

מאת מוה"ר ברוך זירשפלד שליט"א
ראש כולל עשרת חיים ברוך קליבלר הייטס

previous paragraph. Some school chairs are constructed like this and are not screwed into the ground, but still might have the third exception mentioned above, of being designated for mundane items, such as secular school books, as well.

Sitting on a Bench Before the Seforim, Shu”t Teshuras Shai (12) rules that if one sat down on a bench which had no *seforim* on it, and later a *sefer* was placed there, he does not have to stand up. He compares this to the case in **Shulchan Aruch** (13) where one is sitting in his place and another person came behind him and started davening *Shemona Esrei*. Although normally, one should not sit in front of one *davening*, in that case, the first person does not have to stand; so too, if he was sitting before the *seforim* came. Other *Poskim* don’t mention such a leniency.

בין הריחים – תבלין מדרף היומי

Bechoros 49a - “אין לתמוה אהא דלא מברכיני שהייני על מילה” **Tosfos** writes that it is no wonder that by *Pidyon Haben*, we recite a but by a *Bris Milah* we do not. Since *Pidyon Haben* is not common, it requires the *beracha* of “שהייני”, while *Milah* does not. The **Rambam** (הל’ ברכות יא-ט) *paskens* that we should recite a “שהייני” at a *Bris Milah*. The **Rem’a** (יור’ דסיה) *says* that the custom is not to recite it at a *Bris Milah*. The **Gr’a** argues and says it should be no different than a *Pidyon Haben*, and holds that one is required to make a “שהייני”. Aside from the reason of *Tosfos* above, there are numerous other reasons given why most say not to make a “שהייני”. The **Rem’a** *says* that since the baby is in pain, it’s not proper to recite the *beracha*. **הגהות מיימוניות**. i.e. father and mother, a “שהייני” is not recited.

In *Eretz Yisroel* today, it is the custom to recite “שהייני”. In חוץ, those that follow הגר”א recite מנהגי הגר”א *Aruch*, those that follow the reason this *beracha* became so prevalent in *Eretz Yisroel* is that when the early *talmidim* of the *Gr’a* settled in the Holy Land, they followed the *Gaon’s* opinion and it remains the common *minhag*.

(1) יו”ד רפב (2) על הסי’ שם (3) שם ד’ (4) נקודת הספד (5) רמייט (6) פתחי תשובה יו”ד רפבה (7) משנה ברורה מיג (8) שם (9) פתחי תשובה יו”ד רפבה (10) מיג (11) יו”ד רפביב (12) בקיטס (13) א”ח קב

הלכה למעשה

A SERIES IN HALACHA
LIVING A "TORAH" DAY

The Greatest Mitzvah of All (130) - ותלמוד תורה כנגד כולם” **Honoring Seforim: Sitting on a Bench or Bed with Seforim**. Last week we wrote about the *halachos* of sitting on the same bench or bed/couch where *seforim* are laying. From all those *halachos* it is clear that to put a *sefer* down on a chair or bench when no one is sitting there is permitted.

Sitting on a Box of Seforim. The *Poskim* (1) discuss if one may sit on a box of *seforim*. If it is a soft sack or bag where the individual’s weight is pressing down on the *seforim*, it is definitely considered a *bizayon* (shame) for *seforim*, and it is forbidden, as explained in **Nekudas Hakesef** (2). However, to sit on a hard box, there are two opinions. The **Taz** (3) rules strictly while the **Shach** (4) and **Magen Avraham** (5) are lenient. The *psak* seems to be that one should preferably be *machmir* but in a time of need one could be lenient (6).

Exceptions. If there is a *Tefach* (handbreadth/3-4 inches) between the the box-top and the *seforim*, it is permitted (7). If the box is screwed into the floor or a nearby wall, it is permitted as explained by the **Taz** (8). If the box is not designated just for *seforim*, but rather it is designated also for mundane items and does have some mundane items in it, it is permitted (9).

Shul Benches and Seats with a Seforim Box Underneath. There are some *shuls*, especially older ones, that still have benches or seat boxes attached underneath. They are used for *siddurim* and other *seforim*. There is a difference of opinion about how to classify them. The **Mishna Berura** (10) equates them with actual boxes and one should preferably be *machmir* - and can only be lenient in a time of need. However, the **Aruch Hashulchan** (11) holds that they are permitted according to all. His reasoning is that since the top was made for sitting on, it is more lenient. Many times, these benches are screwed directly into the floor and are therefore permitted, as mentioned in the

הוא היה אומר ...

R’ Moshe Sternbuch *shlit’a* (Taam Vodaas) would say:

The desert is mentioned here to hint that just as the *Shechina* was found in the *Ohel Moed*, so it is available to anyone who deserves it like a lost object in the desert. The *posuk* is also hinting that *Hashem* is available to those who remain uninfluenced by evil environments and behave as if they are alone in a desert. The **Rambam** (הל’ דעות ו’) writes that a person who cannot reach a place where people behave properly because of soldiers or disease, should dwell by himself, sometimes even alone in the desert. There he will merit to find the *Shechina*.”

R’ Nosson Raiz *shlit’a* (Kaftor Vaferach in the name of **R’ Yankel Cohen *shlit’a*)** would say:

that when *Klal Yisroel* heard each commandment directly from *Hashem*, their souls left them out of fear, and *Hashem* brought a special dew (טל) down to revive them. If so, when *Hashem* held the mountain above their heads and warned them to accept the *Torah*, why didn’t their souls leave them then as well? Because each was said with fire, and the people panicked from the flames, whereas there was no fire when *Hashem* lifted *Har Sinai*.”

A Wise Person would say: “Too many are not living their dreams because they’re living their fears.” Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)	Dedicated in Memory of Moshe Shlmanz'? ל' משה ד"ל בן מנחם שפילמן * כב אב * תשצ"ח	'T wants! your heartfelt prayer & connection * Achdus w/this is essential Appx. 2,200 verifiable signatures * 855.400.5164 * www.kvodshomayim.org
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אלטר בן ר'
טובי ד"ל
ורעינתו רישא
רחל בת ר'
אברהם
שלמה ע"ה

בראתי יצד הרע ובראתי לו



שבת קודש פרשת במדבר-חג השבועות-זמן מתן תורתנו Shabbos Kodesh Parshas Bamidbar -Chag Hashavu'os ה-ז סיון תשע"ט - June 8-10. 2019

פלג המנוחה עש"ק - 6:53 | חדלקת גרות שבת - 8:08 | זמן קריאת שמע / מ"א - 8:34 | זמן קריאת שמע / חגר"א - 9:10
סוף זמן תפילה/חגר"א - 10:25 | שקיעת החמה שבת קודש - 8:27 | מוצי"ק צאת חוכבים - 9:17 | צאה"כ / לרבינו זום - 9:39

הגה"צ רבי גמליאל חנחן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיר"ק

פקדיהם למטה בנימן המשנה ושלשים אלף וארבע מאות. לבני דן תולדתם למשפחתם לבית אבתם במספר שמת מבין עשרים שנה ומעלה כל יצא צבא. פקדיהם למטה דן שנים וששים אלף ושבע מאות (א-לז) - כה תפילת האבות על בניהם

ביותר לבקש על הצלחת הבנים, ואיתא בספרים הקדושים שמן הראוי שבזה היום יתענו האב והאם כל היום ויתעוררו בתשובה, כי כדאי הוא זה היום שיתעצמו בו בתשובה כדקא יאות ובתפלה כדי להמשיך עליה לצאצאיהם אחריהם. מסופר כי פעם ביקש איזה יהודי מהרה"ק מהר"א מבעלזא זי"ע ברכה לילדים טובים ותמה הרה"ק על כך באמרו לזאת הנך חפץ ליכות בברכה? לזאת אי אפשר ליכות בקלות, צריכים לדרוש כי את הריצפה בדמעות ורק בכך זוכים לזה! ואכן הרבה גדולי ישראל זכו להתעלות בכות דמעותיהם של אבותיהם ואמותיהם, וכידוע העובדא שכששאלו את הגה"ק מרן בעל ה"חתם סופר" איך זכה לבן כה'כתב סופר' הסיד את מגבעתו הרחבה מעל ראשו, והשיב מילאתי מגבעת זה בדמעות כמה וכמה פעמים. כמו כן שמעתי מהגה"צ רבי שמואל אייערבאך ז"ל שסיפר על אביו הגרש"ז זי"ע שהנהוג היה אצלם בבית שלקראת הימים הנוראים קנו כיפות חדשות להילדים, ובערב יום הכיפורים ביקש הגרש"ז לברך את הילדים, ובשעה שברכם ולגו עיניו פלגי דמעות, ואילו הדמעות נטפו על הכיפות החדשות ונטבו כל כך עד שנתקלקלו מרוב הדמעות, ושוב לא היה ניכר חידושם, אנו הילדים – הפטיד הגרש"ז – נצטערנו אז על כך, מאחר שזה עתה זכינו בכיפה חדשה ועוד טרם שזכינו להתפאר בה כבר לא היה במה להתפאר, אך ברבות הימים ראינו את הרושם שעשו אלו הדמעות ושמתנו על התמורה הגדולה הזכינו, כי כולנו זכינו בזכות אלו הדמעות להתעלות בתורה וביארת שמם. גם על מרן הגדול מבריקס מסופר שבתקופתו האחרונה טרם הסתלקותו מן העולם היה מאוד חרד מיום הדין, ואחד מגדולי הדור שהיה מקורב אליו ביקש לנחמו, ואמר לו הרי זכיתם לבנים תלמידי חכמים המאירים בתורה, וזה הזכות אכן יעמוד לכך בעולם הנצח, והודה הגר"ז לבריו באמרו הרבה דמעות שפכתי עליהם.

וכל אדם באשר הוא שם יכול ליכות את בניו אודיו בכה תפילתו, כי אין קרבה כקרבת האב אל בנו, וכיון שכן חפץ הוא מאוד בשותכם, ועל כן יפה תפילתו עליהם ביותר, כי בהתפללו עליהם מכיוון מאוד את ליבו לשמם, וכל תפילה שהיא מעומק הלב עושה רושם, ידוע לי מקרה מאוד מתושבי ארצות הברית שהנהגת בנו העלם היתה למורת רוח להוריו ולכל מחנכיו, כי מלבד מה שלא ראו ברכה בעמלם להנכו ולהרגילו לטוב גרם להרבה הפרעות לחינוכם של הכלל, וידע אותו אב כי יום שאין המלמד מתקשר אליו להוריעו על מעלליו של בנו הינו אות לנס, באחד הימים ששאר האב על הצג של הטלפון את שמו של המלמד ידע על פי ההשקפה כי זה הטלפון מבקש לבשרו על הסאה שהוגדשה, ובידעו כי אין מדע בפיו להמליץ על מעלליו, לא מידד לענות להטלפון, אלא תיכף ללא שהות החליט לעשות את אשר

7	CONCEPTS IN AVODAS HALEV AND HEMSheCH HADOROS ואת כל העדה הקהילו באחד לחדש השני ויתלדו על משפחתם לבית אבתם במספר שמות מכן עשרים שנה ומעלה וכו' (א-ח) On the day <i>Moshe Rabbeinu</i> was instructed to count the Jewish people, Rashi tells us they all gathered and “<i>brought the records of their pedigrees</i> (ספרי וחוסיהם) <i>and witnesses of their birth claims, so that each one should trace himself to a shevet.</i>” To better grasp the meaning of the <i>posukim</i> and Rashi’s words, and as <i>Parshas Bamidbar</i> coincides with <i>Shavuos/Matan Torah</i>, it is worth quoting the following beautiful <i>Medrash</i>: “<i>When Bnei Yisroel accepted the Torah (on Har Sinai), the nations of the world were jealous of them ... Hashem shut their mouths and said to them, ‘Bring me your record books (ספר יחסין) just as My children have done ... for they were only worthy to receive the Torah on account of their pedigree.</i>” This <i>Medrash</i> really speaks volumes unto itself. <i>Chazal</i> are teaching us, and all future generations, that we merited the <i>Torah</i> and triumphed over the nations of the world, because we have a great <i>Yichus</i> - we uphold the <i>Mesora</i> of our ancestors, and remain connected in an unbroken chain, all the way back to Avraham, Yitzchak and Yaakov. This is a <i>zechus</i> that the gentiles cannot even relate to. They do not subscribe to this “merit” - in fact, they choose to live with the antithesis of this notion. For them, every generation going forward is more advanced than the one preceding it. They not only do not look back, they refuse to recognize their ancestors and what they have accomplished. For <i>Klal Yisroel</i>, though, our ability to be connected to earlier <i>doros</i> and adding a link in the chain of our <i>Mesora</i> is ultimately connecting us back to <i>Har Sinai</i> and the day we received the <i>Torah</i>. In addition, we can bring our “record books” and show the world that our ancestors were <i>moser nefesh</i> for <i>Hashem</i> throughout all the generations in so many unimaginable ways. We lived and died to sanctify the glorious Name of <i>Hashem</i>. The gentiles have no claim to that at all - they cannot even begin to fathom it. It is therefore no wonder that we are still here today upholding and waving the banner of <i>Torah</i> so proudly. May we continue to bask in the rays of our forefathers and glean from their wonderful ways, from their wisdom, from their <i>Mesora</i> - and thereby bring <i>Hashem</i> much <i>nachas</i>. ונוהגין לשמוח עשבים בשבועות בב' ח' והבתים ... (א"ח תצד) The Rem’a (סעף ג') quotes the famous <i>minhag</i> of adorning our <i>shuls</i> and homes with flowers and other greenery for the beautiful <i>Yom Tov</i> of <i>Shavuos</i>. Many explanations have been offered to understand the purpose of this custom, its deeper meaning, and what the correlation is between <i>Matan Torah</i> and flowers. I would like to offer the following <i>machshavos</i> - three angles to ponder:
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- The *Rem’a* writes an extra word when quoting this *minhag*. He adds: "זכר לשמחת מתן תורה" - a reminder of the **joy** of receiving the *Torah*. He does not simply write "זכר למתן תורה" - a reminder of when *Hashem* gave us the *Torah*. He specifically adds the word “*simchas*.” It would seem that the *Rem’a* is alluding to a deeper meaning here. Flowers are an interesting phenomena, a *bris*, a wondrous creation. Someone who is sick receives flowers. Someone who is sad receives flowers. People always give each other flowers to cheer them up. Flowers join us on our *Shabbos* and *Yom Tov* tables, as well as at just about every *simcha* and celebration. Seemingly, flowers have the ability to be *mesameach*, to gladden the hearts of people. On *Har Sinai*, *Hashem* brought flowers to this mountain in the desert, in order to show us that living a life of *Torah* and *Mitzvos*, is truly a “bed of flowers” - it is a joyous life, something happy, gladdening and exhilarating. Thus, the *Rem’a* says, “*Zecher L'Simchas Matan Torah*” - it is to remind of this unique and special happiness.
- Flowers are a symbol of love. In fact, it is the universal symbol of affection, adoration and devotion, for thousands of years. One brings his wife or mother flowers for *Shabbos*. Flowers are given on special occasions like birthdays, anniversaries, etc. *Hashem* gave His Chosen Nation the ultimate gift, His *Torah*, wrapped in love because it bonds us with Him. On the anniversary of *Matan Torah*, we spread out flowers and others blossoms, to represent these “layers of love” with which we accepted the *Torah*.
- There is another dimension which can easily be overlooked. When we see a beautiful flower, we tend to marvel at its sheer beauty, forgetting the tremendous effort that went into producing such a beautiful object. The gardener had to till the soil, plant the seed, water it constantly, and even cut and remove the thorns. Of course, he must also *daven* for *siyata dishmaya*. The same applies for a life of *Torah* and *Mitzvos*. It takes much effort and *tefillah* to yield positive results. But it is well worth it. Children are likened to flowers. A good child with refined *middos* does not happen by chance. The parents must till the soil, and yes, sometimes even punish the child, which is in reality for his or her own benefit. To cultivate good children is a work of art, and one must *daven* to *Hashem* that his efforts produce a beautiful flower. Thus, we follow the *minhag* of adorning our homes and *shuls* with flowers, because on *Shavuos*, as we accept the *Torah* anew year after year, we also “replant” the seeds of our beautiful flowers, who we hope will grow and cultivate into myriad gardens of *nachas*.

FROM THE FAMILY OF
R' CHAIM YOSEF KOFMAN ZT"l

נתהפך לבבו והתחיל להתעלות במעלות התורה, כי מאותה שעה שהתחיל אביו להתעסק בתחינותיו ובהכנותיו לנסיעתו עשתה הדבר רושם על בנו ותיכף חזר למוטב.

השי" יחונן אותנו ברעת וברצון לבקש על צאצאינו, ואז נזכה לדאות בצמיחתם ברוחני של בנינו ודורותינו עד עולם.

פאת הרב שלום פערל שליט"א
מגיד מ"שרים בק"ס בית שמש

ידיה בימי שפות השופטים ויהי רעב בארץ וגו' (תחילת מגילת רות) - ביארר כוונת המילים 'יהי בימי שפות השופטים וגו'

רב אמר, ברק ודבורה היו (שדרש 'שפות השופטים'-ששפטו שני שופטים כאחד, ולכן אמר ש'ברק ודבורה היו' ששפטו את בני' כאחד, שהרי י"ל שגם ברק שמצינו שהיה עם דבורה היה שופט את בני ישראל עמה, כיון שמצינו שהשתתף עמה בהנהגת בני ישראל כאשר הציאום אל המלחמה עם סיסרא שר צבא יבין מלך כנען וחילו והובילום אל הנצחון עליהם ושרו ביחד עליו [ע' שופטים פרקים ד' וה'], רבי יהושע בן לוי אמר, שמגר ואהוד היו (שיש להחשיבם כאילו שפטו כאחד, שהרי מצינו ששנות שמגר נכללו בשנות אהוד, וכמו דאיתא ב'סדר עולם רבה [פרק יב], ש"אחר עתניאל בן קנז, אהוד בן גרה שפט את בני ישראל שמונים שנה, ובימיו היה שמגר בן ענת-בסוף ימיו", [וחולק על דעתו של רב ש"ברק ודבורה היו', כיון שסובר שהוכחה הנ"ל אינה מספקת כדי לקבוע ששפט את בני ישראל עמה], רב הונא אמר, ברק ודבורה ויעל (ש"ל שגם היא היתה שופטת את ישראל, שהרי מצינו שאמרה דבורה בשירתה 'בימי שמגר בן ענת, בימי יעל וגו', והרי שהשוותה את יעל לשמגר בן ענת ששפט את בני ישראל, וקראה לתקופה גם על שמה ואמרה 'בימי יעל' כמו שקראה לתקופה על שמו של שמגר בן ענת ואמרה 'בימי שמגר בן ענת' ששפט את בני ישראל, ומשמע שגם היא שפטת את בני" כמותו) שפות חר, שופטים תריץ, השופטים תלתא'.

ובגמרא (בבא בתרא ט"ז:) הוסיף, "אמר רבי יוחנן, מאי דכתיב 'יהי בימי שפות השופטים'-דדור ששופט את שופטיו (-שהיה הדור בלתי מסודר לגמרי, וכאשר אין סדר אין אחד מקבל מאחר, וכל זה מפני שהיה קודם שיצא המלכות אל המציאות, כי המלכות הוא הסדר אשר מקבלים מן המלך, וקודם שבא המלכות אל העולם היה ההעדר אל זאת המדינה ולא היה בו שום דבר, וכמו כן הוא עתה בזמננו, שעלוי אמרו בפרק חלק [צ"ז:] 'דור שבן דוד בא בו...אין תוכחה'-שאין אחד מקבל מאחר, וכל זה מפני שהוא קודם שבא המלך המשיח שיסדר הכל, וקודם זה הוא ההעדר-הכל בלתי מסודר, ואקוה אל השי"ת המביאו כי קרוב יום בואו, כיון שכבר הגיעו כל הסימנים אשר ראויים לזה, וגם חוצפה ירבה שהוא הסימן המובהק לכך וכו' [מהר"ל ב'חידושי אגדות' שם ד"ה דור ששופט וכו']. שאומר לו השופט 'טול קיסם (-את החטא הקטן) מבין שיניך' (האוכלים גם מן הגול, כיון שמקור פרנסתך אינו נקי ממנו), והוא אומר לו 'טול קודה (את העבירה הגדולה) מבין עיניך' (-המונעת ממך להשפיע לטובה על העדה ולתפקד כ'עניני העדה' המדריכה [-כמו שעניי האדם מדרכים אותה] אל ההצלחה הרוחנית וגשמיית, ועל דרך זה ביאר ב'חתם סופר החדש על התורה, מגילת רות עמ' קל"ז ד"ב יהי בימי וכו'-ש"כאשר השופט-המנהיג הוכיחו על חטא קטן שעשה, היה אומר לו 'טול קודה [-מה ששרה שחטאתי, הווא] מבין עיניך' [בגלל שאתה 'עניי העדה', והדור כפי המנהיג]).

EDITORIAL AND INSIGHTSON
THE MIDDAH OF ... שמחת החג

ועשית חג שבועות לה' אלקיך ... ושמחת לפני ה' אלקיך וכו' (דברים טז-יא)

When we think about the *Yom Tov* of *Shavuos*, we are inspired by the fact that it is the day we received the greatest gift imaginable. It is the day the entire world waited two thousand four hundred and forty eight years for. The *Torah* is the purpose of the world, and yet we can say that something even greater happened on that very special day, the 6th of *Sivan*, 2448. The greatest thing imaginable occurred on that

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כן ביכולתו, וקנה טיסה לנסוע מארה"ב למקום קבורת השל"ה בארץ ישראל, ושם שפך לבו כמם אודות צרת בנו, ורק אדו שורגיש בנפשו כי אכן עשה כל אשר לאל ידו, התקשר בחזרה אל המלמד ושאל אודות בנו, והשתומם לשמוע מהמלמד איך שזה עתה נהפך הבן ונעשה לאדם אחד ממזם, אכן – המשיך המלמד ואמר – בשעה שהתקשרתי רציתי להודיעך על גודל רעתו, אך זה פלא כי תיכף לאחר מכן

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות חשבוע

כתב רשי", 'יהי בימי שפות השופטים-לפני מלוך מלך שאול, שהיו הדורות מתפרנסים על ידי שופטים, ובימי אבצן היה, שהרי אמרו רבותינו ש'אבצן זה בועז' המוזכר במגילה". וב'אבן עזרא' ביאר את כוונת המילים 'שפות השופטים', 'יהי בימי שפות השופטים'-ש שאומר, כי ה' שפט את השופטים (-ומצאם אינם ראויים להשפיע דרכם שפע גשמי לישראל, [-שהרי אין לפרש בכוונת 'שפות השופטים' שהיא אל מה שהשופטים שפטו אחרים, כי אז היה צריך הכתוב לומר בלשון 'פועל'-'יהי בימי שפטו השופטים', ולא בלשון 'מקור'-'יהי בימי שפות השופטים']), ובכך 'יהי רעב בארץ', ויש מדרקדק שאומר, שאיננו שם ה'פועל' (-שכוונת 'שפות השופטים' היא אל שפית'ת השופטים, [-אז שם ה'מקור']), כי אם שם ה'עצם', וכמו 'חרב, שפות' (משפט, ולפ", כוונת 'שפות השופטים' היא אל המשפט שנעשה בימי השופטים, [או אל המשפט שנעשה על ידי 'השופטים-האלוהים-מידת הרין' [פירוש ה'ברטנורא' על המגילה, המודפס ב'מקראות גדולות-אורים גדולים-מגילת רות' בהוצאת 'מכון המאור']), ויתכן היותו כמשמעו (-שהשופטים שפטו, ומה שלא נאמר בלשון 'פועל'-'שפטו' אלא בלשון 'מקור'-'שפות', זאת) כי כל פועל עבר (-שפט) או עתיד (-ישפוט) או הווה (-שופט) לעולם הוא נגזר משם ה'פועל' (-'שפוט'), ובכך הוא העיקר", ולכן נקט לשון ה'מקור'-'שפות'.

ואילו במדרש (רות רבתי א' א') מצינו פירוש אחד למילים אלו, 'יהי בימי שפות השופטים-אוי לדור ששפט את שופטיו (-כיון שבכך 'יהי רעב בארץ' ויש להבין את השייכות בין הדברים, ובי'ליקוטים' בשם ספר 'עין חנוך' ביארה, "שמעת", כי השי"ת ברא דומם צומח חי ומדבר, ויסדר בהנהגת העולם הפחותות משועבר לנכבד ממנו וגם מפרנסו, הדומם לצומח והצומח לבעל חי והבעל חי למדבר, והנה כשהמדברים בעצמם מהפכין הסדר מהשתעבדות הפחות להנכבד ושופטים את שופטיהם, אז גם הארץ מקלקלת את סידורה לבלי נתון את כוחה אל הצומח 'יהי רעב בארץ'"). וכיון שבכך התדרדר במובן הרוחני ללא כל תקנה, כי לא היו בו מוכיחים שדבריהם יתקבלו אצלו ויחזירו למוטב, שהרי גם המוכיחים עצמם היו מקולקלים במעשיהם, ולכן כאשר היו מוכיחים לאחרים על עוונם, היו להם תפתח פה להוכיחם גם הם, ולא קיבלו דבריהם ולא חזרו למוטב, ואוי לדור ששופטיו צריכין להישפט. שנאמר (-לגבי הדור ההוא) 'וגם אל שופטיהם לא שמעו' (-כיון שגם הם היו צריכין להישפט), וכתב ב'עץ יוסף', ש"מה דאיתא במדרש שהשופטים היו צריכין להישפט, הוא רק לגבי רוב השופטים, אולם היו גם כן שופטים הגונים כ'אבצן' שהוא 'בועז' שהיה שופט באותה התקופה והיה צדיק גדול מפורסם, וכן היו אחרים כיוצא בו, וכדלהל'".

ומי היו (אלה השופטים הגונים שעליהם נאמר 'יהי בימי שפות השופטים'),

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

דרגת יתירה

ועשית חג שבועות לה' אלקיך ... ושמחת לפני ה' אלקיך וכו' (דברים טז-יא)
day and that is we became permanently attached to *Hashem*! Up until this point we were good friends! *Avraham Avinu* discovered *Hashem* and chose to pass down his ideology of monotheism to his generation and to his children and grandchildren. *Yaakov Avinu* went down with 70 family members to Egypt, all fearing *Hashem* and doing His will. The Jewish people multiplied greatly and cried out to

Hashem to save them from their enemies who tortured them for 210 years. Our relationship was being formed as *Klal Yisroel* was being purified in fire. Only after *Hashem* did great miracles for us, revealed His great power and love for His people, and took us out of Egypt, was the relationship fully formed and *Am Yisroel* became completely devoted to *Hashem*. But then, just seven weeks later, on *Chag Shavuos*, our status completely changed. *Hashem* attached us to Him, the way a man takes a wife and we became one!

Shavuos is the nuptials between *Bnei Yisroel* and *Hashem*. The *Torah* is the *kesubah* - the marriage contract - which tells us how to strengthen and deepen this attachment. The 613 *mitzvos* are 613 solutions which allow us to get closer to *Hashem*; because we are permanently attached, we can never, ever lose that connection. We just need to constantly work on tightening the bond. This connection was truly the greatest gift that we received on *Shavuos*.

The word "שְׂבוּעוֹת" means promises. It is referring to the promises that *Hashem* made to us: “*You shall be for Me a Kingdom of priests and a holy nation.*” “*You are children to Hashem, your G-d.*” *Hashem* promised us that He will always be there for us and no matter what, He will never leave us. If this is what *Hashem* has promised us, then what do we promise Him? What is OUR end of the deal?

Well, obviously our job is to keep the *Torah* and do the *mitzvos*, that is our marriage contract, after all. But there is something that is extremely crucial in upholding the entire relationship. In fact, this is true for all marriages, and no less in the marriage between us and *Hashem*. It is actually the one and only *mitzvah* on the day of *Shavuos*! There is no *lulav*, no *matzah* and no *shofar*. (And eating cheesecake is not a *mitzvah*, it is a *minhag*.) The only *mitzvah* on this great day of the calendar is to be happy. “*V’samachta b’chagecha* -

you shall rejoice with the holiday!” It is your wedding day. You prepared and prepared for this great day and now, you are only meant to do one thing - BE HAPPY! Show *Hashem* how thrilled you are to become His *kallah*, to become permanently attached to Him. Is there any greater way to express our love and appreciation for Him?

Rabbi Ezriel Tauber ז”ל tells the story of a man who came to him with a terrible problem. He said that his wife does absolutely nothing around the house. She doesn’t cook or clean and just yaps on the phone all day. But on top of that, she is always miserable. She never smiles, never has a good word to say, she is always unhappy, no matter what. The man asked if Rabbi Tauber could help him? He answered that, yes, he thinks he can help, but only in one area. He could either focus on teaching her to cook and clean and take charge of her domestic responsibilities. That would take some time but he felt that he could manage to make her a functional woman in her home. Or, he said, I could focus on her mood. I could teach her to be happy and positive. With time and lots of training, it is possible to make her into a happy person! Which would the man prefer? The man did not have to think for too long! I want a happy wife, because a happy wife is a happy life. Everything else will fall into place, if she has a smile upon her face! Being happy when you are around your spouse is the greatest way to express your deep love.

On *Shavuos*, this is our *mitzvah*, it is our focus, because what does *Hashem* want from His beloved wife? He wants us to be happy, to show Him how thrilled we are to become His beloved *kallah*. So let’s go out of our way to make this the most beautiful affair. Celebrate this day in the most beautiful manner; not to show off to your friends, but to show *Hashem* how happy and delighted you are to be His beloved bride, permanently attached to Him through *Torah*.

אשר בחר בנביאים טובים ... תורת צבי על הפטרות

והיה מספר בני ישראל כחול הים אשר לא ימד ולא יספר (דוּשָׁה ב-א) *Hoshea HaNavi* echoed *Hashem*’s famous declaration to *Avraham Avinu* that he will have many descendants: “*The number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted.*” While the promise was continuously renewed throughout the ages, the obvious question is that the Jewish nation is anything but big. On the contrary, the Jewish people make up a fraction of the world population - how then is this promise fulfilled?

R’ Alexander Zushia Friedman ז”ל (*Mayana shel Torah*) quotes *Chazal* who say that when *Klal Yisroel* are doing the will of the almighty then they can not be counted, but when they rebel against His words, then they could be counted. However, the Jewish people’s behavior constantly fluctuates between good and bad. Sometimes, they do the will of *Hashem*, while at other times, they don’t. If so, how then can *Chazal*’s answer be understood?

He answers that a number is superficial in that it depends on a great many things. *Moshe Rabbeinu* was equal to all of *Bnei Yisroel*, and *Yair Ben Menashe* was equated to the entire *Sanhedrin*. While we may think that the number one is actually one in value, it can just as easily be valued at a higher denomination. Thus, when *Klal Yisroel* does the will of the almighty, they are each considered great and their intrinsic value becomes exponentially greater. However, when they fail to adhere to *Hashem* and His teachings, they are counted only for their physical amount.

Chag HaShavuos is a time of deep meaning and great spiritual aspiration. The *Haftorah* for the first day is read from *Yechezkel HaNavi*, while on the second day we read from the prophecies of *Chavakuk HaNavi*. Both portions of *Haftorah* are descriptions of a manifestation of *Hashem* and His greatness, and were therefore chosen for this reason.

operation to destroy the reactor was necessary. The attack was planned and code-named Operation Opera. May 14, 1981 was the original date planned for the attack in Iraq. The latest intelligence reports showed that the nuclear reactor was protected by five surface-to-air missile batteries and a large number of anti-aircraft guns. The operation needed to go off without a hitch. However, due to information that leaked out inexplicably, the operation was postponed. Menachem Begin was furious and bided his time until the time was right for the attack.

The following was related by Rabbi Menachem Stern who was privy to the details. One day in early June, the Prime Minister picked up his private phone and made two phone calls to two *Gedolei Hador*. The first was to **R’ Elazar Menachem Mann Shach ז”ל**, the *Rosh Yeshivah* of *Ponovezh* and the other was to the **Baba Sali, Chacham Rav Yisroel Abuchatzzeira ז”ל**. He told both rabbis in strict confidence of the impending attack and asked for a blessing that it should be met with success. Rav Shach listened carefully to the details and then offered a heartfelt *beracha*.

The Baba Sali also listened closely as Menachem Begin described what he could of the operation. Suddenly, he asked, “Please tell me, what time do you plan on starting the attack?”

Begin replied that it is officially scheduled for the 6th of *Sivan*, the day of *Shavuos* - at precisely 12:30 pm, although it was top secret and things can change. One never knew about these types of missions.

The Baba Sali then said, “Please try to push off the attack until 2:30 pm.” The Prime Minister replied that it was not up to him but to his military staff to decide what time to begin the operation. These things are timed down to the minute, but he would certainly try to move the time back two hours, if that is what the holy *Chacham* requested.

A number of people were present when the Baba Sali took the phone call with the Prime Minister of Israel, however, no one was brazen enough to ask the *Chacham* why he made this unusual request. Was it *Ruach Hakodesh* that told him to ask for the attack to be delayed by two hours? Did he know that the original time was not a “successful hour” and needed to be changed? Questions abounded but who would be the one to ask the *Tzaddik*? Finally, **R’ Yaakov Edelstein ז”ל** gathered his courage and asked the Baba Sali the question they all wished to know.

The Baba Sali listened thoughtfully and then replied, “When I heard that the operation was scheduled for *Chag HaShavuos*, I thought that perhaps the *Koach HaTorah* of that day could help it be successful. What do most *Bnei Torah* do on *Shavuos*? They usually stay up all night learning *Torah*, *daven* early with the *netz*, and then go to sleep for a few hours. When they wake up, they will eat their *Seudas Yom Tov* and following that, will return to the *Beis Medrash*. I thought to myself,” said the Baba Sali, “if they go to sleep in the morning, they will wake up and eat their *seudah* around noontime. Now, although the *seudas Hachag* is a *mitzvah*, it is not enough of a protection for our fighters who are in the midst of a daring and dangerous operation. No, for that, they need the *Koach HaTorah*. So, in my estimation, the *Bnei Torah* will eat at 12 pm, and by 2:30, they will have already finished and gone back to the *Beis Medrash* to learn *Torah*.”

Postscript: In order to avoid any further postponement, Operation Opera was pushed up by one day and took place on June 7, during the afternoon of *erev Shavuos*. The flight to Iraq was done low-level so as to minimize the possibility of being spotted by aircraft radar in any of the Arab nations the planes flew over. King Hussein of Jordan was vacationing in Aqaba during the attack. Seeing the planes pass over his head, he immediately notified the Iraqis to warn them that they may be the targets of an Israeli attack. It appears that Iraq never got the message and without King Hussein’s warning, Iraqi defenses were caught completely by surprise. They opened fire too late. In one minute and twenty seconds, the Iraqi nuclear reactor lay in ruins. (**Lachazos B’Noam Hashem**)

משל למה הדבר דומה

ויענו כל העם יחדו ויאמרו כל אשר דבר נעשה ונשמע (שמות יז-ח)
משל: There was a banker in Budapest who kept his place of business open on *Shabbos*. The **Ksav Sofer, R’ Avraham Shmuel Binyamin Sofer ז”ל**, rebuked the banker and sought to convince him to close his bank on *Shabbos*. The banker retorted that he was not observant in *mitzvos*.

The *Rav* responded that if the banker did not heed his plea out of fear of G-d, he should do so out of embarrassment. The banker chuckled at this line of reasoning. “How,” he asked, “did embarrassment enter the picture? What shame was there in not being observant or keeping *Shabbos*?”

The *Ksav Sofer* replied that the Sages say, “*If one does not have the quality of humility, it is a certainty that his ancestors were not present at Mount Sinai.*” (*Nedarim 20a*).

How did the Sages know this? Because they knew that there were certainly heretics among the Nation, people who did not desire to accept the *Torah*, with its many obligations. Yet, even they agreed to accept it, as the *Torah* relates, “*All the people answered as one.*” Given the overwhelming sentiment in favor of receiving the *Torah*, these individuals were embarrassed to be out of the mainstream. Thus, they also proclaimed that they were willing to heed G-d’s word. **נמשל**: The Sages deduced from this, said the *Ksav Sofer* to the banker, that if one lacks the trait of humility and is willing to separate himself from the mainstream, it is a sign that his forefathers were not present at Mount Sinai. Thus, since the banker was Jewish, he had to respect the tradition out of embarrassment, regardless of his personal views.

larger cities. Every newspaper, every publication, every book was checked prior to its circulation. If a censor chanced upon even a single sentence that struck him the wrong way, the media was condemned - never to see the light of day.

Censors were particularly strict with Jewish books. When it came to sacred Jewish books, even the lowest ranking censor was empowered to do as he pleased: to erase passages, tear out pages, or prohibit its publication altogether. If the author or publisher dared complain to the CBC, the unjust censor was not reprimanded. He received a promotion!

Who did the Bureau hire to examine *seforim* written in *Yiddish* and *lashon hakodesh*? *Meshumadim*, of course, corrupt apostate Jews who had converted to Christianity. These traitors were ignoramuses who had gone to a *cheder* in childhood, but had long ago discarded the yoke of Judaism.

One such censor in the city of Zhitomir was especially memorable for the uproar he caused. The episode happened under the reign of Czar Nicholas I, who succeeded his brother Alexander in 1825. Since the censor himself only vaguely remembered his *alef beis*, he found a young fellow, a complete ignoramus, to read through the numerous *seforim* he was given, and report on the contents. At first, the assistant nixed every *sefer* that passed through his hands - refusing to sanction a single holy book. After a time, the corrupt assistant discovered a wonderful source of income that stemmed from his daily occupation: accepting hefty bribes from authors and printers in exchange for his approval.

One day, a Zhitomir printer received an order to print a new edition of *Tikkun Leil Shavuos*, the ancient *sefer* learned during the first night of *Shavuos*. This *sefer* has been around for centuries and the printer thought nothing of filling the order. He assiduously laid the plates to print hundreds of copies. One copy was snatched off the press and submitted to the censor’s office. A few days later, the printer returned to obtain the permit for the book’s reprint. But his request was denied. The printer was told: Your book has been confiscated. The matter has been handed over to the authorities.

The man was shocked. An old, established *sefer* like *Tikkun Leil Shavuos*, a *sefer* which *Gedolim* and simpletons alike read with much love and care, should have earned approval automatically. He hadn’t thought a bribe to the censor’s assistant was necessary. What could possibly be wrong with the ancient words recited on the night of *Shavuos*?

The printer raced to the home of the assistant. “I’m not in charge,” the man insisted stubbornly. “The censor did this on his own. I can do nothing for you. You will have to see the censor himself.”

The printer’s appeal to the censor was met with fury. “How dare you print a subversive book like that!” he shouted. “What did you find objectionable in this book?” the printer queried cautiously.

“It’s a mixed up book, with no beginning and no end - a scrap from here, a pinch from there, a concoction of dialects. It’s a book without continuity. In short - a crazy book!” The printer attempted to defend the book, explaining its meaningfulness for the *Shavuos* holiday. But the arrogant censor could not be swayed. He had overrideen his assistant and was going to stop the Jews from saying their prayers on the holiday, no matter what it took. “I can tell that the book is treasonous. You Jews read it at night when everyone is sleeping. Don’t tell me that this book is safe!”

“Besides,” the censor added, “in the beginning of the book it says, ‘*You have chosen us from all the nations.*’ How dare you say such a thing? You look down on the Russian people? You think you are better, you are ‘Chosen’? You’re lucky I don’t have you arrested just for that!”

Shaking from his encounter, the printer ran to the **Zhitomir Rav זי"ל** to relate all that had transpired. That night, the *Rav* called a gathering of the leaders of the community, delineating the serious repercussions this affair could have for Russian Jewry at large if left unchecked. What would the censor disapprove of next? Two emissaries were quickly dispatched to the headquarters of the CBC in Kiev and St. Petersburg, requesting a shakeup of the Zhitomir office.

The arrogant censor soon discovered that he had gone too far. A senior Russian official named Grunbaum-Fyodorov was an apostate who nevertheless remained a supporter of Jewish causes. When he learned about the confiscated *Tikkun Leil Shavuos*, he told the CBC authorities that the Zhitomir censor was clearly unfit for his job. The CBC immediately telegraphed Zhitomir, ordering the censor to approve the publication of *Tikkun Leil Shavuos* - and the Jewish community breathed a sigh of relief. **(The Wicked Censor by Rabbi Dovid Meisels)**

In 1976, the Iraqi government purchased a nuclear reactor from France, maintaining that the reactor, named Osirak, was intended for peaceful purposes and scientific research. Israel and other countries in the region, viewed the reactor with suspicion, believing it was designed to make nuclear weapons. In the spring of 1981, Israeli intelligence received solid information about the Iraqi nuclear reactor: Seventy kilos of enriched uranium were to be shipped to the reactor in June, which could potentially make it operational and capable of building a fully equipped nuclear bomb. At a governmental meeting discussing Osirak, Prime Minister Menachem Begin told the assembled, “A giant clock is hanging over our heads and it’s ticking away. I am referring to Iraq, whose nuclear weapons production is a danger to every man and woman in Israel. Sadaam Hussein will not hesitate to use a weapon of mass destruction against us.” It was secretly decided that an

Interestingly, *Shavuos* is consistently referred to as the celebration of revelation due to the mention of “Giving of the *Torah*” and *Hashem’s* holy appearance at *Har Sinai*. However, the *Torah* itself never specifically describes *Shavuos* as such. Rather, the only mention of this is in תורה – תורה שבכתב - the Oral Law. *Chazal* explain that in תורה פה קרבן שתי הלחם - the grain offering composed of fine wheat loaves, is brought on *Shavuos*. Therefore, what is the connection? Why do *Chazal* ascribe the *Yom Tov* of *Shavuos* to *Matan Torah* and *Hashem’s* revelation, while the *Torah* itself aligns it with the wheat harvest?

R’ Tzadok HaKohen זי"ל (Pri Tzaddik) writes that wheat represents the growth and elevation of a person. Just as a small wheat kernel can be turned into a loaf of bread, so too a person has the inner ability to become great even if right

now he is but small in character. On *Shavuos*, the giving of the *Torah* elevates the world to the spiritual level that existed before the sin of Adam and Chava, and **R’ Chaim Volozhiner זי"ל (Ruach Chaim)** explains that a person should use the night of *Shavuos* to elevate himself to an even higher status. Furthermore, *Chazal* tell us in *Pirkei Avos* (6:1) that when a person learns *Torah* for its own sake, then it prepares him to be righteous (מכשרתו להיות צדיק). The word "מכשרתו" is derived from the word "מכשיר" - to *Kasher*. Just like we *Kasher* a pot by purging it of any foreign tastes that may have been absorbed in it, so too, *Torah* study has the power to *Kasher* us and purge foreign ideas and experiences that have previously been absorbed in our hearts and minds.

Shavuos is meant to be used to purify *Klal Yisroel* through the study of *Torah* and recognition of *Hashem’s* greatness. By utilizing this *Yom Tov* properly, one can elevate himself to a level unimaginable. Wishing all a *Chag Kosher V’sameach*.

מעשה אבות ... סימן לבנים

משפחת בני קהת יחנו על ירך המשכן תימנה. ונשיא בית אב למשפחת הקהתי אליצפן בן קזיאל וגו' (ג-כמל)

Rashi tells us that the families of *Bnei Kehas* camped in the southern section of the Jewish encampment. Near them was situated *Shevet Reuven*, who also camped in the south. “אוי לרשע אוי לשכני” - *Woe to the wicked, woe to his neighbor. This explains why Dasan, Aviram, and two hundred and fifty men (of Shevet Reuven) were smitten with Korach and his congregation (who were from Bnei Kehas), for they were drawn into the dispute along with them.*”

A man once came to the **Belzer Rebbe, R’ Aharon Rokeach זי"ל**, and complained that he has seen a noticeable change in his son’s demeanor. Where he was once a top student in *cheder*, flawless in *middos tovos* and always looking to do *chessed*, he now can discern that his son’s learning is not up to what it once was, and his tone and actions seem to have changed as well. The *Belzer Rebbe* told him, “Go check out his friends.”

The man rushed to do the *Rebbe’s* bidding. He began to inquire clandestinely and he found out that his son surrounded himself with some of the best boy’s in the entire class. Each of his closest friends was better than the next. He was sure that this could not be the cause of his son’s turn for the worse. He returned to the *Rebbe* and once again told him about his son. He explained that his son’s friends were the best boys in the class. What should he do now?

The *Belzer Rebbe* looked at him as if he hadn’t heard a word the man was saying. “Go check out his friends,” said the *Rebbe*, using the exact same words he had told him the first time. The man understood that the *Rebbe’s* words were not for naught. Every syllable that was uttered from his holy lips was precious and obviously the *Rebbe* knew something he didn’t. This time, he did a more intense investigation to find out the true nature of his son’s friends.

And this time, he finally learned the truth. While most of the boys were indeed excellent students, his son’s closest friend, a boy who was considered perhaps the brightest and best boy in the class, was not all that he appeared to be. On the outside, he looked great but deep down his soul was in turmoil and his thoughts and words were dangerous. Through them, he had managed to influence the man’s son and it was literally dragging him down. With great determination and an iron will, he succeeded in separating his son from his erstwhile “friend” and saved him from a disastrous fate.

As a good *chasid*, he came back to the *Belzer Rebbe* to inform him of the state of events. The *Rebbe* smiled and told him, “Every morning, we *daven* להרחיקנו מחבר רע ודבקנו ביצר הטוב ובמעשים טובים’ (‘*Separate us from wicked friends and we shall cleave to our Yetzer Tov and good deeds.*’) Literally, a few lines later, we say again, מחבר רע, ... שתצילני היום ובכל יום (‘*And save me today and every day ... from wicked friends.*’) Why must we say the same words twice, one after another? Because when it comes to ‘wicked friends,’ one request is not always enough to attain real protection”

אשר בחר בנו מכל העמים ונתן לנו את תורתו וגו' (ברכת התורה)

Freedom was not something that was lost in Russia when the Soviets took power and established the USSR, the Union of Soviet Socialist Republics. In fact, the government was zealously restrictive in Czarist Russia as well. There was no freedom of speech, and certainly no freedom of the press. The Central Bureau of Censorship, known as the CBC, appointed a network of censors across the country, with subordinates in the local villages reporting to their superiors in the

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