

SIMCHAT SHMUEL

BY RABBI SAM SHOR

Program Director, OU Israel Center

he Chasidic Masters refer to this Shabbat following Shavuot as Shabbes Noch Shvuis - Shabbat that is still Shavuot. On this Shabbat following Shavuot, we must continue to channel that renewed spiritual inspiration we felt on Shavuot, as we recalled the wondrous event of Kabbalat HaTorah.

Rabbi Yaakov Friedman, the Ohalei Yaakov of Husiyatin/Tel Aviv zy'a, lovingly referred to as the 'Zionist Admor of Tel Aviv' was one of the great unheralded religious personalities of the pre-State Yishuv and early years of Medinat Yisrael.

In 1938, The Rebbe points to numerous Maamarei Chazal, that liken the yom tov of Shavuot to the proverbial wedding day between HaKadosh Baruch Hu and Am Yisrael. Indeed, in certain communities among the Eidot HaMizrach, there is a Ketuba that is traditionally read on Shavuot morning before Kriat HaTorah.

The Rebbe explains that if the *yom tov* of *Shavuot* is the proverbial wedding day, then so too the following *Shabbat* is like the proverbial *Shabbat Sheva Brachot*. Just as the week of *sheva brachot* is a time where family and friends continue to rejoice with the happy couple, so too the inspiration and

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joy that we feel on *Shavuot* should carry over into the week that follows.

Then the Rebbe gives us a powerful glimpse at this critical period in Jewish History:

Just as we must see and experience Shavuot as the loving marriage between Hashem and Am Yisrael, we must also realize that our right to settle here in Artzeinu HaKedosha is not dependant on England or any other nation, but rather is a manifestation of the love Hashem feels for the Jewish People.

Yehi ratzon, may the joy, inspiration, spiritual clarity, and most of all, unity, that we experienced on Chag Matan Torah carry us into this coming Shabbat and throughout the entire year, and may this beautiful message provide us with continued clarity and faith, even in trying times.



