



BNEI AKIVA
OF THE UNITED STATES & CANADA

Shavuot

WITH BNEI AKIVA

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DIVREI TORAH

Our Mothers

By Adina Hirsch, HA Member

At the end of Megillat Rut, the elders and townspeople give Boaz the following brachot:

וַיֹּאמְרוּ כָּל-הָעָם אֲשֶׁר-בְּשַׁעַר הַחֲקִינִים עֲדִים יִתֵּן יְהוָה אֶת-הָאִשָּׁה הַבָּאָה אֶל-בֵּיתְךָ כְּרַחֵל וְכִלְאָה אֲשֶׁר
בָּנוּ שְׂתֵיהֶם אֶת-בַּיִת יִשְׂרָאֵל וַעֲשֵׂה-חַיִּיל בְּאֶפְרַתָּה וּקְרָא-שֵׁם בְּבַיִת לְחָם:

“May the Lord make the woman who is coming into your house like Rachel and Leah, both of whom built up the House of Israel! ... And may your house be like the house of Peretz whom Tamar bore to Judah - through the offspring which the Lord will give you by this young woman (Rut 4:11-12).”

These brachot lay out a clear connection between Rut and three other important female figures in Tanach: Rachel, Leah and Tamar. The obvious question is why is Rut compared specifically to these three women? What makes Rut similar to Rachel, Leah, and Tamar?

The bracha first compares Rut to Rachel and Leah. If we view this bracha in a broader sense including Naomi as well, the connection between Rut and Rachel and Leah seems more apparent. The same way Rachel and Leah jointly formed Bnei Yisrael together, so too, Rut and Naomi together created a legacy for Boaz. In both of these stories, there is this parallel of two independently strong women uniting to form an enduring and significant lineage. This bracha also be explained as an opportunity to alter the relationship between Rachel and Leah, who had a very difficult and complicated relationship. Now in Megillat Rut, two women are able to build a legacy together, which in a way, reconciles the hostile relationship between Rachel and Leah earlier on in Bereishit.

Furthermore, the bracha continues on to create a comparison between Rut and Yehuda’s daughter-in-law, Tamar. These two women seem to have a more clear



similarity: both Rut and Tamar were widowed and then took initiative to continue on their husbands' legacy. Tamar had attempted to perform Yibum with her deceased husband's brother, but Yehuda prevented her from marrying his other son. For Rut, her husband had no other male siblings, which made the process difficult. Both women did not give up, despite the tough circumstances that had halachically fulfilled their requirement of attempting to perform Yibum. Instead, Tamar performed Yibum by seducing her father-in-law, Yehuda. Meanwhile, Rut performed Yibum through Boaz, a distant relative of her husband. Both women fulfilled Yibum in an unusual fashion, they were able to create a lasting legacy for their husbands and contribute to the lineage of David Hamelech.

Through the elders' blessing, it is implied that Rut's seduction of Boaz, while seemingly inappropriate, was in fact honorable. Tamar and Rut were put in similar morally debatable

situations where they rose above Torah obligations and ensured a lasting legacy for the family. By realizing the final result of their actions, which lead to the birth of David Hamelech and ultimately Mashiach, it is clear that Hashem commends both of these exceptional women's actions.

May we all emulate the inspiring devotion to the Jewish people and the continuation of the Jewish nation as represented by Rachel, Leah, Tamar and Rut.



Omer Offering and Its Significance For The Holidays

By Avishai Jesselson, *Mazkir Bnei Akiva of Boston*

Sefirat Haomer, the 7 weeks of counting between Pesach and Shavuot is a remembrance for the Omer offering that was brought in the Beit Hamikdash. Where does this Omer offering appear? In Parshat Emor, in the middle of the section many call “Parshat Hamoadim.” The passuk there states that no one may eat from the new harvest of the year until the omer offering, 2 loaves of barley, are brought. It is interesting to note that the Omer isn’t really a holiday; yet, it appears in the section about the holidays. In addition, the laws of Leket and Peah also appear in this section, laws not really connected to holidays. In order to understand this anomaly it is important to look at the wording of the psukim. The Passuk states “וּסְפַרְתֶּם לָכֶם” (Vayikra 23:15). “מִמֶּחֳרַת הַשַּׁבָּת מִיּוֹם הַבִּיאָכֶם אֶת־עֹמֶר הַתְּנוּפָה שִׁבְעַת שַׁבְּתוֹת תְּמִימֹת תִּהְיֶינָה” (Vayikra 23:15). What do the words “מִמֶּחֳרַת הַשַּׁבָּת” mean here? For some historical context, the translation of these words led to a debate between two ancient sects in Judaism, the Sadducees and Pharisees. The Sadducees believed it meant the Shabbos after the Pesach, and you bring the Omer the day following the Shabbat after Pesach. However, the Pharisees, the sect most Jews today descended from, believed the Shabbat was really the first day of Pesach and you start to bring the Omer the day following the first day of Pesach. Now a new question arises: Why do the Pharisees believe that the first day of pesach is this Shabbat? If you look at this section you realize that there is a repetition: the numbers 1 and 7. Pesach in the first month and last 7 days, then Shavuot happens 7 weeks later, etc. The holidays are really a manifestation of the weekly Shabbat. The first of these holidays, Pesach, is similar to Shabbat in that just as the Shabbat was a rest from the creative process, Pesach is also a rest from the creative process. How is Pesach a rest from the creative process? It’s not a rest from the creative process that connects with Shabbat, the process of creating the world; rather, Pesach is a rest from the creative process of vegetation. For example, what is the process of making bread? You grow the wheat and it lives, but then you cut it down, let it dry, take the kernels, and crush them into flour, taking away the wheat’s last chance of living. But then you add water, essentially bringing it back to life with the yeast, until you kill it again by heat-



ing the bread in the oven and killing the yeast. In the end, the bread becomes the sustenance that allows people to live, even though we killed the wheat and molded the wheat for our own needs. On Pesach we stop this process of bread-making. It signifies that creativity can't go on forever. Just as Hashem took a break from creativity when he made the world, so too, we have to take a break from our own creativity, including our creativity in regards to vegetation. This is why the Pharisees believed that the Pesach was a Shabbat, because it really was a Shabbat, a Shabbat from our creativity of bread-making. On Pesach you take a break from the second cycle of bread-making, of bringing the flour alive and then killing it in the oven, but what about the first cycle, of actually growing and then harvesting the wheat? There is an event that coincides with Pesach and is a rest from this first cycle of bread-making. You bring the Omer offering, allowing you to eat from the new grain you planted and then killed. On the first day of Pesach you are resting from both cycles of the bread-making, harvesting the wheat and making the bread from the flour. To return to the question of why the Omer offering appears in the section of the Torah about holidays, it appears here because it actually does connect to the holidays. The Omer offering is part of the Shabbat of Pesach, it is the manifestation of taking a break from the creativity of vegetation, signifying that we are not better than Hashem. Just as Hashem rested from his creativity, we also have to rest from our creativity, including the creativity of vegetation. To further this idea that this section in the Torah about the holidays also teaches the idea of taking a break from human dominance over their surroundings, it also makes sense that the laws of Leket and Peah appear in this section. These laws are here to connect to the idea that Jews need a break from their dominance over vegetation in order that they realize where they stand in society and it's their job to help the needy. The laws of Omer, Leket, and Peah are here to teach the Jews about taking a rest, a Shabbat, in order to understand their place in society and realize that they can't be better than Hashem and they also must help those who are in need.



The Land of Fruit and Mitzvot

By Shlomi Helfgot, *Camp stone co-Rosh Beit Midrash*

Eretz chitah u'se'orah, u'te'ena v'gefen ve'rimmon; eretz zeit shemen u'dvash. These famous words are the source for the Seven Species (shivat haminim), the celebrated special produce that, if not native to Eretz Yisrael alone, is certainly associated in the popular mind with Eretz Yisrael. They require a different beracha acharona than the other fruits of the tree. Why is this? By asking ourselves what the unique status of the shivat haminim in other parts of halachah is, we may be able to answer this question. According to the Rambam, the derivatives of the shivat haminim are the only for which the obligation to tithe terumot from the Torah exist (Rambam to Terumot, 2:6.) Terumot are taken from the harvest, and thus perhaps represent the fruits of the toil in Eretz Yisrael which man requires for sustenance. In contradistinction to the midbar, a "land" of manna - bread that is delivered daily from the heavens - the land to which God brings the Jewish people is a land of sustenance farming - of these species. However, this agricultural explanation does not seem to explain the choice of the shivat haminim, as many other authorities rule that only the three main crops, dagan tirosh v'yitzhar - wheat, wine, and oil - fall under the Torah obligation. It seems that these authorities posit that wheat, wine, and oil are the staple crops around which man bases his diet and is sustained, while the rest of the shivat haminim are merely fruits.

Another possibility can be extracted from the Rashbam to Pesachim 101b. He claims that all shivat haminim are part of the category of foods which are considered important enough to the meal to forbid moving before making the beracha after eating them (cf. Rambam Berachot 4:1.) We establish meals based on that which satiates, and according to the Rashbam these are the fruits which fit the bill. If so, the shivat haminim are those fruits which allow us to feel a visceral connection to the Land of Israel and fill ourselves with its produce - not merely a sweet taste but a lasting satiation. However, here too, Rabbeinu David (and, it should be noted, the Ba'al HaMa'or, Ramban, and Ra'avad, among others) reject that which the Rashbam states, and explain that a meal may only be established on wheat



products, and thus not all of the shivat haminim are important for this purpose.

After finding so many possibilities mired in debate amongst the Rishonim, we must go back further to the original Gemarot and see if we can glean any ideas regarding the meaning of the shivat haminim. It happens that the verse in which these fruits are mentioned, which we quoted at the beginning of the article, plays a starring role in the discussion on Berachot 41a. Rav Yosef or Rav Yitzchak states that the list is in sequential order, and teaches us that the blessing on wheat, for example, is made before the one on grapes, when there is an option. Rav Chanan disagrees and states an opinion that seems exceedingly strange - the entire list was said regarding quantities which are significant in halachah. For example, barley is significant in discerning whether a bone makes that which touches it ritually impure; a date is the size for which one is liable for a violation of carrying on Shabbat, and so on. Here Rashi comes to our aid and comments that the statement's intent is to praise the Land of Israel, as its fruits are those which are used in measurements for halachah. If so, Rav Chanan's statement becomes a deeper exploration of the meaning of the Land of Israel. Israel is primed for observance of the Torah, and it's very fruits are necessary in determining the basic units of physical matter in halachah. It is thus the Land of Torah (cf. Ramban to Vayikra 18:25.) Rav Yitzchak, on the other hand, emphasizes the natural beauty and inherent quality of the Land of Israel, which produces such magnificent fruits - each in order of importance. While these two ideas yield different halachot when applied to the realm of berachot - is each fruit of equal importance because it symbolizes something more, or is it the fruit itself, and thus its importance, that determines the beracha - do not need to be in conflict in the world of ideas. The Land of Israel is both important as a land of fruit and bountiful resources - avodah - and as the natural place for the observance of mitzvot - Torah - as we all learn through Bnei Akiva - and the shivat haminim are the best physical representative of those twin ideas.



The Personal Gift of Torah

By Leora Greenberg, HA & Chinuch committee

A story goes that there was once a king. This king had all the riches and luxuries in the world. He lacked nothing and everything was easily replaceable for him. One day the king called in one of his servants. This servant seemed to be an ordinary man from a town close by and everyone wondered why this man was chosen to speak with the king. After the servant's meeting with the king everyone in the town noticed that the servant now had a candle. The candle was one of a kind; it was unique and original. The servant brought the candle everywhere with him, he brought it to work, home, with friends, shopping, etc. The servant never let the candle leave his sight. After a while of carrying around this candle, some of the servant's friends grew curious as to why the king had given the servant a candle and why the servant felt compelled to always bring the candle with him places. When asked about this, the servant replied that "This candle is the most precious item the king owns and he entrusted me to keep it safe. For that reason, I never let this candle out of sight. This candle comes with me everywhere. That way, I know I am protecting it and keeping it safe from harm." The servant's friends wanted to join in the effort to keep the candle safe and began protecting the servant and the candle even more so that the king could feel relaxed knowing his candle was being protected.

The message we can learn from this story is explained with the pasuk in Mishlei 4:2 "Ki Lekach Tov Natati Lachem Torati Al Taazovu". Hashem has given us the precious gift of Torah. The Torah is precious to Hashem and therefore should be precious to us as well. The Torah is one of a kind; it is unique and original. We are like the servant having been called to meet with the King and given a personal responsibility to protect the Torah throughout our lives, in everything we do, and everywhere we go.

Malbim on the pasuk in Mishlei 6:23 "Ki Ner Mitzvah Vi Torah Or" explains that a mitzvah is a candle, and the Torah is the full light. We need each candle, each mitz-



vah, to help our lives be illuminated fully by the Torah. We have the Torah to guide and light our lives with the correct path for us. The journey of collecting each flame is one we walk on every day. We are focused on improving ourselves through Torah and gaining this true light and understanding of life through the lens of Torah.

Dovid Hamelech in Tehillim 132 speaks about keeping Hashem close to us. Dovid explains he will not sleep until Hashem has a place to dwell with him. This means Dovid wants Hashem to know that there is a permanent spot in our lives and in our houses for Hashem to live with us. When we keep Hashem in our lives constantly, we will reap the benefit of feeling close to Him and seeing Him everywhere.

On Shavous we are being given a precious gift, like the servant was gifted the precious candle. Each one of us is given the mission to protect, honor, and live by the Torah. We are commanded to bring Hashem into our lives with us wherever we go, including to work, home, with friends, shopping, etc. Enjoy this precious and personalized gift, protect it, and have a Chag Sameach.



Next Year in Jerusalem

By Charlie Kramer, HA Member

Rav Meir Simcha of Dvinsk, better known as the Meshech Chochma, explains the difference between Shabbat and chagim in a particular meaningful way. Shabbat, which was the end of creation, is a time to stop all of your work, and turn your focus to Hashem for the day. This is one of the reasons that many distracting things like cooking, or traveling without an eruv, are not allowed. These laws keep you focused on the main goal- keeping your attention on Hashem. However, on chagim, some Shabbat prohibitions like cooking and traveling without an eruv are actually allowed. In fact, in the time of the beit hamikdash, it was the chagim when Jews from all over would travel to be together in Jerusalem.

The Meshech Chochma explains that the purpose of the chagim is not only to focus on Hashem, but to focus on the Jewish people, and coming together as a nation. On Shavuot, when all of the Jews gathered together at Har Sinai, we finally became a nation that was united through Torah. This Shavuot, as we have all experienced a year where we were as separate as can be, we should all focus our attention on coming together as a people. With this past week's tragic news coming from Israel, let's remember that it is not only the Jews in our community we need to join together with, but also Jews from all over the world, so that next year, we can spend out chagim all united together, going to Jerusalem to visit a rebuilt beit hamikdash.



LEARNING PACKET

What is Shavuot the chag of Chesed?

Chesed and the Book of Ruth

Chag Shavuot Sameach!

On Shavuot, we read Megillat Rut, which tells the story of a Moabite woman who marries the son of a formerly prestigious couple from Beit Lechem, and throughout all the tragedies befalling the woman from Beit Lechem (Naomi), Rut clings to her as they return to Beit Lechem, and strive to be re-absorbed into the community.

The story begins by Naomi and her husband moving to Moav while avoiding famine in the land of Yehuda. When in Moav, she marries her two sons to local women, however, shortly afterwards, her husband and two sons die, and she is forced to return to Beit Lechem.

א.1. רות א':ח

Ruth 1:8

(ח) וְתֹאמַר נְעָמִי לְשָׁתֵי כַלְתֵּיהָ לִכְנֹה שְׁבִנָּה אִשָּׁה לְבֵית

(8) And Naomi said unto her two daughters-in-law:

'Go, return each of you to her mother's house; the

אָמָה יַעֲשֶׂה [יַעֲשֶׂה] יְהוָה עִמָּכֶם חֶסֶד כְּאֲשֶׁר עָשִׂיתֶם

LORD deal kindly with you, as you have dealt with

עַם־הַמֵּתִים וְעִמָּדִי:

the dead, and with me.

Ruth and Orpah, Naomi's daughters-in-law were escorting her back to the Land of Yehuda, what she referred to as chesed. This may prompt us with the question: What is Chesed? Is it simply just to escort someone else on a journey, or a nice deed or, perhaps something more?

Vayikra 20:17

ואיש אשר יקח את אחתו בת־אביו או בת־אמו וראה

If a man marries his sister, the daughter of either his father or his mother, so that he sees her

את־ערותה והיא־תראה את־ערותו חסד הוא ונכרתו

nakedness and she sees his nakedness, it is a

לעיני בני עמם ערות אחתו גלה עונו ישא

disgrace; they shall be excommunicated in the sight of their kinsfolk. He has uncovered the nakedness of his sister, he shall bear his guilt.

While this is translated as a disgrace, the Hebrew term in the Torah is chesed. Why is this considered a “chesed”?

Aish.com:

In order to answer this question it is necessary to alter our understanding of what ‘chesed’ actually entails. It seems that chesed is more appropriately understood as a trait that is characterized by overflowing and lack of boundaries. One significant outgrowth of this is kindness in that chesed causes a person to want to unabashedly share with others, breaking his boundaries of selfishness. However, that is just one manifestation of chesed, and like all character traits, chesed has negative, as well as positive, aspects. One negative manifestation is that a person can lose his appreciation of a proper sense of boundaries. Immoral behavior involves ignoring the Torah’s assertion that certain relationships break the appropriate boundaries. Consequently, the Torah describes certain forms of immorality as chesed.

Therefore, according to this explanation, Rut’s and Orpah’s chesed was that they remained with Naomi to escort her, even though it would have been personally more beneficial to remain in Moav. By Rut and Orpah accompanying Naomi, they put aside their personal benefit, and performed an act of kindness towards Naomi.

Ponder points:

Does this mean that one must “pay a price” in order for it to be considered a chesed? What if doing an act of kindness for someone would be the convenient and most beneficial thing for you as well?

The term 'Chesed' is mentioned several times in Megillat Rut.

As Dr. Leila L. Bronner words it:

Hesed is indeed one of the key words controlling the text....

Every character acting in this brief story—from Naomi to Ruth to Boaz to the minor characters—behaves in a manner that demonstrates this heroic concept of some form of hesed. The main actors of the story all act in the spirit of hesed; some perform ordinary hesed, and some—especially Ruth—extraordinary hesed. Their exemplary behavior is somewhat reminiscent of that of the patriarchs and matriarchs.

.....

The rabbinic sources emphasize the super-abundance of hesed, its “more-than-enoughness.” As Maimonides puts it, the concept of hesed:

“Includes two notions, one of them consisting in the exercise of beneficence toward one who deserves it, but in a greater measure than he deserves it. In most cases, the prophetic books use the word hesed in the sense of practicing beneficence toward one who has no right at all to claim this from you” [Guide for the Perplexed].

While this first pasuk that we have just discussed provided for a starting point to discuss what chesed actually is, it is also teaches us a lot about the Book of Rut itself:

ד. רות רבה ב' י"ד

Rut Rabba 2:14

(יד) יעשה ה' עמכם חסד ר' חנינא בר אדא אמר:

(14) “God will deal kindly with you (Ruth 1:8)”.

Rabbi Chanina bar Ada says, “Will deal’ (ya’aseh)” is

יעשה כתיב. כאשר עשיתם עם המתים שנטפלתם

what is written (k'tiv): [continuation of the pasuk] “as you

בתכריכיהון. ועמדי שויתרו לה כתובותיהן. אמר רבי

showed with the dead (ibid)” [meaning] when you [Rut and Orpah] were occupied with their shrouds, “and with me

זעירא מגילה זו אין בה לא טומאה ולא טהרה, ולא

(ibid)” [meaning] when they renounced their ketubot. [so



איסור ולא היתר. ולמה נכתבה? ללמדך כמה שכר

that an impoverished Naomi wouldn't have to pay]

טוב לגומלי חסדים

Rabbi Zeira says, "This scroll does not have content in it concerned with impurity or purity nor what is forbidden and what is permitted. So why was it written? To teach us the greatness of the reward for acts of lovingkindness."

According to the Rabbis (in Midrash Rut Rabba), the only reason Rut was written is to teach us the reward of Chesed.

Ponder points:

But why then do we read it on Shavuot? Is Chesed a major theme of shavuot? The common theme of Shavuot is Chag Matan Torah (receiving the Torah). Is Chesed a part of this or a completely different theme?

The more we delve into the question how much significance Chesed has in our religious life (which emanates from the Torah itself), the more we realize how critical it is to our Jewish religion:

משנה מסכת אבות פרק א' משנה ב. 1

Ethics Of The Fathers, Chapter 1, Mishna 2
Shimon the Righteous was among the last

שמעון הצדיק היה משירי כנסת הגדולה הוא היה אומר

surviving members of the Great assembly. He

על שלשה דברים העולם עומד על התורה ועל העבודה

would say: The world stands on three things:

ועל גמילות חסדים

Torah, the service of G d, and deeds of kindness

Here, Chesed is seemingly being put on the same level as Torah and Ritual Service. What do you think it means that these are the three "pillars" that the world stands on?

Where does Shimon HaTzadik learn this from?

There are a few psukim and teachings that we may be able to use as sources for Shimon HaTzadik's teaching:



ה.ה. הושע ו'ו'

Hosea 6:6

(ו) כִּי חֶסֶד חָפְצָתִי וְלֹא־זָבַח וְיָדַעַת אֱלֹהִים מֵעֲלוֹת:

(6) For I desire kindness, and not sacrifice, And the knowledge of God rather than burnt-offerings.

ו.ו. תהילים פ"ט:ג'

Psalms 89:3

(ג) כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה שָׁמַיִם תִּכַּן אֱמוּנָתְךָ

(3) For I have said: All existence is built upon chesed; loving commitment is found even in the

בָּרָהִם:

heavens.

מִיכָה ו:ח

Micah 6:8

הֲגִיד לְךָ אָדָם מֵה־טוֹב וּמֵה־יְהוָה דּוֹרֵשׁ מִמֶּךָ כִּי

“He has told you, O man, what is good, And what the LORD requires of you: Only to do justice And

אִם־עֲשׂוֹת מְשָׁפֵט וְאַהֲבַת חֶסֶד וְהִצַּנֵּעַ לְכַת עִם־אֱלֹהֶיךָ:

to love goodness, And to walk modestly with your God;

We can see here from these three psukim that there is a really strong case for chesed as one of the key principles of Judaism, and quite easily understood as to why Shimon HaTzadik includes that in his 3 pillars of existence.

Chesed, therefore, is not just doing a kind deed, but rather one of the principles without which the world cannot exist. However, aside from it being an essential value in it of itself, it gained even more significance after the destruction of the Beit Hamikdash:

ז.ז.

Avot D'Rabbi Natan 4:7

עַל גַּמְי"ח כִּיצַד הָרִי הוּא אוֹמֵר (הוֹשֵׁעַ ו) כִּי חֶסֶד חִפְצָתִי

How do we know the significance of acts of Chesed?...

One time it happened that Rabban Yohannan ben

וְלֹא זָבַח. הָעוֹלָם מֵתְחִלָּה לֹא נִבְרָא אֲלָא בְּחֶסֶד שְׁנֵאמַר

Zakkai was leaving Jeruslaem, and Rabbi Joshua was



תהלים פט) כי אמרתי עולם חסד יבנה שמים תכין)
walking after him. He saw the ruins of Solomon's
אמונתך בהם. פעם אחת היה רבן יוחנן בן זכאי יוצא
Temple.

מירושלים והיה רבי יהושע הולך אחריו וראה בית
Rabbi Joshua said: "Oy! What a devastation for us that
the place where Israel atoned for our sins has been
המקדש חרב [אר"י אוי לנו על זה שהוא חרב] מקום
destroyed."

שמכפרים בו עונותיהם של ישראל. אי"ל בני אל ירע לך
Rabbi Yohannan replied: "My son, do not fear. We have
יש לנו כפרה אחת שהיא כמותה ואיזה זה גמ"ח
another form of atonement that is just as effective."
שנאמר כי חסד חפצתי ולא זבח.

What is it? Acts of hesed.

This is what the verse from Hosea means when it says:
"For I desire hesed, and not sacrifice."

Ponder points:

How much of your Jewish practice do you devote to Chesed? What acts of
Chesed are you able to do? Could you do more?

חג שמחה!

RECIPES

Soft and Sweet Cheese Danishes

Ingredients:

1 package puff pastry squares

1 1/2 cups sugar

4 teaspoons vanilla extract

3 eggs

1 package farmers cheese

1/2 cup flour. Add more if the mixture is too liquidy.

Directions:

Preheat oven to 350

Defrost puff pastry squares

In a bowl mix sugar, cheese, eggs, vanilla sugar, and flour until combined

Spoon tablespoon amount of filling onto a square of puff pastry and fold the four corners to meet in the middle, making a smaller square

Arrange on a baking sheet

Egg wash before baking

Bake at 350 until golden brown (10 -12 minutes)

Makes one batch but who are we kidding. You'll want to double this

Shavuot "Matan Torah" Cake:

Hi everyone!! For me, one of the most fun parts of Shavuot was always the desserts!! In the spirit of celebrating receiving the Torah, we would always make a cake in the shape of Har Sinai!!! This is how to make your own:

Ingredients:

Cake:

1 box Duncan Hines Brownie Mix

2 Large Eggs (to make the cake variation as opposed to the chewy brownie one)

1/3 cup oil

1/3 cup water

Decor:

Sufficient green melting chocolate OR green frosting

Flower shaped sprinkles

2 Marshmallows

Directions:

In a large bowl mix the cake mix in with the other ingredients and bake in a Bundt Cake pan or something similar with a mountain shape.

Once cooled, melt the green chocolate or simply mix the green frosting and cover the cake with it until fully green.

Next, add flower sprinkles, and 2 marshmallows on top to represent the Luchot HaBrit

Enjoy!

*please note that all cake mixes should work (though please adjust the add ins accordingly), as does cake made from scratch.

*can also be made as cupcakes with 2 mini marshmallows on each one

