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קע:א (5) שם (6) ג:ג (7) תפארת ישראל שם (8) שלחן
הטהור עמ' רי"ח (9) רוח חיים אבות שם (10) שלחן
הטהור עמ' רי"ט (11) ילקוט מעם לועז דברים ב' תס"ב

שהרי האדם נברא על מנת לעבוד את הבורא עבודה לשמה.

עוד כלל ידוע שמובא הרבה בספרים הקדושים הוא, שגם איש ישראל שכבר זכה לעבוד את ה' בתורה, תפילה ובשאר עניני עבודת ה', חלילה לו מלהחזיק טיבונתא לנפשיה, היינו שהוא שעשה זאת, ועל ידי זה יגיע לידע גאווה חלילה.

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע

מאוצרותיו של המגיד

ותתן לנו ה' אלקינו באהבה מועדים לשמחה חגים וזמנים לששון את יום חג השבועות הזה

זמן מתן תורתינו מקרא קודש זכר ליציאת מצרים (קידוש להגהשבעות)

בענין התענוג הנפלא שיש בעמלות בתורה

וממשיכה הגמרא, שבכל זאת נקלט קצת ריח מהעלים בבגדו, וסחט את הריח ומכרו בעד שנים עשר אלף דינרים, וחילק את הכסף לחתניו.

הח"ח סיפר את הסיפור הזה לאט ולאט וברגש רב במשך חצי שעה, וקיבלנו מזה הרגשה של מיאוס לענייני עוה"ז, שמה הם ענייניה ותענוגותיה לעומת התענוג הרוחני הנפלא של אפילו משהו שבמשהו מן הרוחניות- ריח הבגד שנקלט מעלה של גן עדן, עד כדי כך שאני וחברי כבר לא יכולנו להמשיך בדרכינו ללכת אל בית המזכיר לקבל את דמי החלוקה, כיון שהכסף וענייני עוה"ז היו כל כך נמאסים בעינינו, ולכן חזרנו משם לשיביבה".

ומבואר כמה תענוג נפלא יש ברוחניות. ולפי"ז מובן מדוע בכל דיבור שיצא מפי הקב"ה נתמלא כל העולם בשמים, כיון שבדבר ה' יש תענוג רוחני שאין לשער.

ולפי"ז נוכל לבאר מדוע נקראת התורה "כלי חמדה" (אבות ג' י"ד), כי ברוחניות ובתורה טמון תענוג נפלא, וככל שלומד אותה וחש את תענוגה הנפלא מתחשק ביותר אליה, לכן היא נקראת 'כלי חמדה', שהכוונה היא שהלומד אותה נכנס בלבבו חשק וחמדה אליה.

וככל שירבה ללמוד, אף יתרבה בו החשק לתורה, וכמבואר במדרש (שם"ר ג' ח') על הפסוק **כל מחמד עיניך** (מלכים א' כ' ו'), שמבאר שכוונתו אל התורה, שהיא 'חמדה מתוך חמדה [מ [תוך] **חמד** [ה]], והיינו שע"י שמרבה ללמוד מתרבה אף התענוג שבה.

פתח לבי בתורתך - על מגילת רות

ויאמר בועז אל רות הלוא שמעת בתי אל תלכי ללקט בשדה אחר וגם לא תעבורי

מזה וכה תדבקין עם נערתו וגו' (מגילת רות ב-ה)

אלהים אחרים, אבל אם תעשה את ההפך ותתחבר לצדיקים וישרים, יעשה דבר זה השפעה טובה עליה, והיא תתקרב אל הקדושה.

זהו שדרשו בפסיקתא: "אל תלכי ללקט בשדה אחר" על שם "לא יהיה לך אלהים אחרים" - שהזהירה בועז לא להנות ממקורות הרשעים, שהם עלולים להביא לעבודת אלהים אחרים, "וגם לא תעבורי מזה" על שם "זה א-לי ואנוהו" - שתתחבר לצדיקים וכשרים, ועי' זאת על הותהיה כמותם ויתרבה עליה כבוד שמים.

והפסוק מעיד שעוד לפני שבועז הזהירה על כך, כבר עשתה כל זאת מדעת עצמה. שנאמר "ותלך ותבוא ותלקט בשדה" (ב-ג), ודרשו רז"ל (שבת קיג): שהלכה ובאה הלכה ובאה עד שמצאה בני אדם המהוגנים ללכת עמהם.

This was too much. The dean was a secular man but he had never encountered such sincerity and passion for religious principles like he saw right then. The dean said, “Young man, sit down. We have two weeks before the test. You tell me you have two days of your holiday. Our test is on the second day. Come to me the day before the first day of your holiday.” The young man left without comprehension.

On the day before *Shavuos*, he went to see the dean. Surprisingly, the dean was waiting for him. “Come in, young man, close the door and sit down.”

The dean went over to the door and locked it with three locks. Then, he turned to the religious man sitting before him and in a low and serious tone, he said, “I am going to do something for you that I have never done in my entire life. I have been a dean here for twenty-five years. If anyone knew what I am about to do for you, I would be fired. All of my honor will be lost. But I must help a young man who is so sincere in his religion.”

He went over to a safe, opened it, and took out the test. He put it in an envelope and sealed it.

“Young man,” he said, “here is the test that will be given in two days’ time. I trust you that you will not open the test until the time I will tell you and that you will not ask anyone what the questions are before you open it. Keep it hidden in your house until the night after your holiday, when you are permitted to write. Then sit down by yourself, open the sealed envelope, and take the test for four hours on the clock. After four hours, put it in another sealed envelope. I trust you that you will not look in any textbooks. Bring it back to me the next day. No one has to know what happened here.”

Grateful, the young man took the test, went home, and told his father what the dean had done for him. His father said, “The dean trusted you, but I don’t. Give me the test.” He was a *talmid* of the **Chofetz Chaim ZT”L** and his actions bespoke a code of integrity that hearkened back to a long-lost era of spiritual glory.

The *Yom Tov of Shavuos* was celebrated with much *Torah* learning and festive meals. After *Havdalah* on *Motzei Shavuos*, the older man sat his son down, gave him the sealed envelope, and said, “Now open it up and take the test. I am going to be the proctor.”

He took the test. When the four hours were up, his father called out, “Time’s up! Give me the papers.”

“But Dad,” the son protested, furiously scribbling an answer, “I am in the middle of an answer. It will only take me two more minutes.”

“You had four hours,” said his father with little compassion. “Your time is done. You have to keep your word.”

He took the test and sealed it in the envelope. The following day, the young man brought the test to the dean. No one ever knew what happened. The young man got a very high mark and earned his degree as an accountant.

People try to fool others, but in fact we fool ourselves. One will have many tests over his life-span. If he succeeds in showing *Hakadosh Boruch Hu* his sincerity and faithfulness while at the same time following in the ways of *Hashem* and His *Torah*, his reward will be very great.

משל' למה הדבר דומה

וכל העם רואים את הקולות ואת הלפידים ואת קול השופר וההר עשן וכו' (שמות כ-טו)

משל: A certain rich man once betrothed his daughter to a fine, albeit poor, young man. They agreed that the wedding would take place in the young man’s town on a certain date, and that the young couple would settle in that town.

When the wedding date approached, the bride and her family set out in a golden carriage. In every town through which they passed, the bride’s father spent money lavishly, and the newspapers reported on the fabulous wealth of the bride’s family. In the groom’s town, the bride's family was greeted as royalty.

Yet the bride’s father saw that the groom himself looked a bit troubled. When he inquired as to why, he was told, “Even with your daughter’s generous dowry, how will I ever maintain the lifestyle she is used to?”

“Don’t worry,” said the bride’s father with a smile. “My daughter and I both know that she will live a simpler life from now on. I merely arrived here in this way so that you would appreciate where she came from and always do your best to give her everything that you can.”

במשל: By *Kabbolas HaTorah*, the *posuk* states: “*The entire Nation saw the thunder and the flames, the sound of the shofar and the smoking mountain.*” *Hashem* had many ways to present the *Torah* to *Bnei Yisroel*. What was the purpose of this grand spectacle? **R’ Moshe Sternbuch Shlit’a** explains that the *Torah* is the daughter of *Hashem*, the King of Kings, who betrothed her to a “commoner.” In order to remind us of the *Torah*’s glorious origins, *Hashem* gave her away amidst a spectacular show of fire and sound.

special countdown to this Great Event! The holiday itself is called *Shavuuous*, which means “weeks,” for it is the anticipation and yearning to be *Hashem’s* beloved bride, during the seven weeks that we count the *omer*, that will determine our true *Yom Tov* experience!

מעשה אבות ... סימן לבנים

מסיני בא וזרח משעיר למו הופיע מהר פארן ואתא מרבבות קודש וכו' (דברים לג-ב)

On the *posuk*: “*Hashem came forth from Sinai and He shone forth to them from Seir; He appeared from Mount Paran.*” (דברים לג:ב), Rashi comments that: “*He shone forth to them from Seir,*” is referring to when *Hashem* offered the *Torah* to *Bnei Esav*, who turned it down. The words: “*He appeared from Mount Paran,*” refers to how *Hashem* then offered it to the children of Yishmael, who gave a similar refusal. **R’ Akiva Eiger ZT”L** cites this *Medrash* and says, that *Hashem* offered the *Torah* to all the nations and they all refused. However, within those nations, there were individuals who wished to accept it, but they remained silent out of fear. These were the souls of the converts who in the course of time eventually did join with *Klal Yisroel*. On the other hand, within *Yisroel* there were individuals who didn’t want to accept the *Torah*, but they were ashamed or fearful, so they joined in and said, “*We will do and we will listen.*” Years later, however, these souls would depart from their faith and tragically convert or assimilate, רחל.

It is told that when **R’ Eizel of Slonim ZT”L** (known as Reb Eizel Chorif - “the sharp one” - because of his keen mind) published one of his scholarly works on the Talmud, he sent a copy to one of the wealthy citizens of his community in the hope that he can get him interested in perhaps underwriting the cost of this and/or future *seforim*. However, after receiving the *sefer*, the wealthy man brazenly rejected it and even sent it back.

Some time later, R’ Eizel met the wealthy man at a community function and said to him, “I must thank you for what you’ve done. You have no idea how grateful I am to you.”

The wealthy man looked at him suspiciously, clearly recalling the poor treatment and impudence that he had showed this respected *Torah* scholar earlier. “Why would you be grateful?” the man asked, not sensing that he was being set up. “After all, if I remember correctly, I sent your book back.”

“Precisely,” answered R’ Eizel, as a big smile crossed over his face. “You see, when my *sefer* was published, I sent it out to many different cities, and various scholars perused it carefully. They seemed to like it and I was thrilled at the warm reception it received from all the *Torah* scholars. But then I got to thinking: Is it possible, perhaps, that my *Torah* writings are really not *Emes* - the truth? After all, the *Medrash* relates that when *Hashem* offered the *Torah* to all the nations of the world, they rejected it, and only after that was it given to *Klal Yisroel*, who accepted it no questions asked. It made me wonder if perhaps something that is so quickly and readily accepted by the masses is not truly *Torah*! This idea tormented me night and day.”

The wealthy man recalled this famous *Medrash* and responded with a familiar nod of his head. Unbeknownst to him, his hook was now snagged firm and tight. “However,” concluded R’ Eizel, with a broad sweep of his hands, “when I sent you my *sefer* and you rejected it outright, I felt vindicated. Now I know that my writings, like the *Torah* itself, are indeed true, because just like the *Torah*, my book was rejected by those ignorant of its content and worth!”

כי ביום השלישי ירד ה' לעיני כל העם על הר סיני וגו' (שמות יט-יא)

In the holy city of Yerushalayim, there lived an elderly man who was well regarded by the citizenry of the holy city as a *Talmid Chacham* and a righteous individual. He was involved in many communal activities and he enjoyed a stellar reputation by one and all.

As the years advanced, the man began to slow down and his activities were curtailed. He became sick later on in his life and he was forced to remain in bed. This depressed the once vibrant and active man deeply and there was little that anyone could do or say to him that could snap him out of his depression.

One year, on *Erev Shavuuous*, the man received a very distinguished visitor. The *tzaddik* and *Posek Hador*, **R’ Yosef Sholom Elyashiv Shlit’a**, came to his home and sat by his bedside. R’ Elyashiv had known this man for many years and was well aware of his limited activities, as well as his depression at being unable to leave his bed and resume an active

So, let us all focus on our love of *Hashem*, feel a deep appreciation for this unbelievable opportunity and recognize the privilege that we have to live a life of *Torah* and *Mitzvos*. But most of all let us REJOICE!! That’s the *mitzvah* of the day! It’s our wedding - so let’s ENJOY IT!



faithfully followed the master on his arduous journeys. He learned hospitality from his uncle; risked his life in order to provide for total strangers. To protect his guests, he was ready to sacrifice his daughters. And yet he chose to live surrounded by the evil of Sodom.

R’ Avrohom Chaim Feuer Shlit’a makes a remarkable observation. Lot was torn between two opposing worlds. He was surely pious enough to bake *matzos* for *Pesach*, yet even after his miraculous rescue from the destruction of Sodom, he did not rise to the heights of devotion - instead he sank to the depths of drunkenness permitting himself to be lured into forbidden relationships with his daughters. Lot’s lack of control and discipline drained his life of the glory he could have realized.

In our time, we hear of “situational ethics” and “emerging morals.” This means, simply, that there can be no pre-ordained rules. Man must formulate the ethics of behavior according to each emerging situation. Follow your impulse. Play the game of life “by ear” - forget about the notes. There is no reason to cling to a rigid, intransigent set of rules; no need to tackle a problem if we can just touch it; no need to embrace the future when we can live freely for the moment. Virtue is not a “virtue”; it

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...



Moreh V’Rabbosai ... guess what? *Shavuuous* is here and all our preparations for this *Yom Tov* are in high gear. Okay ... but what exactly are our preparations? What must we do for this great holiday? We are not busy cleaning, organizing, shopping, etc., as we do for weeks in advance of *Chag HaPesach*! (Yes, you can let out that sigh of relief!) We are also not busy building *sukkos*, choosing *arba minim*, or hanging inexplicable decorations that our kindergartner’s have brought home - not to mention the countless other activities involved in *Sukkos* preparation! We don’t eat extra food in order to fast the next day, nor do we polish our *Menorahs* and replace the broken glass cups from the previous year. So then, the question begs to be asked: How exactly do we get ready for *Shavuuous*? And to that end, what exactly is the special and unique *mitzvah* that characterizes the *Yom Tov* of *Shavuuous*?

Interestingly enough, *Chag HaShavuuous*, one of the holiest and most meaningful days of the year, has no special *mitzvah* other than what we are commanded on all our *Yomim Tovim*: "שמחה" - to rejoice! To eat delicious feasts, to drink wine and to truly feel happy! Why is this - and nothing else - our sole obligation on *Shavuuous*?

is at best a social contract, one that appeases society’s sense of morality, as easily broken as it is made.

The words are new but the philosophy is old. It is a recapitulation of the response of the nations when the Almighty offered them the *Torah* millennia ago. Each had its own reason to refuse the *Torah*. “Outlawing theft would disrupt our economy.” “Restrictions against murder would radically alter the foundations of our tribal society.”

But *Klal Yisroel*, each individual Jew, was willing to radically alter not only his way of life, but his very being, in order to be worthy of *Torah*, of Eternity. They said, "נעשה ונשמע" - “*We will do, and we will listen.*” The temporal will give way to the eternal.

Rus, the Moavite, was not like her ancestor, Lot. She was not seized by an urge; she seized the moment. She was not overwhelmed by the circumstance; she mastered it. When Orpah turned her back on her mother-in-law, Naomi, and left for a better life, Rus embraced Naomi for all eternity. Rus became the “Eternal Jew.”

This declaration of eternity - of "נעשה ונשמע" - is forever the life force of our People. It will sustain us until one day soon, *Bnei Yisroel* will be delivered into the hands of *Moshiach ben Dovid*, the descendant of Rus.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHILOMO

בעטרה שעטרה לו אמו ביום חתונתו וביום שמחת לבו וגו' (שיר השירים ג-יא)

The answer is because *Shavuuous* is the day that *Hashem* looks to see if we are ready to “tie the knot”! It is the day of the great *Chasuna* between *Hashem* and His beloved *Klal Yisroel*! Any matchmaker will tell you that a marriage is not valid without the full consent of both parties. If one side is not ready - say they have “commitment issues” - there can be no marriage! Each side must profess a solid love and willingness to go forward with the nuptials.

For this very reason, there are no extra *mitzvos* on this day. It is the day for us to do one thing and one thing only: To Show *Hashem* how much we love Him! It is a time to show how excited and privileged we feel to be chosen as His bride! On *Shavuuous*, each and every member of the Jewish People gets to choose to be married to the Holy One blessed be He through our own free choice! We get to express our consent to the marriage to make it valid! The level of our enthusiasm and eager anticipation will say a lot about our level of love and closeness to our Groom.

In essence, the preparation for *Chag HaShavuuous* began seven weeks ago, on the first day of *Sefiras Haomer*. For just as a bride needs time to prepare herself for her special day, so too, the bride that is *Knesses Yisroel* begins that

והעניות שלה, נזהרה לא להתחבר לאנשים שאינם מהוכנים ולא להנות מהם, עד שהלכה ובאה והלכה ובאה, ונודע לה מי הם האנשים המהוגנים ביותר.

SHAVUOS TORAH GEMS

יחזק שם ישראל נגד ההר וגו' (שמותיט-ב)

The *gemara* (שבת פח.) states that at *Har Sinai*, “*Hashem held the mountain over (Bnei Yisroel) heads like a barrel (כפה עליהם הר כגיגת) and said: If you accept the Torah - well and good; if not, there will be your burial.*” The simple understanding of this *gemara* is that *Hashem* “forced” the *Torah* on the Jews, against their will. In other words, the only choice they had was to accept the *Torah*. How do we understand this statement? Surely the Jewish people were not coerced into accepting the *Torah*!

The Chief Rabbi of Moscow at the time of the Bolshevik Revolution was **R’ Yaakov Mazeh ZT”L**. In one of his *Shavuos Derashos*, he writes that when an ideal is forced upon someone, he will discard it at the first opportunity. We see this in the case of the Marranos in Spain, upon whom an alien religion was forced, and they threw off that religion at the first opportunity. Throughout the generations, the Jewish People prided themselves on the *Torah*. Even simple Jews were prepared to give their lives for the *Torah*, because Jews love the *Torah* of their own free will. This is emphasized in the evening prayer service (*Maariv*) when Jews say, “ומלכותו ברצון קבלו עליהם,” - “*And they willingly accepted upon themselves.*” If so, how can we even think that *Hashem* threatened to bury the Jews under the mountain if they rejected the *Torah*?!

The answer, says R’ Mazeh, is found in the statement of *Chazal*: “שם תהא קבורתכם” - “*There will be your burial.*” Had *Hashem* said, “*Here will be your burial,*” that may have been viewed as a threat: If you reject the *Torah*, you will be buried under the mountain right here and now. But the *gemara* says “there.” Where is there?

“There,” says R’ Mazeh, is anywhere Jews may find themselves in exile. If the Jews accept and observe the precepts of the *Torah*, wherever they may be, under moderate or even harsh conditions, it will be well and good for them. But if, Heaven forbid, they do not observe the *Torah* wherever they are; “there” they will be buried; “there” they will perish as a people. For without the *Torah*, the Jews cannot survive. Without the *Torah*, the Jews will assimilate and will be buried among the nations of the world. This is what the *gemara* means by, “*There will be your burial*” - not at *Har Sinai*, but in whatever land the Jews will happen to be - “*There will be your*

הרי מזה מצינו כמה חמור הענין הזה של לקיחת הנאה מאנשים שאינם מהוגנים, שהיתה רות אלמנה עניה בארץ נכריה ואין לה גואל ומכיר, ולא לחם לאכול. ובכל זאת, בגודל השפלות

burial” - if, G-d forbid, they abandon the *Torah*.

This is not a threat or a curse, but good advice: If the Jewish Nation wishes to survive in all the countries of the world, the only way to do so is by observing the precepts of the *Torah* everywhere. *Hashem* did not force the *Torah* on *Klal Yisroel*! They love the *Torah* of their own volition. This is why the Jewish People have never given up on the *Tora* even under the most trying circumstances.

השמרו לכם עלות בהר וגגע בקצהו וכו' (שמותיט-ג)

When *Klal Yisroel* stood at the foot of *Har Sinai* and prepared themselves to receive the *Torah*, *Moshe Rabbeinu* cautioned them to set up boundaries away from the mountain, for the *Shechinah* - the Divine Presence, was to descend directly upon it.

The famed **Kotzker Rebbe, R’ Menachem Mendel Morgenstern ZT”L**, in his quest to enable every human being to live up to the maximum of his potential, would quote the *posuk*: “*Take heed to yourselves that you go not up to the mountain, nor touch the border of it,*” in order to call upon people not to settle for mediocrity. Take heed to yourselves, he exhorted, and do not be satisfied with merely touching the border of the mountain. Instead, in every venture that one immerses himself in, whether on a spiritual quest for *mitzvos* or even with regard to physical daily tasks, one must always attempt to ascend to the very top, to be the best one can possibly be.

Yet, one must nevertheless be cautious. One cannot jump to the top all at once when he is still only touching the base. One must always strive to reach the top, but this must be done progressively, by degrees.

“*The people saw, and trembled, and stood afar off.*” This was the reaction of the Jewish People as they stood to receive the *Torah* at *Har Sinai*, amidst thunder, lightning, smoke and *shofar* blasts. It is important to note the potential of the human being, remarked the Kotzker. One can observe, one may tremble at a sight, and yet, one may still stand far from the point of truth.

ותשק ערפה לחמותה ורות דבקה בה וגו' (רותא-יד)

Orpah and Rus, the Moavites, were descendants of Lot. It is difficult to describe the true character of this conflicted man. As a devoted disciple of his uncle, Avrohom, he



lifestyle. He offered words of encouragement and blessed the man that he should merit a complete and speedy recovery. But he could see that his words were not having the desired effect.

Finally, R’ Elyashiv decided to pursue a different track. “You know,” he began, “*Chazal* tell us that when *Hakadosh Boruch Hu* gave the *Torah* to *Klal Yisroel* at *Har Sinai*, all the sick and diseased Jews became instantly healed. Whoever was deaf could suddenly hear; if he was blind, he could now see; a disfigured or lame person could now stand up straight and proud (כ-טו).” (מכילתא שמותיט-יא, כ-טו). This was a tremendous miracle that *Hashem* performed for His beloved nation.”

R’ Elyashiv noticed that the sick man showed a spark of interest in his words and he continued. “Each and every year, during the *Yom Tov* of *Shavuos*, when we commemorate the giving of the *Torah*, this unusual quality is once again advanced in the world and a person has the ability to pray and implore the Almighty for a *Refuah Shleimah* for any of his ailments. This special השפעה (influence) is felt throughout the world and one should take advantage of this gift that *Hashem* imparts to the world every year at this time. Even sicknesses that no cure has been found for, even serious and terminal illnesses, this is the time to pray for a full recovery - and *Hashem* surely listens!”

The sick man was now fully focused on R’ Elyashiv. “You mean to say that *Shavuos* is a time that is uniquely qualified to heal people? Any and all ailments can be cured at this time?” R’ Elyashiv nodded in agreement.

“What time exactly during the *Yom Tov* of *Shavuos*, is this influence felt? Is it the entire holiday or is there a specific time during the day?”

R’ Elyashiv closed his eyes for a moment as he sat deep in thought. Then, he opened his eyes and said, “No, it is not felt the entire day. There is one special period of time, a small window of opportunity, when one can effect this tremendous power of healing. On the morning of *Shavuos*, while the עשרת הדברות (Ten Commandments) are being read, that is the most opportune time for one to pray for a full and speedy recovery for his ailments!”

בבי תרי ותלת דאפתח בנקשותא בברי דברי וטרי עדי לקישיוותא (סדר אקדמות)

In the early part of the twentieth century, living a *Torah*-true life was difficult and earning a living while keeping to the precepts of the *Torah* was a *nisayon* (tribulation) that many Jews were unable to withstand. One young man, an accomplished *Talmid Chacham* who gave *shiurim* each *Shabbos* in his *shul* and knew *Mishna Berurah* and *Orach Chaim* better than the rabbi of the *shul*, felt that he needed to make a *parnassah* in order to support his family. He took up accounting and studied at Columbia University. When he finished his course in accounting, he had to take the final exam given by the Board of Education to all colleges. The same test, which covered all fields of accounting, was given to everyone. The students took the test at their university, and it lasted for four hours.

When the date for the test was posted on the bulletin board, the young man saw that the test was scheduled to take place on the second day of *Shavuos*. He went to the dean of the university and explained his problem. He had spent years working towards this degree and if he couldn’t take the test, he will have wasted a great many years. The dean said, “I can’t help you. Go to my assistant. He’s Jewish. Maybe he will understand.”

He went to the assistant who similarly responded, “I can’t help you either. If I try to help you in any way, people will say that because I am a Jew I am favoring another Jew. There is nothing I can do.”

So, the young man went back to the dean and told him that he would not be taking the test. The dean was shocked. “What can I do for you?” he said. “I cannot give you the test before. I cannot give you the test later. What can I do?”

The young man shrugged and said, “Thank you very much.” Then he got up and walked out.

The dean called him back. “Young man, where are you going? What do you intend to do?”

“I’m going home,” he replied.

“Wait a minute. I have an idea. If you take the test here in a room, who is going to see you? No one will see you desecrating your holiday.”

The young man answered quickly. “Excuse me, sir, but G-d sees us. The One Above sees us. I can hide from you, you can hide from me, but we can’t hide from the Almighty.” Of course, physically he could take the test in the dean’s office, behind closed doors but he knew he couldn’t get away with it spiritually because the One Above was watching.

The dean said, “What are you going to do?”

He replied, “I will have to take the course all over again. What else can I do?”

“And what happens if the next test comes out on a Saturday or a holiday?”

“Then, I will take the course again, and again. I will not desecrate my Sabbath or a holiday.”