

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה



חג השבועות / זמן מתן תורתנו - Chag HaShavuot

ו' - ז' סיון תשס"ו - June 2 - 3, 2006

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8: 05 - הדלקת נרות / ליל ב' - (Monsey, NY)	8: 05 - הדלקת נרות / ליל א' -
8: 24 - שקיעה של יום ב' דיו"ט ~~~~~	5: 26 - הנץ החמה של יום א' -
9: 14 - צאת הכוכבים / מוצי"ט ~~~~~	8: 34 - סזקר"ש / מ"א / ב' ימים -
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פירוש, שכל תפלותינו היא שבזכות אבות יושענו ה' ווא"כ "אשא עיני אל ההרים" - רואה אני א"ע כ"כ רחוק ממעשי אבותי עד שאצטרך לישא עיני אליהם, "מאין יבוא עזרי" - אני רחוק מהם וגם אהבת השי"ת להאבות נסתרה ממני. "עזרי מעם ה' עושה שמים וארץ" - אף ששמים וארץ כ"כ רחוקים זה מזה, מ"מ ברא ה' אותם יחד, וכמו"כ יעזור גם לנו שיראה לנו אהבתו ויקרב אותנו ברחמים למעשה אבותינו הקדושים.

**ויקח בועז את רות ותהי לו לאשה ויבא אליה ויתן ה'
לה הריון ותלד בן וגו' (מגילת רות ד-יג)**

הנה הכתוב מודיע יושרו של בועז, שמד אחר שקנה את השדה בפני הזקנים והעם, הקדיש את רות ע"י חופה וקידושין ובלילה שאחריו נתייחד עמה. ואחז"ל שבאותו לילה מת בועז, כמדכתי "ותלד בן" ולא כתי "ותלד בן לבועז".

ומכאן אפשר ללמוד עד כמה צריך האדם להיות זריז במעשה מצוה, כתב החכם הספרדי כמוהר"ר שמואל די אוזידה זצ"ל, בס' אגרת שמואל, שהרי אילו היה בועז משתתה אפילו יום אחד, לא היה נולד השורש של

צבי ואתרע׳ בן ומסר לן אוריתא וגו׳ (אקדמות)
 איתא בגמ׳ (שבת פח.): מלמד שכפה הקב״ה עליהם
 את ההר כנגיית, ואמר להם אם אתם מקבלים את
 התורה מוטב. ואם לאו שם תהא קבורתכם ע״כ. וצ״ע,
 למה כפה עליהם כנגיית? ולמה בכלל ״כפה״ עליהם -
 מל׳ כופה עליו את הכלי, ולא ״העלה״ עליהם ההר?

אלא מסביר האדמו"ר הרה"ק מו"ה קלונימוס קלמיש מפיאסעצנא זצ"ל הי"ד, בס' אש קודש, עפ"י מדכת' בזוה"ק: "ויוחן שם ישראל נגד ההר" - ישראל סבא, דהיינו יעקב אבינו ע"ה. ובכן כת' "כפה" דוקא ו"כיגגית" דוקא, כיון שדפנות ההר נמשכים למטה עליהם כגיגית מהופכת, ולכן, "אם אתם מקבלים את התורה" באופן זה שלא ישארו מעשי אבותיכם וזכותם כהר אשר למעלה מכס, אלא רק כגיגית הנמשך לכם ויגיעו מעשיכם למעשי אבותיכם, הרע"ז "מוטב". אמנם אם לא תקבלו באופן זה דומה למעשי האבות ובפרט למעשי ישראל סבא, "שם תהא קבורתכם".

וזהו מדכת' "אשא עיני אל ההרים מאין יבוא עזריי",
 עפ"י הגמ' (סנהדרין פא.): דרש רב אחא בר חנינא מ"ד
 "אל ההרים לא אכל" - שלא אכל בזכות אבותיו עיי"ש.

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HALACHAH
LIVING IN YESHIVAH (26) - CHAG SHAVUOS

On the night of *Shavuos*, the custom is to stay up all night learning *Torah* or saying *Tikkun Leil Shavuos*. Many congregations learn special sections of *Tanach* and *Mishnayos*, etc., which were instituted by the *Mekubalim* especially for the night of *Shavuos* (1). Others learn *gemara*, or their regular *Torah* schedule, in depth, while some simply recite the *Tanach* part, which is the main aspect of *Tikkun Leil Shavuos*, leaving over time for other in-depth learning. (R' Shlomo Zalman Auerbach ZT"l and the Steipler Gaon ZT"l were known to say *Tikkun Leil Shavuos*, whereas other *gedolim* held the custom to learn *gemara*.) A *bochur* studying in *Yeshivah* should follow his family's custom (if they have one) as long as the *hanhala* of the *Yeshivah* does not mind, or he may choose one of the ways mentioned, as long as he does not resort to דברים בטלים - *Idle talk*.

When a *Yom Tov* falls out (first or second day) on a Friday, one is permitted to make preparations for *Shabbos* on Friday, only if he made an *Eruv Tavshilin* (2). On *Shavuot*, when students generally stay in *Yeshiva* for *Yom Tov* and eat together like one big family, a single student or Jewish member of the kitchen staff should make the *Eruv Tavshilin* from the *yeshiva's* food, on behalf of the student body. **Note:** The *Eruv Tavshilin* (שלחן ערוך הרב קכ"ג: (5) עין נדע ביהודה א"ח ב:כ"ב: (6) פסקי תשובות תקכ"א:



R' Levi Yitzchok of Berditchev ZT"L (Kedushas Levi) would say:

"*Shavuot* is the only Biblical festival in connection with which the *Torah* does not command that a *Korban Chatot* - sin offering, be brought. For on *Shavuot*, the day on which the *Torah* was received, every Jew is in the category of a convert, who is considered to be 'a young child who is just born.' Just as a newborn infant is without sin, so too are the Jewish people without sin on *Shavuot*."

R' Menachem Mendel Schneerson ZT"L (Lubavitcher Rebbe) would say:

"Why was the *Torah* given on a mountain? The difference between level ground and a mountain is not qualitative; both are made of dust and earth. A mountain is just more of that earth collected and heaped up into a larger mass. The fact that the *Torah* was given on a mountain teaches us that a Jew's purpose in life is to take that earth-physical matter, elevate it, and transform it into holiness."

A Wise Man would say:

"Always keep your words soft and sweet, just in case you have to eat them."

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made by a *Rosh Yeshivah* for his own household, does not automatically permit the student body (3).

QUESTION: In a *Yeshivah* dining hall, a Friday night meal can be delayed significantly if the many dishes and silverware can only be washed after *Shabbos* begins. Is it permissible to wash them on Friday afternoon, relying on the *Eruv Tavshilin*, just like with cooking?

ANSWER: Washing dishes is a bona-fide צורך - *requirement*, for a future meal, and even in a small house-kitchen, one is permitted to wash dishes for the Friday night meal (4), even using hot running water, which may not be turned on on *Shabbos* (5).

QUESTION: Through the concept of *Eruv Tavshilin*, may students clean up a messy *Beis Medrash* on Friday, for the upcoming *Shabbos*?

ANSWER: The *poskim* disagree about if making preparations for *Shabbos* (non-food preparation) requires and/or is permitted with an *Eruv Tavshilin*. Many do not even require an *Eruv* at all, and some hold that since the work is not a food-related preparation, an *Eruv Tavshilin* does not help to permit it. One who is lenient has upon whom to rely, although one can have in mind that he is cleaning the *Beis Medrash* before *Shabbos* in honor of the *Torah* learning and *davening* that will take place there (כבוד בית המדרש). Then it is surely permitted (6).

(1) כף החיים תצד: ז (2) עיין או"ח תקכו איך לעשות עירוב (3) משנה ברורה תקכו: לד)

R' Tzvi Hirsh couldn't help beaming with pride from his son's well-reasoned words. The three scholars learned the two *mesechtos* in record speed - finishing close to 200 *blatt* - until forty-nine days later, they celebrated both the holiday of *Shavu'os* and the successful completion of their studies.

SHAVUOS TORAH GEMS

Just like by every other *Yom Tov*, on *Shavuot* we have a ספיקא דיומא - *conflict of days*, which requires us to keep two days of *Yom Tov* (in חו"ל). But since we count exactly fifty days from Pesach, what is the conflict; we know exactly what day *Shavuot* falls out from year to year?

Explains the **Mattersdorfer Rov, R' Shmuel Ehrenfeld ZT"l**, the purpose of the extra day is to thwart the nefarious designs of the *Tzaddukim* who falsely proclaim that *Shavuos* must always fall out on a Sunday, based on the *posuk*: "*From the day after Shabbos (Pesach) count 50 days.*" Thus, in the actual event that *Yom Tov* does indeed fall out on a Sunday, we keep an extra day - **מספּה** - to distance ourselves from their false interpretation.

ואל ידבר עמנו אלקים פן נמות וגו' (יתרו כ-טז)

When *Klal Yisroel* stood at *Har Sinai* and heard the Voice of *Hashem*, they begged for Moshe to speak to them instead, for fear that they would not be able to withstand the awesome power of G-d, and would die from fear. How could the דור דעה - *enlightened generation*, a group of people so holy and elevated, have elected to bypass a chance to speak directly with G-d - even if it meant death - but rather hear His words through a mortal man?

The people made a calculated decision, writes the great **Ropshitzer Rebbe, R' Naftoli Tzvi ZT"l**; they could stand at the mountain and bask in the G-dly aura of *Hashem's* Voice, drawing themselves closer to His divine spirituality than any human can ever be, thus forfeiting their earthly existence in the process; or, they can choose to hear the *Torah* and commandments from the mouth of Moshe, which would allow them to live in fulfillment of those *mitzvos*. They chose to live, with a sincere resolution to dedicate their lives for one purpose alone:

learning *Torah* and performing *mitzvos* to perfection
bringing נחת רוח - *pure pleasure*, to their Creator!

לולי תורתך שעשעי אז אבדתי בעניי (תהלים קיט-צב)

Stories abound about the greatness of our *gedolim* and their attitude toward toil & diligence in *Torah* learning. Here are just a few delectable samples:

The boat on which **R' Chaim Shmuelevitz ZT"L** journeyed from Shanghai to America after WWII, was crammed end to end with refugees. R' Chaim, however, took no notice and totally engrossed himself in one of the most complex Talmudic *seforim* - *Shev Shmaita*. At one point, a fellow traveler wondered about the body of land they were passing and asked out loud, "Where are we now?"

R' Chaim replied quickly, "In the third *perek*!"

A promising student in *Yeshiva Porat Yosef* was forced to leave due to parental pressure. When the *Rosh Yeshiva*, **R' Ezra Attia ZT"l** went to speak to the boy's father, he was told, "I need another worker but my budget does not permit me to hire one. I have no choice but to employ my son."

R' Ezra quickly removed his coat, picked up an apron and put it on. "Let the boy learn. I will work for you for free!" The stunned father apologized and allowed his son to continue in the *Yeshivah*.

A father of one of the *yungeleit* in the *Ponevezh Kollel* once approached **R' Elazar Menachem Mann Shach ZT"l** and asked whether he should close his business and devote himself totally to *Torah* study. The *Rosh Yeshivah* answered, "No, you should continue in business and support your children who learn *Torah*: יתמכיה מאושר - '*those who support it are fortunate.*' Your son has an obligation to devote himself to *Torah*, while you have the great merit of supporting him and making it possible for him to do so."

ויע"ז נאמר "כי תמול אנחנו ולא נדע כי צל ימינו עלי
 ר"ץ" (איוב ח-ט). כי המשורר מתאר מה הבל הם
 חיים, כי ראינו הרבה אנשים היום כאן ומחר בקבר.
 "כ", אין לנו למנות ימים שלנו בחיים אלא "עד
 מול", שהיא יום שכבר עבר וכבר היינו בו. והטעם כי
 כל ימינו עלי ארץ" - אין אנו אלא כצל עובר, כצל עוף
 פורח. ומהאי טעמא, לא החמיץ בועז ונזדרז במצוה,
 בסוף זכה להקים מלכות בית דוד.

מלכות בית דוד ומקור אור המשיח. והיינו מה דכתי'
 "עת לעשות לה' הפרו תורתך" - כלומר, "עת לעשות
 לה'" - אלו שדוחים קיום המצוה ואומרים שעדיין יש
 להם שהות לקיימה, "הפרו תורתך" - אותם אנשים
 יבאו לידי התרשלות במצות ולא קיימו התורה. כי אילו
 היה בועז, שהיה גדול בדורו, מתרשל קצת ודוחה את
 המצוה אפילו ליל אחד, היה מושבת לו גואל והיה מת
 בלא בנים.

מעשה אבות סימן לבנים

Two of our most renowned *gedolim* of the past few centuries, the **Rebbe R' Shmelke ZT"L of Nikolsburg (Divrei Shmuel)** and **R' Pinchos ZT"L of Frankfurt (Baal Hafla'ah)** were brothers, sons of the **Tchortkover Rebbe, R' Tzvi Hirsh Halevi Horowitz ZT"L**. Even as small children they were known as prodigies and their father was forced to assume the duty of teaching them *Torah*. It was a challenging job and he taught them as quickly as their brilliant minds could absorb. When they were both well below ten years of age, they were already learning *Gemara* with several commentaries.

As part of their study schedule, father and sons would learn together the laws which pertained to the next approaching holiday. Thus, when the holiday of *Chanukah* ended, their father began the study of *Meseches Megilla*. Having completed it by *Purim*, they began learning the areas of *Meseches Pesachim* dealing with the laws of *Pesach*, which they finished right on target; the day before *Pesach*. At this point, Shmelke, the elder of the two boys said to his father, "*Tatte*, we must begin learning *Meseches Shavuos* if we want to finish it by the time the *Yom Tov* of *Shavuos* comes along."

Their father smiled tenderly. "Shmelke, *Meseches Shavuot* does not deal with *Chag HaShavuot*."

"I know, father," replied young Shmelke, "it deals with the laws of oaths; but I have a reason why we should study it now. On that first *Shavuot*, when *Bnei Yisroel* was all gathered at *Har Sinai*, the Jews took a binding oath to keep the *mitzvos* of the *Torah*, and that oath has been in effect ever since. I want to learn the laws of oaths so I can understand how important it is to keep a promise and how serious it is to break one. In fact, there are forty-nine *blatt* (double pages) in *Meseches Shavuot* and forty-nine days between *Pesach* and *Shavuot*. If we learn one *blatt* every day, we will finish in time for *Yom Tov*."

R' Tzvi Hirsh was pleased by his son's erudite reasoning and he happily agreed to learn according to this suggestion. They studied intensely and when *Lag B'omer* arrived, they even reached a *daf* which mentions a *halachah* in the name of *Rabi Shimon bar Yochai*. By *Shavuot*, they had finished entirely.

The following year when *Pesach* arrived, R' Tzvi Hirsh asked his sons what they wished to learn in preparation for the holiday of *Shavuot*. This time the younger child, Pinchos, answered: "I think we should learn *Kesubos* (marriage contracts) and *Kiddushin* (the laws of marriages)."

The *Tchortkover Rebbe* was surprised. "What do these *Mesechtos* have to do with *Shavuos*?"

Now young Pinchos smiled. "By *Kabbolas Hatorah*, Hashem took the Jewish people to be His chosen people and said the words, 'I have betrothed you to Me forever.' He held *Har Sinai* over our heads like a marriage canopy. The holy words of the *Torah* were like our marriage contract, and He gave us a gift as well - תורה שבעל פה - *Oral Torah*. That is why I think we should learn the laws of marriage contracts and betrothals - so we will know that the 'wedding' of *Klal Yisroel* and the *Ribono Shel Olam* was a valid one and that both He and His people are obligated to fulfill all the points of the contract."