

Special Double Issue!

(Monsey, NY)

פלג המנחה ע"ש – 6:40*

הדלקת נרות שבת – 7:53

זמן קריאת שמע / מ"א – 8:38

זמן קריאת שמע / הגר"א – 9:14

סוף זמן תפילה/להגיר"א – 10:27

שקיעת החמה שבת קודש – 8:12

מוצש"ק צאת הכוכבים – 9:02

צאה"כ / לרבינו תם – 9:24

* מי שמדליק מוקדם אין לאחד בזמן עזים
קבלת השבת (משאכר "בוא מלה")

מ"ש בעומר
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Special Double Issue!

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שבת קודש פרשת במדבר – חג השבועות – זמן מתן תורתנו Shabbos Kodesh Parshas Bamidbar - Chag HaShavuos ה-ז סיון תשע"ה – May 19-21, 2018

רעיונות ופירושים לעורך את האדם לעבודת השל"ת והתחזקות באמונה ובטחון מאת

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים עיה"ק

שאו את ראש כל עדה בני ישראל למשפחתם לבית אבתם במספר שמות כל זכר לגלגלתם וגו' (במדבר א-ב) - חיבת הקב"ה לישראל בזכות מסורת אבות

חיבה יתירה זו על ההליכה בדרכי אבות, רואים אנו כבר באברהם אבינו ע"ה, כי על אף שאותו צדיק עבר עשרה נסיגות קשים, בכל זאת לא תלה הקב"ה את האהבה אליו כי אם בסיבת היותו מנחיל את דרכיו לורעו אחריו. כמאמר הכתוב (בראשית יח, יט) 'כי ידעתיו למען אשר יצוה את בניו ואת ביתו אחריו ושמרו דרך ה' לעשות צדקה ומשפט', ופירש רש"י: 'כי ידעתיו' – לשון חיבה וכו', שהמחבב את האדם מקרבו אצלו ויודעו ומכירו, ולמה 'ידעתיו'? 'למען אשר יצוה' – לפי שהוא מצוה את בניו עלי לשמור דרכי. עכ"ל. הרי לנו שענין זה מעורר האהבה היתירה ביותר, כי כדאי הוא אותו צדיק לזכות לאהבה בזכות עמידתו האיתנה באמונתו על אף שעברו על ראשו הנסיגות הקשים ביותר, ואעפ"כ כשדבר הקב"ה מאהבתו לאברהם לא הוזכר כי אם האהבה בזכות הליכת זרעו בדרכו, הרי שאהבה זו היא פי כמה וכמה מהאהבה הראויה לו מצד מעשיו, והאהבה הראויה לו מצד מעשיו אינה כי אם טפילה לאהבה זו.

ואפשר כי הסיבה לאהבה יתירה זו, כי שונה זה העוסק במצוה זו של הנחלת דרכו לבניו אחריו, מהעוסק בשאר מצוות, ועל אף שאיכות מעשיו הם נעלים מאוד, וגורמים נחת רוח גדול בשמים, כי זה העוסק בשאר מצוות, על אף שגורם במעשיו נחת רוח גדול בשמים, מכל מקום אין זה כי אם נחת רוח לשעה, אבל המנחיל הליכותיו לורעו אחריו הרי גורם בכך נחת רוח לצנח נצחים, כי מאחר שבניו וזרעו אחריו ילכו בדרכי ישרים יגרמו גם הם במעשיהם נחת רוח, ולכך ראויים בזכות זה לאהבה יתירה.

ישנם אנשים אשר בעודם בימי שלוה או במקום מושבותיהם רואים הם לנכון להשגיח על מעשי אבות, אך כשהם מוקפים בסדרות למיניהם, או כשאנם נמצאים במקום מושבותיהם מחמת סיבות שונות, ומחמת כן קשה עליהם להיות עומדים על העקרונות אותם קיבלו מאבותיהם, כי אז מקילים הם לעצמם, ולפעמים הדברים גובלים גם בדברים אשר מעידים על צבינו ומהותו של האדם, ודבר זה הוא ממש דרס וקלקול בנפשו של האדם, כי עצם המעשה מקרר את נפשו, ואף אור שיחורר לימי השיגרה כשתהיה ביכולתו להמשיך במסורת אבותיו, כבר יתרגל לסטייתו, וסטייה אחת תביא לידי תחרתה, וממילא יפסיד את הצביון שהעמידו אבותיו, וכתוצאה מכל זה אמור הוא לבוא לידי מצב של סטייה מדת של תורה חלילה, כי באין לו גדר המחייבו ומגדיר את צבינו, הרי נתון הוא לרשות הרוחות הרעות הנושבות בחוצות, ולכל אשר ישאו אותם אלו הרוחות ישיא את עצמו ר"ל. על כן מן הראוי להתעורר מבעוד מועד, ושים עיניו בראשו

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

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ז"ל רש"י בריש פרשתו: מתוך חיבתו לפניו מונה אותם כל שעה כשיצאו ממצרים מנאן, וכשנפלו בעגל מנאן לידע מנאן הנוטרים. כשבא להשרות שכינתו עליהן מנאן. באחד בניסן חוקם המשכן, ובאחד באייר מנאם. מלשונו של רש"י רואים כי ענין המנין הוא תוצאה מחיבה, כי מאחר שבני ישראל חביבין הם על הקב"ה, לכך מונה אותם כל שעה. והנה, מן הראוי לנו להתבונן לשם מה כתבה לנו התורה כל זאת, הרי התורה הוא מלשון הוראה, וכיון שכן אין לך בה אפילו מקרא אחד שאינו בא כדי ללמד את האדם הליכות חיים, ובהכרח שמלבד עצם הדבר שהקב"ה מונה את ישראל מתוך חיבה, כיוונה התורה להורות לבני ישראל דבר מה, וכיון שכן מן הראוי להאיש הישראלי להתבונן ולהבין כוונת הדברים.

ואפשר שרצתה התורה להגיד לו לאדם סודה של אותה אהבה, כדי שיתחזק האדם באלו הדברים המעוררים את האהבה, ולזה אמר הכתוב שתהיה המנין 'למשפחותם לבית אבותם' כדי להראות בזה שהמעלה המעורר את האהבה להם הוא מצד היותם מתייחסים לבית אבותם, והולכים הם בעקבותיהם, וכמו כן היה המנין 'לגולגלתם' להורות כי עיקר מעלת האיש הישראלי, ועיקר הדבר הגורם לחיבתו, הוא בזה שמקדש הוא את הראש להש"ת, כי מטרה הוא את מחשבתו בקדושה, ומעורר בו את האמונה בבוראו במחשבתו, והוגה הוא בתורת ה' במהשבה ובדיבור, ואחר שמקדש את החושים שבראש וזכה הוא שגופא בתר רישא גריד, אבל אילו לא היה מקדש את מחשבתו ושאר חושים שבראש, כי אז אין בו אותה חשיבות.

ואפשר שגם המשך הפרשה (פרק ב') שבו מבואר סדר הדגלים במדבר לא נאמרה לנו כי אם להודיע ענין חיובה של ההליכה בדרכי האבות, שדרי העבר אין, ואם אין בידיעה זו תכלית להדורות הבאים אין שום סיבה להאריך בענינה. וזהו שאמר שם הכתוב (ב, ב) איש על דגלו באותות לבית אבותם יחנו בני ישראל וגו', ובסוף הענין נאמר (שם, לד) ויעשו בני ישראל ככל אשר צוה ה' את משה כן חנו להגליהם וכן נסעו איש למשפחתו על בית אבותיו.

כי רצתה התורה להורות שתמיד בכל מצב שהאדם נמצא בו, צריך הוא ללכת בעקבות אבותיו. הן כשהוא במצב של חניה, וגמזא הוא בביתו בימי שיגרה, ואינו מוקף במצבי דחק, והן כשהוא במצב של נדידה ממקום למקום, ואין הוא מיושב כל כך בדעתו, תמיד מוטל עליו לזכור את מחשבתו הקדוש, ותמיד מוטל עליו להתבונן אם אכן ממשיך הוא בדרכם, והולך בעקבותם או שמא סוטה הוא ח"ו אפי' במקצת מהליכותיהם בקדוש.

A SERIES IN HALACHA LIVING A "TORAH" DAY
The Greatest Mitzvah of All (77) - "תלמוד תורה כנגד כולם"
Torah Study vs. Other Obligations: Tefillah. Previously, we had quoted the *Gemara* ⁽¹⁾ which dictates that if someone who is not learning *Torah* is available to do an obligatory *mitzvah*, like *hachnosas orchim*, one should not interrupt his learning to do it, however, if no one else is available to do the *mitzvah*, then one must interrupt his learning and do the *mitzvah* himself. Accordingly, since one is obligated to *daven Shacharis, Mincha* and *Maariv* - plus *Mussaf* and *Neila* on other special days and occasions - one must interrupt his *Torah* learning in order to *daven*. Even though the obligation of these *Tefillah zmanim* (times) is only Rabbinical, whereas learning *Torah* is a *Torah*-based *mitzvah* (*D'oraysa*), one must still stop his learning in order to fulfill all Rabbinical *mitzvos*.
Torah vs. Tefilla B'tzibbur. Praying with a *minyan* (*Tefillah B'tzibbur*) is not just a meritorious act or a form of advice to aid one's *tefillos* in being accepted in Heaven. It is a real bonafide obligation. This can be proven from the words of the *Talmud* ⁽²⁾ and *Halacha* ⁽³⁾ where it talks about a person who is walking on a highway during the late afternoon and would want to stop his journey for the day. Nevertheless, this person must still travel up to four *mil* (approximately three miles) in order to daven with a *minyan* of ten men. Based on this proof, **R' Moshe Feinstein זצ"ל** rules ⁽⁴⁾ that a *Talmid Chacham* must make every effort to *daven* with a *minyan* and is not permitted to stay up late learning *Torah* if it will cause him to miss *Tefillah B'tzibbur* the following morning. (**Note:** This is important for many *yeshivah bochurim* who sometimes push themselves to

....
R' Mordechai Shulman זצ"ל (quoted in “**The Legacy of Slabodka**”) would say:

“Every star has a unique role to play, a distinctive job that makes it indispensable for the continued existence of the universe. Man is compared to a star in that he, too, has his unique function. The further away man is from his true self (like stars whose light is often invisible), the more irrelevant and unimportant he appears. The closer he comes to discovering his inner being, the more he searches to discover his unique ‘name’ in Creation, the more he will find that his soul does not shine like a tiny star, but possesses a great light, and that he has been given a crucial spiritual function that cannot be fulfilled by anyone else.”

R' Shlomo Hakohen Rabinowitz (Tiferes Shlomo) would say:
 “The greatness of *Chag HaShavuos* and *Matan Torah* is amplified even more than all the other holidays. On each *Yom Tov*, *Hashem* gave us specific *mitzvos* like *Matza, Lulav, Esrog, Shofar*, etc. for every Jew to perform, and we recite a blessing on each *mitzvah* which specifically pertains to it - ‘*Al netilas Lulav*,’ ‘*Al achilas Matza*,’ etc. No two *mitzvos* are the same and the time for one is totally different than the other. However, on *Shavuos*, the *Yom Tov* of *Kabbolas HaTorah*, each and every *mitzvah* is included in it. If it is commanded in the *Torah*, then it automatically retains a connection to *Shavuos*, the holiday of the *Torah*. those who partake of it will see life.”

A Wise Man would say: “Life is like photography; use the negatives to develop.”

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מאת מוה"ר ברוך הירשפלד שליט"א
 ראש כולל עשרת חיים ברוך קליבלנד הייטס
 stay up, i.e. all nighters, to learn extra, with little concern for *Shacharis* with a *minyan* the next morning.) R' Moshe explains that a person is *mechuyav* (obligated) to do whatever he can to assure that his *tefillah* will be accepted and a large part of that is *Tefillah B'tzibbur, davening* with a *minyan*.
Words of the Rosh. In his *Teshuvos* ⁽⁵⁾, **Rabbeinu Asher** writes that a *Talmid Chacham* must *daven* with a *minyan* even if he would rather learn *Torah*, for the following reasons:
 1) *Torah* does not push away the obligation of *Tefillah B'tzibbur*.
 2) Since we do take off time from learning for other matters, then certainly we must do so to serve *Hashem* with *Tefillah*.
 3) If *Talmidei Chachamim* do not come to *daven* with a *minyan* because they are too busy learning, the rest of the congregation will learn from them not to show up as well. Human nature is such that they will not judge these *Torah* scholars favorably and assume they missed because of their learning. Rather, they will derive from their lack of participation that *Tefillah B'tzibbur* is just not that important and the *shul minyanim* will cease.

Missing a Chavrusa or Shiur. In *Sefer Halichos Shlomo* ⁽⁶⁾, **R' Shlomo Zalman Auerbach זצ"ל** is quoted as ruling that if a circumstance arose and one will miss a *chavrusa* (study partner) or he will be unable to listen to or deliver a *shiur* if he *davens* with *minyan*, in that specific situation he is allowed to *daven* without a *minyan* (במחצית). A *Talmid Chacham* may make a small *minyan* in the place where he learns most of the day in order to save himself time, and need not worry about the rule of "ברב עם הדרת מך" since he is still *davening* with a *minyan*.

(1) מועד קטן ט"ו (2) פסחים מז. (3) שר"ע אור"ח
 צ"א (4) אגרות משה אור"ח ב"ב (5) תשובות רא"ש
 ד"א (6) הליכות שלמה, תפילה ח"ט

לזכות רפואה
 שלימה בעד החולים
 אברהם יהודה בן
 תמר כ"י, ורייז
 פעסל חנה בת טיילא
 מטייל כ"י
 רפואת הנפש
 ורפואת הגוף בעזר
 שאר חולי ישראל

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 ומרת רבקה בת ח"ר יוסף ישעיהו ע"ה
 שנפטו על קידוש ה' בשנות הזעם, יום י' סיון
 תתצ"ט צירור בצירור החיים
 הונצח ע"י משפחת משה סאפיר שיחי'
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film. By her side was a small nylon suitcase. The apartment looked as if no one had lived in it for years. All the furniture was covered with sheets. There were no clocks on the walls, no knick-knacks or utensils on the counters. In the corner was a cardboard box filled with photos and glassware. “Would you carry my bag out to the car?” she asked.

I took the suitcase to the cab, and she walked slowly toward the curb. She kept thanking me for my kindness. “It’s nothing,” I told her. “I just try to treat my passengers the way I would want my mother treated.”

“Oh, you’re such a good boy,” she said. When we got in the cab, she gave me an address and then asked, “Could you drive through downtown?” An unusual request. “It’s not the shortest way,” I answered quickly.

“Oh, I don’t mind,” she said, pausing as her voice caught. “I’m in no hurry. I’m on my way to a hospice.”

I looked in the rearview mirror. Her eyes were glistening. “I don’t have any family left,” she continued. “The doctor says I don’t have very long.” I quietly reached over and shut off the meter. “What route would you like me to take?” I asked.

For the next two hours, we drove through the city. She showed me the building where she had once worked as an elevator operator. We drove through the neighborhood where she and her husband had lived when they were newlyweds. She had me pull up in front of a furniture warehouse that had once been a ballroom where she had gone dancing as a girl. Sometimes she’d ask me to slow in front of a particular building or corner and would sit staring into the darkness, saying nothing. As the first hint of sun was creasing the horizon, she suddenly said, “I’m tired. Let’s go now.”

We drove in silence to the address she had given me. It was a low building, like a small convalescent home, with a driveway that passed under a portico. Two orderlies came out to the cab as soon as we pulled up. They were attentive, watching her every move. They must have been expecting her. I opened the trunk and took the small suitcase to the door. The woman was already seated in a wheelchair.

“How much do I owe you?” she asked, reaching into her purse. “Nothing,” I said.

“You have to make a living,” she answered. “Don’t worry. There are other passengers,” I responded.

“You gave an old woman her last moment of joy,” she said. “Thank you, dear.”

I walked out into the dim morning light. Behind me, a door shut. It was the sound of the closing of a life.

I didn’t pick up any more passengers that shift. I drove aimlessly, lost in thought. For the rest of that day, I could hardly talk. What if that woman had gotten an angry driver, or one who was impatient to end his shift? What if I had refused to take the run, or had honked once, then driven away? On a quick review, I don’t think that I have done very many more important things in my life. We’re conditioned to think that our lives revolve around great moments. But great moments often catch us unaware - beautifully wrapped in what others may consider small ones.

**EDITORIAL AND INSIGHTS ON
THE MIDDAH OF אחדות**

דרגה יתירה

**FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO**

איש על דגלו באתר לבית אבתם ... סביב לאהל מועד יהנו (ב-ב)

The Jewish encampment in the desert was a glorious sight. The **Shelah HaKadosh** writes that, “*Every man according to his flag,*” means that there were four divisions among the Jewish people. Every individual belonged to a specific group which was represented by a flag. Each group had it’s own customs and each added a special flavor to the beauty of *Klal Yisroel*. How was this possible? Why did this disparity not cause anger and dissension among the Jews?

The **Shevet Sofer** explains that in this case, the end justified the means! Every person was "סביב לאהל מועד", surrounding the *Shechina*. This was their focus, to do the will of *Hashem*. Even if they were divided in customs, they were united in goal! When people realize that we are all working together for one purpose, it is easy to get along. I don’t see you as an enemy - I see you as an ally. You are helping me achieve my goal which is your goal too! When people don’t get along because their style in serving *Hashem* is different than another’s, you know that it is not about serving *Hashem* - it’s about serving themselves.

R’ Shimshon Pinkus ז"ל used to say, if you are playing baseball and someone else on your team hits a home run,

are you jealous or angry at him that he stole your honor? Of course not, you high-five him and say “good shot” - because he is on YOUR team! Jewish people need to remember that we are all on the same team! Our collective goal is to bring *Kiddush Hashem* into this world. If an *Ashkenzi* is angry or jealous of a *Sephardi* or vice versa because his way of serving *Hashem* is “different” than it is a clear indication that he is NOT there for *Hashem’s* honor, but only for his own!

Chazal (תענית לא) tell us that in future times *Hashem* will make a circle of *tzaddikim*, and He will sit in the middle of them all in *Gan Eden*. Everyone will point with their finger and say, “*This is Hashem Who we hoped for, we will rejoice in His salvation.*” **R’ Akiva Eiger ז"ל** explains that in the next world it will be clear how every *tzaddik* who truly served *Hashem* with his own background and customs will be part of His inner circle where everyone is equidistant to *Hashem*. This is because *Hashem* loves anyone from all walks of life, if they sincerely walk in the way of *Hashem*.

This is our message before *Shavuuous*. Just as the Jewish people received the *Torah* in the merit of their unity, let us, too ACCEPT all Jews, no matter how different they are as a prerequisite to a true ACCEPTANCE of the *Torah*.

אלקי אברהם, אלקי יצחק, ואלקי יעקב, כי זה כל כוחנו במה שאנו שומרים על המסורת המסודה לנו מדור דורים. השי"ת יהיה בעזרינו שנוכל להודיש לבנינו דבר אמת, וללכת תמיד בדרכי אבותינו, ולעודד בכך החיבה היתירה הראויה לישראל.

**מאת הרב שלום פערל שליט"א
מגיד מישרים בק"ק בית שמש**

מאוצרותיו של המגיד

ועשית חג שבועות לה' אלוךך מסת נדבת ירך אשר תתן כאשר יברכך ה' אלוךך ... וזכרת כי עבד היית במצרים ושמרת ועשית את החוקים האלה (יברים מז-י"ב) - ביאור כוונת הכתוב 'ועשית חג שבועות ... מסת נדבת ירך ... וזכרת כי עבד היית וגו'

לשמח עמה לפניו אתה ובנך ובתך ועבדך ואמתך וחלוי והגר והיתום והאלמנה, וזולת כל זה וזכרת כי עבד היית במצרים, ושמרת ועשית את החוקים האלה.

ואם כן, שלוש המקראות מחוברים יחד, ומודיעים אודות עיקר חובת חג השבועות, שמלבד הנדרים והנדרות שבאים בו כדי לשמח איש וביתו והעניים והנזכאים, יש לשמח אל לב, העיקר התכליתי המכון בתג השבועות, ולזכור שהוא חיים שנעשינו בו עבדים לאלוהינו, ולקבל בו בלב שלם מחדש את עול מלכותו עלינו, ולשמור את כל חוקי התורה הזאת, וזהו שחתם לאמר 'וזכרת כי עבד היית במצרים, ושמרת ועשית את החוקים האלה, ושעם 'עבד היית, שנעשית ונהיית עבד לאלוהים בקבלת עול מלכותו במתן תורה, ו'היית' כמו 'זעתה הייתי לשני לשני מחנות', שטעם 'הייתי'-נעשית, וכענין 'חיים הזה נהיית לעם, שהוראתם היעשות דבר שלא היה, ושעם 'במצרים'-בסיבת מצרים, כי הבית תשמש גם לסיבה הגורמת, וכמו 'איש בחטאו יזמת'-בסיבת חטאו, כי 'שעבוד מצרים' היה הסיבה העיקרית לקבלת התורה, כי התכלית האמיתי המכון ממנו יתברך בשעבוד מצרים' לא היה אלא לקבלת התורה, וכמ"ש מהר"י גיקטליא, כי אילו הרבה את ישראל והשפיעם בלי שעבוד, והיו מתאחים בארץ ומצליחים עליה, לא היו מתרצים לקבל התורה האוסרת עליהם כמה דברים שהיו גללים בהם במאכלות ובעריות, התבונן, אילו יומנע לאחר מאתנו חיים מלאכותי בשר ומלשנותי יין זמן מה היינו מצטערים מאד, להזיזתנו מורגלים בהם, וכל שכן לגבי איסור תרי"ג מצוות לדורי דורות, היש דבר מוקשה אצל יצרו של אדם יותר מזה, ולזה היתה מעצת ה' להביאם בכור הברול במצרים להפרותם שם ולהרבותם, ותהיה הבטחתו מקיימת אצלם במצרים, ולא היה יכולת בידם לצאת ממנה, כי היו משועבדים תחת עול מלכות, והסכימו במצרים לקבל את התורה, וכמו שהודיע ה' למשה 'בהוציאך את העם ממצרים, תעבדון את האלוהים על החר הזה', וכן, האותות והמופתים שנעשו במצרים הן יסוד גרול לכלל תורתנו הקדושה, במה שנבדלנו בה מכל עמי הארץ, שאינם חייבים לעבוד את ה' רק במצוות מדעיות שח' ז' מצות בני נח ופרישה, ואילו אנחנו בני ישראל התחייבנו לעבוד את ה' גם בחוקים הנשגבים משיקול דעתו של אדם, והם חוקי התורה, וזה כי ה' מנהיג את עולמו על ידי שתי דרכים, הא', כפי חוקות הטבע שנוהג בה עם כל עמי הארצות, וכולם מקבלים טוב ורע כפי החוקים האלה שנוסדו מבראשית, ולעומת זה אינם חייבים רק במצוות טבעיות ומדעיות, אמנם, על ידי האותות והמופתים שבמצרים שהנהיג את בני ישראל בהנהגות שלמעלה מחוקות הטבע לכן התחייבו בעבודת ה' באופן הנשגב משכל האדם ומדרכי הטבע ומדע האנושי, וכל זה נכלל במאמר 'כי עבד היית (-נהיית במתן תורה) בנגלל'מצרים'.

מה אהבתי תורתך ... כל היום היא שיחתי

ויתלדו על משפתם לבית אבתם וכו' (א-יה)

Rashi explains: “*They brought the records of their pedigrees and witnesses of their birth claims, so that each one should trace his genealogy to a tribe.*” *Chazal* say that the nations of the world were jealous of *Bnei Yisroel* that *Hashem* favored them by counting them and having them camp with distinct flags. *Hashem* said to them, bring me records of your genealogy, which will testify that none of you even know from which slave you stem from, so diluted is your genealogy. The modesty and sanctity of the

לבלי יסטה ימין ושמאל כל הימים בכל מצב שרק יהיה.

עלינו לדעת כי כל הכח והקיום של כלל ישראל הוא דווקא בשמירה על המסורת, כאשר נבחץ כי גם בתפלה אנו מתחילים 'אלקינו ואלקי אבותינו,

**לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע**

ועשית חג שבועות לה' אלוךך מסת נדבת ירך אשר תתן כאשר יברכך ה' אלוךך ... וזכרת כי עבד היית ושמרת ועשית את החוקים האלה (יברים מז-י"ב) - ביאור כוונת הכתוב 'ועשית חג שבועות ... מסת נדבת ירך ... וזכרת כי עבד היית וגו'
כתב רש"י 'מסת נדבת ירך, די נדבת ירך (והתרגום די' מחסורו' הוא 'כמסת חסרוניה, ומ"ם ר'מסת' שורש, ושרשו 'מסס', ודגש הסמך', לחסרון אות הכפל, ובתשלומי 'מססת' [מזרחי]), הכל לפי הברכה הבא שלמי שמחה וקדש קרואים לאכול.' ובנדבתי 'חיי', הוסיף, 'מסת נדבת ירך אשר תתן כאשר יברכך ה' אלוךך'-מסת נדבתי ירך, די נדבת ירך, והתרגום די' מחסורו' הוא 'כמסת חסרוניה, ואם כן, יאמר הכתוב, שלפי סיפוק נדיבות הלב שבך, ולפי הברכה והעושר שיש לך, תתן, ולכך הושמה מילת 'תתן' באמצע-בין 'מסת נדבת ירך' לכאשר יברכך ה' אלוךך', (ולא בסוף הפסוק, שיאמר 'ועשית חג השבועות לה' אלוךך מסת נדבת ירך, כאשר יברכך ה' אלוךך תתן). כלומר, שלפי נדיבותך ועושרך תביא קרבנות לשלמים ותקדיש על שולחנך קרואים וממשין, ונראה לומר, ש'מסת וגו', אינו דבק עם 'ועשית חג שבועות לה' אלוךך', אלא שהוא עניין בפני עצמו, והוא הדין בשאר המועדים, שיתן אדם צדקה ויקדיש קרואים לפי נדיבותו ולפי עושרו, ומה שגילה זה בכאן בחג השבועות, מפני שהפסח ומנו שבעת ימים, והסוכות כמו כן שבעת ימים, אבל שבועות שאינו אלא יום אחד הייתי סבור שאין החומר בו כל כך כמו בשאר המועדים, ולכן הודיענו בו החיוב, שאין להלקל בו במצות הצדקה, שהרי שוה הוא לשאר המועדים וחמור כמותם, ואף על פי שאינו אלא יום אחד. והקרואים האלה, הם 'חלוי והגר והיתום והאלמנה', וגר זה אינו אמור אלא בגר צדק שהוא בן ברית, שמה 'חלוי' בן ברית, אף 'זוגה' בן ברית, ודרשו חז"ל 'ארבעה שלי כנגד ארבעה שלך-ארבעה שלי, חלוי והגר והיתום והאלמנה, ארבעה שלך-בנך ובתך ועבדך ואמתך, אמר הקב"ה, אם אתה משמח את שלי אני משמח את שלך', וזהו שאמר 'ושמחת לפני ה' אלהיך אתה ובנך ובתך ועבדך ואמתך וחלוי אשר בשעריך והגר והיתום והאלמנה אשר בקרבך'.

ואילו ב'**יהצטב והקבלה'** פירש כוונת מילת 'מסת' בדרך אחרת, 'מסת נדבת ירך וגו'-פירוש 'מסת' וזולת, כי שורש 'מסס' משותף עם שורש 'נול', ששניהם יורו על התמססות והתכת הדבר הגשם עד שיהיה נזול לפזר חלקיו הילך והילך, כהתמססות השעוה הופת החמאה והדבש, ובכללם המתכיות והזוכיות הבאים באש, כמו 'כהמס דוגם מפני אש'-וזהו השמש וגמס'-הדים נזול מפני ה-'שלה דברו וימסם, ישב רוחו ילדו מים', שכשמשגיה דרות, הקרח גמס ונעשה כמים נוזלים. וכמו שהושאל משורש 'נול' שעניינו נזילה, מילת 'זולת', שהוראתה תמיד על הציאה מן הכלל, שעניינו כאילו אותו היוצא נזול מן הכלל ואין לו דיוקן בו, כמו 'זולתי קול'-זולת דלת עם הארץ'-אין אלוהים זולתך', ככה משורש 'מסס' שעניינו נזילה, הושאל מילת 'מסת' להוראת הציאה מן הכלל, כמילת 'זולת'. ולפ"ז, פירוש המקרא הוא, 'מסת נדבת ירך וגו'-זולת נדבת ירך אשר תתן לפי ברכת ה' כדי

מה אהבתי תורתך ... כל היום היא שיחתי
Jewish people are praised, since they guarded themselves from immorality, unlike the nations of the world who could not prove their lineage.

Chacham Rabbi David Chanania Pinto *shlit'a* notes that this *parsha* is read at the beginning of the summer season, in which there is a greater need for modesty and guarding one’s eyes. We need to be extra careful not to stumble in seeing immoral sights in the streets today. Only by guarding our eyes, can we hope to refrain from transgression and preserve our families pure lineage.

The very fact that the *Torah* expands on the subject of *Bnei Yisroel's* lineage for a very many *posukim*, indicates *Hashem's* love for His Nation and appreciation of them due to their modesty and moral way of life in guarding their pure lineage. This testifies to the purity and holiness of the Jewish people. Family purity is the foundation of our people and the basis for the *Torah* way of life. This is why the *Torah* expands on the topic of lineage and this is why we merit special closeness to *Hashem*.

ואלה תולדת אהרן ומשה ביום דבר ה' את משה בחר מיני (ג-א)
Rashi explains this *posuk* based on the *Gemara Sanhedrin 19b*. It states: “*These are the descendants of Moshe and Aharon,*” yet only the sons of Aharon are mentioned. However, they are considered descendants of Moshe as well, because he taught them *Torah*. This teaches us that whoever teaches *Torah* to the son of his friend, the *Torah* regards it as if he had begotten him.

The **Shelah Hakadosh** adds as follows: “*It is not only ‘as if’ he begot him and not actually fathering him, since, on the contrary, he truly ‘begot’ him himself. This is because a father and mother provide a child with his body, while his Rebbi bestows him with his soul. Thus, blessed is he who does so and learns and teaches his fellow’s son Torah free of charge, since then his reward is double from Heaven.*”

When the Chief Rabbi of *Petach Tikvah*, **R’ Reuven Katz ז”ל**, established the regional *Beis Din* in his city, he sought a suitable candidate for the position of *Dayan* (judge) from the *Sephardic* community, so as to integrate all elements of the community into the judicial process. He searched and inquired, and finally he chose his candidate: the *Chacham*, **R’ Yehudah Tzadkash ז”ל**.

R’ Katz reached out to the *Chacham* and offered him the position. He suggested that he come to *Petach Tivkah* to help decide a few cases that they were dealing with between members of the community.

The job was most respectable and tempting, and it also entailed a substantial salary. However, *Chacham Tzadkash* replied with absolute decisiveness, turning down the position almost immediately. He explained that he did not intend to leave his job of teaching in the *Porat Yosef yeshivah*, because he felt that this was his mission in life.

R’ Reuven Katz did not relent. He inquired what his salary was from the *yeshivah*, and he offered him a fivefold raise! He stressed that with such comfortable conditions he would be able to continue studying *Torah* in the future with peace of mind. However, R’ Yehudah was not convinced by this argument at all, and was determined to remain in *Porat Yosef*. The ideal of establishing generations of *Torah* scholars, who would continue the chain of *Torah* appealed to him the most. “Engaging young students in *Torah* is dearer to me than anything else,” he declared.

ויהי שם ישראל נגד החר ... (שמות יז-ב)

Chag HaShavuot falls out on the sixth day of *Sivan*. In the *Medrash*, the second day of *Sivan* is termed “*Yom HaMeyuchas*” - the “Day With a Pedigree.” The day preceding the second of *Sivan* is *Rosh Chodesh* while the following day is the first of the three days of preparation kept by the Jewish people before they received the *Torah* (שלושת ימי הגבלה). Since both the first and third days of *Sivan* are significant days, the second of *Sivan* acquires importance as well. It is recognized as a day which is surrounded by important days; it has a lineage, a pedigree. But this is difficult to comprehend. The fact that *Yom HaMeyuchas* is surrounded by significant days should not be a sufficient basis to declare it a holiday. After all, it has no significance in and of itself. Moreover, the name *Yom HaMeyuchas* would seem to magnify the day’s lack of importance, by indicating that its lone claim to fame is that it follows and precedes important days.

In fact, however, there is a profound lesson in the naming of the second of *Sivan*. The Sages are teaching us that one’s environment is important, because it has a great impact upon him. If one places himself in positive surroundings, where *Torah* values are stressed and appreciated, then he has taken a positive step, since he will be affected favorably. This step merits recognition even before the effect of the environment has actually been felt. The opposite is true if one relocates in a poor environment where *Torah* values are not valued. The influence and effects of the culture surrounding him can only drag him down and make him a lesser person.

Thus, the second of *Sivan*, with its name denoting its position on the calendar, is not at all denigrated by the title *Yom HaMeyuchas*. On the contrary, the term is meant to be laudatory; because the second of *Sivan* is placed within a positive environment, it is praiseworthy. In fact, it is more than praiseworthy; it is one of the stepping stones leading us up to the holiday of *Shavuot*. For on that great day thousands of years ago, the entire Nation stood at the foot of *Har Sinai* - “*Like one man with one heart.*” The unity of the people was palpable. True unity is achieved when every Jew is dedicated to the pursuit of *Hashem's* will and when that occurs, the quintessential “good environment” exists. Wherever he turns in an environment of this nature, a Jew will find other like-minded Jews who are moral, principled, scholarly and educated. Thus, *Yom HaMeyuchas* symbolizes the necessity of striving for the ultimate “good environment” - the unbreached unity of the Jewish people.

כה תאמר לבית יעקב ותגיד לבני ישראל ... (שמות יז-ג)

The “*Bais Yaakov*” (House of Yaakov) refers to the women. The “*Bnei Yisroel*” (Sons of Israel) refer to the men. (Rashi) *Moshe Rabbeinu* is instructed to speak to the women before the men. The women were first offered the

California had a scheduled stopover in Pittsburgh and she was pressed for time. Her son David was leaving for sleep-away camp the following Sunday. It would be the first time they would be separated for an extended period, and she was anxious to get home and spend time with him.

Thursday, June 12, 1986 was also *erev Shavuot*, the two day holiday that went into *Shabbos*, celebrating the Jewish Nation’s acceptance of the *Torah* on Mount Sinai. Marilyn was not the most observant individual but she knew about the holiday and she wished to be home before it started. Unfortunately, her flight to Pittsburgh was delayed, and she missed her connecting flight to Los Angeles. Now she would be stuck in Pittsburgh for the holiday. She didn’t know anyone in Pittsburgh, and she was worried about her son. She called relatives in L.A. who assured her that they would take care of him. They advised her to find a rabbi in Pittsburgh and ask for help.

She had no way of locating a rabbi in the airport, but then she remembered reading Rabbi Twerski’s book jacket, which said that he had a rehab center in Pittsburgh. She assumed he lived in th city as well. She quickly took a cab to Gateway Rehabilitation Center only to find that it was closing, and the Rabbi had already left. She explained her situation to someone there, and they called Rabbi Twerski’s son. He found her accommodations near his father’s home and invited her to join him at the Rabbi’s house for the meals.

She was so distressed that she was stuck in a foreign place without her son, but she knew she had to bear, grin and make the best of it. There were many guests at Rabbi Twerski’s house that night. Marilyn relaxed and actually enjoyed herself. She spoke to many of the other guests and they all shared many of their life experiences. After hearing her life story, and how she was single but eager to get married, someone there suggested a possible match. The man, whose name was Steven, happened to be eating by Rabbi Twerski that night as well.

Marilyn was introduced to Steven and they had a few conversations over the holiday. They enjoyed each other’s company felt comfortable with each other. That Sunday, she flew back to L.A., and a short time later, Steven flew out to continue the dating process, and with wondrous *hashgacha pratis*, in just five weeks the two were engaged.

After they were married, they settled in Pittsburgh and had four beautiful children. Marilyn couldn’t be happier. She found a husband when she least expected it, and her life changed for the better.

It wasn’t until a while after they were married that she learned ... the rest of the story. The young man, who had been sitting at Rabbi Twerski’s table and originally suggested that he publish a book of stories, and was vitally helpful in its publication, was none other than Steven himself! His words and actions turned out to be the vehicle used on High to bring his own wife to him! *Hashem* works in mysterious ways. He has an abundance of salvation, and He could help everyone when least expected in the blink of an eye.

והיה לך למשיב נפש ולכלכל את שיבתך כי בלדתך אשר אהבתך ילדתו אשר היא טובה לך משבעה בנים וגו' (רות ד-טז)

The Book of Ruth details how Naomi longed to return to a land she knew well, but not really to find the happiness that had been tragically wrenched from her on the foreign soil of Moav. Her memories were rich, but she expected very little positive ahead. Entering the sunset of her years, she was drawn back to Israel to be reconciled with her past, and to die a peaceful death in the familiar embrace of her homeland. She walked heavily with her two daughters-in-law and encouraged them to leave her, to go on with their lives elsewhere. At first they both refused, but in the end, Orpah did leave while Ruth remained steadfastly by her side. Her reward was not long in coming. She later married Boaz, one of the leaders of the Jewish people and bore a child. Naomi doted on her grandson *Oved*, to the extent that people would say, “*A son has been born to Naomi.*” In the twilight of her life, she was blessed with one final measure of happiness.

The following touching story was retold by a veteran cabdriver who experienced it firsthand.

I drove a cab for a living. It was a “cowboy’s life,” a life for someone who wanted no boss. What I didn’t realize was that it was also a ministry. Because I drove the night shift, my cab became a moving pulpit. Passengers climbed in, sat behind me in total anonymity, and told me about their lives. I encountered people whose lives amazed me, made me laugh and weep. But none touched me more than a woman I picked up late one August night.

I responded to a call in a quiet part of town. I assumed I was being sent to pick up some partiers, or a worker heading to an early shift at some factory in the industrial part of town. When I arrived at 2:30 a.m., the building was dark except for a single light on a ground floor window. Under these circumstances, many drivers would just honk once or twice, wait a minute, then drive away. But I had seen too many poor people who depended on taxis as their only means of transportation. Unless a situation smelled of danger, I always went to the door. This passenger might be someone who needed my assistance, I reasoned to myself. So I walked to the door and knocked. “Just a minute,” answered a frail, elderly voice.

I could hear something being dragged across the floor. After a long pause, the door opened. A small woman in her 80’s stood before me. She was wearing a print dress and a pillbox hat with a veil pinned on it, like somebody out of a 1940’s

מעשה אבות ... סימן לבנים

ברוך אתה ה' אליקינו מלך העולם שהחיינו וקיימנו והגיענו לזמן הזה (ברכת הזמן)

Hidden away in caves and crannies, in the thickets of the forests around Buczacz, Poland, a number of Jewish refugees had escaped the Nazi onslaught with little more than the clothes on their backs and the constant worry of how to survive another day. The days were spent searching for food to keep themselves alive. Any money they had with them went to gentiles who delivered bread to them. The hidden Jews divided up whatever bread arrived equally among them all. Their overwhelming fear of discovery led to arguments among the Jews, each refusing to divide the bread next to his hiding place for fear that someone might see and inform on them. putting them all in great danger. Often anti-Semitic gentiles turned in a Jew in hiding to the Germans. They received five hundred rubles for each Jew.

In this heartwrenching place, **R' Shlomo Zalman Horowitz זי"ל**, the *Rav* of Potek, stood revealed in all his strength and courage. He declared that he was not in the least afraid to have the bread division at his hiding place. On the contrary, he said, the merit of this *mitzvah* would protect him and all those hiding with him - which is exactly what happened. Many hideouts were discovered by the enemy and their occupants were murdered, but through Heaven's mercy the *Potekar Rav's* hide-out was never discovered.

Winter in the forest was cold and miserable and many people perished or fled of their own volition. By late spring, R' Shlomo Zalman surveyed who was left and was determined to survive. On the first night of *Shavuos* 5703 (1943), the forest refugees prayed the *Yom Tov tefillos* and then sat down to a meager holiday meal. No more were there luscious *challos*, sumptuous fish, hot nourishing soup and the inviting aroma of the chicken. They had very little out there in the forest and were prepared to make do as best as they could.

R' Shlomo Zalman made *Kiddush* slowly and with great concentration, and then recited the blessing “*Shehecheyanu*.” The words reverberated among the forest trees that *Shavuos* night. Somehow the *Rav* had found a little wine for *Kiddush*, putting his life on the line for one more *mitzvah*. After *Kiddush*, one man could not contain himself. “Rabbi, how, in such a dismal time, can one lie and thank G-d for ‘bringing us to this time’? What is so great about ‘this time’?”

The *Rav* took the question seriously, and his enlightening answer spanned three-quarters of an hour while all of the forest refugees sat and listened. He started from the beginning detailing all the suffering they had seen since the war began. He pointed out, one by one, all the instances of Divine providence that was evident every step of the way. Every time they thought they were doomed, a miracle occurred and they continued to live! Providence, he explained, had shown itself so clearly that his own faith had grown stronger - not weaker - because of the persecutions.

R' Shlomo Zalman looked around at the faces of the huddled mass and exclaimed, “For this I give thanks to *Hashem*! He has brought us to this time, when I am able to see that my *Emunah*, my faith has not been damaged at all, that it is actually growing! That is something worthy of saying a blessing over!” (**Shema Yisroel by the Kaliver Rebbe shlit'a**)

ועתה בנים שירו למלך בתפארת מפואר ... ואשרי עבדיו המשמיעים בקול שבתו וכו' (ויצרות לחג השבועות)

Rabbi Dr. Abraham J. Twerski shlit'a is the Founder and Medical Director Emeritus of Gateway Rehabilitation Center, a drug and alcohol treatment system in western Pennsylvania, cited nationally as one of the 12 best drug and alcohol treatment centers by Forces magazine. He has authored sixty books on various topics ranging from Chassidic thought, Jewish practice, chemical dependency, addiction and other topics such as stress, self-esteem and spirituality. In addition, he has traveled the world as a spokesperson for recovery on behalf of the millions who have achieved it and with goals that inspire, encourage and challenge those still finding their way.

On *Shabbos*, he usually has many guests at his home in Pittsburgh, PA, and he typically mesmerizes them with remarkable stories of Chassidic life and *Rebbe*, which he heard from his father and grandfather, while growing up in Milwaukee, Wisconsin. During one *Shabbos* meal, after he finished a story, one of his guests said, “Wow! That was an amazing story. Why doesn't the rabbi compile all of these stories into a book and share them with the public?” With the young man's assistance, Rabbi Twerski took his advice, and in 1986 he published his first book of those stories, entitled “From Generation to Generation.”

The book was well received in many circles, reaching as far as Venice, California, where a woman named Marilyn, a respected lecturer on sports nutrition, received a copy of Rabbi Twerski's new book as a thank you gift for helping a friend. Marilyn read the book and took many of the themes to heart. She was divorced in her thirties and trying to raise her young son by herself. She had her share of difficulties in life but always tried to remain upbeat. Rabbi Twerski's book was a great boost for her.

In June 1986, she was returning home from a speaking engagement in New Jersey. Her Thursday afternoon flight to

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Torah and the men were second. The **Maharsha** in *Masechta Sota* explains that since the transmission of *Torah* from parent to child is primarily in the hands of the women who educate and incubate *Torah* values in their young offspring, they were offered the *Torah* first.

In *Parshas Tazria*, however, we find the opposite to be true. We have an example of a *mitzvah* that pertains wholly to women but is given only to men. It says: “*Speak to Bnei Yisroel saying, if a woman conceives and gives birth to a son.*” (*Vayikra* 12-2) **R' Yehonson Eibeshutz זי"ל** questions why this *parsha* is directed to “*Bnei Yisroel*” - the men - when surely the whole process of giving birth, becoming *tamei*, bringing a *Korban* and purification applies to the women and should be communicated to the *Bnos Yisroel*? He derives from this that only men are commanded in the *mitzvah* of “פרו ורבו” (having children) and not women (*Yevamos* 65b). How so? Our Sages tell us (*Niddah* 31b) that during child labor, a woman in distress may swear never to get herself into this situation again and she plans on distancing herself from her husband. For this oath, she must bring a *Korban*. From this *halacha* we see that a woman is not included in the *mitzvah* of *Pru U'revu*, for if she was, then her *neder* (oath)

CONCEPTS IN AVODAS HALEV

The **Shulchan Aruch** (*Orach Chaim* 428) states that according to the Jewish calendar, most years *Parshas Badmidbar* will be read on the *Shabbos* before *Shavuos*. This is based on the *Gemara* in *Megilla* (לא) which tells us that *Ezra HaSofer* decreed that the *Tochacha* (harsh criticism) of *Chumash Vayikrah*, which is found in *Bechukosai*, should be read before the *Yom Tov* of *Shavuos* while the *Tochacha* in *Chumash Devarim* (*Parshas Ki Savo*) should be read before *Rosh Hashana*. This would comply with the dictum of *Chazal*: ... וכלה שנה וקללתה “*Let the year conclude along with its curses and let us usher in a new year full of blessings.*”

The *Gemara* continues: True, *Rosh Hashana* is the beginning of the new year, but in what way is *Chag HaShavuos* considered a new year? The *Gemara* explains that *Shavuos* is the New Year for fruits of the tree (פירות האילן) because the specific Divine judgment concerning them takes place at this time. Therefore, in order not to head into the joyous holiday of *Shavuos* on the heels of the harsh curses of the *Tochacha*, our Sages decreed that *Parshas Badmidbar* is to be read immediately before the holiday to create a separation. In fact, the same idea is perpetrated before *Rosh Hashana*, the actual *Yom Hadin*. When *Parshas Nitzavim*, and in other years, *Parshas Vayelech*, is read on the *Shabbos* before *Rosh Hashana*, this is done to separate the *Tochacha* of *Ki Savo* from *Rosh Hashana*.

Parshas Badmidbar is uniquely suited to create this

would have no legitimacy (she was never allowed to make such an oath in the first place) and require no atonement through her *Korban*. Hence at the beginning of *Parshas Tazria* the *Torah* addresses “*Bnei Yisroel*” - the men who are commanded in having children, whereas the details of her *Korban* and purification are directed towards the new mother. Why? Since she is not commanded in the *mitzvah* of *Pru U'revu*, her inappropriate oath to never have children does take affect, and for that she requires atonement and spiritual rectification through the *Korban*.

It is quite a paradox. Jewish women are not obligated in the *mitzvah* of having children but at the same time, they are charged with the responsibility of raising the next generation of *Klal Yisroel*. Perhaps we may suggest a reconciliatory path by saying that our “נשים צדיקניות” - our righteous, devoted and nurturing Jewish mothers, whose internal essence is finely tuned to the holiness that emanates from the Divine, are truly the proper spiritual torch bearers of the next generation. Thus, for them, no obligation is really necessary. After all, they accepted the *Torah* first at *Har Sinai*, an acceptance that incorporates the sacred task of maintaining the sanctity and education of the Jewish family. (**Rabbi Yaakov Bennett, London**)

מחשבת הלב

FROM R' CHAIM YOSEF KOFMAN

separation from the *Tochacha* because it begins with the famous census that the *Ribono shel Olam* made to count His precious Nation, *Klal Yisroel*. The point of this is to demonstrate how much *Hashem* loves each and every *Yid* and how He wishes to repeatedly count them. Otherwise, one of lesser faith might question the extent of *Hashem's* love after reading the terrifying *klalos* of the *Tochacha* and the punishment that will be cast upon the Jewish people if they waver from the correct path of *Torah*.

My *machshava* here is that the root of the *Tochacha* comes from the same source of *Hashem's* love for *Bnei Yisroel*. The *klalos* are not indiscriminate. The *Ribono shel Olam* does not take pleasure in meting out punishment to sinners. Rather, *Hashem* wants *Klal Yisroel* to be His Chosen Nation, a light unto the world, a people upon whom He can shower unlimited blessing. However, this is dependent upon their total devotion to Him, to His *Torah* and to His *mitzvos*. The *Tochacha* and it's threat of punishment, is actually an expression of the *Aibeshter's* love for His people, since it proves His desire to purify and elevate *Klal Yisroel* by keeping them free of sin. When *Parshas Bamidbar* acts as a barrier between the curses of the previous year and the blessings of the New Year, it then becomes a most fitting time for us to prepare for *Shavuos*. Through our *Kabbolas HaTorah*, our “*Naaseh V'Nishma*,” remaining awake all night and learning *Torah*, and our *Achdus*, may *Hashem* finally bring us all “על כנפי נשרים” to *Eretz Yisroel*.