



SHAVUOS

The Kedusha of the 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 in Tzfas?

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'dike* 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 Frierdiker 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' וד' סיון)

Receiving the Torah

The Frierdiker 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*.

(ס"ה קי"ז 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 Mittlerer Rebbe, and assumed that he would surely speak of the study and understanding of *pnimiyus haTorah*.

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

(ס"ה ש"ת ע' 108)

Recollecting his experience of Shavuos in the תרמ"ה (1885), when he was a child of five, the Frierdiker 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."

(ס"ה ש"ת ע' 100)

It was the custom of the Frierdiker Rebbe, and also of the Rebbe, to wish all Yidden the *brocho* of *kabbalas haTorah besimcha vivpnimiyus* – 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 ה"ח ע' 292)

CONSIDER THIS!

- 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*?

A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Moreh Hora'ah - Beis Hora'ah Rechovot

Meat on Shavuos

May one eat his *milchig seuda* on Shavuos night?

- The Torah instructs "*v'somachta bechagecha*," that there is an obligation to rejoice on *Yom Tov*. Chazal explain that *simcha* is achieved specifically through drinking wine and eating the meat of *korbanos*. Even today, *midrabanan*¹ one should fulfill *simcha* by eating meat (like *korbanos*).²
- One must eat at least a *kzayis* (approx. 1 ounce) and drink a *revi'is* (approx. 3 ounces). Some *Poskim*³ claim that one must eat beef and that poultry does not fulfill the obligation. Some⁴ hold that one must drink wine which intoxicates and causes joy, as opposed to grape juice.
- The *mitzvah* of *simcha* also applies to women, however *Poskim* argue whether it is their *mitzvah* or the *mitzva* of their husband (or father) to ensure that his family is happy.⁵ *Simcha* for women involves new clothing or anything similar that makes them happy.⁶ They do not need to drink wine and their obligation to eat meat is a discussion.⁷
- Whether the *mitzvah* of *simcha* can be fulfilled at night is a *machlokes*⁸ and the Shulchan Aruch⁹ implies that the *mitzvah* is specifically during the day. Therefore one should see to it to eat meat on Shavuos day.
- Some *Poskim* say that there is a separate obligation of *simcha* by night, at least *midrabanan*.¹⁰ Others argue that if the *mitzvah* of *simcha* is by day, there is no need to eat meat by night as well.¹¹
- Furthermore, on Yom Tom, just like on Shabbos, there is a *mitzva* of *oneg* (pleasure) which obligates everyone¹² to have two meals each day;¹³ and a *milchig* meal is not a significant form of *oneg* for most people.¹⁴
- The age-old *minhag* is to eat both a *milchig* meal and a *fleishig* meal on Shavuos day (the Rebbe also followed this practice).¹⁵ Some explain¹⁶ that this *minhag* is based off of the Jewish people eating *milchigs* immediately after *Matan Torah*, since from *Matan Torah* and onwards, meat needed to be in accordance to the newly given laws of *shechita*.¹⁷ This was of course during the daytime after the Torah was given.
- In summary: It is preferable that one eat a *fleishig seudah* at night, and both a *milchig* and *fleishig seudah* during the day.

11. ע"פ שפ"א סוכה דף מ"ח ע"ב. וכן מורה מו"ר הרב אהרון שליט"א.
12. גם נשים – שוע"ר סי' רע"א ס"ה. וראה רעק"א ושג"א הנ"ל, חוה"מ כהלכתו פ"א הערה נ'.
13. תקכ"ט ס"ג-ד' ורמ"ב ס"ב וז'.
14. מו"ר הרב אהרון שליט"א, אך א"צ לאכול בשר בהמה ומספיק בשר עוף.
15. משמעות רמ"א תצ"ד ס"ג, ושוע"ר תצ"ד סט"ו. אוצר מנהגי חב"ד סיון ע" ש"ז.
16. שערי ימי פסח שער י"ב פ"ד אות י"ב.
17. הובא בלקו"ש ח"ח ע" 365 בשם ספר גאולת ישראל בתוספת שלכו"ע בשבת ניתנה תורה וממילא היה אז אסור לשחוט.
1. שיחות קודש תשמ"א ש"פ קדושים אות ס', וראה לקו"ש ח"י"ז ע" 22.
2. שוע"ר תקכ"ט ס"ז, תצ"ד סט"ז.
3. חו"י סימן קע"ח.
4. ראה חוה"מ כהלכתו פ"א הע' כ"ד.
5. השא"ג א' מסימן ס"ה עד סימן ס"ט, ומנגד רעק"א בתשובות סי' א' ובהשמטות שם.
6. וראה חוה"מ כהלכתו פ"א סעיף ד' ובהערות שם.
7. ראה חוה"מ כהלכתו שם סי'ח.
8. ראה חוה"מ כהלכתו שם הע' ה'.
9. השא"ג הנ"ל ס"ל דאינו אלא ביום, והמג"א סי' תקמ"ו סק"ד פליג עליי.
10. סי' תקמ"ו ס"ג.
11. דרכ"ת יו"ד פ"ט ס"ק י"ט.

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

לזכות הילד שמעון שי'

לרגל הולדתו ביום ל"ג בעומר ה'תשע"ד

שיגדלוהו הוריו לתורה לחופה ולמע"ט

נדבת הרה"ת דוד ורעיתו חי' מושקא שיחיו בלעכער

OUR HEROES

Reb Avremke Zhembiner

Reb Avrohom Halevi Landau, known as Reb Avremke Zhembiner, was a *chossid* of the Tzemach Tzedek and the Rebbe Maharash. He was a grandson of Reb Zalmen Kurnitzer, who was the head of the city of Kurenitz and was of the great *chassidim* of the Alter Rebbe. At first, Reb Avremke was in business in Kurenitz and was quite a *gvir*. When things turned, and he lost his fortune, the Rebbe Maharash appointed him to be the *Rov* of the city Zhembin.



As *Rov*, Reb Avremke sat at the *mizrach* wall in shul, far from the *bima*. When he would be called up for an *aliya*, everyone would stand up for him out of respect. Out of his humility, this bothered him very much and he would cover his face with his *tallis*. When he reached the age of seventy he stopped covering his face saying that now he doesn't mind because it says in the Torah "mipnei seiva tokum" and they are simply fulfilling a *mitzvah*.

(לקוטי סיפורים ע' תנח)



A city near Zhembin was in need of a *Rov*. Many people came to try out for the position and the townspeople were considering hiring one specific person based on an excellent *derasha* he gave. However, there were some who felt that he was lacking in *yiras shomayim*. The townsmen were truly G-d fearing and turned to Reb Avremke of the nearby town. Reb Avremke instructed them to check and see if this man has a *Zohar* in his seforim collection, as this would be evidence if he is truly G-d fearing and worthy enough to be their *Rov*. After looking into the matter they discovered that he did not own a *Zohar* and he was not hired.

(לקוטי סיפורים ע' תנח)



Before Reb Avremke passed away, he said to his talmid Reb Shmuel Groinem Esterman, "Pass me the Tanya, I would like to part with it." When he took the Tanya, he sat up in his bed, opened the sefer with both hands and cried so hard until the pages were soaked with his tears. After a while Reb Avremke said, "The Alter Rebbe said, that with the Tanya one can be a *chossid* like Avrohom avinu!" Reb Avrohom continued to cry, and then handed the Tanya back to Reb Groinem. He lay back down in bed and after a few moments passed away. When Reb Groinem would repeat this episode, he too would shed tears uncontrollably.

(כפ"ח גליון 1021)

לזכות הילדה חנה תחי' איידלמאן שיגדלוהו הוריו לתורה לחופה ולמע"ט

A MOMENT WITH THE REBBE

The Telephone - Like on Shabbos

Reb Ya'akov Yosef Gurkov a"h, of London, served as a fundraiser for the Lubavitch *mosdos*. Since his work was very time consuming, he asked the Rebbe whether he should lessen his learning schedule in order to spend more time fundraising.

The Rebbe answered:

"Generally speaking, it is safe to assume that it is the work of the *yetzer hora*, convincing you that you do not have time for both. If indeed it is necessary, you could catch up on your learning during *leil shishi* (Thursday night)."

On another occasion, the Rebbe told a Shliach:

"When you learn your daily *kvias itim laTorah*, the telephone should be like on Shabbos. It may ring and ring, but it cannot be answered."

(Hiskashrus, issue 359)

לזכות ר' שלום מרדכי הלוי שי' בן רבקה