has one participant able to lain? Due to social distancing requirements this would seem to describe our situation.

Laining with Social Distancing?

Tosefta Megillah, 3, 6

בית הכנסת שאין להם מי שיקרא אלא אחד עומד וקורא ויושב אפילו שבעה פעמים

We see from the Tosefta that if there is only one person able to receive an aliyah he takes all seven aliyos, but sits down between each one.

What is the halacha when there is a kohen and no levi in shul?

Gittin, 59b

And Abaye said that we have a tradition that if there is no Levite there in the synagogue, a priest reads in his place.	ואמר אבוי נקטינן אין שם לוי קורא כהן
The Gemara asks: Is that so? But didn't Rabbi Yoḥanan say: One priest should not read after another priest, because people might mistakenly think that the second priest was called to read due to a flaw that was found in the status of the first one, i.e., that he was found not to be a priest. And one Levite should not read after another Levite, because people might mistakenly think that there is a flaw in both of them. If two Levites read one after the other, people might say that the second is not a Levite but an Israelite, or else that the first was not a Levite, and therefore a real Levite was called to read in his place. The Gemara answers: When we said that when there is no Levite present a priest reads in his place, we were speaking of the same priest who had already read from the Torah, for in that case there is no concern that people will think that a flaw had been found in his status.	איני והאמר רבי יוחנן כהן אחר כהן לא יקרא משום פגמו של ראשון לוי אחר לוי לא יקרא משום פגם שניהם כי קאמרינן באותו כהן

Abaye explains that the kohen gets the first two aliyos.

Rashi, Gitin 59b

קורא כהן - במקום לוי: מפני פגמו של ראשון - שלא יאמרו הראשון אינו כהן ולקמיה פריך והא קא חזו דסלי ממנינא משום פגם שניהם - לא ידעי אינשי פגמא בהי מינייהו ויאמרו ראשון אינו לוי לפיכך חזר וקרא לוי אי נמי שני אינו לוי אלא ישראל ולקמיה פריך גבי כהן נמי אמאי ליכא נמי פגם שניהם דאתו למימר שני לאו כהן הוא אלא לוי באותו כהן - עצמו יחזור ויקרא במקום לוי

Laining with Social Distancing?

Tosfos Gitin 59b

If we are discussing the earlier practice when one person made a bracha at the beginning of laining and one person made a bracha at the end, how will it even be recognizable that the kohen is taking two aliyos?

כי קאמרינן באותו כהן - למאי דתקון בהקורא את המגילה (דף כא:;) שכל אחד מברך לפנייה ולאחריה ניהא ואפילו לפי מאי דתנן (שם) הפותח מברך לפנייה וחותר מברך לאחריה צריך לומר באותו כהן שקורא פעמים שהולך ויושב בינתים דאי בע"א במאי הוי מינכרא שתי קריאות כי ההיא דתניא בתוספתא דמגילה אם לא היה שם אלא אחד דידע לקרות קורא ויושב ועומד וקורא וזה היה נמי קודם התקנה דלאחר התקנה שכל אחד מברך לפנייה ולאחריה לא צריך ומשם רבינו יהודה כתבו דאם אין בבית הכנסת רק כהנים אחד קורא במקום שבעה ועל כל פרשה יברך לפנייה ולאחריה

Tosfos explain that now that the practice is each aliyah gets a bracha at the beginning and the end the kohen is clearly getting two aliyos from the fact that he is making two sets of brachos. Tosfos go on to explain that which was learnt in the Tosefta that a person who received all the aliyos would be required to sit down in between each aliyah was learnt when there weren't brachos for each aliyah. However, now that each aliyah receives its own set of brachos there is no need for the individual to sit down in between as there is already clarity that each aliyah has taken place. This should also be the practice in our circumstances, that the baal korei receive all seven aliyos, making brachos before and after each one.

The Shulchan Aruch paskens like the Tosefta, as understood by Tosfos.

Shulchan Aruch, Orach Chaim, 143, 5

בית הכנסת שאין בהם מי שיוודע לקרות אלא אחד יברך ויקרא קצת פסוקים ויברך לאחריהם ויחזור לברך תחלה וקורא קצת פסוקים ומברך לאחריהם וכן יעשה כמה פעמים כמספר העולים של אותו היום

Now that we have decided the baal korei should make the brachos on all seven aliyos, how should maftir work? Need he get an eighth aliyah, or may he go straight to the haftarah after the seven aliyos are completed?

May the aliyah of maftir count as one of the seven aliyos? Why or why not?

Laining with Social Distancing?

Megillah, 23a

<p>A dilemma was raised before the Sages: With regard to the reader who concludes [<i>maftir</i>] the Torah reading and reads from the Prophets [<i>haftara</i>], what is the <i>halakha</i>; does he count toward the quorum of seven readers? Rav Huna and Rabbi Yirmeya bar Abba disagreed about this matter. One said: He counts, and one said: He does not count. The one who said that he counts toward the seven readers holds that opinion because he reads from the Torah.</p>	<p>איבעיא להו מפטיר מהו שיעלה למנין שבעה רב הונא ור' ירמיה בר אבא חד אמר עולה וחד אמר אינו עולה מ"ד עולה דהא קרי</p>
<p>And the one who said that he does not count holds in accordance with the opinion of Ulla, as Ulla said: For what reason must the one who concludes with a reading from the Prophets read from the Torah first? It is due to respect for the Torah, so that those present should not conclude that he was called up only to read from the Prophets because the honor due the Torah and the honor due the Prophets are equal. And since he reads only out of respect for the Torah, he is not included in the quorum of seven readers.</p>	<p>ומ"ד אינו עולה כדעולא דאמר עולא מפני מה המפטיר בנביא צריך שיקרא בתורה תחלה מפני כבוד תורה וכיון דמשום כבוד תורה הוא למנינא לא סליק</p>

Rashi, Megillah 23a

מפני כבוד תורה - שלא יהא כבוד תורה וכבוד נביא שוה וכיון דמשום כבוד תורה הוא ולא משום חובה לאו ממנינא הוא

The gemora cites two opinions regarding whether or not the maftir aliyah may count as one of the seven.

Shulchan Aruch, Orach Chaim, 282, 4/5

<p>It is customary to read 7 (aliyot) to complete the parshah. We then say Kaddish, and then go back and the maftir reads what the seventh person read. <i>RAMA: It is our custom on Yom Tov that the maftir is not from the amount of the readers. However, during the week, when it is forbidden to add to the amount of readers, the third one is the maftir. On a day where two or three Torahs are taken out, the maftir reads the last one and a minor may read the additional parshah, or from the four parshiyot that are added in Adar, and this is our custom (R"an; Mordechai). Even though there are those who disagree, and say kaddish prior to the maftir being called up, there is no difference in this regarding adding to the amount of (aliyos) or</i></p>	<p>נוהגים לקרות שבעה לגמור עמהם הפרשה ואומר קדיש וחוזר וקורא עם המפטיר מה שקרא השביעי. הגה וכן נוהגים בימים טובים שאין מפטיר ממנין הקרואים אבל בחול שאסור להוסיף על מנין הקרואים השלישי הוא מפטיר וכיום שמוציאין ב' ספרים או ג' המפטיר קורא באחרונה וקטן יכול לקרות בפרשת המוספין או בד' פרשיות שמוסיפין באדר וכן נוהגים (ר"ן ומרדכי פ"ב דמגילה) אפ"פ שיש חולקים ואומרים קדיש קודם שעולה המפטיר ואין חילוק בזה בין הוסיפו על מנין</p>
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Laining with Social Distancing?

not, or regarding taking out two or three Torahs (Beis Yosef in the name of R' Yeshayah; the Rosh; R' Yerucham).

הקראים או לא ובין מוציאין ס"ת א' או ג' (ב"י בשם הר"ר ישעיה והרא"ש ורבי ירוחם):

In normal circumstances the maftir does not count as one of the basic aliyos, but for weekday laining, such as a fast day mincha, he does.

If there is no one else in a synagogue who knows how to read the Haftarah from the works of the Prophets aside from one of those who already received an aliyah, [he may be called again as maftir]. When the sheliach tzibbur had already recited Kaddish after the [required] number [of aliyos] were completed, he who wants to do maftir must go back and read and make a blessing before and after the reading. **RAMA:** *However, if he did not yet say kaddish, one of the original seven may do maftir if he knows how. And if there are others who know how to do the maftir, then one who previously had an aliyah should not do it. (Or Zarua). See above Siman 144.*

אם לא נמצא מי שידוע להפטיר אלא אחד מאותם שעלו לקרות בתורה וכבר אמר ש"ץ קדיש אחר קריאת הפרשה זה שרוצה להפטיר צריך להזור ולקרות ויברך על קריאתו תחלה וסוף: הגה אבל אם לא אמר קדיש יפטיר מי שעלה לשביעי אם יודע ואם יש אחרים שידועים להפטיר לא יפטיר מי שעלה כבר (א"י) עס"י קמ"ד

Mishna Berurah, s"v 29

(כט) יפטיר מי שעלה וכו' - היינו שיפטיר בנביא וא"צ להזור ולקרות בתורה אלא מה שקרא בשביעי בסיום הפרשה [או כשהוסיפו מי שקרא באחרון] עולה גם למפטיר דהא קי"ל דהמפטיר עולה למנין שבעה וכדלקמיה בס"ו והקדיש יאמר אחר קריאת הפטרה וברכותיה. כתב הפמ"ג דה"ה בכל מפטיר כששכח לומר הקדיש מקודם ונזכר אחר שכבר קרא המפטיר בתורה לא יאמר הקדיש עד לאחר קריאת הפטרה וברכותיה

In a circumstance where the person who gets the seventh aliyah will also do the haftarah (because no one else is available) he should do the haftarah immediately after the seventh aliyah, and kaddish should be said after the completion of the haftarah and its brachos.

Eruv Tavshilin Background

Shiur by Rabbi Binyamin Silver

This year we are required to make an eruv tavshilin as a result of the first day of yomtov falling out on Friday. Below is a review of some of the central halachik sources that discuss eruv tavshilin with a particular focus on the reason underlying the enactment of eruv tavshilin. As with any halachik issue, every circumstance is different and a Rabbi should be consulted.

The key discussion regarding eruv tavshilin and whether md'oraysa one is allowed to cook on yomtov for Shabbos:

תלמוד בבלי מסכת פסחים דף מו עמוד ב

It was stated that the <i>amora'im</i> disagree with regard to one who bakes bread on a Festival day for use during the week. Rav H̄isda said: He is flogged because he has desecrated the Festival. Rabba said: He is not flogged.	איתמר, האופה מיום טוב לחול, רב חסדא אמר: לוקה, רבה אמר: אינו לוקה.
The Gemara explains the two opinions: Rav H̄isda said that he is flogged because we do not say that since guests may happen to visit him, the bread is fit for him on the Festival day itself. Rabba said that he is not flogged because we say that since guests may visit him, the bread is considered to have been baked for use on the Festival day itself. Even if guests do not actually come, he has not desecrated the Festival.	רב חסדא אמר: לוקה, לא אמרינן הואיל ומיקלעי ליה אורחים חזי ליה. רבה אמר: אינו לוקה, אמרינן הואיל.
Rabba said to Rav H̄isda: According to you, who said that we do not say the principle: Since, etc., how is it permitted to bake on a Festival for Shabbat? He said to him: One is permitted to bake on a Festival for Shabbat due to the joining of cooked foods [<i>eiruv tavshilin</i>] instituted by the Sages.	. אמר ליה רבה לרב חסדא: לדידך, דאמרת לא אמרינן הואיל - היאך אופין מיום טוב לשבת? אמר ליה: משום עירובי תבשילין.
Rabba responded: Due to the practice of the joining of cooked foods, which was instituted by the Sages, may one permit a Torah prohibition? Rav H̄isda said to him: By Torah law, whatever one needs for Shabbat may be done on a Festival, and the prohibition against performing labor during the Festival does not apply to preparations for Shabbat. It was the Sages who decreed that one may not bake on a Festival for Shabbat, as a decree lest people say that one may bake on the Festival even for use during the week. And since the Sages required a joining of cooked foods, one has a conspicuous marker reminding him that baking on the Festival for Shabbat is permitted but baking on the Festival for a weekday is prohibited.	ומשום עירובי תבשילין שרינן איסורא דאורייתא? - אמר ליה: מדאורייתא צורכי שבת נעשין ביום טוב, ורבנן הוא דגזרו ביה, גזירה שמא יאמרו אופין מיום טוב אף לחול. וכיון דאצרכו רבנן עירובי תבשילין - אית ליה היכירא

Thus all opinions agree that an eruv tavshilin can only work if one is permitted to cook on yomtov for Shabbos- the dispute is whether it is fundamentally permitted to cook on yomtov for Shabbos or if it is permitted only as a function of the of "ho'el"- that guests may arrive on yomtov and thus the cooking can be attributable to yomtov.

The gemorah in Beitzah records a dispute with respect to the goal of an eruv tavshilin- to ensure that we keep the importance of Shabbos in mind or ensure that we keep the importance of yomtov in mind.

Eruv Tavshilin Background

תלמוד בבלי מסכת ביצה דף טו עמוד ב

<p>The Gemara asks: From where are these matters derived? What is the source of the <i>halakha</i> of the joining of cooked foods and of the <i>halakha</i> that one who failed to prepare such an <i>eiruv</i> may not cook on a Festival for Shabbat? Shmuel said that the source is as the verse states: “Remember the Shabbat day, to keep it holy” (Exodus 20:8); from which he infers: Remember it and safeguard it from another day that comes to make it forgotten. When a Festival occurs on Friday, preoccupation with the Festival and the preparation and enjoyment of its meals could lead one to overlook Shabbat. Therefore, the Sages instituted an ordinance to ensure that Shabbat will be remembered even then.</p>	<p>גמרא. מנא הני מילי? - אמר שמואל: דאמר קרא זכור את יום השבת לקדשו - זכרהו מאחר שבא להשכיחו.</p>
<p>The Gemara asks: What is the reason that the Sages instituted this ordinance in particular to ensure that Shabbat would not be overlooked? Rava said: The Sages did so in deference to Shabbat, and they instituted an <i>eiruv</i> so that one will select a choice portion for Shabbat and a choice portion for the Festival. If one fails to prepare a dish specifically for Shabbat before the Festival, it could lead to failure to show the appropriate deference to Shabbat.</p>	<p>מאי טעמא? - אמר רבא: כדי שיברור מנה יפה לשבת, ומנה יפה ליום טוב.</p>
<p>Rav Ashi stated a different reason: The Sages did so in deference to the Festival, so that people will say: One may not bake on a Festival for Shabbat unless he began to bake the day before; all the more so, one may not bake on a Festival for a weekday.</p>	<p>. רב אשי אמר: כדי שיאמרו: אין אופין מיום טוב לשבת, קל וחומר מיום טוב לחול.</p>

Rashi's commentary explaining how we derive an eruv from a seemingly unrelated pasuk. Rashi also clarifies that in Rav Ashi's view the eruv functions as a start to the cooking process such that any additional cooking performed for Shabbos is a continuation of the cooking that began before yomtov and thus, does not diminish yomtov in any way.

רש"י מסכת ביצה דף טו עמוד ב

<p>מנא הני מילי - לאו דוקא מקראי יליף, דערובי תבשילין דרבנן, והכי קא מבעיא ליה: אהיכא אסמכוה רבנן זכור - אין זכירה אלא בדבר המשתכח זכרהו מאחר שבא להשכיחו - כשבא יום טוב בערב שבת - קרוב שבת להשתכח מחמת יום טוב, שמרבה בסעודת היום ואינו מניח לשבת כדי כבודו, והזהיר הכתוב לזכרו, וכשמערב ערובי תבשילין - נמצא שזכרו, שהרי אינו עושה אלא מחמת שבת מאי טעמא - למה תקנו ערוב, קרא ודאי לאו בערוב משתעי, ולא ערוב משתמע מניה, ואסמכתא בעלמא הוא, וזכי אתא קרא - לקדוש היום אתא, כדתניא בפסחים (קו, א): זכרהו על היין, וערוב מדרבנן, ומה ראו לתקן אמר רבא כדי שיברור כו' - מתוך שמערב זוכר את השבת, ואינו מכלה את הכל ליום טוב, ובורר מנה לזה ומנה לזה. רב אשי אמר - לא לכבוד שבת תקנוהו, אלא לכבוד יום טוב כדי שיאמרו אין אופין מיום טוב לשבת - אלא אם כן התחיל מבעוד יום, דאינו אלא כגומר והולך, אבל אתחולי - לא</p>

Eruv Tavshilin Background

The Shulchan Aruch paskens in accordance with Rav Ashi's view above that the eruv serves as the beginning of the cooking process – see the parenthetical in seif Alef below. Additionally, in seif Zayan the Shulchan Aruch paskens that every individual must make their own eruv and that only in the event of an accident may one rely on the rabbi of the city's eruv.

שולחן ערוך אורח חיים הלכות יום טוב סימן תקכז

סעיף א

(א) יום טוב שחל להיות בערב שבת, לא יבשל בתחלה לצורך שבת <א> בקדירה בפני עצמה, <ב> אבל מבשל הוא (ב) כמה קדרות ליר"ט ואם הותיר, הותיר לשבת; * <ג> וע"י עירוב, מבשל בתחלה לשבת. (פי' ענין העירוב הוא שיבשל ויאפה מ"ט לשבת עם מה שבשל ואפה כבר מע"ט לשם שבת, ונמצא שלא התחיל מלאכה ב"ט אלא גמר אותה). הגה: ומותר להניח עירוב זה <ד> <ג> אפילו * א ספק חשיכה (מרדכי ס"פ במה מדליקין)

סעיף ב

עירוב זה עושין אותו (ה) <ד> בפת ותבשיל, (ו) ואם לא עשאו אלא מתבשיל לבד, (ז) מותר

סעיף ז

מצוה על כל אדם לערב, * <כא> <ח> ומצוה על כל גדול העיר לערב על כל בני עירו, כדי שייסמוך עליו (כב) מי ו [ו] ששכח או נאנס (כג) או שהניח עירוב ז ואבד (והוא הדין עם הארץ (כד) ח שאינו יודע לערב) (א"ז); אבל מי שאפשר לערב ולא עירב, אלא שרוצה לסמוך על עירובו של גדול העיר, (כה) <ט> נקרא פושע (כו) ואינו יוצא בו

The Taz comments that the implication from the Shulchan Aruch (based on the Rosh) is that one cannot rely on the Rabbi's eruv (lechtachila) even if the Rabbi had in mind for the individual to rely on eruv. The Taz raises a question from a gemorah that appears to imply that if the Rabbi intended for the individual to rely on the eruv, he may do so.

ט"ז אורח חיים סימן תקכז ס"ק ט

(ט) (פמ"ג) נקרא פושע. - כ"כ הרא"ש והטור ומשמע אפי' אם הגדול מכוין להוציא וק"ל דאמרי' בגמ' ההוא סמיא דהוי מסדר מתנית' קמיה דמר שמואל חזיא דהוי עציב א"ל אמאי עציבת א"ל דלא אותבי ע"ת א"ל סמוך אדידי דמעריבנ' על כולהו בני עירי לשנה חזי' דהוי עציב א"ל אמאי עציבת כו' א"ל פושע את לכ"ע שרי ולדידך אסור פירש"י שאין דעתו על המזידין ועל הפושעי' שאין חרדים לדברי חכמים משמע מזה דאלו היה דעתו אף על הפושעים האלו הוי מהני וזה שלא כהרא"ש והטור שפסקו אפי' סומך על גדול העיר לא מהני כיון דלא עביד כמצות חכמים שיערב כל א' לעצמו

The Aruch Hashulchan justifies the position of the Rosh (that even with intent one may not rely on the Rabbi's eruv) The Aruch Hashulchan explains that eruv tavshilin is to remind us of the importance of shabbos (and ensure that food is leftover for Shabbos- this is the position of Rava cited above). Thus the individual himself must make an eruv so that he is reminded. The Rabbi's eruv does not ensure that I will keep the importance of Shabbos in mind!

ערוך השולחן אורח חיים סימן תקכז סעיף יז

ויש להבין בטעמו של הרא"ש למה לא נסמוך לכתחלה על עירובו של גדול העיר והלא בהרבה דברים אנו יוצאין ע"י אחרים כמו קידוש והבדלה וכיוצא בהם ולמה נקראנו פושע בשלמא שכחה שני פעמים זה אחר זה ניכר רפיונו במצוות דאל"כ כששכח פעם אחת היה לו להשים על לב ולזכור אבל למה לא נסמוך לכתחלה על הגדול ונ"ל דהנה שני טעמים נתבארו בערובי תבשילין אחד מפני כבוד יום טוב שלא יזלזלו בו ואחד מפני כבוד שבת שיברור מנה יפה לשבת ולא יכלה הכל ליר"ט ולפ"ז א"ש דנהי דלטעמא דכבוד יום טוב שלא יזלזלו בו מועיל גם ע"י אחר לידע שבלעדי זאת אסור אבל לטעמא דכבוד שבת שיברור מנה יפה איזו תועלת הוא במה שסומך על אחרים הלא הוא עכ"פ יכול לכלות הכל ליר"ט אך מי ששכח או שהוא עם הארץ בהכרח לסמוך רק על טעם אחד אבל מי שלא שכח בוודאי מקרי פושע שלא חשש לטעם השני

Are you serving meat or dairy?



But I am not a Farmer!

by Rabbi Binyamin Silver

Most of us are not farmers. In fact, I am fairly confident that beyond a small garden and a few flowers, our membership does not include any wheat growers or mass producers of corn. In our modern, urban economy (outside of Israel) farming tends to not be our cultural calling. To paraphrase a wise man, a Jew may buy a farm and flip it, but a Jew does not work on a farm.

Thus, it is always with a sense of unfamiliarity that we read the pesukim that describe the regalim in terms of the agricultural cycle. In Shmos (34:18) the Torah tells us that Pesach is to be celebrated at the time when produce begins to sprout forth, Chodesh Ha'Aviv. With respect to Shavuot, the pasuk (Shmos 34:22) indicates that it is observed during the harvest season. Finally, concerning Sukkot, Shmos 34:22 notes that it is celebrated at the time of the in-gathering of the harvest from the field.

Clearly, the Jewish calendar is designed for an agricultural society. Harvest, bikurim, omer, what does this have to do with us?? We just go to Trader Joes, they always seem to be stocked! The yomim tovim would be more relevant to our annual existence if they were structured around tax season! Unquestionably, there is a deeper message here.

The Maharal provides a fascinating insight. He writes, that the relationship between the yomim tovim and the agricultural cycle is inherent, but in the exact opposite manner of what we would expect.

The Maharal explains that the agricultural cycle is reflective of a deeper reality. That is, that existence of living things is divided into three stages: the beginning / creation, achievement of maturity, and utilization (or thriving in the mature state.) These three stages are reflected in the annual agricultural cycle. Fruits and vegetables sprout (Aviv), they reach maturity (harvest) and finally, they are brought in from the fields to be processed and used.

Accordingly, explains the Maharal, the connection of the yomim tovim to the annual harvest cycle is designed to mirror our annual existence as G-d's chosen people. The same three stages are present in our national annual cycle. On Pesach, we are "born" as a nation, on Shavuot we achieve maturity by entering into an everlasting covenantal relationship with G-d, and on Sukkot we celebrate our status by dwelling "together" with Hashem in the Sukkah.

Thus the connection between the regalim and the agricultural cycle, is meant to be instructive with respect to our annual existence as G-d's chosen people. Just as the annual process of growth, harvest, and in-gathering demonstrates the cycle of life, the regalim reflect the annual cycle of our relationship with Hashem.

But it is deeper still. Rabbi Yaakov Weinberg ZTZ"l explains that the regalim are not commemorative of events past, but rather, are meant to be annual experiences. Meaning, each year during the designated regel we, as a nation, re-experience the birth, maturity, and utilization of our everlasting bond with the Almighty. Moed means designated time. Each moed is a time that is uniquely ripe to realize the appropriate stage of our ongoing relationship with G-d.

This yomtov, as we re-experience matan torah without the comforts of community and shul, it is particularly important to remain focused on our connection to the broader entity of klal yisroel and the unique and special connection that we, as a nation, share with G-d. So, while we may not be farmers, the lifecycle truths embedded in the agricultural cycle remain as relevant as ever, even as we peruse the produce aisle at Trader Joes.



REPLACE THE PICKLE

HERE ARE STATEMENTS ABOUT SHAVUOT. OF COURSE, PICKLES DON'T REALLY BELONG IN ANY OF THEM. REPLACE THE WORD "PICKLE" WITH THE CORRECT ANSWER TO MAKE THESE STATEMENTS TRUE!

1. WE COUNT THE **PICKLE** FOR 7 WEEKS
2. MOSHE RECEIVED THE 10 **KIRBYS** ON M.T. **PICKLE**
3. THE SHALOSH **PICKLES** ARE **CUCUMBER, RELISH AND ONION**
4. WE EAT **PICKLED** PRODUCTS ON SHAVUOT
5. WE DECORATE THE **PICKLE JAR** WITH OLIVES ON SHAVUOT
6. WE READ MEGILLAT **KIRBY** ON SHAVUOT
7. WE STAY UP ALL NIGHT LEARNING **CUCUMBER**
8. THE WORD SHAVUOT MEANS **PICKLE**

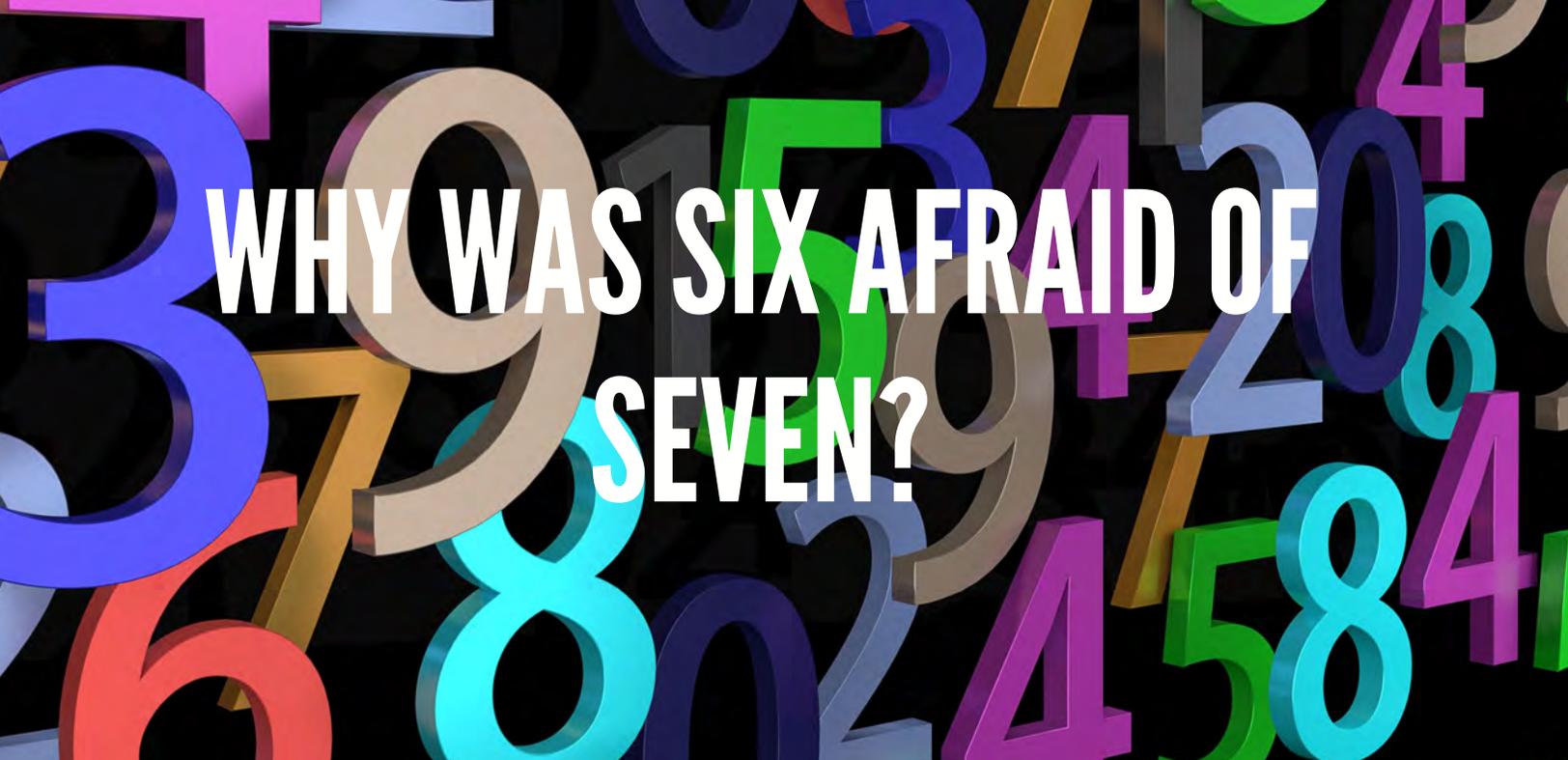
ANSWERS: 1. OMER 2. COMMANDMENTS, SINAI 3. REGALIM, PESACH, SHAVUOT, SUKOT
4. DAIRY 5. SYNAGOGUE, GREENERY (FLOWERS) 6. RUTH 7. TORAH 8. WEEKS

VISIT TORAH TOTS ON THE WEB: www.torah tots.com

FRIDAY NIGHT

Another meal??





WHY WAS SIX AFRAID OF SEVEN?

From the Ohr Sameach Archives

In the Land of Israel the Festival of Succot lasts for a majestic eight days. The Festival of Pesach lasts for an almost-majestic seven days. And the Festival of Shavuot lasts for just one day. It seems a little paltry compared to the other two and yet the Festival of Shavuot represents the absolute foundation of Judaism – the day that the Holy Torah was given to the Jewish Nation.

Why would it be that this day which exemplifies everything that Judaism stands for be encapsulated in just one day? And why is it that Shavuot is a Festival that seems to be devoid of any real trappings? It's true that cheese-cake appears extensively on the Shavuot menu, but there is no obligation to eat it (what a relief for the lactose-intolerant and the cheese-cake intolerant!). Pesach and Succot, on the other hand, are chock-a-block full of symbolism with special activities and special foods. In Jewish philosophy numbers are very significant. The Maharal of Prague, Rabbi Yehudah Loew, explains that the number seven represents the natural world.

A number seven will always be connected to nature. The number eight, on the other hand, represents something that is beyond the natural world, something that belongs to the spiritual realms. With this in mind we can understand why Succot lasts eight days, since it's a time of intense spirituality culminating in Simchat Torah and our expression of love for G-d. But why would Pesach last for only seven days? Why is Pesach, the Festival of Freedom – the time that we commemorate all of the super-natural miracles that God wrought for His Chosen Nation – represented by the number seven? And, last of all, Shavuot, one of the holiest and spiritually transcendent days of the year, is just one day. Why? because Pesach does not finish when Pesach ends! The Festivals are given to us to draw closer to G-d and to join together with Him in such a way that we feel their influence throughout the entire year.

Pesach is the Festival of Freedom, but Pesach does not define for us what freedom means. Freedom from what? Freedom for what? Pesach is the beginning of a process that ends with Shavuot. Shavuot, the Giving of the Torah – the defining moment in Jewish history and theology. Of what use is freedom from slavery and subjugation if that freedom is not harnessed to aspirations and goals that will transform us into something better than we were? It transpires that Pesach really does have eight days in a sense. However, the eighth day – the culmination of everything that Pesach truly represents – is seven weeks later on Shavuot. Shavuot is the moment that we, the Jewish Nation, moved out of the physical realms and into the spiritual ones instead. By accepting the Torah on Sinai we declared our absolute allegiance to G-d. We took our oh-so-precious, new-found freedom from Egypt and slavery and we dedicated it to G-d. That is why there are no unique activities on Shavuot that set it apart from the other Festivals. On Shavuot we celebrate by learning G-d's Torah. What could be more Heavenly than that? We do not base the Festival around physical signs because to do so would be too “seven-like” and would detract us from the very essence of the day.

There is a famous children's joke, “Why was six scared of seven? Because seven eight (ate) nine”. The children think it's hilarious and the adults think that it's ridiculous. And I think that without Shavuot we would really have to be scared of the number seven, scared of the tremendous power that physicality has in the world and how it overwhelms and consumes us so easily. But we don't remain in the realm of seven. From Pesach through Shavuot we push forward and metamorphose into the number eight, leaving the physicality behind as we soar into the spiritual spheres that contain nothing but ourselves and Our Father in Heaven. Bliss. Pure bliss. Far, far more sublime than even the tastiest cheese-cake in the world.

SHAVUOT WORD FIND

W Z C V W L Q J N I P S U L V
E F H F S K Y I H C R A R T P
P I Z P P H A E T E W D R S T
O W O X A N M O W I S D Z U R
N L W R I S H O M I T Z V O T
U Y O S N C L V U M S G E B O
B T R P U F U P Z N R X E I L
M A N L A V P G K S T M U A K
H O K I N G D A V I D A F U D
G T S H A S H E M T V J I X N
R T P H U S H O F A R M L N I
V I L R E J J E L Y Q Q L W B
Y M A I L N L I G H T N I N G
C R O W N T H U N D E R M R Z
C H E E S E C A K E L X R J N

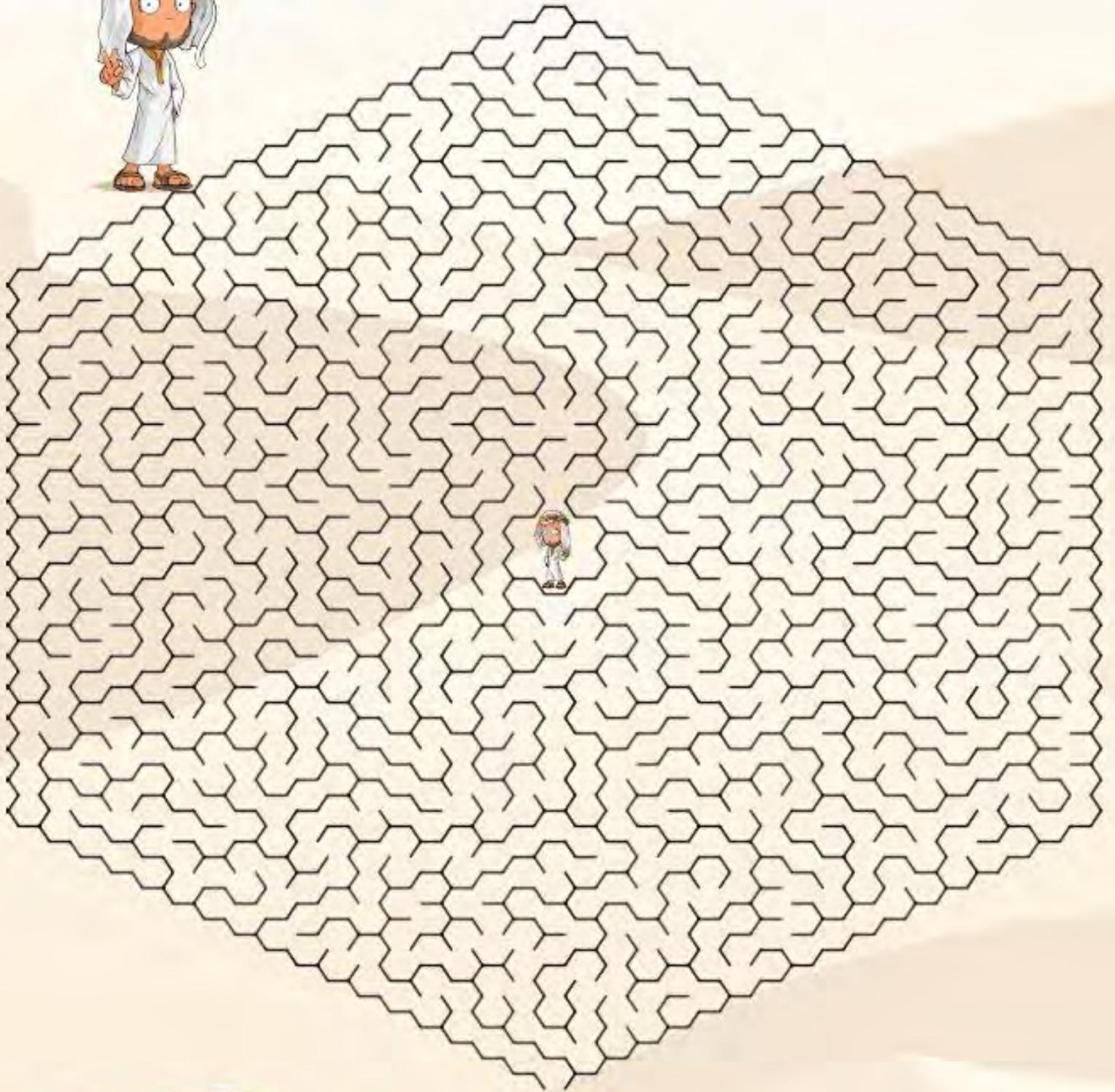
**ASERET HADIBROT
CHEESECAKE
LIGHTNING
KING DAVID**

**HAR SINAI
THUNDER
FLOWERS
MITZVOT**

**MOUNTAIN
TORAH
SHOFAR
RUT**

**LUCHOT
HASHEM
MOSHE
CROWN**

I OVERSLEPT AND EVERYONE LEFT FOR HAR SINAI. HELP ME FIND MY WAY SO I CAN GET TO THE MOUNTAIN BEFORE THE TORAH IS GIVEN.



The last Yom Tov meal until Rosh Hashana!

LEARNING ABOUT THE PAST BY LOOKING TO THE FUTURE

THOUGHTS ON MEGILLAS RUS AND YIZKOR
BY RABBI DOVID ROSENBAUM

There is much made of different names in Megillas Rus. Naomi, whose name connotes pleasantness, comments that a more appropriate name for her would be Marah, connoting bitterness. Her sons, who both pass relatively young, are named Machlon and Chilyon, connoting illness and destruction, respectively.

Personally, I find myself fascinated every year by the name Ploni Almoni. This is the name by which the Megilla addresses the individual who was a closer relation to Rus' deceased father in law Elimelech than was Boaz. After Boaz is convinced a member of the family should marry Rus, he approaches the closest living relative, who should have the merit and right to marry Rus. This person declines to do so, out of concern for his inheritance, which many commentaries understand as being a concern that people will not want to marry his descendants after he would participate in the controversial marriage with Rus, a Moavite. Was his name Ploni Almoni? Rashi explains that was not the case. Rather, because he declined to do this act the Megilla does not want to shame him, and therefore declines to state his name. The name Ploni can be understood to be a language of concealment, and Almoni can be a language of being alone, thereby Ploni Almoni meaning the man whose name is hidden and is left without a name.

There is a related approach in the commentaries. It suggests that the Megilla is giving the man who could have been the redeemer a new name, and that is Ploni Almoni. It is not that we are concealing his name, rather his new essence is as a nonentity. Life is full of opportunities. He could have risen to the occasion, seen the greatness in Rus, honored her good deeds, brought comfort to Naomi, honored the memories of Elimelech and his sons, and, though unbeknownst to him at the time, might have partnered with Rus to begin the family that ultimately would bear the Davidic line and the Mashiach. He missed the opportunity. He made himself nondescript. This perspective is particularly striking when one thinks of the verse in the Megilla (3, 13) that, if read in a certain way, would imply that the redeemer's actual name was Tov, meaning good. He was a good man. He had accomplished much in his life. His next move could have been his crowning achievement. Now that he declines to marry Rus, he is doomed to being seen for all history as a person who did not accomplish.

More than being an ironic allusion to someone's experiences, the Gemora in Meseches Brachos (7b) teaches that one's name speaks in a very deep way to one's potential and ultimate life path. Of course, we believe that Hashem grants us all free will.

Therefore, such statements regarding a person's future speak to what one can accomplish versus what he or she definitely will. If one understands that the Megilla is changing the name of Tov to Ploni Almoni that is to say in this one decision he dramatically changed his life's path.

What about the heroine of the story? Is there a deeper meaning to her name? Perhaps something which speaks to her kindness, modesty, courage? There are ample examples of all of these admirable traits in the Megilla. The previous line in the aforementioned gemora explains that the deeper meaning of Rus' name is that Dovid, who saturated (rivah) Hashem with songs and praises, descended from her. It is true that she was the ancestor of Dovid Hamelech, and that is quite a credit to her.

Even so, is there nothing to say about her as an individual? Why would her name be an expression not of her, but her descendant? What was the key to Dovid's composition of Tehillim, a work upon which we draw to this day for countless ways to express our thanks, pleas, and so many other communications and connections to Hashem? With the Divine inspiration with which he was blessed, Dovid was able to express a depth of feeling towards Hashem in so many different contexts, whether it be immense gratitude, extreme grief, or terrible fear. Many of us can connect to Hashem in a meaningful way in one of the above emotional paths, but each of them? That would be quite the accomplishment.

Dovid was capable of achieving this with remarkable depth of expression and inspiration. From where did this come? From whom did he inherit such a spiritual range and depth? The gemora is teaching us that he inherited this from Rus, who had the spiritual wherewithal to make the greatest of sacrifices for her mother in law, being ready to live a life of poverty while still keeping her personal dignity, all while dedicating herself to the fundamental truth of Judaism. She could have received a name which brought out one or another of the character traits upon which she would draw, but the name she received did much more than that. By emphasizing the remarkably broad individual who descended from her, we are saying that her spiritual strength ran the range of all emotions and experiences.

Article continues on the following page...

LEARNING ABOUT THE PAST BY LOOKING TO THE FUTURE

THOUGHTS ON MEGILLAS RUS AND YIZKOR
BY RABBI DOVID ROSENBAUM

So many of us recited Yizkor today. Today is a day to think about loved ones who are no longer with us.

We daven to Hashem that they should be remembered positively in Heaven. What we are really requesting is that their good deeds and positive impact on the World should be remembered, and they should be judged favorably through them. Doesn't Hashem know what their positive deeds were?

Surely they haven't done more mitzvos since the last time their relatives said Yizkor. One approach would be that we are asking Hashem to look at the deeds of their descendants, and so many others whose lives they touched, and judge the deceased favorably based on the recent actions of those they impacted.

Dovid Hamelech was able to author Tehillim because he descended from Rus. Surely there are many such examples through the history of our people, whether or not they involve famous individuals.

This Yom Tov we have a bit more time for reflection than we might on others. Many of us are used to getting together with family or friends for large meals. Is there really time for quiet reflection about loved ones who have passed? Perhaps it behooves us this Yom Tov, more than other times, to sit and think, or discuss with a spouse or other family members, how much who we are today is impacted by the decisions, actions, and character of loved ones who are no longer with us. Even among those of us who didn't say Yizkor today, almost all have a deceased grandparent or great grandparent who they knew about whom it would be worthwhile to reflect.

Imagine the nachas so many of us must be bringing to their neshamos by being who we are, which is very much a reflection of who they were.



TEST YOUR MEGILLAS RUS KNOWLEDGE

1 Who wrote the Book of Rus?

2 During which historical period did the events of the Megillah of Rus occur?

3 Who was Naomi's husband?

4 After she returned from Moav, by what name did Naomi ask to be called?

5 How was Boaz related to Naomi?

6 Into what did Boaz tell Ruth to dip her bread?

7 Why is Elimelech's brother referred to as Ploni Almoni and not by his real name?

8 With what object did Boaz redeem Elimelech's property?

9 The people and the elders blessed Ruth that she should be like whom?

10 What was Ruth's relationship to King David?

BONUS

List as many reasons as you can why we read the Megillah of Ruth on Shavuos!

Answer Key

Answer to Bonus Question

1. The Prophet Samuel (Bava Batra 14b).
2. During the era of the Shoftim, the Judges. Boaz was the shofet at the time (1:1).
3. Elimelech. (1:2).
4. Mara (1:20).
5. He was her husband's brother's son. (2:1, Rashi).
6. Vinegar (2:14).
7. Since he didn't want to redeem his brother's property and thereby discharge his family duty (Rashi 4:1).
8. With a shoe (according to the Targum, a glove) (4:8).
9. Like Rachel and Leah (4:11).
10. She was his great-grandmother: Ruth, Oved, Yishai, David (4:22).

Here are seven reasons why we read the Megillah of Ruth on Shavuos:

1. The events occurred during the harvest season. Shavuos is the harvest festival.
2. Ruth was a convert to Judaism. Conversion is an individual Kabbalas HaTorah.
3. Ruth the Moabite was permitted to marry Boaz, based on a drasha (a teaching of the Oral Law) of the verse, "A Moabite may not marry into the Congregation of Hashem" (Devarim 23:4). This hints at the unity between the Written Torah and the Oral Torah.
4. David Hamelech was born on Shavuos. The Megillah of Ruth concludes with David's lineage.
5. To teach the greatness of gemillus chassadim -- acts of loving-kindness.
6. To teach that the Torah is acquired only through affliction and poverty.
7. The name "Ruth" has the numerical value of 606. At Har Sinai the Jewish People accepted 606 mitzvos, in addition to the 7 Noachide Laws which were incumbent upon them already.

Slumberland

**This is a world of slumber.
Some sleep the sleep of centuries,
Some sleep their lives awake,
Some sleep with hollow
frightened eyes
that see no Reason,
no Hand, no Fate.**

**But one man never slumbers -
The Sweet 'n' Singing King.
When the midnight Northern Winds
caress the harp-strings,
He will rouse his tired limbs,
and coax the song
that will awaken Eternity.**



E Pluribus Pluribus

by: Rabbi Yitzchak Adlerstein*

Take a census of the entire assembly of the Children of Yisrael according to their families, according to their fathers' household, by number of the names, every male according to their families' head count.

This does seem to be a long-winded way of saying, "Count the Jews." The useful information that this census supplied was the strength of the "entire assembly," or how many people could be called upon to further the spiritual work of the Jewish people. Why does the pasuk – and so many repetitions of it – take so long to get there?

The Torah here comments on the birth of nations in general, and the Jewish nation in particular. Our pasuk describes the process whereby a collection of people becomes a nation.

Some people might see much ado about nothing in this. If people decide to call themselves a nation for any reason at all, who is going to stop them? Yet calling yourself a nation does not a nation make. People can deceive themselves into thinking that they have become some important entity, when they are nothing more than a collection of unrelated souls hiding behind a noun. Others might see coming together in response to a particular language, or anthem, or flag as evidence of nationhood. Yet if the ties that bind be so superficial and unimportant as that, any pretense to nationhood can unravel quickly.

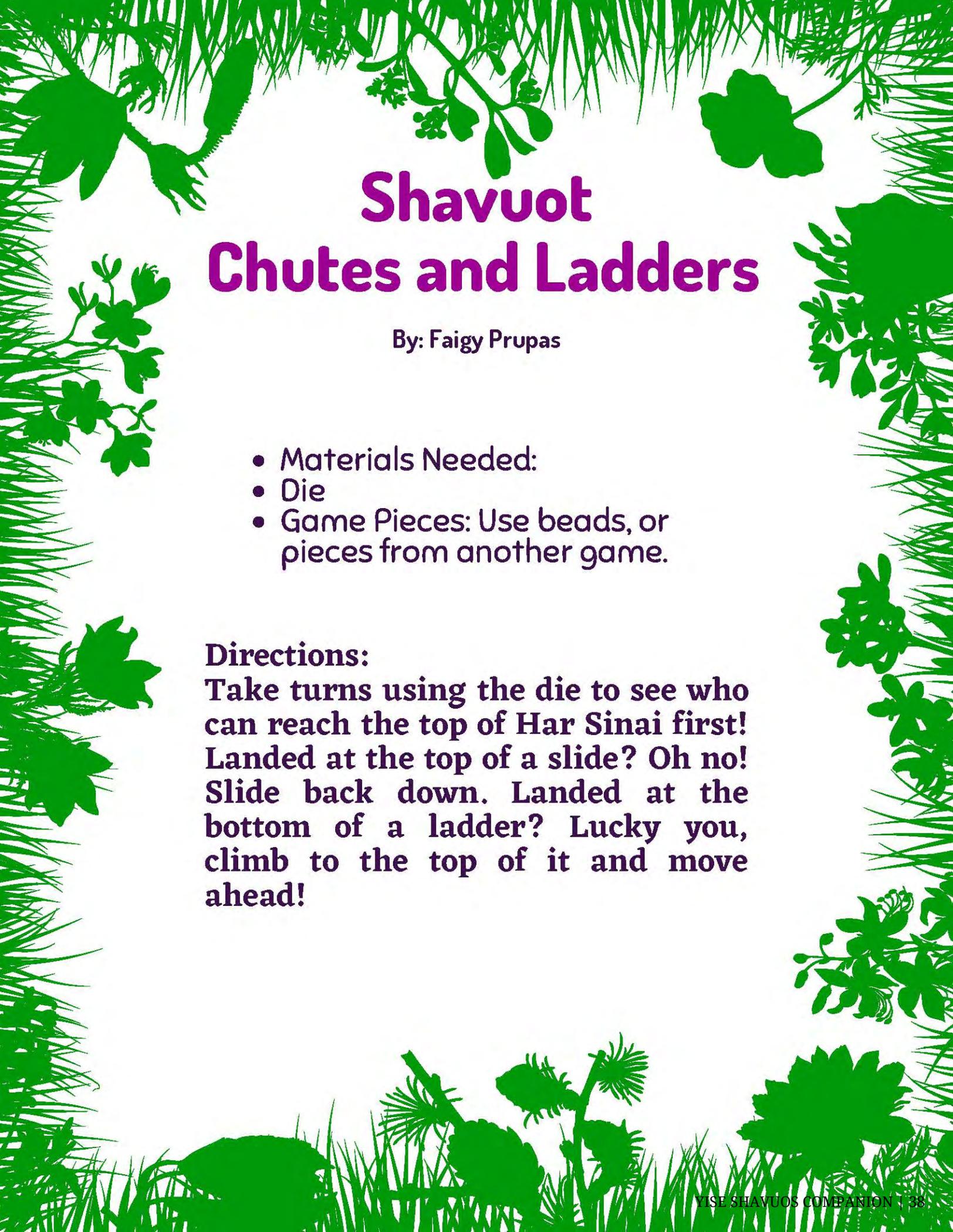
The Jewish nation is called Bnei Yisrael – literally, the children of Yaakov Avinu. They were Bnei Yisrael when they were no more than twelve brothers, and they remain Bnei Yisrael when their ranks swell into the millions. Ultimately, they are a nation because they subscribe to a single mission statement, the ideals for which Yaakov lived and labored. The Torah nation cannot be simply a portion of mankind that happened to find themselves sharing a past history. Something real and substantial must hold them together.

Becoming part of that entity, though, is not simply a matter of identification with a set of goals. The Torah nation comes into being as a result of two simpler forms of aggregation. People must first become "families," and those families become "fathers' households." (This last phrase certainly denotes what we call "tribes.") The tribes come together as a nation. The point of our pasuk is that even after they associate on the national level, the simpler forms of connection remain not only valid, but crucial.

These levels of identification underscore the richness and diversity within Klal Yisrael. People are not all made of the same cloth. Diversity brings many advantages and blessings, but we can ignore all of them and still find purpose in the Torah's showcasing it in our pasuk, in the first census. In shaping the contours of a Jewish nation, the Torah broadcasts to the world what kind of people can be touched by its message. If diversity would not be Jewish feature, Torah could be written off by many. They would not have to reject it, but merely see it as relevant only to a given sub-community, or a special background, or a particular interest group. Torah, they would be able to argue, only suits those who possess those particular traits and characteristics. The Torah banishes such thoughts by including under its banner all sorts of differences – the outgrowths of so many different tribes and families. By stressing that the Jewish nation is built from many very different components, the Torah announces itself as relevant to all.

In fact, the Torah takes this principle further. People were counted through each person handing over his half-shekel, and proclaiming his name along with his family and tribal affiliations. Each individual, therefore, had to assert his value as an individual. The nation would be built by making use of the unique talents and capabilities of each person. Every man would have a contribution to make, and no two contributions would ever be identical. It was to be a nation that celebrated difference, rather than repressed it.

*Based on the writings of Rav Hirsch

A decorative border of various green plants and flowers surrounds the text. The plants include ferns, daisies, and other leafy greens, creating a natural, garden-like frame.

Shavuot

Chutes and Ladders

By: Faigy Prupas

- Materials Needed:
- Die
- Game Pieces: Use beads, or pieces from another game.

Directions:

Take turns using the die to see who can reach the top of Har Sinai first! Landed at the top of a slide? Oh no! Slide back down. Landed at the bottom of a ladder? Lucky you, climb to the top of it and move ahead!

לא תרצח
לא תנאף
לא תגנב
לא תענה
לא תחמד

אנוכי ה'
לא יהיה
לא תשא
זכור את
בבד את

Kabbalat
Hatorah

