The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קצ"ד סעיף א'-ב'

Overview

Siman 494 Seif 1:

The 50th day of the counting of the *Omer* is *Shavuos*. *Davening* is the same as it was on *Pesach* except that we say יום חג השבועות הזה and we complete *Hallel*. We remove two *sifrei Torah*; from the first one we read five *aliyahs* from בחדש השלישי until the end of the section, the *maftir* reads וביום הבכורים from the second *sefer* and the *haftorah* reads the section of the מרכבה found in *Sefer Yechezkel* and concludes with the words ותשאני רוח.

- We delay *davening ma'ariv* until after nightfall so that there will be 49 complete days. (M.B. 1)
- Zohar writes that the ancient pious people used to stay up all night to learn and that is currently the custom of learners as well. (M.B. 1)
- Those who are up all night should not recite על נטילת ידים until they relieve themselves and then they recite נטילת ידים and אשר יצר. Regarding one's *talis koton* it is preferable to listen to someone else recite the *beracha* on their *talis gadol*. (M.B. 1)
- The custom is to recite *Akdamus* and it is read after the *kohen* is called to the Torah. יציב פתגם is added on the second day after reading the first pasuk of the *haftorah*. (M.B. 2)
- The עשרת הדברות are read with טעם עליון. (M.B. 3)

Siman 494 Seif 2:

On the second day we read כל הבכור until the end of the section. The *maftir* is the same as the first day and the *haftorah* is from למנצח בנגינותי until וה' בהיכל קדשו חבקוק.

- When the second day of *Shavuos* falls on *Shabbos* the reading begins with עשר תעשר. (M.B. 5)

Stories to Share

The Arizal's Promise

מ"ב ס' תצ"ד, ס"ק א': "לא ישן כלל ועיקר והיה עוסק בתורה מובטח לו שישלים שנתו"

On today's amud the Mishnah Berurah quotes the Arizal's assurance that one who learns Torah on the night of Shavuos and does not sleep at all will certainly not die that year and absolutely no harm will come to him.

A certain person wondered about this. He asked his rav, "How can we understand this assurance literally? How do you account for the people who died in the same year that they stayed up all night learning or saying Tikun Leil Shavuos? Please don't tell me this never happens: I know a few such people myself."

The man's rav had a ready answer that incorporated an interesting anecdote. "Did these people really waste no time the entire night? Even during the meal or on their way to and from shul? Even while taking a coffee break? The Arizal's prescription for the entire night is from beginning to end. Not many people manage this.

בן איש חי, פ' במדבר

"Even someone who has really not wasted a single moment the entire night and learned with dveikus may not merit this, as the following story illustrates. Once someone came to Rav Tzvi Hirsch of Liske, zt"l, to share with the rebbe a great pain he had in his heart. He said, 'I saw in sefarim that someone who doesn't speak any mundane words for forty days will merit ruach hakodesh. I did this but it didn't help me in the least! Where did I go wrong?'

"Rav Tzvi Hirsch asked about his davening during this period. When the man confirmed that he had not always focused on what he said, Rav Hirsch responded, 'The prayers that you said without proper kavanah are an aspect of mundane speech as far as the level of attaining ruach hakodesh is concerned.

The rav concluded, "The same is true regarding the night of Shavuos. This is especially true since, kabbalistically, part of the tikkun of Shavuos is the davening!"

מפי ספרים וסופרים כרך ב', עמ' מ"ה

Halacha Highlight

Beginning *Shavuos* early

Mishnah Berurah Siman 494 Seif Koton 1

ומאחרין להתפלל ערבית בכניסת שבועות בצאת הכוכבים

We delay *davening ma'ariv* at the outset of *Shavuos* until *tzeis hakochavim*

Mishnah Berurah (סק"א) cites Taz (ריש הסימן) who writes that one should wait until after *tzeis hakochavim* to *daven ma'ariv* the first night of *Shavuos*. The reason is so that one will have completed 49 days. Rav Yaakov Emden (בסידורו) writes that this is an unnecessary stringency from later authorities and, in fact, it is preferred to *daven ma'ariv* early so that one could add to the sanctity of the day. The only concern is that one should not start the meal before *tzeis hakochavim*. Shelah (ריש מבכת שבועות) writes that the primary issue is that one should not recite *kiddush* before *tzeis hakochavim* but there is no issue for one to *daven* early. Magen Avrohom also writes that on the night of *Shavuos* one should not recite *kiddush* before *tzeis hakochavim*. Teshuvas Hisorerus Teshuvah (ח"ב סי' נ"ו) offers the following explanation for the practice to *daven* specifically after *tzeis hakochavim*. He writes that many people do not sleep on the first night of *Shavuos* and if they were to *daven* early they would have to repeat *Krias Shema* sometime after dark. Since they will not recite *Krias Shema She'al Hamitah,* there was the possibility that they would forget to repeat *Shema*. In order to assure that *Krias Shema* is recited at the proper time the custom developed to *daven ma'ariv* after *tzeis hakochavim*.

Teshuvas L'Horos Nossan (ח"ז סי' ל"א) wrote that although women are not obligated to count *sefiras ha'omer*, nevertheless, they must observe this *halacha* to not eat or make *kiddush* until after *tzeis hakochavim*. For this reason he writes that even those women who have the practice to kindle *Yom Tov* lights while it is still day, on the first night of *Shavuos* they should not kindle the lights until after *tzeis hakochavim*. The reason is that the beracha of שהחיינו is said in conjunction with kindling the lights. Reciting that *beracha* is comparable with *kiddush* in that one accepts upon himself *Yom Tov* at that time and thus should not be done early.