



MATZOS IN SIVAN

“Chag Hamatzos” as stated in the Torah refers to the Yom Tov of Pesach. However, in the village of Lubavitch, the Yom Tov of Shavuos was often also referred to as Chag Hamatzos. The reason behind the moniker is that many rabbonim would travel from far and wide to spend this Yom Tov with the Rebbe. Since *Chassidische* rabbonim are given the title of מורה צדק (*moreh tzedek*, abbreviated as מו"צ, or *motz*), the time that they came to town was called “the holiday of ‘matzos.’”

The simple, pragmatic reason that the rabbonim came specifically for Shavuos is that for other Yomim Tovim they could not leave their communities. Before (and during) Pesach, they are inundated with *sha'alos* about cleaning the house,

selling the *chametz*, and running the *seder*, there is no way a rov can leave town. The situation is similar over the *Yomim Nora'im*, with related responsibilities. Sukkos also has its unique issues and inquiries. This leaves Shavuos, which has minimal *sha'alos*, making it the ideal time to visit the Rebbe.

On a deeper level though, there is a strong connection between Shavuos (commemorating *matan Torah*) and *morei tzedek*, as we shall see.

Throughout history, leaders of communities were given many different titles. In Chassidic circles, the title most used is, as mentioned, *moreh tzedek*.

The word “*moreh*” shares a root with the word Torah, both meaning

instruction and teaching. “*Tzedek*” means justice (צדק ויושר—*din*). The job of a rov is to instruct people on how to observe the rules of Torah. From Moshe Rabbeinu and on, in each generation the leader showed the way, by delving into the *dinim* written in Torah.

But if the function of a rov is to simply convey the strict rules, why are rabbonim not referred to as *moreh din*, rather than *moreh tzedek*?

Tzedek is also related to the word *tzedakah*, (צדקה וחסד—kindness). Although the rov must make a decision based on the *din*, there needs to be an element of kindness involved as well. While investigating the *halacha*, his intention must be kindness and mercy. Even in cases



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לע"נ
הרה"ח ר' יצחק נח ע"ה בן האדמו"ר
משה מנחם מענדל מסלאנים סילווער
נלב"ע ח"י סיון ה'תשמ"ב

הרה"ת ר' בנימין זאב ע"ה בן יבלחט"א
הרה"ת ר' אברהם יוסף שיחי' סילווער
נלב"ע כ"ב סיון ה'תשע"ג

נדפס ע"י הרה"ת ר' אברהם יוסף
וזוגתו מרת צבי' הינדא שיחי'
סילווער

נדפס ע"י משפחתם שיחי'



with potential capital punishment, the *possuk* says “ושפטו העדה והצילו” והעדה—and the assembly shall decide... and should protect.”

This implies that the *rov* must also encourage behavior beyond the letter of the law—*lifnim mishuras hadin*. Many things that were originally entirely optional, have now become standardized behavior. Shluchan Aruch—which states the precise laws that each of us must observe—even quotes occasionally from Pirkei Avos, the *sefer* in Mishnayos dedicated to describing behavior that is *lifnim mishuras hadin*. So with this bar now set higher, we must strive (along with the *rov*’s encouragement) to be even better.

Based on this, the connection between rabbonim and Shavuos runs much deeper than the simple scheduling of communal responsibilities. Shavuos commemorates Hashem giving us the Torah. We don’t just celebrate the anniversary of a historical event; each year on this day we are

given additional power to obey the instructions of Torah. In particular, the *moreh tzedek* is given the strength to educate others in fulfilling the instructions of Torah, with “*tzedek*” – justice, integrity, charity and kindness.

For an extra boost in this mission, the ‘*matzos*’ would come spend Shavuos with the Rebbe in Lubavitch. By coming to the source from which the wellsprings of Chassidus spread forth, they receive renewed strength in all areas of Torah. Especially, in their positions of *moreh tzedek*, and in inspiring their community to go *lifnim mishuras hadin*, based on the teachings and instructions of our Rabbeim.

By doing this work, and encouraging others to keep striving higher, they will hasten the coming of the ultimate *moreh tzedek*—Moshiach. In several places Moshiach is referred to as *tzedek*¹—as the most common title for him is, after all, Moshiach Tzidkenu. **1**

Based on *sichas Shavuos 5750*
(*Sefer Hasichos 5750 vol. 2 p. 487 ff*)

1. Yeshaya 11:4–5, Yirmiya 21:5–6

