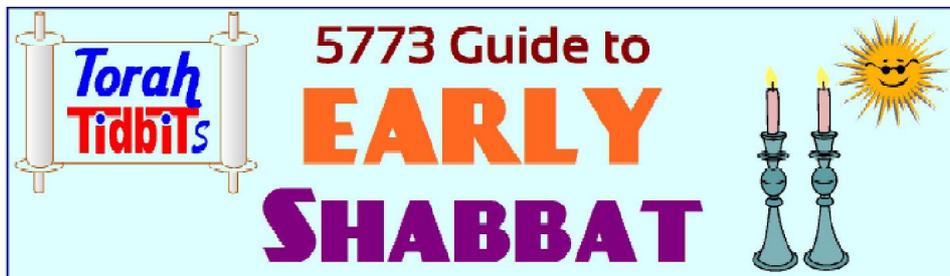


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AND

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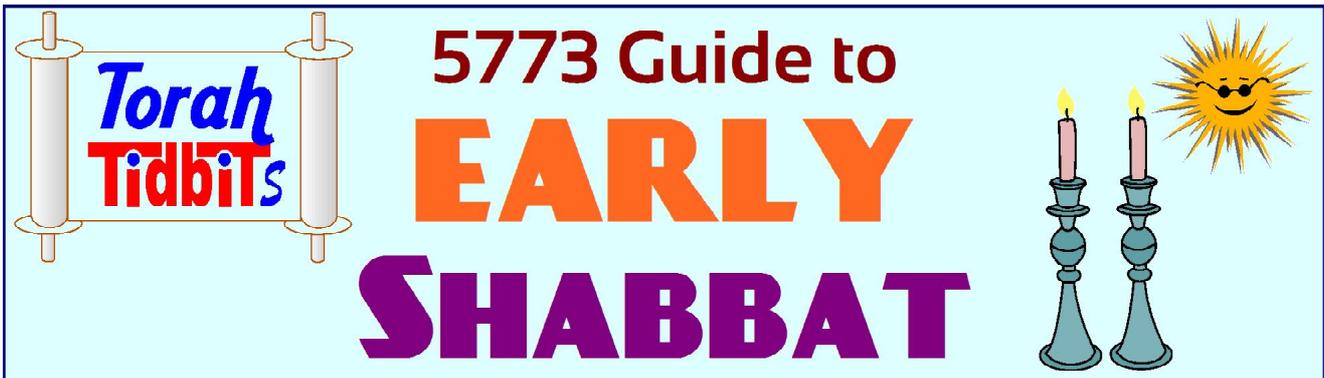
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CAMP DROR





In many communities, people "take Shabbat early" during the summer months when nightfall is relatively late and they would prefer to eat their Friday night meal at a more civilized hour, to have a bit more after-supper time to learn Torah, go over the sedra, read, go for a walk, play with the children/grandchildren, etc. There are some halachic points to clarify about the topic of "taking Shabbat early". Taking Shabbat early should not be taken for granted. We should know about its various aspects.

BACKGROUND

The first mishna in ch. 4 of Brachot contains a dispute between the Tana Kama and R' Yehuda as to when the deadline for Mincha is. The T"K says that one may daven Mincha until sunset. R' Yehuda says that one may daven Mincha only until Plag Mincha. [i.e. 1½ "halachic" hours before sunset. A halachic hour is a twelfth part of the day, calculated from sunrise to sunset. (There is another way of reckoning the day - namely, dawn to stars out; we will stick to the sunrise-to-sunset opinion.)] By extension, the Talmud teaches that the deadline for Mincha for each opinion is also the earliest time for Maariv, and some other nighttime mitzvot. The Gemara presents us with an atypical resolution of this dispute - D'AVAD K'MAR AVAD, U'D'AVAD K'MAR AVAD - he who acts according to the one opinion, acts correctly, and he who acts according to the other opinion, acts correctly. It's ALMOST (but not quite) take-your-pick.

Halachically, none of the nighttime mitzvot may be performed before Plag Mincha. Consequently, one may not "take Shabbat" before PLAG MINCHA. One may not light Shabbat candles (or Chanuka candles) before PLAG, nor say Kabbalat Shabbat & Maariv, nor make Kiddush. But one MAY light candles, take Shabbat, daven Maariv, make Kiddush and begin the first Shabbat Seuda after PLAG - even though the sun is still in the sky.

SH'MA

Davening Maariv and reciting the "nighttime Sh'ma" have been conveniently and meaningfully combined by our Sages, but each of these two mitzvot has its own rules of timing. Although one may daven Maariv from PLAG (according to R' Yehuda), most authorities say that one does not fulfill his obligation to say the nighttime Sh'ma if it is said before sunset. (Stars-out is the proper beginning-time for Sh'ma.) Therefore, those who daven early (after Plag but before sunset) will say the Sh'ma and its brachot as part of Maariv, but they must repeat the Sh'ma (all three parshiyot) after stars-out. In other words, when one davens Maariv before dark (after Plag, of course), he says the full Sh'ma twice; once, with its brachot, as part of the davening, and a second time to fulfill the mitzva of reciting Sh'ma at night.

Some object to taking Shabbat early because Sh'ma in its Maariv setting is not said at its proper time. Although one will repeat it later, this is not ideal. Furthermore, it becomes too easy to forget to repeat the Sh'ma after dark.

On the other hand - not that this is a reason for davening early - when Sh'ma is repeated for the sake of the mitzva (and not just something said as part of the davening), one has the opportunity to focus on it more than we tend to do when it is part of davening. Again, this is not to suggest that this is a preferred procedure; what is preferred is that when saying the Sh'ma in Maariv, after dark, one still be able to focus on the mitzva, even though it is also "just part of the davening". Look at it this way: A benefit of a less-than-ideal situation which you are in anyway.

This Guide and announcements at the end of "early minyan" are your reminders to say the Sh'ma (and count the Omer) at the proper time. Try to remind each other in your family and at your Shabbat table, so that no one will forget these important mitzvot. Taking Shabbat early can be a positive experience, but not if it results in neglect of a mitzva or two.

PROBLEM

Since davening Mincha after Plag is fine according to T"K but NOT according to R' Yehuda, and davening Maariv before sunset is okay according to R' Yehuda but not according to T"K, it is not proper to daven both Mincha & Maariv between Plag and sunset - neither opinion is followed in that case.

Therefore, it is best to schedule an early minyan to begin Mincha about 12-15 minutes before PLAG. This way, Mincha can be said before PLAG followed by Kabbalat Shabbat and Maariv, after PLAG. This would be consistent with R' Yehuda's opinion. To begin an "early Friday" mincha after Plag is problematic, to say the least, and makes "taking Shabbat early" less than ideal.

CANDLES

Shabbat candle lighting must be after PLAG, never before. Women should daven Mincha on their own (before PLAG), light after PLAG, then go to shul (if they do) for Kabbalat Shabbat. This can be a problematic situation for some families.

Important note: Unlike lighting at the "regular" candle lighting time, when a woman can (according to many poskim) light with a condition (T'NAI) that they are not taking Shabbat with the lighting, in the case of "early lighting", Shabbat MUST be accepted with the lighting. (Some say that if the wife needs a little time after candles and wants to make a T'NAI, then her husband can accept Shabbat upon himself with her candle lighting. Ask.)

HUSBAND & WIFE

Does a husband's early acceptance of Shabbat obligate his wife to light candles and take Shabbat at the same time (or earlier)? Please be patient and read this section all the way through. Bottom line - if this is a practical issue for you, consult your Rav rather than drawing your own conclusion from what you read here. (Children issue is similar, but ask your Rav.)

There are various sources that say that when a man takes Shabbat early, his wife must follow suit. This seems to be the general rule, primarily applicable when the man ALWAYS takes Shabbat early and/or when his community has only an early minyan. In that case, there is a strong argument for his being obligated to take Shabbat when his community does even if he doesn't go to shul on a particular Friday night. (When one's shul has both an early and a regular minyan, or when a person lives in a community or neighborhood with many shuls and minyanim, then it is unlikely that he would be bound to take Shabbat at a specific time, unless he obligates himself.)

TACHLIS: If we take this first approach, that a wife follows her husband's lead as to accepting Shabbat (there IS another side to this coin - see further), then he should estimate the time when he will be up to the Shabbat-accepting part of the davening (some say L'CHA DODI beginning, some say BO'I V'SHALOM at the end of L'CHA DODI, some say MIZMOR SHIR L'YOM HASHABBAT - this seems to be the most popular opinion, but check with your posek, and some say BOR'CHU of Maariv) and his wife should light candles (and accept Shabbat) shortly before that time.

Remember: The earliest one can accept Shabbat by candle lighting, by davening, by verbal declaration is PLAG MINCHA. For example: On a given Erev Shabbat, PLAG (in J'lem) is, let's say, 5:55pm. A minyan that is careful to daven Mincha before Plag and Kabbalat Shabbat after Plag (which is the proper thing to do), will daven Mincha at approx. 5:40pm and will begin Kabbalat Shabbat at 5:55pm. Depending upon how fast or slow a minyan davens, how much singing or not it does, it will take, let's say, 10-15 minutes until the Shabbat-accepting point. When the man leaves for shul, he should remind his wife NOT to light before 5:55pm (according to this first opinion), but no later than 6:05pm. Remember, this was one example; times vary from week to week... and shul to shul.

TACHLIS (part 2) Here's the other possibility. Remember, please, that we recommend checking this issue out with your LOR. Consider this to be informational.

There are poskim who write that if a man takes Shabbat early sometimes, not so much as a commitment but rather for convenience - likes eating supper earlier, wants to get to sleep earlier, wants more time to review Parshat HaShavua, read a book... - then his wife is not bound to follow his Shabbat starting time. What is convenient for him might not be convenient for her. Others still hold by the first opinion (we shall call it) as presented above. But there are significant opinions that the wife is not required to light candles before her husband gets up to the Shabbat-accepting passage(s) in the davening.

Even so, it is recommended that the wife should light candles before the husband returns from shul, so that there is a uniform Shabbat atmosphere in the home. Again, it is experience with a particular shul that is required to be able to say, "I'll be home by such-and-such time". Technically, if the wife is not bound to follow the husband's timing, she can wait until "regular" candle lighting time, but the Shabbat atmosphere

issue should be considered. Taking Shabbat early should be an enhancement of one's Shabbat without any drawbacks to mar its positive aspects.

KIDDUSH

Shuls that schedule their early minyan's Mincha after PLAG, not only enter into the contradictory situation mentioned above ("satisfying" neither the T"K nor R' Yehuda), but also can run into another problem (depending upon timing). Once it gets "close" to dark, one should not begin a meal (nor say Kiddush) before saying Shma. In other words, if one has not made Kiddush by sunset (maybe even 5-10 minutes before that?), then he must (possibly too strong a word, try "should" - or maybe it is "must") wait until dark, say the Sh'ma, and THEN make Kiddush (thereby defeating his purpose for "taking Shabbat early"). The idea is to say Kiddush well enough before sunset so that one does not even enter the time-range of Sh'ma. If people are "sloppy" about this issue, they make taking Shabbat early less ideal. This is another point of objection by those who speak unfavorably about the whole idea of early Shabbat.

Technically, if one begins his meal "with halachic permission", he need not stop for Sh'ma or the Omer (they can be said/counted after the meal). However, it is **STRONGLY RECOMMENDED** that when the proper time arrives, families should interrupt their meals for Sh'ma and the Omer. This helps prevent forgetting later on, and also has a positive educational value for family and guests, teaching a high level of care and concern for Sh'ma and S'firat HaOmer.

Another point to keep in mind... When people say Kiddush and begin their first Shabbat meal before dark, it is important that the meal - and the eating of some challah (at least a KAZAYIT) - should continue after nightfall.

MORE PROBLEMS

Some object to splitting a community by having two minyanim on Friday night. Others point out potential problems if a whole community takes Shabbat early and some individual members don't, specifically, lighting candles and doing other "melachot" after the community accepted Shabbat. Ask your Rav.

As we've said a couple of times already - Early Shabbat should be an

enhancement of Shabbat and a fulfillment of Tosefet Shabbat - but without being careless about Shma, davening, and/or the counting of the Omer.

This handy pull-out will hopefully make things easier for you. Bring it to your Shabbat table, use it for Kiddush, the Sh'ma and then for counting the Omer (during Omer season, that is). Sit for Sh'ma; stand for counting the Omer. Maybe even read it through with your family and guests and discuss the whole matter. We should always know how and why we are doing things.

POINT IN FAVOR

The Aruch HaShulchan (R' Yechiel Michel HaLevi Epstein z"l) introduces another factor into the equation which adds another positive spin to taking Shabbat early. He points out that we daven Maariv corresponding to the HEKTEIR CHALAVIM V'EIVARIM, the slow simmering of fats and certain parts of the day's korbanot on the Mizbei'ach all night. That's why we may daven Maariv (which corresponds to this Temple practice) all night long. But on Friday, the burning had to be done before Shabbat, i.e. earlier than the rest of the week. By davening Maariv earlier on Friday evening, we nicely match the corresponding service of the Beit HaMikdash. (It's not a perfect match because we're beginning Shabbat at that point, and the Hekteir Chalavim v'Eivarim was specifically before Shabbat. Also, to be consistent, we'd have to daven Maariv early on Friday throughout the year, which we don't. But it's a nice point anyway.)

Taking Shabbat early can enhance one's Oneg Shabbat, as mentioned earlier, by allowing for dinner to be at a more "civilized" hour, and being able to have young children join the rest of the family at the table. It can be an enhancement of Shalom Bayit for a variety of reasons. But it should not involve compromising the standards of davening and other halachic matters.

Many communities wait until after Pesach to do early Shabbat (even though Summer Time starts before - that's the usual situation, but not this year with Pesach being so early in the season - see Calendar Talk further in this section). Although Shabbat Shuva is the last Shabbat on Summer time, this chart ends with the Shabbat before Rosh HaShana, because most shuls will end their "early minyan" then.

For your convenience, you will find Friday night Kiddush on p.14

THE EARLY SHABBAT CHART

We therefore prepared the chart on the next page to "run" from after Pesach until right before Rosh HaShana. **The times are correct for Jerusalem.** (Adjust slightly for your locale.)

These are the explanations of the times from different columns in the chart on the next page...

• PLAG

Mincha before this time, highly preferred. Candle lighting, etc. **MUST** be after this time. (PLAG time was rounded to the next minute. It is recommended to "pad" this time with 1-2 minutes on either side.)

• REG

Regular candle lighting time (Jerusalem). This is 40 minutes before the sunset calculated for an elevation of 825m (and only 35 minutes before the sunset time which does not take elevation into account).

• NST

Near Sh'ma Time. (This is a made-up time and term, but it has its purpose here.) Kiddush should (preferably) be said before this time. This time is 30 minutes after regular candle lighting time, which is 10 minutes before the later sunset time and 5 minutes or so before the earlier sunset (as referred to in the previous paragraph).

• SHMA

Recommended to say Shma at this time or soon thereafter. (Then count the Omer.) 25 minutes after the later sunset. (This is earlier than Shabbat-out time, but usable for Stars-Out for Sh'ma.) As mentioned earlier, it is not required to interrupt your meal to say Sh'ma - it can be said afterwards. But it is a good idea. Don't wait until you go to sleep - it is too easy to fall asleep without fulfilling the mitzva of Sh'ma.

• P

Chapter of Pirkei Avot to be read/learned on each Shabbat. Because neither the 8th day of Pesach (in Chutz LaAretz) nor the 2nd day of Shavuot (in Chutz LaAretz) are Shabbat this year, there is no discrepancy in Parshiyot HaShavua or Pirkei Avot, between Eretz Yisrael and Chutz LaAretz.

Friday	PLAG	REG	NST	SHMA	P	ליל שבת
April 5	5:43	6:26	6:56	7:31	1	שמיני עומר p.13
April 12	5:46	6:31	7:01	7:36	2	תזריע-מצרע עומר p.13
April 19	5:49	6:36	7:06	7:41	3	אזרי-קדשים עומר p.13
April 26	5:52	6:41	7:11	7:46	4	אמור also see p13 עומר p.13
May 3	5:57	6:46	7:16	7:51	5	בהר-בוזקתי עומר p.13
May 10	6:01	6:51	7:21	7:56	6	במדבר עומר p.13
May 17	6:04	6:56	7:26	8:01	1	זשא
May 24	6:08	7:00	7:30	8:05	2	בהעלתך
May 31	6:12	7:05	7:35	8:10	3	שלוז
June 7	6:15	7:08	7:38	8:13	4	קרזז - ראש חודש
June 14	6:17	7:11	7:41	8:16	5	זקת
June 21	6:19	7:13	7:43	8:18	6	בלק
June 28	6:20	7:14	7:44	8:19	1	פיזוס
July 5	6:20	7:14	7:44	8:19	2	מטות-מסעי
July 12	6:19	7:12	7:42	8:17	3	דברים חזון
July 19	6:17	7:09	7:39	8:14	4	ואתוונן נחמו
July 26	6:14	7:05	7:35	8:10	5	עקב
August 2	6:10	7:00	7:30	8:05	6	ראה
August 9	6:05	6:54	7:24	7:59	1	שפטים
August 16	5:59	6:47	7:17	7:52	2	כי תצא
August 23	5:53	6:39	7:09	7:44	3-4	כי תבוא
August 30	5:46	6:30	7:00	7:35	5-6	זבבים-וילך

When the proper time arrives (see chart on previous page), say the Sh'ma (next page) with KAVANA to fulfill the mitzva of KRI'AT SHMA BIZMANAH (Sh'ma at its proper time). Also, have KAVANA to restate your belief in G-d and His Unity, to accept upon yourself the "Yoke of Heaven" and the "Yoke of Mitzvot" (second passage). For the last pasuk (of the third passage), have KAVANA to remember Y'tzi'at Mitzrayim (the Exodus) "all the days of your life" (including nights, as was mentioned in the Hagada).

The saying of SHMA is a mitzva from the Torah and we should seize the first opportunity after dark to say it, even if we are in the middle of our Shabbat meal. Since it is not now being said in the davening, [1] there is no need to say אמת at the end, since in the context of davening, EMET is the first word of the bracha that follows the SH'MA, which we attach to the end of Sh'ma; and [2] we can (should?) say לשם מצות קריאת שמע בזמנה (for the sake of the mitzva of saying Sh'ma on time) before we begin, to focus our KAVANA.

Re KEIL MELECH NE'EMAN before the Sh'ma. several sources indicate that this three-word intro to Sh'ma is to "round out" the number of words in the full Sh'ma to 248 (including BARUCH SHEIM... but not EMET). 248 is the traditional number of parts in the body. "He who says the 248 words of the Sh'ma the way they are supposed to be said, HaShem will preserve his 248 parts, as it says in Mishlei (4:4), ...SH'MOR MITZVOTAI VECHYEI, keep My mitzvot and live. G-d says: you keep My 248, and I'll keep your 248. (When davening with a minyan, the chazan's repeating aloud HASHEM ELOKEICHEM EMET brings the word-total to 248 and therefore we do not add KEIL MELECH NE'EMAN to the beginning of the Sh'ma.)

Women are technically exempt from the requirement of reciting Sh'ma, but they may (should?) voluntarily say this important 3-parsha recitation. Among other reasons, SH'MA fulfills "remembering the Exodus", which women are obligated.

The Sh'ma is presented in Torah font and with TROP for those who prefer reading it that way. Even if you don't read the Sh'ma with TROP, the TROP helps by indicating pauses and which syllable of each word gets accented.

**And between Pesach and Shavuot,
don't forget to count the Omer (p.13)**

קריאת שמע

לשם מצות קריאת שמע בזמנה Suggested:

אל מלך נאמן

שמע | ישראל ה' | אלהינו ה' | אחד: ברוך שם כבוד מלכותו לעולם ועד.

ואהבת את ה' | אלהיך בכל לבבך ובכל נפשך ובכל מאדך: והיו
הדברים האלה אשר | אנכי מצוך היום על לבבך: ושניתם לבניך
ודברתם בם בשבתך בביתך ובלידתך ובשכבך ובקומך:
וקשרתם לאות | עליך והיו לטטפות בין | עליך: וכתבתם |
על מזוזות ביתך ובשעריך:

והיה אם-שמע תשמעו אל-מצותי אשר | אנכי מצוה | אתכם היום
לאהבה את-ה' | אלהיכם ולעבדו בכל לבבכם ובכל נפשכם:
וגתתי מטר-ארצכם בעתו יורה ומלקוש | ואספת דגלך ותירשך
ויצהרך: וגתתי | עשב | בשדה לבהמתך ואכלת ושבעת: השמר
לכם פן-יפתה לבבכם וסרתם ועבדתם | אלהים אחרים והשתחויתם
להם: וזרה | אף-ה' בכם ועצר | את-השמים ולא יהיה מטר
והאדמה לא תתן את-יבולה ואבדתם | מהרה מעל הארץ הטובה |
אשר | ה' נתן לכם: ושמתם | את-דברי | אלה על לבבכם
ועל נפשכם וקשרתם | אתם לאות | על-ידכם והיו לטוטפות בין |
עיניכם: ולמדתם | אתם | את-בניכם לדבר בם בשבתך בביתך
ובלידתך בדרך ובשכבך ובקומך: וכתבתם | על-מזוזות ביתך
ובשעריך: למען | ירבו | ימיכם וימי בניכם על האדמה אשר נשבע
ה' לאבותיכם לתת להם כימי השמים | על-הארץ:

ויאמר | ה' | אל-משה לאמר: הבר | אל-בני | ישראל ואמרת אליהם
ועשו להם ציצת על-כנפי בגדיהם לדרתם וגתנו | על-ציצת הכנה
פתיל תקלות: והיה לכם לציצת וראיתם | אתו | וזכרתם |
את-כל-מצות | ה' | ועשיתם | אתם ולא תתורו | אזורי | לבבכם ואזורי
עיניכם אשר-אתם זנים | אזוריהם: למען תזכרו ועשיתם | את-כל-
מצותי והייתם קדשים לא-להיכם: אני | ה' | אלהיכם אשר הוצאתי |
אתכם מארץ מצרים להיות לכם לא-להים אני | ה' | אלהיכם:

On Friday nights from Pesach to Shavuot, remember to count the Omer after saying the Sh'ma. Sh'ma goes first because it is TADIR (more frequent) and because it is a D'ORAITA (fulfillment of a Torah mitzva), whereas Counting the Omer is less frequent and its status as D'ORAITA or D'RABANAN in our time (without the Beit HaMikdash and the Omer & Two Loaves offerings) is disputed. Count the Omer with KAVANA, standing...



לְשֵׁם יְחִיד קוֹדֶשׁא בְּרִיךְ הוּא וְשְׁכִינְתִּיה בְּדַחִילוֹ וְרַחֲמָיו. לִיְחִיד שֵׁם י"ה בּו"ה בְּיַחְוּדָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל הַנְּנִי מוֹכֵן וּמְזוּמֵן לְקִיָּם מִצְוֹת עֲשֵׂה שֶׁל סְפִירַת הָעוֹמֵר. כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה: וּסְפַרְתֶּם לָכֶם מִמְּזֻזַּת הַשַּׁבָּת מִיּוֹם הֵבִיאְכֶם אֶת-עֹמֵר הַתְּנוּפֶה עֲבַעַ שְׁבֻעוֹת תְּמִימֹת תִּהְיֶינָה: עַד מִמְּזֻזַּת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִזְבֵּחַ זֶדְשָׁה לַיהוָה: וַיְהִי נֹעֵם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ. וּמַעֲשֵׂה יְדִינוּ כּוֹנְנָה עָלֵינוּ. וּמַעֲשֵׂה יְדִינוּ כּוֹנְנָהוּ:

BEFORE the bracha, know the count
(Count even if you are no longer saying a bracha)

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעוֹמֵר:

FRIDAY April 5	נצח שבגבורה	היום אחד עשר יום שהם שבוע אחד וארבעה ימים לעומר.	שמיני
April 12	נצח שבתפארת	היום שמונה עשר יום שהם שני שבועות וארבעה ימים לעומר.	תזריע- מצרע
April 19	נצח שבנצח	היום חמשה ועשרים יום שהם שלשה שבועות וארבעה ימים לעומר.	אזרי- קדשים
April 26	נצח שבהוד	היום שנים ושלשים יום שהם ארבעה שבועות וארבעה ימים לעומר.	אמור See page 13
May 3	נצח שביסוד	היום תשעה ושלשים יום שהם חמשה שבועות וארבעה ימים לעומר.	בהר- בוזקתי
May 10	נצח שבמלכות	היום ששה וארבעים יום שהם ששה שבועות וארבעה ימים לעומר.	במדבר

הַרְחֵמֵן הוּא יַחְזִיר לָנוּ עֲבוֹדַת בֵּית הַמִּקְדָּשׁ לְמִקְוָמָה, בְּמַהֲרָה בְּיָמֵינוּ, אָמֵן סְלָה.

For the post-counting passages, use your TT Omer Chart or your favorite Siddur



קידוש ליל שבת

[וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה יְהוָה-טוֹב מְאֹד...]

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם:

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ
כִּי בּוֹ שָׁבַת מְכֹל-מְלַאכְתּוֹ
אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

סְבִירי מְרַנֵּן וְרַבֵּנן וְרַבּוֹתֵי:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְרָצָה בָּנוּ. וְשַׁבַּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן
הִנְחִילָנוּ. זְכוּר לְמַעֲשֵׂה בְּרֵאשִׁית. כִּי הוּא יוֹם
תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ זֵכֶר לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ
בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים וְשַׁבַּת קִדְּשָׁךְ
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ:
בָּרוּךְ אַתָּה ה'. מִקְדֵּשׁ הַשַּׁבַּת:

BAR YOCHAI

LAG BA'OMER is Motza'ei Shabbat & Sunday, 18 Iyar, April 27-28
Some sing this as a Z'MIRA on the Leil Shabbat before LAG.

בַּר יוֹחָאִי נִמְשַׁחַת אֲשֶׁרֶיךָ שְׁמֵן שֶׁשׁוֹן מִחֲבָרֶיךָ:

מלכות בַּר יוֹחָאִי שְׁמֵן מִשְׁחַת קֹדֶשׁ, נִמְשַׁחַת מִמֵּדַת הַקֹּדֶשׁ, נִשְׁאֵת צִיץ
נֶזֶר הַקֹּדֶשׁ, חֲבוּשׁ עַל רֹאשְׁךָ פְּאָרְךָ. **בר יוחאי:**

יסוד בַּר יוֹחָאִי מוֹשֵׁב טוֹב יְשֻׁבָּת, יוֹם נִסְתָּ יוֹם אֲשֶׁר בָּרַחְתָּ, בְּמַעְרוֹת
צוּרִים שְׁעַמְדַתְּ, שָׁם קָנִיתָ הוֹדֶךָ וְהִדְרֶךָ. **בר יוחאי:**

נצח הוד בַּר יוֹחָאִי עֲצִי שְׁטִים עוֹמְדִים, לְמוֹדֵי יְהוָה הֵם לוֹמְדִים, אֹר
מִפְּלֵא אֹר הַיְקוּד הֵם יוֹקְדִים, הֲלֹא הִמָּה יוֹרוּךְ מוֹרְךָ. **בר יוחאי:**

תפארת בַּר יוֹחָאִי וְלִשְׁדָּה תְּפוּחִים, עָלִיתָ לְלֶקֶט בּוֹ מְרַקְחִים, סוּד תוֹרָה
כְּצִיצִים וּפְרָחִים, נַעֲשֶׂה אָדָם נֶאֱמַר בְּעִבּוּרְךָ. **בר יוחאי:**

גבורה בַּר יוֹחָאִי נְאֻזְרַת בְּגִבּוֹרָה, וּבְמִלְחָמַת אֲשֶׁר־דַּת הַשְּׁעָרָה, וְחָרַב
הוֹצֵאתָ מִתְּעָרָה, שְׁלֵפַת נֶגֶד צוּרֶיךָ. **בר יוחאי:**

חסד בַּר יוֹחָאִי לְמִקּוֹם אֲבֵנֵי שֵׁשׁ, הִגַּעַתָּ וּפְנֵי אַרְיָה לִישׁ, גַּם גָּלַת
כּוֹתֶרֶת עַל עֵישׁ, תְּשׁוּרֵי וּמֵי יְשׁוּרְךָ. **בר יוחאי:**

בינה בַּר יוֹחָאִי בְּקוֹדֶשׁ הַקֹּדֶשִׁים, קוֹ יְרוּק מְחִדֵּשׁ חֲדָשִׁים, שֶׁבַע שִׁבְתוֹת
סוּד חֲמֻשִׁים, קִשְׂרַת קִשְׂרֵי שֵׁין קִשְׂרֶיךָ. **בר יוחאי:**

חכמה בַּר יוֹחָאִי יוֹד חֲכָמָה קְדוּמָה, הִשְׁקַפְתָּ לְכְבוֹדָה פְּנִימָה, שְׁלֵשִׁים
וּשְׁתַּיִם נְתִיבוֹת רֵאשִׁית תְּרוּמָה, אֵת כְּרוֹב מְמַשֵּׁח זִיו אוֹרְךָ. **בר יוחאי:**

כתר בַּר יוֹחָאִי אֹר מְפֹלֵא רוּם מְעֻלָּה, יִרְאֵת מְלֵהבֵיט כִּי רַב לָהּ,
תַּעֲלוּמָה וְאֵין קוֹרָא לָהּ, נִמְתָּ עֵינַי לֹא תְשׁוּרְךָ. **בר יוחאי:**

בר יוחאי אֲשֶׁרֵי יוֹלְדֶתְךָ, אֲשֶׁרֵי הָעַם הֵם לוֹמְדֶךָ, וְאֲשֶׁרֵי הָעוֹמְדִים עַל
סוּדְךָ, לְבוּשֵׁי חֲשׂוֹן תְּמִיךָ וְאוּרֶיךָ: **בר יוחאי:**

You might find these charts useful at your Shabbat table - to challenge children and guests, to learn by heart, to review... whatever

בראשית (1)	שמות (2)	ויקרא (3)	במדבר (4)	דברים (5)
בראשית	שמות	ויקרא	במדבר	דברים
נח	וארא	צו	נשא	ואתחנן
לך לך	בא	שמיני	בהעלתך	עקב
וירא	בשלח	תזריע	שלח	ראה
חיי שרה	יתרו	מצרע	קרח	שפטים
תולדות	משפטים	אחרי	חקת	כי תצא
ויצא	תרומה	קדשים	בלק	כי תבוא
וישלח	תצוה	אמור	פינחס	נצבים
וישב	כי תשא	בהר	מטות	וילך
מקץ	ויקהל	בחקתי	מסעי	האזינו
ויגש	פקודי			וזאת הברכה
ויחי				

נביאים ראשונים	יהושע (6), שופטים (7), שמואל (א-ב) (8), מלכים (א-ב) (9)
נביאים אחרונים	ישעיהו (10), ירמיהו (11), יחזקאל (12), תרי עשר (13)
תרי עשר	הושע, יואל, עמוס, עובדיה, יונה, מיכה, נחום, חבקוק, צפניה, חגי, זכריה, מלאכי

ספרי אמ"ת	תהלים (14), משלי (15), איוב (16)
חמש מגילות	שיר השירים (17), רות (18), איכה (19), קהלת (20), אסתר (21)
יתר כתובים	דניאל (22), עזרא-נחמיה (23), דברי הימים (א-ב) (24)

זרעים	מועד	נשים	נזיקין	קדשים	טהרות
ברכות	שבת	יבמות	בבא קמא	זבחים	כלים
פאה	עירובין	כתובות	בבא מציעא	מנחות	אהלות
דמאי	פסחים	נדרים	בבא בתרא	חולין	נגעים
כלאים	שקלים	נזיר	סנהדרין	בכורות	פרה
שביעית	יומא	סוטה	מכות	ערכין	טהרות
תרומות	סוכה	גיטין	שבועות	תמורה	מקואות
מעשרות	ביצה	קידושין	עדויות	כריתות	נדה
מעשר שני	ראש השנה		עבודה זרה	מעילה	מכשירין
חלה	תענית		אבות	תמיד	זבין
ערלה	מגלה		הוריות	מדות	טבול יום
בכורים	מועד קטן			קנים	ידים
	חגיגה				עוקצין

CALENDAR TALK...

Let's review, clarify, and expand on what's been said about the 'early' Pesach this year.

Erev Pesach this year is Monday, March 25th. The last time it was that early was in 1899 (on Shabbat) - that's 114 years ago. Which is 6×19 . Not surprising that we are dealing with multiples of 19, the length of a Lunar Cycle (a.k.a. Machzor Katan).

The times before 1899 were 1861 (a Monday, like this year - 38 years earlier, 2×19), 1842 (a Friday - 19 years earlier), and 1785 (a Friday - 57 years earlier, 3×19).

Go back from there to 19 years earlier, in 1766. Erev Pesach was March 24th, the earliest it's ever

been in the Gregorian Calendar, and the only time with that date.

Until 1752, Britain and its colonies (and some other countries, as well) used the Julian Calendar (and began the year late in March - right around the beginning of Spring - coming very close to the Jewish Calendar's beginning of HACHODESH HAZEH LACHEM ROSH CHODASHIM - but that's for another time).

Many countries had switched their calendars up to 200 years earlier, and some countries didn't switch until much later. We are considering 1752 to be the year of the switch for what we are writing here.

FYI - Rosh HaShana in 1752 was on August 29-30. Yom Kippur was September 18th. The former was O.S.



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(old style - Julian calendar), the latter was N.S. (new style, Gregorian).

You know the ditty - 30 days hath September...? Not in 1752. It had only 19 days. The Julian Calendar considered the solar year to be 365.25 days long. In fact, the year is much closer to 365.2425 days long. The discrepancy might not seem like much, but over the course of many years, the Julian date for, let's say, the beginning of Spring, was 11 days later than the astronomical date - based on the Vernal Equinox. In order for the civil calendar to be more in sync with the solar year (with the seasons), two things had to be done. First, 11 days had to be dropped. In England, etc. the dates from September 3rd through the 13th had to be removed from the calendar. They were. And the rule for leap year had to be modified. Adding a day (February 29th) every four years was too much. A slight adjustment was made. Leap year occurs every 4 years EXCEPT when the year ends in 00 EXCEPT if the year is divisible by 400. In other words, following the switch to the Gregorian Calendar, the year 1600 was a leap year, but 1700, 1800, and 1900 were not. 2000 was a leap year, but 2100, 2200, 2300 will not be. 2400 will be. And so on.

 <p>פּוֹטְטֵי גַּאֲוִי Paul Serkin ISR: 054-943-6109 USA: 347-836-4895 Paul@thepcguy.co.il www.thepcguy.co.il</p>	<p>For all of your TECHNOLOGY NEEDS:</p> <ul style="list-style-type: none">- New PCs, upgrades, repairs, tuneups- Virus Removal- Using iPhone, iPad, Android w/PC- Online BACKUP Service- DSL and PHONE Service<ul style="list-style-type: none">▪ Israeli, US/UK Numbers▪ Keep your existing number▪ Unlimited calling▪ E-FAX, Voice Mail and more
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Of course, Erev Pesach is never early or late - it is always on the 14th of Nissan. But we use the terms early and late to refer to the Hebrew date's position in the season (which depends on the solar year rather than the lunar months). Pesach is early in the Spring this year. Next year, 5774, has two Adars, and Erev Pesach will be April 14th.

Now let's take a look forward. Forward comes with a reminder that any dates in the future are just 'scheduled' to be such and such, based on the current fixed calendar. IY"H, when we have a Sanhedrin, the setting up of the calendar will be their domain and the method in use then (past and future) is less fixed than the calendar we use today.

With that said, Erev Pesach is scheduled to next fall on March 25th in 2089, 76 years from now (4x19). After that, it seems that it will never happen again. We actually 'tested' a few hundred years, but it seems that a slight forward shift in the Jewish calendar vis-a-vis the civil calendar makes it no longer possible for Erev Pesach to be as early in the civil year as March 25th.

Everything said above about Erev Pesach can be said about any day from now through the 29th of Marcheshvan. Meaning that Lag BaOmer this year hasn't been this early since 1899. Same for Tish'a b'Av. Same for Rosh HaShana and Yom Kippur, Sukkot... Same for the 22nd of Sivan and the 5th of Elul (doesn't have to be a special calendar date). You get the idea.