



## B`H

There are communities that are accustomed to read the Book of Ruth, as the story took place in the days of the barley harvest and reminds us of the days of Shavuot when the two loaves of wheat of the new harvest were offered. Ruth symbolises the reception of the Torah, as Ruth said to her mother-in-law Naomi: "Do not strive that I should leave you, turn back, but where you go I will go, and where you sleep I will sleep, your people shall be my people, and your Lord shall be my Lord". It is not for nothing that from Ruth is born King David and from his offspring the long awaited Messiah. For the same reason it is customary to read the book of Psalms "Tehillim", since David was born and died on Shavuot. Unlike Shabbat where the prophet proclaimed: "VeKarata LeShabat Oneg" "And you shall call Shabbat, satisfaction". And the mitzvah of the day is enjoyment, so although there is an obligation to eat at least two meals, the Seudah Shelishi being a non-obligatory mitzvah, as well as the fourth after Shabbat as a farewell, but there is no obligation to eat meat or drink wine, if it is not to your liking, for the main thing is enjoyment. On the holidays, we have the obligation of the Torah: "Go Samachta Be Haguecha Ve Hayita Ach Sameach" "And you shall rejoice in your festival and be only joyful". One of the most difficult obligations in the Torah, to be only joyful for 24 hours (48 in the Diaspora), let alone on Pesach or Sukkot, when the obligation is 7 or 8 days. I would like to meet the Tzaddik who did it! Our Sages already said: "There is no joy, except with meat and wine, and although the Rambam ruled that the obligation to eat meat is only the meat of the sacrifices, not all the Poskim agreed, so we should strive, even those who, for whatever reason, avoid eating meat in the rest of the year, even on Shabbat, as long as it does not cause them harm, to strive to eat meat and drink wine on the holidays. There is a discussion in the Talmud regarding the dedication of the holidays, whether they are days of total dedication to Hashem, or days to be devoted to bodily satisfaction, but regarding Shavuot, all agree that they should be devoted to bodily satisfaction as well, for the joy of receiving the Torah.

The 6th of Sivan completes the 50 days from Pesach to Shavuot; according to many of our commentators Shavuot is the second part of Pesach, for on Pesach we leave Egypt to receive on Shavuot the Torah on Mount Sinai. Many names dubbed this day. 1) Chag HaShavuot (Feast of Weeks) for concluding the seven weeks of the Counting of the Omer. 2) Zeman Matan Toratenu, since on this day the Torah was given to Moshe Rabbeinu on Mount Sinai, in the year 2448 of Creation, exactly 3334 years ago. 3) Chag HaKatzir (Harvest Festival). Since they entered the Land of Israel, 40 years later in the year 2488, they were obligated to offer two loaves of wheat "Shet'e Halechem", from the new harvest that was being collected. 4) Chag Habikurim (Feast of First Fruits), as they began to offer the first fruits (Bikurim) of the first ripened ones. 5) Atzeret (Conclusion) which, as we have already indicated, the giving of the Torah represents the reason for the departure from Egypt. Like every holiday, on Shavuot all Sabbath obligations are maintained, except for cooking that which could not be prepared beforehand or which loses its taste, as in the case of fresh bread which is never the same as bread baked days before or frozen, as well as one who wishes to eat a roast meat, which certainly cannot be compared fresh with that prepared beforehand. Although the Torah permitted cooking and other culinary preparations, as it indicated "Kol Asher Yechel Y'aseh Lachem" "Everything that shall be eaten, shall be made for you", it is forbidden to light a fire in all its different types, including electric, but only to transport from a lit fire, so we must prepare from a candle of more than 24 hours duration in Israel, and 48 hours in the Diaspora. We must remember that we are allowed to carry fire, but not to extinguish it, so we must be careful to deposit the match or any other means we have used to light it, without extinguishing it. Only in the case that it is necessary to reduce the fire due to the necessity of cooking, it can be reduced, but never to save money or to avoid inconveniences. Since in the time of the Talmud the ovens were public or at least outside the house, it was permitted to transport the food to be able to cook it and since it was permitted to transport the food to the oven, it was permitted to transport whatever is necessary, like a key, and is not "Muktze" like rubbish, which our Sages prohibited even more than on the day of Shabbat, so that it does not devalue the importance of the holy days.

As we have already recalled, in the Diaspora they must celebrate two days of Shavuot, and although today we could easily clarify the doubt, we have already recalled in previous situations that, in the impositions of our Sages, even when the reasons we know are not current, we must suspect unknown reasons and continue the rabbinic imposition. The custom of studying all night, as well as the custom of eating dairy products, is only on the first day, as well as the Shechechchanu that we will say on Kiddush. At the end of the holiday, we will say Havdalah (Difference), as is customary on all holidays. The following day is called "Isru Chag" "End of the holiday" and has the preference of a special day, therefore we do not say "Tachanunim" "Request for forgiveness" and we do not fast "fasts of promise", as it is considered a half holiday, and as it is written in the Psalm and recited in the Hallel "Isru Chag Baabotim" "Tie the holiday with strings". Likewise, we will not say Tachanunim until the 14th of Sivan, due to the fact that these were days for sacrificing the "Korban Chagigiga", for those who could not do so on Shavuot itself, so they are also considered, in part, to be holidays. Our Sages stressed the importance and Hashem's appreciation of the festivals, that He asks us to retain and keep the Kedushah that these days give us.

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