The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, May 18, 2026 ■ ב' סיון, תשפ"ו
סימן קצ"ד סעיף ג'

Overview

Siman 494 Seif 3:

It is prohibited to fast the day after *Shavuos*. We do not say *tachanun* from *Rosh Chodesh Sivan* until after the eighth of the month which is *isru chag*. The custom is to spread grass in *shul* and in one's home on *Shavuos* to commemorate the joy of *matan Torah*. There is a custom in some places to eat dairy foods on the first day of *Shavuos* and it appears that just like on the night of *Pesach* we take two cooked foods to commemorate the *Pesach* and the *Chagiga*, so too, on *Shavuos* we eat dairy and then meat. This requires two different loaves to be brought on the table which stands in place of the altar and in doing so there is a commemoration of the loaves that were offered on *Shavuos*.

- We also do not fast on the days that *tachanun* is not read. (M.B. 7)
- The grass may be spread out on *erev Yom Tov* or even on *Yom Tov*. Since it was designated for use it is not *muktza*. (M.B. 9)
- Some places have the custom to eat honey and milk since the Torah is equated to them. (M.B. 13)
- There is a custom to bake one of the loaves with butter which thereby forces one to have a second loaf to eat with meat. (M.B. 15)
- One must make sure to have a second loaf since the loaf that was eaten with dairy may not be eaten with meat. It is unnecessary to recite *Birkas Hamazon* between the dairy and meat; all that is necessary is for one to wipe and rinse his mouth (Yoreh Deah 89:2). (M.B. 16)
- The loaves should be made from wheat similar to the loaves offered in the *Bais Hamikdash*. (M.B. 17)
- We say יזכור and אב הרחמים on the second day of *Shavuos*. (M.B. 17)
- When *Shavuos* falls on Friday we do not read *Pirkei Avos* on *Shabbos* but when it falls after *Shabbos* we do read *Pirkei Avos* the *Shabbos* beforehand. (M.B. 17)

Stories to Share

Dairy on Shavuos

ש"ע סי' תצ"ד, ג': "ונוהגין בכמה מקומות לאכול מאכלי חלב ..."

On today's amud we find that the custom is to eat dairy on Shavuos.

Someone once asked Rav Shlomo Zalman Auerbach, zt"l, "If one doesn't eat meat on Yom Tov, has he neglected the mitzvah of 'v'samachta b'chagecha?'"

The gadol answered, "Nowadays, one who doesn't eat meat on Yom Tov isn't entirely neglecting the mitzvah of simchas Yom Tov; he anyway cannot eat from the meat of the shelamim with which the Jewish people used to discharge their obligation when the Beis HaMikdash still stood. However, a person who abstains has not done the mitzvah b'hidur, in a really befitting fashion."

שלחן שלמה הלכות יו"ט כרך ב', ע' קי"ב, אות ג', והערה 7

Someone once asked a similar question to Rav Moshe Halberstam, zt"l. "Is it an absolute duty to eat meat on Yom Tov?"

The posek responded, "Many halachic authorities like the Rambam, the Bach, and the Magen Avrohom, zt"l, hold that it is. But even those who disagree maintain that there is nevertheless a mitzvah to eat meat nowadays even in the absence of actual obligation."

Although the Shaagas Aryeh, zt"l, wrote that one can fulfill this mitzvah by eating anything that one enjoys, the Divrei Chaim of Sanz, zt"l held one must eat meat.

For this reason, the Darkei Teshuvah, zt"l, held that one may not eat exclusively dairy on Shavuos. "We find that the Maharshal, zt"l, wrote that it is obvious that one must eat meat to since it is impossible to feel truly satisfied and content without eating meat at the meal. I saw by my teachers that on Shavuos by day they would eat dairy at kiddush and then wash their mouths out and wait a while before they continued to eat the meat meal. This is the proper way to celebrate Shavuos!"

שו"ת דברי משה ח"א סי' י"א, דרכי תשובה יו"ד סי' פ"ט ס"ק י"ט

Halacha Highlight

Eating dairy on *Shavuos*

Rema Siman 494 Seif 3

ונוהגין בכמה מקומות לאכל מאכלי חלב ביום ראשון של שבועות

There is a custom in many places to eat dairy foods on the first day of *Shavuos*

Rema mentions that there is a custom in many places to eat dairy on the first day of *Shavuos*. This involves eating dairy foods and then eating meat. An alternative custom is to eat dairy at the meal on the first night of *Shavuos* and to eat meat at the meal during the day (אורחות רבינו ח"ב עמ' צ"ח שכן נהג הגרי"י קניבסקי זצ"ל). Others question the validity of this custom. Sha'arei Teshuvah (סי' תקכ"ט) writes that there is an obligation to eat meat even at the night meal on *Yom Tov*. How then could there be a custom to eat only dairy at the meal on the first night of *Yom Tov*? Rav Moshe Sternbach (מועדים וזמנים ח"ז סי' קי"ד) also challenges this custom. There is a *mitzvah* on *Yom Tov* to have two meals that include bread. Rosh and Ma'adnei Yom Tov write that joy on *Yom Tov* by eating bread is fulfilled when one has bread with meat and wine but if one eats bread without meat he does not fulfill the obligation of joy on *Yom Tov*. Sefer Piskei Teshuvos (אות י"א) notes that even those who follow this custom should make sure that the dairy meal is honorable that gives proper respect to *Yom Tov* and it should be fancier than a weekday meal.

Mishnah Berurah (ס"ק ט"ז) writes that it is unnecessary to interrupt between the dairy foods and the meat foods by reciting *Birkas Hamazon*. It is sufficient for one to wipe (by eating solid food) and rinse his mouth. Other authorities disagree with this ruling. Although the wording of Shulchan Aruch indicates that it is unnecessary to recite *Birkas Hamazon* between dairy and meat, nevertheless, one who researches the matter from the original sources will see that it is prohibited to eat dairy and meat within the same meal. Furthermore, even those who have the custom to eat dairy cakes without bread must recite a *berachah acharonah* before washing for the meat meal. Another point that is noted is that the implication of Mishnah Berurah is that one may eat meat immediately after wiping and rinsing his mouth but many *Poskim* maintain that one must also wait an hour or at least half an hour between dairy and meat (פסקי תשובות אות י"ב).