

# The Weekly Farbrengens



למען ישמעו • במדבר תשע"ח • 462  
EDITOR - RABBI SHIMON HELLINGER

## SHAVUOS

### AN AUSPICIOUS DAY

What happens when two *tzaddikim* and *mekubalim* of the stature of Reb Shlomo Alkabetz and Rav Yosef Caro spend the awesome night of Shavuos together?

The answer is recorded in a 16th-century manuscript written by R. Shlomo Alkabetz: "The *Beis Yosef* and I decided to stay awake on the night of Shavuos and read passages of the Torah. [These passages are the basis of what later became the *Tikkun Leil Shavuos*.] After *chatzos*, as we reached the section of *Mishnayos*, a sweet voice was heard aloud from the mouth of the *Beis Yosef*. We all fell on our faces from sheer fright. The voice grew ever louder, until even the neighbors were able hear it, though they were unable to understand it. The voice, having been created by the *Mishna* we had learnt, told us of the pain suffered by the *Shechina* [in exile], and the great impact our learning this night had, silencing all the *Malochim* and piercing all the heavens. It then spoke of our great *zechus* of staying awake this night, and the greater effect it would have had with a *minyan*. The voice then encouraged us to continue learning throughout the night, not wasting even a moment. Finally, the *Shechina* instructed us to stand up and say *Boruch Shem...* aloud, as is done on Yom Kippur.

We wept profusely, from the joy of our experience and for the pain of the *Shechina*. "When we met three other *chachomim* in the *mikve* the next morning, we related to them what had happened that night. They were understandably distressed, and we resolved to gather again on the second night, this time with a *minyan*.

"That night, because of our joy at having a *minyan*, the voice of the *Shechina* began speaking as soon as we started reading the *Aseres HaDibros* of *Devarim*. The voice praised our attainment, told us of the *ruchnius*-like fire surrounding the house, and then directed us to say *Boruch Shem*. As the time of *chatzos* drew near, the *Shechina* spoke again and told us that for hundreds of years no such accomplishment had been attained."

The Shaloh HaKadosh copied this story from the manuscript of Reb Shlomo Alkabetz and concluded: "It is apparent in his writing that there was much more that he was not allowed to reveal. From this story we must learn how important it is to conduct ourselves with a special *kedusha* on this night."

(של"ה הקדוש מס' שבועות נר מצוה ה')

The Frieddiker Rebbe said:

Shavuos is an *eis ratzon*, when *HaShem* confuses the one who accuses Yidden, just as He confuses him during the sounding of the *shofar* on Rosh HaShana and Yom Kippur.

Shavuos is an opportune time to make every effort to improve one's Torah learning and *avoda* in *yiras shamayim*, and to strive to do *teshuvah* concerning one's Torah study, without Satan's interference.

(היום יום, ג' ד' סיון)

### CONSIDER

What brought the revelation of the *Shechina* in the *beis medrash* of the *Beis Yosef*: their learning or the auspicious night?  
What should one do to receive the revelation of *Matan Torah*?

### RECEIVING THE TORAH

The Frieddiker Rebbe said: Every year on Shavuos, the same revelation of *HaShem* that was revealed at the time of *matan Torah* is revealed anew, and a Yid who at this time arouses himself to establish set times for studying Torah is successful in his *avoda*.

(סה"ש קיץ ה'ש"ת ע' 116, תש"ג ע' 129)

"Once," related the Rebbe Maharash, "on the first night of Shavuos, I went to say *Gut Yom-Tov* to my great-uncle Reb Chaim Avraham, son of the Alter Rebbe. I found him sitting with his hands covering his tear-stained face. I asked him why he was crying on *Yom-Tov*. He explained that the Baal Shem Tov said that when one prepares himself properly during *Sefiras HaOmer*, he is found worthy on Shavuos of being admitted to the Fiftieth Gate of *kedusha* – "and I can't feel it," concluded Reb Chaim Avraham."

The Rebbe Maharash concluded, "My great uncle Reb

Chaim Avraham was then seventy seven years old and was completely removed from all worldly matters. Yet on the night of Shavuos, he wept for the revelation of the Fiftieth Gate. This left me with a deep impression."

(ספר התולדות אדמו"ר מהר"ש ע' 73)

The eminent chossid, Reb Aizik Homiler, recalled that once before Shavuos, a number of chassidim discussed what they should ask of *HaShem* on the night of Shavuos. They decided to ask the Mitteler Rebbe, and assumed that he would surely speak of the study and understanding of *primiyus haTorah*.

Instead, he shared his own wish: "I would wish to have the fiery flame of *matan Torah*."

(סה"ש תש"ה ע' 108)

Recollecting his experience of Shavuos in תרמ"ה (1885), when he was a child of five, the Frieddiker Rebbe once said:

"On *erev* Shavuos, our *melamed* told us how Moshe Rabbeinu led the Yidden to *matan Torah*. He then called to us, '*Kinderlach!* Come with me and I will take you to *matan Torah*.' He took all thirty of us to Reb Binyomin's *beis medrash* and told us that the next morning, the first day of Shavuos, we should wake up an hour earlier than usual and come to this *beis medrash* for *kabbalas haTorah*.

"On Shavuos morning I awoke at seven o'clock and prepared to go there. My mother [*Rebbetzin Shterna Sara*] wanted me to eat something before leaving, but I insisted that I wouldn't eat before *matan Torah*. I set out to the *beis midrash*, where I found all of my classmates, and after *davening* our *melamed* took us all on a walk."

(סה"ש תש"ה ע' 100)

It was the custom of the Frieddiker Rebbe, and also of the Rebbe, to wish all Yidden the *brocho* of *kabbalas haTorah besimcha uviprimiyus* – that we receive the Torah with joy, and that it permeate us.

The Rebbe explained this dual blessing as follows: Appreciating that we are *HaShem's* holy nation and that we are able to connect to Him via the Torah and its *mitzvos*, we are joyful – and this joy will enable us to be permeated by the Torah and not regard it (*chas veshalom*) as a burden.

(לקו"ש ח"ח ע' 292)

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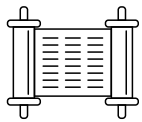


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## AMIRA L'AKUM ON YOM TOV

## May I ask a gentile on yom tov to turn on the oven?

The Torah permits food-related melachos that have a direct effect on the food to be done on yom tov, but not preliminary steps (machshirin, e.g. sharpening a knife) that could have been done before yom tov. Chazal forbade even food-related melachos that are usually done for many days at once (e.g. grinding wheat). Additionally, any cooking that could be done earlier without compromising the taste of the food should be done before yom tov (e.g. Jell-O), and otherwise needs to be done in a different manner than usual (shinui).<sup>1</sup> Most food, however, is tastier when freshly made.<sup>2</sup>

Some hold that igniting a fire on yom tov is considered a preliminary step and thus prohibited min haTorah. However, many poskim, including the Alter Rebbe, rule that it is an actual food melacha which is permitted min haTorah, and it is only rabbinically prohibited since one is "creating" a new entity (molid) and since it could have been done before yom tov (even if in the specific situation it couldn't have been).<sup>3</sup> Yet, one may transfer fire from an existing flame, even in cases that it could have been done before yom tov, since one is not creating a "new" entity, and the fire has a direct effect on the food.<sup>4</sup> If a new fire was ignited, it may be used after the fact.<sup>5</sup>

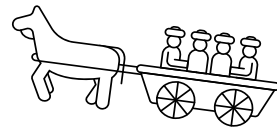
It is rabbinically prohibited to have a gentile do a melacha for us on Shabbos or yom tov. Yet, if the melacha is only rabbinically prohibited, it is a shevus deshvu (double derabanan) which is permitted for mitzva purposes, for a sick person, in cases of great need or to prevent a big loss.<sup>6</sup> Poskim add that simchas yom tov can also allow shevus deshvu.<sup>7</sup>

Thus, when needed, one is allowed to have a gentile turn on the fire on yom tov (a rabbinical prohibition) to enable him to cook food for his yom tov meal. (This is usually considered either a great need, for the mitzva of seudas yom tov, and for simchas yom tov).<sup>8</sup> Similarly, one may have a gentile light a fire in order to enable lighting the yom tov candles.

Although in these cases it is permitted to tell the gentile directly what to do on yom tov, one should try when possible to use a hint to avoid discussing forbidden matters on yom tov (vedaber davar).<sup>9</sup>

1. וראה שולחן יו"ט פ"ב ס"ו. האם מהני שינוי כאשר האוכל יותר משובב כשנעשה לפני יו"ט (וכ"מ קצת בשו"ע"ר סי' תצ"ה ס"ו שאין שם תנאי דשינוי כמו בס"ה).
2. שו"ע"ר אור"ח סי' תצ"ה ס"ב וס"ה-ו.
3. שו"ע"ר אור"ח ס' תצ"ה ס"ב שו"ע"ר תק"ב ס"א. (וראה פר"ח סי' תק"ב ס"א דאי לא טעמא דמוליד הי' מותר אף שהיה אפשר מבערב). ובט"ז אור"ח סי' תק"ב ס"א שהוא מזה"ת.
4. ראה קו"א סי' תצ"ה ס"א. שיטות אחרות: בראש יוסף (ביצה דף ל"ג ע"ב) מסביר שלא הי' אפשר להשאיר דלוק כך מער"י. אלף למטה (סי' תרכ"ה סקנ"א) מביא דרשה לא תבעור... ביום
5. השבת - ולא ביו"ט.
6. שו"ע"ר שם.
7. שו"ע"ר אור"ח סי' ש"ז ס"ב. ובנוגע ליו"ט ראה שו"ע"ר סי' תקפ"ו סכ"ד וסכ"ו וראה פל"מ שו"ת מגידות סי' ק"י. וגם ביו"ט שני למרות שהיא מדרבנן וראה שו"ת נ"ב תניינא אור"ח סי' מ"ד.
8. ראה מ"ב סי' תק"י סקכ"ג.
9. ראה שו"ת מהרש"ם ח"ד סי' קמ"ג. (וראה סי' שבילי דוד על ה"ט"ז סי' תק"ב שמצויין שלפי ה"ט"ז אסור).
9. ראה פסק"ת סי' ש"ז סק"א ובהמשך 79 ובהמשך שם מהס' מלכים אומניק.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה



## R. YOSEF TUMARKIN

R. Yosef Tumarkin was the son of R. Eliyahu, a prominent chossid of the Alter Rebbe. R. Yosef was a chossid of the Tzemach Tzedek and the Rebbe Maharash, and was a *talmid* of R. Nechemya of Dubrovna, the great rov and chossid of the Alter Rebbe. R. Yosef was a great *gaon* with an incredible mind. He loved collecting *seforim* and amassed many rare ones. He was the rov in Kremenchug and devoted himself to his community, especially with freeing Jews from army service. R. Yosef passed away on the 23rd of Tammuz, תרל"ד (1876).

R. Yosef once told of his schedule of learning with R. Nechemia of Dubrovna when he was R. Nechemia's student, that they would study for 18 hours a day. Between topics of *gemoro* they would play chess, so that the intricacies of one topic would not interfere with the next.

(שמועות וסיפורים ח"ב עמ' 58)

When the Rebbe's great-grandfather R. Avrohom Dovid Lavut composed his work of *Kav Naki* on the halachos of Get, he asked the Rabash, the son of the Tzemach Tzedek to write an

approbation. The Rabash said that he would not write his own approbation until R. Yosef would reviewed the *sefer* and agree with its content.

(מאורי ישראל עמ' 30)

R. Yosef once met a man in the *mikvah* building who said to him, "You will surely be going soon to Lubavitch; please send my regards to the Rebbe".

"And who are you?" asked R. Yosef.

"Tell the Rebbe that the '*deitchel*' sends regards" the man said. (*Deitchel*, literally a German, was used by Russian Jews to refer to a modern Jew.) R. Yosef understood that the matter was not simple, and set out for Lubavitch immediately after *shabbos*.

He went in to the Rebbe Maharash and delivered regards from the "*deitchel*." When the Rebbe heard this, he stood up in amazement, exclaiming three times consecutively: "Wow! I can't believe this; you saw the *deitchel*!?"

Apparently the "*deitchel*" was a hidden *tzadik*, and R. Yosef merited seeing him and communicating his regards to the Rebbe.

(חסידים הראשונים ח"ב עמ' 90)

## A Moment with The Rebbe



## THE KOLEL VISIT

Reb Binyomin Klein related:

One summer morning in 5733 (1973), as I was driving the Rebbe, the Rebbe suddenly told me to turn onto Union St. behind 770. The Rebbe told me to stop outside the *kolel*, then got out of the car and walked inside. The *yungerleit* were shocked. Some of them hadn't begun learning yet, and others were entirely absent.

When the Rebbe returned to the car, he said to me disappointedly, "The *kolel* was my idea. In years bygone,

it didn't exist. From what I see, I am ready to close it down."

I gathered the courage to tell the Rebbe that I will take it on, as my responsibility. The Rebbe agreed, and that's how the *kolel* survived.

At the next *farbrengen*, the Rebbe publicly lamented the situation. The Rebbe expressed himself, "I have a *taiva* (strong desire) that *yungerleit* should sit and learn!"

(As Reb Eliyohu Wolf heard from his uncle, Reb Binyomin a"h)

