

A Dvar Torah to encourage matters of Yiras Shomayim prepared to be shared and discussed with your family at the Shabbos table

חג השבועות

53

THE שבועות OF עבודה

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לע"נ שרה רבקה בת ר' יוסף ע"ה

לימוד הדבר תורה לזכות ר' שלום מרדכי הלוי שי' בן רבקה לגאולה קרובה מן המיצר אל המרחב

THE קדושה OF THE DAY

The holy Tzaddik and Mekubal Reb Shlomo Alkabetz recorded the happenings of Shavuot night: "The בית יוסף and I decided to stay awake on the night of Shavuot and read parts of תורה (which later became the תיקון). After חצות, as we reached the section of משניות, a loud and sweet voice was heard from the mouth of the בית יוסף, causing us all to fall on our faces from fright. The voice grew increasingly louder that 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 Shechinah's pain 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. It then encouraged us to continue learning throughout the night, not wasting even a moment. The Shechinah then told us to stand up and recite שם ברוך out loud as is done on יום כיפור. When this ended, we wept profusely from the joy of our experience and for the pain of the Shechinah.

"Meeting three other chachomim in the Mikvah the next morning, we related to them what had happened the previous 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 Shechinah began speaking just as we started reading the עשרת הדברות of Devarim. It praised our greatness, told us of the fire surrounding the house, and then commanded us to recite שם ברוך. As חצות approached, the Shechinah spoke again and told us that for hundreds of years no such accomplishment has been accomplished."

The קדוש של"ה copied this story from the writing of Reb Shlomo Alkabetz and concluded, "It is apparent in his writing that there was much more that he was not allowed to reveal. We must learn from this story the importance of behaving with special קדושה on this night."

(של"ה הקדוש מס' שבועות נר מצוה ה')

The Friediker Rebbe said: Shavuot is an עת רצון, and Hashem confuses the one accusing the Yidden, similar to the way he confuses him during the Shofar blowing on Rosh Hashana and Yom Kippur.

Shavuot is an opportune time to improve one's Torah learning and יראת שמים in עבודה and strive in teshuvah regarding תורה without

the Satan's interference. This is just like the time when the shofar is blown on Rosh Hashana and Yom Kippur.

(היום יום, ג' וד' סיון)

The Rebbe Maharash related: Once on the first night of Shavuot, I went to say 'Gut Yom Tov' to my great uncle Reb Chayim Avraham, son of the Alter Rebbe. I found him sitting with his hands covering his face and tears flowing from his eyes, so I asked him why he is crying on Yom Tov. He explained that the Baal Shem Tov said that when one prepares himself properly during העומר, he merits the '50th gate' on Shavuot. "And I am unable to feel it," said Reb Chayim Avraham.

The Rebbe Maharash concluded, "My great uncle Reb Chayim Avraham was then seventy seven years old and was completely removed from all worldly matters. Yet, on the night of Shavuot he wept for the revelation of the fiftieth gate. This impressed me."

(ספר התולדות אדמו"ר מהר"ש)

On the first night of Shavuot, the Rebbe Rashab would daven Mairiv as he would on the first night of Rosh Hashana, באריכות (at length) and with much דביקות. However, he did so in his room, without anyone's knowledge.

(סה"ש תש"ב ע' 119)

The Friediker Rebbe said: On the first night of Shavuot, every Yid, with his full heart, is required to accept upon himself the עול (the yoke of Torah). He should actually say, "רבונו של עולם, I accept upon myself the עול התורה."

(סה"ש תד"ש ע' 127)

RECEIVING THE תורה

Every year, the chossid Reb Peretz Beshenkovitcher, a poor and humble melamed, would visit the Rebbe Maharash in Lubavitch for Shavuot. One year many אורחים came for Shavuot and the line for Yechidus was very long, so it did not occur to Reb Peretz that he would have a chance to go into Yechidus. However, the Rebbe on one of his walks, noticed Reb Peretz and asked the Gabbai Reb Levik to call him in.

Once inside, Reb Peretz bemoaned the fact that he was like an empty vessel, totally unworthy. The Rebbe said, "In order to truly feel the lacking, one must do something. Do you say Tehillim with tears (בכיות)?" Reb Peretz responded that he does. The Rebbe then instructed him that he say two kapitlach in this manner every day

for the rest of his life, and concluded, "But to קבלת התורה one must go with שמחה."

Reb Peretz would later relate that each year on Shovuos he would remember this Yechidus and contemplate the great ירידה of the Rebbe, lowering from עדן גן down to his level to direct him in his עבודה.

Regarding this, the Frierdiker Rebbe related, "On the night of Shovuos in the year תרמ"ז (at the age of seven), I quietly left out the back door of our home to visit the Beis Medrash. Amongst the large עולם (crowd), I noticed two Yidden who had tears flowing down their cheeks as they read from their "Siddurim" (which I later learned was a תיקון). One of those Yidden was Reb Peretz Beshekovitcher."

(סה"ש תש"ה ע' 102)

The Frierdiker Rebbe, and the Rebbe as well, would wish all Yidden with the brocho of "קבלת התורה בשמחה ובפנימיות", receiving the תורה with joy and in a manner that permeates the person.

The Rebbe explained this wish: when we will feel joyous for being Hashem's holy nation and for having the ability to connect to him through מצוות ומצוות, it will then cause us to be permeated with תורה and not treat it as a burden ח"ו.

(לקו"ש ח"ה ע' 292)

The Frierdiker Rebbe described his experience of Shovuos תרמ"ה, when he was a child of five years old: "On Erev Shavuot, our

melamed told us how Moshe Rabbeinu led the Yidden to תורה. He then called to us, 'Kinderlach! Come with me and I will take you to מתן תורה.' The Melamed took all thirty of us to Reb Binyomin's Beis Medrash and instructed that on the following morning, the first day of Shavuot, we should wake up an hour earlier than usual and come to this Beis Medrash for קבלת התורה.

"Shavuot morning, I awoke at seven o'clock and prepared to go to the Beis Medrash. My mother, Rebbetzin Shterna Sara, asked that I eat something before leaving. However, I insisted that I would not eat before מתן תורה, and I left to the Beis Medrash. All of the talmidim came, and afterwards our Melamed took us on a walk."

(סה"ש תש"ה ע' 100)

The chossid Reb Eizik Homiler related that once before Shovuot the Chassidim discussed among themselves what they should ask from Hashem on the night of Shovuot. They decided to ask the Mittlerer Rebbe, thinking that he would surely say 'the learning and understanding of תורה פנימיות'. However, the Mittlerer Rebbe told them, "I would wish to have the fiery flame of מתן תורה."

(סה"ש תש"ה ע' 108)

The Frierdiker Rebbe said: Every year on Shavuot, the same revelation of Hashem that was revealed during מתן תורה is revealed again, and a Yid who arouses within himself to establish set times for learning תורה, is successful in his עבודה.

(סה"ש קיץ ה'ש"ת ע' 116, תש"ג ע' 129)

250 Years since the הסתלקות of the בעל שם טוב

THE YOHRTZIET OF THE בעל שם טוב

The Alter Rebbe would refer to the Seudah of Shovuot day, as "The Zeideh's Seudah", in reference to the Baal Shem Tov who was נסתלק ('went above' at his passing) on Shovuot. During the Seudah the Alter Rebbe would call out "ברוך הבא", signifying the entrance of the Baal Shem Tov.

The Tzemach Tzedek related the following episode which he witnessed when he was six years old, in תקנ"ו: That year at the Seudah, the Alter Rebbe delayed the call of "ברוך הבא", so some elders who remembered the Baal Shem Tov, related stories of him, intending to draw him down. The Alter Rebbe said that the Baal Shem Tov was still in העליון גן, and only a few minutes later did the Alter Rebbe make the usual announcement.

At the Farbrengen on the second day of Shovuot תשט"ו, the Rebbe related this story, and concluded, "Whoever sees and feels it, should announce..." and the Rebbe called out "וברוך הבא"...

(סה"ש תש"ה ע' 107, תו"מ ח"ד ע' 133)

It was the Minhag of the Rebbeim to say over a תורה and story of the Baal Shem Tov at the Shavuot Seudah. The Rebbe said that it is appropriate for everyone follow this Minhag, in honor of the Baal Shem Tov's Yohrtzeit.

On Shovuot תר"ד, after repeating a תורה of the Baal Shem Tov,

the Tzemach Tzedek related the following story: The Baal Shem Tov, in his earlier years, would travel from village to village, drawing the simple Yidden closer to Yiddishkeit. In one village, he gathered together all the men, women and children and said that although there are many levels in עבודה, nevertheless, regarding answering תורה, everyone is equal. With this, he created a love within them for answering תורה, יהא שמיא רבה.

(סה"ש תד"ש ע' 140, יום ב' דחה"ש תשכ"ד)

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 לזכות בנם הנולד להם במז"ט –
 שיגדלוהו לתורה לחופה ולמעש"ט

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