

**Use these words to fill in the blanks:**

**\* שבועות \* after \* eating \* followed \* may \***

The Alter Rebbe rules that one is not allowed to fast on the day \_\_\_\_\_ שבועות, because this day was יום טבוח, a day of slaughtering the obligatory עולות רא' by those who came to the בית המקדש for שבועות.

They did not bring these קרבנות עולה which are burnt entirely on the מזבח without anyone eating any part of it, they involve מלאכות forbidden on טוב יום. And although this is only the ruling of בית שמאי, while בית הלל permits it because they do consider this קרבן to be a טוב יום need, nevertheless, in this matter, בית הלל themselves \_\_\_\_\_ the ruling of בית שמאי, and many Yidden brought their קרבנות on the day after טוב יום.

This day became like a טוב יום for them, and nowadays as well, fasting is forbidden on this day.

**QUESTION:**

Since בית הלל holds that one \_\_\_\_\_ bring the עולת רא' on טוב יום, why did they themselves follow the ruling of בית שמאי and bring their own קרבנות on the day after טוב יום?

**ANSWER:**

More than on any other טוב יום, we must celebrate שבועות specifically by \_\_\_\_\_ and drinking<sup>1</sup>, to show that we are happy to receive the תורה.

So although as far as the laws of טוב יום are concerned, בית הלל ruled that one is *allowed* to bring these קרבנות on טוב יום, they chose to *behave* according to the ruling of בית שמאי in this case, because on \_\_\_\_\_ they preferred to bring קרבנות in which the person himself can also partake.

**Further discussion:**

What is the Alter Rebbe's **source** for the fact that בית הלל behaved like בית שמאי in this matter?  
(See שיחה אות ה)

<sup>1</sup> See שבועות on תענית חלום, where the Rebbe explains why we don't even fast a חלק כ"ג

