

# The Weekly Farbrengens



למען ישמעו • במדבר תשע"ז • 411  
EDITOR - RABBI SHIMON HELINGER

## 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?

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)

### 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 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*.

(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 *pnimiyus 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 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."

(סה"ש תש"ה 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 uvipnimiyus* - 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.

(לקי"ש ח"ה ע' 292)

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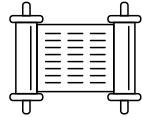


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## COOKING FOR THE SECOND DAY

**I am cooking chicken on the first day of yom tov. May I add more to eat on the second day?**

The Torah says that on *yom tov* one may do *melacha* relevant for *ochel nefesh* – food on *yom tov*. However, one may only cook on *yom tov* for the sake of *yom tov* itself. Cooking food that cannot possibly be eaten on *yom tov* (i.e. it won't be ready until *yom tov* is over) is prohibited *min haTorah*, and cooking food that one does not intend to eat on *yom tov* is prohibited *midrabanan*.<sup>1</sup>

In *halacha*, the second day of *yom tov* is considered a doubtful requirement (*sfeika d'yoma*), and compared to the first day of *yom tov*, it is not *yom tov* at all. Cooking on the first day of *yom tov* for the second day is similar to cooking for a weekday.<sup>2</sup>

Yet, in two situations Chazal permitted adding to a *yom tov* (even for sake of a weekday):

1. If adding more food enhances the entire dish. For example, one who wants to eat potatoes may bake it with chicken which he will eat the next day, since the chicken enhances the potatoes he wants to eat now.<sup>3</sup>
2. If no additional *melacha* is performed. For example, one may fill up a pot with more than he needs before placing it on the fire. However, while it is on the fire, one may not add to it.<sup>4</sup>

**What if one doesn't need the food on the first day and his intention is for the second day only?**

*Shulchan Aruch* permits cooking the dish and eating just a *kazayis* (1 oz.) on the first day, provided that: (a) The rest of the dish is for the second day of *yom tov*, not for a weekday; (b) He doesn't add to the pot once it's on the fire (see *heter #2* above); (c) It is cooked before the main daytime meal, so that he can potentially eat from it at the meal; (d) Each dish is cooked in one pot only, since if he's only eating a bite, one pot is enough.<sup>5</sup> However, some *poskim* prohibit cooking when there isn't a genuine need, and consider it a prohibited trick (*ha'arama*).<sup>6</sup>

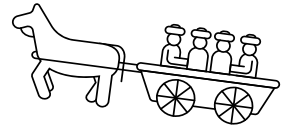
The Alter Rebbe rules that it is permissible, yet adds that a *baal nefesh* should not cook for the second day unless he genuinely would like to eat a *kazayis* amount on the first day.<sup>7</sup>

1. פסחים מ"ו ע"ב, שוע"ר סי' תק"ג

2. שוע"ר סי' תק"ג ס"ג, תק"ד

3. שוע"ר סי' תק"ג ס"ב, ראה מג"א סי' תק"ג ס"ב (בשם הב"ח, פ"ח, רדב"ז).

4. שוע"ר שם ס"ה.



## REB AIZIK HOMILER

Reb Yitzchak Aizik of Homil, known as Reb Aizil or Aizik Homiler, was one of the most famous and greatest Chabad chassidim ever to live. As a young man, he came to the Alter Rebbe, and after the Alter Rebbe's *histalkus*, he became a dedicated chossid of the Mittlerer Rebbe and the Tzemach Tzeddek. He was an exceptional *gaon* in *nigleh* and *maskil* in Chassidus, and wrote *seforim* in Chassidus. Reb Aizil served as the Rov in Homil for 58 years, and passed away on the 26<sup>th</sup> of Iyar, תרי"ז (1857).

One day, during his early years in Homil, Reb Aizil *farbrenge*d with the local *baalei batim* and told them: "The true '*mizrach*' is at the **back** of the *shul*, where the *melamdim* sit. You should listen and learn from the words of the *melamdim* just as you listen and learn from the Rebbe's words."

From that day on, the *baalei batim* began to appreciate the *chassidische melamdim*, and the town of Homil became bright.

When the Frierdiker Rebbe related the above, he added: "In the past, people would study not only the words of a Rebbe but

the words of a chossid. The young people would listen to the old folk, the *baalei batim* would listen to the *melamdim* – and things were brighter."

Reb Aizil once overheard two of his students beginning a new *mesechta*. Reb Aizil called them over and rebuked them for not having made a *siyum* over the last *mesechta* that they finished. "It shows that you don't hold the Torah dear," he said.

A *chossid* once approached Reb Aizil and asked him to recite for him *Chassidus*, saying that it was a matter of life and death for him.

Reb Aizil replied, "Reciting *Chassidus* 'costs' me fifty ruble. Now, if I came and asked you for fifty ruble, would you just give it to me?" The man was quiet and the conversation continued on to other matters.

At the end of their conversation Reb Aizil said to the man, "Look at how you lied to me. If *Chassidus* truly mattered to you, would you have let me get away?"

## A Moment with The Rebbe



### OUR SECRET WEAPON

During the Yom Kippur War, an officer of the Israeli army called the *mazkirus* and asked to pass on the following to the Rebbe:

"We sat in the Sinai Desert facing the enemy for many days. One day, we suddenly noticed that the enemy on the other side of the barricade was fleeing. Our commander immediately ordered us to chase them. We sprang into action, and captured many of them.

"One of the prisoners was their lieutenant colonel. When our commander asked him

why they suddenly fled, he explained that when they looked through their lens this morning, they saw a soldier strapping black wires on his arm. They thought we had a secret weapon which the Americans will use against them."

Reb Leibel Groner passed on the story. When he reached the end, the Rebbe replied firmly, "Why say they 'thought' it was a weapon; it truly is our secret weapon."

(As told by Reb Leibel Groner at the *Kinnus Hatzetzo'im of 5734*, shortly after it transpired.)

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