

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

Special Shabbos & Chag HaShavuos Double Issue!

תורה תבלין

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שבת קודש פרשת במדבר - חג השבועות - זמן מתן תורתנו

Shabbos Kodesh Parshas Bamidbar - Chag HaShavuos

ה-ז סיון תשע"ו - June 11-13, 2016

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

טיב התבלין

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

ויקשו בנ"י ככל אשר צוה ה' את משה בן חנו לדגלהם וכן נסעו איש למשפחותיו על בית אבותיו (ב-ד) - התרים והמגן בפני הנסיון

לצדיקים ולישב אצל החכמים תמיד כדי שילמוד ממעשיהם, ויתרחק מן הרשעים ההולכים בחשך כדי שלא ילמוד ממעשיהם" וענין שם אריכות לשונו שמסיים שאם אין לו לאדם עשה עליו לצאת למדבריות ולישב שם יחידי ובלבד שלא ימשך אור דעות מסולפים שאינו לרוח המקום ברוך הוא.

מעין עצת הרמב"ם לנסיון זה רואים אנו בענין האמור, כי מאחר שבמדבר היה מקום הנסיונות, ומשמעו של מסע אותו דור ממקום למקום היה בגדר מעבר מנסיון אחד למשנהו, מורה לנו הכתוב בזה מהי המגן והטריס בפני אלו הנסיונות, כי כאמור מוטל גם עלינו לעבור נסיונות מעין אלו, ועלינו לדעת האין נוכל להחזיק מעמד שלא ישטפו אותנו המים הוידונים, ועל כן היתה זו עצת התורה שיראה האדם לנכון להיות סמוך למקום אבותיו בכדי שיוקל עליו להחזיק תמיד בדרכיהם, בעת מסעו המורה על הזמן הצפוי לו נסיון, כב'ע'ת חנייתו המורה על זמנים בהם נקל לו להחזיק בהם. כי מאחר ויהיה האדם סמוך לבית אבותיו ימשך דעתו לדעתם, ובכך יוקל מעליו להנצל מגלי הציצ, כי בכל גל שיבוא עליו יתבונן אם הצעד המתבקש מעמו הולם עם דעת אבותיו או לא, ועל ידי זה יכיר במהות רצונו האם הגון לעשות כך, או שמא אינו אלא עצת הציצ החפץ לנסותו. ואף שאין הדבר ביכולת כל אדם להיות תמיד סמוך למקום אבותיו, מכל מקום עליו להיות תמיד בין אנשים אשר השקפותיהם ודעותיהם הם כעין אלו של אבותיו שהם בבחינת 'שבת', ובכלל הדבר הזה גם להיות בחבורה אחת עם אלו אשר השקפת התורה נהירה להם.

ועד כמה יפה עצה זו תעיד העובדה שלפניכם אותה שמעתי מאחד שעבר את המלחמה הנוראה, וסיפר לי כי כל אלו מקרוביו שנשארו לפליטה נשארו אדוקים ביהדותם, והדבר היה בגדר חידוש. כי למרבה הצער רובם של הניצולים פרקו מעליהם עול תורה ומצוות, וכמעט שלא היה משפחות שכל השרידים שבה נשארו אדוקים ביהדותם, ואמר לי שכל זה הוא תולה בזכות זקנים שהותיד להם צוואה שבו מבקש מיוצאי חלציו שלא יהיו דרים אלא בין אלו הבולטים ביהדותם ואדוקים בה ביותר, צוואה זו נשאו כל בני המשפחה על לוח לבם, ותמיד ראו לנכון להתרחק ממקום שושביהם הם בבחי' פשרנים ובחרו תמיד לקבוע מקום מושבם בין האדוקים ביהדותם בשלימות, דבר זה אכן הגין עליהם מכל הרוחות זרות שנשבו באותן הימים, מאחר שרוח המקום בו גרו היתה אחרת לגמרי, רוח של אמונה טהורה ותמימה, וסלדה מאלו הרוחות הזרות, ואף שבני המשפחה סבלה מרורות בזמן המלחמה היתה להם האמונה הטהורה למחיה בימים קשים אלו, ונותרו כולם אדוקים ושלמים ביהדותם.

A SERIES IN HALACHA LIVING A "TORAH" DAY

Relevant Halachos for the Yom Tov of Shavuos

Shavuos on Motzei Shabbos: “YAKNEHAZ”. As *Chag HaShavuos* begins this *Motzei Shabbos*, our Sages have given us an easy-to-remember device (ראשי תיבות) to help us remember the sequence of *berachos* for the complex *Kiddush* we recite on such a *Motzei Shabbos*. It is a combination of the *Havdalah* for the outgoing *Shabbos* and *Kiddush* that ushers in the incoming *Yom Tov*. It is a five-step tool: **Y**Ayin (*beracha* on wine), **K**iddush (in honor of *Yom Tov*), **N**Er (candle), **H**Avdala (for *Shabbos*), **Z**man (*Shehechyanu*). This is commonly referred to as **YAKNEHAZ (יקנהז')**. Sometimes, it is a four- step procedure. For example, when the final day of *Pesach* begins on *Motzei Shabbos* and there is no *Shehechyanu beracha*, it is then called **YAKNEH**. There is also an occasion where it is a six-step process. When the second day of *Sukkos* begins on *Motzei Shabbos* and we add the *beracha* of **לישב** "בסוכה". In this situation, it is known as **YAKNEHAZEL**.

Application. This formula does not apply when *Yom Tov* is on Thursday and Friday, and we usher in *Shabbos* and escort out the *Yom Tov*. The reason is because we only escort when we are leaving a day to go down to a weekday or a lesser day, like *Yom Tov* as compared to *Shabbos*. (In this case, *Havdala* made after *Shabbos* might be viewed as escorting out the *Yom Tov* that was a lead-up to *Shabbos*.)

Sitting or Standing. There are a number of different customs regarding whether one should sit or stand, both for *Kiddush* and *Havdala*. The general rule is that a person should do for **YAKNEHAZ** as he does for *Kiddush* the whole year, even if it

הלכה למעשה

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

will not be the same as he does for *Havdala* the whole year ⁽¹⁾. For example, if one normally stands for *Kiddush* and sits for *Havdala*, he should stand for **YAKNEHAZ**.

How to do NER. Those who normally make *Havdala* on a big braided candle (as is the custom), should not use this type of candle this week because they will not be able to extinguish it on *Yom Tov* and will be forced to let it burn itself out for the full two days of *Shavuos*. This is unpleasant as well as unsafe. Since for *Havdala* there is a preference, although not an obligation, to use a double flame which gives off more light, on *Yom Tov*, many *Gedolim* ⁽²⁾ would have someone put two *Yom Tov* candles (from the candles which the lady *benched licht* over) together for the *beracha* of **Ner**. Other *Gedolim* were concerned that this might be a form of extinguishing candles on *Yom Tov*, and did not do it this way. For example, **R' Shlomo Zalman Auerbach zt"l** did not bend the candles together because he felt that some of the melted wax will fall off causing the candles to go out earlier than they would have. There might be a Rabbinic *issur* (מראית עין) which “looks like extinguishing” when after the two flames flare up into a bigger flame, and then are pulled apart ⁽³⁾. This entire topic is discussed in **Sefer Yom Tov Sheni K'hilchaso** ⁽⁴⁾.

Havdala Cup. The **RM”A** writes ⁽⁵⁾ that it is a “*Siman Beracha*” to fill up the *Havdala* cup with extra wine so that it should pour over the sides. Those who do not do this for *Kiddush*, should not do this for **YAKNEHAZ** ⁽⁶⁾.

Ladies Drinking. Even though it is customary that ladies do not drink wine from the *Havdala* cup, in this case where it is also the *Kiddush* cup, ladies do drink the wine.

הוא היה אומר

R' Elimelech of Lizhensk zt"l (Noam Elimelech) would say:

The words ‘*Midbar Sinai*’ allude to the humility of *Har Sinai*, for *Hashem* disregarded all the high and mighty mountain peaks and chose *Sinai*, the lowest of all mountains to give the *Torah*. But lest one think that emulating *Har Sinai* requires one to be painfully low and sad, *Hashem* wants us to be happy, like the joy we feel during a holiday. Thus, 'באהל מועד' - a Jew must enter a state of ‘*Moed*’ - true joy in the service of *Hashem*.”

R’ Chaim Yosef Halevi Friedman shlit’a (Siach Tzaddikim) would say:

“The custom to eat milk products on *Shavuos* is based on the fact that milk comes from a cow, and if the person milking the cow does not use a bucket or vessel to collect the milk, it will simply fall on the ground. Similarly, the *Yom Tov* of *Shavuos* is the time when *Hashem* sends down from Heaven, all the pipelines of *Torah* knowledge, *hasmada* and toil. If a Jew does not make himself into a vessel to collect these gifts, they simply fall to the ground.”

A Wise Man would say:

‘The *Torah* is an עץ חיים’ - a tree of life. It sustains and protects those who learn and fulfill its words. *‘The Lord spoke* - אחת דבר אלקים שמים זו שמעתי’” (סב-לב). In *Tehillim*, it says: *‘I heard two*’ - a reference to the first two *Dibros* that *Hashem* spoke. If you total up the first letter of each word *שמעתי* it amounts to 613. כמנץ תר"ג, The 613 commandments of the *Torah* sustain all life.” **(Reb Shlomo Breiner)**

לענין האשה החשובה מרת
ברכה איילר רחל בת הרה"ק
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לקחי חיים ודברי התעוררות
נסדרו עפ' פרשיות השבוע

מאוצרותיו של המגיד

בטעם קריאת מגילת רות בחג השבועות

אֶתָּא ב"לקוט שמעוני" (ריש מגילת רות, סוף רמו תקצ"ז, תחילת רמו תקצ"ז), "מה עניין רות אצל עצרת, שנקראת בעצרת בזמן מתן תורה, ללמדך, שלא ניתנה תורה אלא על ידי יסורין ועוני, וכן הוא אומר (תהילים פרק ס"ח [שבו מדובר על מתן תורה, וכגון מה שנאמר בו לפני כתוב זה 'ארץ רעשה, אף שמים נטפו, מפני אלוקים, זה סיני, מפני אלוקים אלוין ישראל' [ותידגם יונתן בן עוזיאל] כד' יהבתא אורייתא לעמן, ארעא אתרגשת, אוף שמאי אסיפו טלא, מן קדם ה', דין סיני סליק תנגיח כתנגא דאתונא [ו-זה סיני שעלה עשנו כעשן הכבשן, מן קדם דאתנגלי עלוי ה' אלאקא דישראל] פסוק י"א), 'תכין בטובתך לעניי אלוקים' (והיינו, שטוב ה' [-'ואין טוב' ה' 'אלא תורה' [אבות ו' ג']]) יושפע למי שהוא עני ובעל יסורים, שמתנהג ה' עמו במידת הרין, ולכן הוזכר כאן שם 'אלוקים' המורה על הנהגה במידת הרין, אמרה תורה לפני הקב"ה, רבונו של עולם, תן חלקי בשבט של עוני, שאם עשירים עוסקים בי יהיו מתגאים, אבל כשהם עניים הם מתעסקים בי והם יודעים שהם רעבים ושפלים".

וכן איתא בגמרא (נדרים פ"א), "שלוו מתם וכו', היוזרו בבני עניים, שמחן תצא תורה, שנאמר 'יול מים מדליו, וזרעו במים רבים' (-והתורה נקראת מים, וכמו שנאמר 'הוי כל צמא לכו למים, ואז"כ פירוש הכתוב הוא, 'יול מים' שהיא התורה, 'מדליו-מן הדלים שלהם, 'זרעו' של הדלים שלהם יהיה 'במים רבים, והיינו שהיוו תלמידי חכמים [מהרש"א שם]), ופירש הר"ן, 'היוזרו בבני עניים-להשתדל לתלרם תורה, שמחן תצא תורה, שאין להם עסק אחר (ולכן, ישקיעו בעסק התורה כראוי, ויגדלו בה ביותר), ועוד, שדעתם שפלה עליהם', ולכן יגדלו בה ביותר, כיון שהיא 'זורדת למקום נמוך', וכדאיתא בגמרא (תענית ז), "אמר רבי חנינא בר אידי, למה נמשלו דברי תורה למים, דכתיב 'הוי כל צמא לכו למים', לומר לך, מה מים מניחין מקום גבוה והולכין למקום נמוך, אף דברי תורה אין מתקיימין אלא במי שדעתו שפלה, ואמר רבי אשע"א, למה נמשלו דברי תורה לשלושה משקין הללו-למים וליין ולחלב, דכתיב 'הוי כל צמא לכו למים', וכתיב 'לכו שברו ואכלו ולכו שברו בלוא כסף ובלוא מחיר יין וחלב', לומר לך, מה שלושה משקין הללו אין מתקיימין אלא בפחות שבכלים, אף דברי תורה אין מתקיימין אלא במי שדעתו שפלה". אולם **ב'בן יהודע'** (נדרים שם ד"ה שם היוזרו וכו'), ביאר את דברי הגמרא שם באופן אחר, 'היוזרו בבני עניים שמחן תצא תורה-פירוש, שבני עשירים אחר שלמדו תורה, רחוק הדבר שתצא התורה מהם לאחריהם- שהם ילמדו אחרים, אך בני עניים אם תלמודם יהיו תלמידי חכמים, אם אחר כך תצא מהם תורה לאחרים, שנאמר שהם עניים יהיו מלמדים אחרים, כדי ליקח הספקה להתפרנס בה.

ובני ידידי **כבוד הרב יעקב נר"ו** פירש, שהתורה מתקיימת יותר במיעוט אכילה ושתייה, ולא תתקיים כל כך במי שהוא מענג עצמו, וכמו שאמר רב לרב כהנא, 'לא תמצא בארץ החיים- לא תמצא תורה במי שמחיה עצמו עליה' (סנהדרין ק"א. [וכן הביאו התוס' (כתובות ק"ד, ד"ה לא נהניתו וכו') בשם המדרש, ש'עד שאדם מתפפל שיכנס תורה לתוך גופו, יתפלל שלא יכנסו מעדנים לתוך גופו']). ואם כן, חכם מעונג הרבה, רחוק שיצא ממנו חידושי תורה, אך בני עניים שאין להם תענוגים-מהם תצא תורה, רוצה לומר, שיחדשו חידושי תורה, מפני שהתורה מיוסדת אצלם יותר, עד כאן דבריו נר"ו".

וב'**חידושי אגודת'** (סנהדרין שם, **למדור'ל מפרגא**) ביאר את דברי הגמרא בסנהדרין שם, "לא תמצא במי שמחיה עצמו עליה-דבר זה מבואר ממה שאמרו 'אין תלמוד מתקיימת אלא במי שממית עצמו עליה, דכתיב 'זאת התורה אדם כי ימות באוהל', ופרשנו זה, כי האדם הוא בעל גוף, וכאשר מחיה עצמו שהוא גופו, הוא ביטול לתורה שהיא שכלית, שכאשר מחיה גופו ומתעדן בתענוגים גופניים, לא תמצא בו התורה השכלית, כי השכל והגוף הפכים וכו'". ולפי זה יש לומר, שגם מפני טעמים אלו, על התורה לומר 'תן חלקי בשבט של עוני'.

והנה איתא במסכת אבות (פרק ד' משנה ט'), "דבי יונתן אומר, כל המקיים את התורה מעוני, סופו לקיימה מעושר", וכתב ב'**פירוש המשניות לרמב"ם**,

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

כי העוסק בתורה והוא עני ודל, ועם כל זה יצער נפשו לעסוק בה, לסוף יעסוק בה מעושר, ומאשר לא יהיה לו מה שיטרידו מן הקריאה", (ויש להוסיף, שגם יסייעו ה' שלא יתגאה או יימשך אחר החומר והחטא מחמת עושרו, ויעמוד בניסיון העושר, ובכך יוכל לגדול בתורה ביותר, וזה ע"ד מכת' **בתפארת ישראל'** [שם אות נ"א], "סופו לקיימה מעושר-דשני ניסיונות יש, ההצלחה ובלתי ההצלחה, שצ"ע שניהן יוכרע האדם לחטוא, אולם גם על ידי שניהן יוכרע האדם לילך בדרך טובים, שבהצלחה ראוי לו להיות מכיר טובה להקב"ה, ולחיות בהתאם לכך, ובבלתי ההצלחה ראוי לו להכניע לבבו הערל, ולחיות בהתאם לכך, אבל גדול ניסיון ההצלחה מניסיון בלתי ההצלחה, ולזה, כשנתנסה בעניות ולא עקביותו ע"ד קונו, אלא אדרבה, הכניע לבבו הערל וחי בהתאם לכך, שהוא ניסיון קטן לאדם, יתנסה שוב בניסיון הגדול הרחיני בעושר, והקב"ה יעזרוהו לעמוד גם בו, שיכיר לו טובה ויחיה בהתאם לכך, ד"הבא להיטחד מסייעין לו".

והמשך וכתב (שם אות נ"ג), "ואין להקשות, דהרי מצינו כמה צדיקים שקיימו את התורה מעוני, ואפילו הכי כל ימיהם היו במכאובים וכו', כיון דהבטחת התנא אינה גדולה יותר מהבטחת התורה-לכבד את אביך ואת אמך למען יאריכון ימך", ואפילו הכי ירואים כמה פעמים שמתקצרין לו (ע' קידושין ל"ט), אמנם, א-ל דעות ה' ולו נתכנו עלילות, רמי יודע מה גרם שלא נתקיימה ההבטחה, אולי עשה שלא לשמה, או חטא אחר שחטא כיבה הבטחה זאת, או 'אולת אדם תסלף דרכו' שהוא בעצמו גרם נזקו, וכן מצינו ביעקב אבינו, שהבטיחו הקב"ה 'והנה אנוכי עמך ושמרתוך בכל אשר תלך', ואפילו הכי נתידא שמיא יגרום החטא".

ואכן מצינו אצל **רבינו דוד בעל הט"ז** שהתקיימה בו הבטחת התנא, וכמו שמסופר אודותיו ב'קונטרס אחרון לספר חנוכת התורה' (סוף אות א' ד"ה מקום משכן רבינו), 'ויהי בנסוע רבינו הט"ז במדינה שם (-בארץ מעהרין) מעיד לעי, והיה נודד ממקומו ימים רבים, ולא מצא מנוח להרביץ תורה בישראל כאשר אוותה נפשו, ובהצה לו זכר ד' לדוד את כל ענותו, והעיד את רוחו לחזור ולשוב אל ארץ פולין, ויביאוו אל המנוחה ואל הנחלה, ושימורו לנגיד על נחלתו במקהלות עם ד' אשר בעיר לבוב, והיה זה איזה שנים אחרי פטירת הגאון ר' יוסף ב"ד אליקים געץ חתן מדר"ם מלוכלין שנפטר שם ב' תשרי ת"כ", ונתקבל הגאון רבינו דוד בעל הט"ז לאב"ד ולר"מ בק"ק לבוב, ונתגדל כבודו שם לשבת על התורה ועל העבודה בהשקט ובטח בתוך קהל ועדה, מתוך עושר ורחבת לב, ונתקיים ברבינו ז"ל מאמר חז"ל 'כל המקיים את התורה מעוני סופו לקיימה מעושר', ובאותה שנה היה גם כן רבינו אחד מראשי הועד באסיפת גאוני ד' ארצות פולין, אשר התוועדו יחדיו בלובליץ בשנת תכ"ד, ורבינו זכר ג"כ לאריכות ימים, והיה זקן ויושב בשיבת, והאריך ימים על כסאו בלבוב שם בתורה ובגדולה, גם בניו ובני בניו היו כולם אידיי התורה ותופשי ישיבות ביום המעלה".

ולפ"י ביאר **בשמחת הדגל' (להרחי"א**, מגילת רות לימוד ג') טעם קריאת מגילת רות בחג השבועות, "ואפשר לומר, דקריאת רות בזמן מתן תורה, אדרבא הוא נחמה, כלומר, אם ראה תראה בעוני תופסי התורה, אל תתמה, הבט ימין וראה, את רות הצדקת שהיתה עניה ומדולדלת כשקיבלה התורה, וכמו שאמרו רבותינו ז"ל במאמר הנזכר ד"לא ניתנה תורה אלא על ידי יסורין וכו', אמנם שנינו במסכת אבות, ש'כל המקיים את התורה מעוני, סופו לקיימה מעושר', וזה נלמד מרות גם כן, שבתחילה קיבלה התורה בזמן דלותה, ותהי אחריתה חיים ושבע ועושר גדול, שנשאת לבועי גדול הדור ושופטו (ע' ברש"י ריש מגילת רות-והשופט אבצן זה בועז) ועשיר גדול (ע' ב'יחזקת אנך' להרחי"א, רות ב' א), וראתה את צאצאיה דוד ושלמה ע"ה מלכי ישראל בעושר גדול, וכה יעשה ה' לעוסק בתורה מעוני, וזה מורה באבצב, דאם חכמי ישראל מצטירים בתחילת לימודם מעוני ומדוב יסורים, יבטחו על טוב אחריתם-מרוב כל, וכשם שמצינו ברות הצדקת, ומשם באר"ה ד'סופו לקיימה מעושר', ולכך מגילת רות נאמרה לקרות ביומא דעצרתא-וזמן מתן תורתינו".

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Shortly before *Shavuos*, Reb Kalman was asked to serve as a *dayan* (judge) at a *din Torah* in Sanz. He agreed to do so on condition that he would be finished early enough to be able to reach Dzhikov for *Yom Tov*. The case ended on *Erev Shavuos*, and Reb Kalman went to take leave of **R’ Chaim Halberstam zt”l**, the **Sanzer Rav**, before departing. R’ Chaim asked him where he was going so close to *Yom Tov* and Reb Kalman was struck by a thought: “So many *chassidim* of the *Sanzer Rav* are coming here for *Yom Tov*; how does it look for me to leave now?” He decided that he had no choice but to remain there for *Shavuos*. *Yom Tov* was uplifting and he did not regret his decision to stay in Sanz.

However, the true *chasid* that he was, when *Rosh Hashana* came around a few months later, Reb Kalman followed his usual practice of traveling to Dzhikov to spend the holy days with his *Rebbe*, R’ Leizer’l. How shocked he was when he came before his *Rebbe* who asked him, “Where were you for *Shavuos*?” Reb Kalman went pale for a moment before explaining how circumstances had forced him to spend *Shavuos* in Sanz. R’ Leizer’l thought for a moment and then responded, “If so, let the *Sanzer Rav* provide you with *parnassa*!” Reb Kalman was shocked by the *Rebbe’s* remark, and concluded that R’ Leizer’l was insulted that he had spent *Shavuos* in Sanz rather than in Dzhikov.

Four weeks later, on the 3rd of *Mar Cheshvan* - the day of the *yahrzeit* of the *Heiliger Rzhiner*, **R’ Yisroel of Rizhin zt”l** - R’ Leizer’l suddenly passed away. His *chassidim* were heartbroken and did not know where to turn for direction.

Until that day, the flour business run by Reb Kalman’s wife had been flourishing, thanks to the miraculous sack of flour, and his family’s situation had greatly improved. However, on the day of R’ Leizer’l’s passing, his wife suddenly noticed that the supply of flour began to dwindle until after a few weeks, the sack completely emptied. Reb Kalman’s wife then told her husband about R’ Leizer’l’s *beracha*, and he now understood his *Rebbe’s* comment. While R’ Leizer’l was alive, he would see to it that his *chasid* had sustenance, but after he would leave this world, his blessing would no longer take effect. He was hinting that Reb Kalman should accept the *Sanzer Rav* as his *Rebbe*, who would continue to assist him. Heeding the parting wish of his *Rebbe*, Reb Kalman became a *chasid* of R’ Chaim Sanzer, and soon after was offered a position as a *dayan* in Gorlitz. From then on, his family was provided for with dignity. (**Adapted from Gut Voch, Avrohom Barash**)

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH

דרגה יתירה FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

Although *Shavuos* is one of the *shalosh regalim*, it does not require the same amount of preparation that *Pesach* and *Sukkos* requires. Why? Because *Shavuos* has no extra *mitzvos* other than to REJOICE on this great day! It is a time to show *Hashem* where your heart is and how much you love Him and His *Torah*! That is meant to be our focus and as a result, we have no other *mitzvos* to distract us from this single, all-encompassing goal!

But, as **Rabbi Zev Leff shlit"א** points out, although we have no extra *mitzvos*, we do have certain *minhagin* - five customs that are meant to teach us a deeper appreciation of how to actually acquire the great gift of *Torah*. The five *minhagin* are: Reciting AKDAMOS before *laining*, eating dairy food, reading *Megillas Rus*, decorating the home with flowers and greenery, and last but not least, staying up all night to learn *Torah*! Can you find the common denominator between all of the above? They reverberate with the message of toil! AMEILUS! The idea that the important things in life do not happen in a minute! Real growth and real spirituality are a process. It takes time and hard work. This is truly the only way to acquire *Torah*.

Let’s explain. *Akdamos* teach us that before one can learn *Torah*, he needs a long and meaningful preface to appreciate what *Torah* is! Milk products remind us of the foundation of life since milk is the first food that a baby is nourished with. It is because of the milk that this child can grow into a healthy

adult. *Megillas Rus* traces the foundation of *Melech HaMashiach* - the obvious goal of the entire world. Decorating the house with greenery reminds us of the preparation and hard work that goes into the planting, sowing, fertilizing and harvesting of food until it becomes ripe. Staying up all night signifies that *Torah* comes with *ameilus*! Not by eating or sleeping but by pushing oneself to the limit! Yes, it is a process. It takes time and hard work!

We all know that we are living in the INSTANT generation. Today’s philosophy is, “If something cannot be had by the press of a button, it is not important!” This, my friends, is the ANTITHESIS of *Torah* ideology! Anything that is truly valuable takes time and a great deal of effort. This is what the customs on *Shavuous* are trying to teach us.

So as we celebrate this unprecedented day, the greatest day in Jewish history, and relive *Kabbolas HaTorah* on this most beautiful holiday, let us remember HOW we are meant to acquire the *Torah*. But let us be sure to fulfill the one and only *mitzvah* on this day of truly being HAPPY, truly rejoicing with the *Torah*. We must show *Hashem* how much we appreciate and are thrilled to be His chosen nation.

We must press the “LOVESICK button” for *Hashem*. Only by expressing our joy and excitement, which is our *mitzvah*, can we possibly understand and internalize the message of our *minhagin* - that *Torah* is worth putting in the time and toil to achieve! May we all be *zoche*!

מה אהבתי תורתך ... כל היום היא שיחתו

איש עַל דגלו באתר לבית אבותם יהנו בני ישראל ... (ב-ב)

Parshas Bamidbar describes the individual banner (דגל) that was the symbol of each *Shevet* of Israel. The symbol of the Tribe of Zevulun was a merchant ship. They were the original ocean mariners who made their living by the sea. Thus, their symbol was a ship. The question can be asked: As we know, *Shevet Zevulun* supported *Shevet Yissochar*, who spent their days immersed in *Torah* study and *halacha*. If *Hashem* wished the tribe of Zevulun to be successful in order to earn enough for two tribes, why didn't He make life easy for Zevulun? Why couldn't Zevulun have a nice, clean job, where they sit behind desks, make some phone calls, and generate profits? Instead, they were sailors, traveling the treacherous seas in unsafe vessels. The category of those who “*descend to the sea*” (יורדי הים) is one of the categories of people that are required to thank *Hashem* for saving them (by *bentching Hagomel*) each time they return from a trip.

Shevet Zevulun probably had the most dangerous profession of any of the tribes. Why wasn't Zevulun given a break? After all, he is supporting his brother. Couldn't he be given the choicest of jobs? Why did Providence decree that his lot should be that of a sailor?

R' Dovid Feinstein shlit'a (Kol Dodi) cites the *Gemara* (קידושין פב.) which states that the majority of sailors are pious (רובם חסידים). Why? Because “there are no atheists in a foxhole.” In other words, surviving the ordeals of the sea brings a person closer to his Maker. Every time a sailor leaves dry land, he puts his life into the Almighty's Hand. Sailors see and feel Divine Providence throughout their journeys. That is why *Hashem* steered Zevulun into the merchant marine. He wanted Zevulun to support Yissochar. He wanted Zevulun to be *Baalei Tzedakah* - people who give charity and help others. The people who are most likely to be *Baalei Tzedakah* are the people who see the Hand of Hashem in their livelihood.

R' Yissochar Frand shlit'a elaborates on this and says, business people who have no idea how much they are going to earn in a certain year or how many clients or customers will come their way, generally talk about the “*Hashgacha*” (Divine Providence) of their success. On the other hand, people who are salaried and receive the same paycheck every single week and know from the beginning of the year exactly how much they will be earning, are typically less sensitive to the *Yad Hashem* in

CONCEPTS IN AVODAS HALEV

וימת נדב ואביהוא לפני ה' ... ובנים לא היו להם ... (במדבר נ-ד)

Why did Nadav and Avihu, the two sons of Aharon, die? In *Parshas Shemini*, the *Torah* describes their deaths

their financial success. They are more likely to think, “I earn the living” and, “*My strength and the might of my hand made me this great wealth.*” (דברים ח-יז)

People who are constantly reminded that they are dependent upon *Hashem* are generally more generous. So, precisely because *Hashem* wanted Zevulun to support Yissochar, He put him in a type of work where he would sense Divine involvement in his life on a daily basis. As such, he will be more generous in his giving of charity.

לא תעשן אתי אלוד כקק ואלודי וזהב ... (שמות כ-ב)

In **Ahavas Chessed**, the **Chafetz Chaim, R' Yisroel Meir Hakohen zt"l** suggests that the *posuk* “*You shall not make with Me any gods of silver or gods of gold.*” prohibits - if only through allusion - turning one's gold and silver into gods. Making one's money into his deity.

This constitutes an important theme of *Shavuos*. On this day, we not only commemorate our reception of the *Torah*, but we “celebrate” the fact that we have the *Torah*. We rejoice in the knowledge that on this day, we were given the most precious gift in the world - the *Torah* - the means by which we can become *Hashem's* treasured and chosen people. No other asset in the world can possibly mean more to a person than our gift at *Ma'amad Har Sinai*. Wealth must be viewed as the critical means by which we capitalize on this special privilege, not an end unto itself. Indeed, the Chofetz Chaim cites a comment in the *Yalkut on Parshas Re'eh* associating miserly conduct to idolatry. One who places all his trust in his property, to the point that he refuses to assist others, necessarily undermines his faith in the Almighty. He has truly made gods of silver and gold.

This explains the relationship between the two titles of this holiday, “זמן מתן תורתנו” and “*Chag HaBikkurim.*” *Shavuos* not only celebrates receiving the *Torah*, but also marks the festival of the first fruits, when the farmers bring their early produce to the *Beis HaMikdash* as an offering. The farmer thereby declares that, in essence, everything he “owns” in fact belongs to *Hashem* and by His grace alone does he plow, sow and reap. Rather than eating the first fruits right away, we donate them to the Almighty. By contrast, we herald *Matan Torah* by remaining awake through the night, studying and imbibing as much *Torah* knowledge as we can before sunrise. In this way, we remind ourselves that *Torah* is, by far, our most precious commodity - much more even than the first fruits which we donate to *hekdes*h.

מחשבת הלב

FROM R' CHAIM YOSEF KOFMAN

and Rashi there brings a *machlokes* (עירובין סג.) between Rabbi Eliezer and Rabbi Yishmael. One says that the sons of Aharon were “מורה הלכה בפני משה רבן” - *Paskening*

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“*Sinai*” means a scholar with an encyclopedic mind, as though he had been present at *Har Sinai* when *Hashem* gave the *Torah*. An “*Oiker Harim*” (one who uproots mountains) has a fiery and incisive mind. This is an age-old debate in Jewish education. Many schools and *yeshivos* attempt to accommodate both ideals through two distinct tracks of study. *Bekius* study is for the purpose of covering ground and increasing a *talmid's* exposure to as much of the *Talmud* or *Tanach* as possible. *Iyun* (in-depth analysis) focuses on one subject and seeks to analyze and understand it from various angles.

Like many of the greatest *Rabbanim* in Jewish history, **R' Boruch Ber Leibowitz zt"l** was a prodigy at a very young age. Garnering the reputation of being a genius when your hometown is Slutsk is like being called Sherlock in Scotland Yard; talmudic greatness was valued in Slutsk. It was home to some of the greatest minds, such as **R' Isser Zalman Meltzer zt"l, R' Aharon Kotler zt"l, R' Yechezkel Abramsky zt"l**, and many other great halachic personalities.

At the age of 16, the young and innovative Boruch Ber went off to learn in the esteemed *Volozhin Yeshiva*. Legend has it that he had a difficult time adjusting to the new curriculum and fitting in with his peers. A mind like R' Boruch Ber's cannot easily be contained. His will to develop new ideas (*chiddushim*) got in the way of simple steady learning. In many ways his mind worked in the same way as the mind of his brilliant *Rebbe, R' Chaim Soloveitchik (Brisker) zt"l*.

In his later years, R' Boruch Ber related something that happened to him in his teens, an incident that marked a turning point in his *Torah* learning. He was young and sharp and he found himself devoting most of his time and energy to learning *Gemara* in-depth (*b'iyun*) that he had virtually forgotten the importance of attaining breadth and scope in the *Talmud* (*bekius*). One day, while attending a *shiur*, he asked the *rebbe* a question, and the latter's sharp reply took him totally by surprise. In response to his question, the *rebbe* shot back at him, “It appears that you are unaware that in this *masechta* there is an explicit passage that contradicts what you say. Go and learn, young man!”

R' Boruch Ber took the *rebbe's* words very hard. He went home. When he entered the door he burst into tears and hurried to his room. His mother, hearing his weeping, was worried and frightened, but when she asked why he was crying he refused to tell her. All he did was mumble to himself, “I am an ignoramus and an *am ha'aretz*. What will become of me?”

Afterwards, lying on his bed and spent from crying, he heard an inner voice tell him, “Return to the *Beis Medrash* and dedicate your *Torah* study. Attain *bekius* and you will blossom in *Torah* and become a *Gadol b'Yisroel.*”

R' Boruch Ber would relate, “When I awoke the next morning, I decided that from that day forward, I would devote myself exclusively to *bekius*, to become a ‘*Sinai*’ in *Torah* study. I put all my strength into it, learning *daf* after *daf* until I finished the whole *Shas*. Only afterwards did I return to the *yeshivah* to hear *shiurim*. Thanks to this, I became who I am.”

The *Rav* of Slutzk, the *gaon R' Meir Feimer zt"l*, would often speak with R' Boruch Ber in learning. When Boruch Ber reached the age of sixteen, R' Feimer told him, “You are already a great *lamdan*, and so it is time for you to go learn *Torah* in Volozhin.” R' Feimer spoke to his parents and arranged for young Boruch Ber to travel to Volozhin.

Once there, R' Chaim Brisker took the young *bochur* under his wing and developed this burgeoning titan. He helped hone his unbridled and boundless intellectual power. With time, R' Boruch Ber became known for his knack of calling every *sevara* (logical distinction) into question. As R' Isser Zalman once proclaimed: “With Reb Boruch Ber, no *sevara* is safe!” Ultimately, R' Boruch Ber's style was epitomized by precision. He argued that one must speak the answer clearly or not say it at all. The solution to any Talmudic problem must come from the text itself. No imposed answer could resolve any challenge adequately. A resolution must resonate with the *daf*, with the words. In the end, R' Boruch Ber incorporated “*Sinai*” and “*Oiker Harim*” into one brilliant, over-achieving mind.

Among **R' Eliezer Hurvitz zt"l of Dzhikov's** staunchest *chassidim* was a scholarly man named Reb Kalman. He lived with his family in a small village, studied *Torah* incessantly, and eked out a meager living. Reb Kalman's wife begged him to visit his *Rebbe* and request a blessing for sustenance, but Reb Kalman was shocked at the idea of squandering his precious time with the *Rebbe* on such mundane matters! Finally, after much pleading on her part, Reb Kalman told his wife, “If you want a *berachah* for *parnassa* from the *Rebbe*, go ask for it yourself!”

Needing no further persuasion, she immediately set off for Dzhikov, and poured out her heart to the *Rebbe* about their difficult situation. R' Leizer listened carefully and then instructed her to go home and purchase a sack of flour and start a flour business. “And what will I do when the sack of flour is finished?” The *Rebbe* responded by repeating his instructions.

Reb Kalman's wife went home and did as the *Rebbe* had instructed. She bought a sack of flour and embarked upon her business, which soon flourished and indeed provided them with adequate livelihood. She noticed that no matter how much flour she sold, the original sack always remained full; it was quite obviously a miracle from the *Rebbe's* blessing.

She did not inform her husband of the *Rebbe's* “business plan” out of fear that he would be opposed to being provided for through supernatural means, thus depleting their storehouse of *zechusim* (merits) for earthly matters.

would we want to commemorate that set and not the second pair which were never broken? The answer is because even though they shattered and became "שברי לוחות", nevertheless, they retained their special *kedusha*, their G-dly holiness, and were even placed inside the *Aron* for posterity. They were not forgotten and should never be marginalized, just because the second set of *luchos* were the ones that remained.

Rav Yosef was emphasizing "האי יומא" - “that day” as the day of the giving of the *luchos* which were broken as opposed to the *luchos* which were given on *Yom Kippur* and were not broken. *Chazal* in a number of places indicate that Rav Yosef became ill and forgot a significant

מעשה אבות סימן לבנים

Chacham Rabbi Yaakov Abuchatzteira zt”l (1808-1880) served as the chief rabbi of Tafilalet, Morocco, until shortly before his death. He was an accomplished scholar and kabbalist renowned for his piety, who performed many miracles. His written works include “*Abir Yaakov*” a commentary on the *Torah*, ethical works (most of a kabbalistic nature) and responsa on Jewish law. His tomb in Egypt is an official antiquity site protected by the Egyptian government. On his *yahrzeit* a ceremony attended by hundreds of devotees is held there, many traveling from Israel whenever permissible.

One day, as Rav Yaakov was passing a seminary for Islamic studies in Tafilalet, his attention was caught by some men at the front door, who were calling to him. They invited the *chacham* inside to participate in a religious discussion that was about to take place. The *Rav* cautiously consented, for fear that if he did not, he would be accused of insulting Islam. He was equally apprehensive that the “friendly” invitation was nothing more than a trap. Indeed, his fears proved to be well-founded, as the meeting escalated into a session bent on belittling and besmirching the Jewish religion.

The odds were not in his favor, but Rav Yaakov, who was familiar with the Koran, defended his position skillfully, with the truth of the *Torah*. By the time the discussion ended, the ideology of the Muslims was in shreds. Bystanders and those who came to witness the rabbi being attacked by fellow Muslims, could not help but agree with him to a degree.

Of course, this did not sit well with the *chacham’s* contenders, but they knew that they could not report this encounter to the liberal and sympathetic local sheikh, Al-Asla, who might take the Jew’s side against theirs. Instead of reporting the incident to him directly, they delegated three Muslim representatives to report the Jewish leader’s slander of their prophet Muhammad to the inflexible Sultan of Fez. In this way, they found a way around Sheikh Al-Aslam.

When news of the ominous meeting reached the Jews of Tafilalet, they ran to Rav Yaakov, and said “Your life is as precious to us as our own!” They entreated him to ask the kind Sheikh Al-Aslam to send men to defend him - and them. Rav Yaakov calmed his people, urging them to say *Tehillim*, emphasizing that the words of King David are “words that come from the heart.” This was an opportunity for the people to pour out their hearts to *Hashem*, he told them.

Soon news arrived that the same three messengers had accomplished their mission and were on the way back from Fez with the Sultan’s decree: death to the perpetrator of the slander against the Prophet. The Jews assembled before the *chacham’s* house in tears. Suddenly, a single horseman leading two riderless mounts galloped past the knot of Jews in a cloud of dust, reining in his steed in front of the Islamic seminary. Everyone turned to stare; what was this?

They quickly found out. The two absent riders were the messengers who had been sent by the evil Sultan of Fez. Having almost reached Tafilalet to carry out their terrible mission, two of the assassins had been killed by falling stones as they passed under the arch in the town’s wall. It was a freak accident but one that was not taken lightly.

When they heard the news, the town’s Muslim religious leaders believed that this timely misfortune had a direct connection with the decree against the Jewish *chacham*, Rav Yaakov, and they decided to leave the *tzaddik* in peace.

Once again, the Jews gathered before the *chacham’s* house, this time to express their joy at the outcome of the situation. “It was because of all of you that I was saved,” he told them. He urged them to constantly increase their *chessed*, charitable contributions, and say *Tehillim* because, he insisted, it is the best protection against threats to *Klal Yisroel*, and its words are holy words that come purely from the heart!

What makes a great sage? How does one become an accomplished *Talmid Chacham*? Breadth or depth? Loads of knowledge or penetrating insight? In the words of the *Gemara* (הוריות ד.) “*What is preferable? עיקר הרים or סיני*?”

portion of his learning. The *Gemara* learns that we must honor a *talmid chacham* who forgot his learning from the fact that the broken *luchos* were placed in the *Aron*. Therefore, Rav Yosef stresses that if it were not for "האי יומא" - the day of the giving of the *luchos* which were eventually broken, he would be like any other Yosef in the marketplace, because he knew at that point as little *Torah* as the average person. However, due to “that day” of the broken *luchos*, which are placed in the *Aron* and given honor, he felt different from other Yosefs. He, too, was honored due to the *Torah* he once knew, which elevated and affected him despite his later forgetting that *Torah*.

halachos in front of their *Rebbe*, Moshe. The other says, "שתויי יין נכנסו למקדש" - They were intoxicated upon entering the *Mishkan*. However, here, in *Parshas Bamidbar*, the *posuk* provides an entirely new approach as to the reason for their untimely deaths: ... וימת נדב ואביהוא - They died because they did not have children. The *Gemara* (יבמות סד) says that Nadav and Avihu were deserving of death due to the fact that they never took the time to get married and have children.

Perhaps one can interpret this in a new light. In the first *posuk* of *Parshas Achrei Mos*, the *Torah* says that *Hashem* spoke to *Moshe Rabbeinu*, “*After the deaths of Aharon’s two children who came close before Hashem, and they died.*” Why the redundancy? If *Hashem* spoke to Moshe *אחרי מות* - after their deaths, then of course "וימתו" - they died! The **Zohar Hakadosh** explains that Nadav and Avihu died two deaths. One, a physical death, and two, a spiritual death - since they did not leave over any children. This may be further understood with the words of the **Baal HaTurim** in *Bamidbar* (ד-יט) who writes that the word "וחי" is found in only two places in *Tanach*. In *Bamidbar*, "וחי ולא ימותו" and in *Zecharya* (יז-ט) "ומה זרעו: Together with the well-known *Chazal*: “*Just as his children have life, he too has life.*” If a person is *zocheh* to maintain children who follow in his footsteps, then he is considered alive, continuing to live spiritually even after a physical death. Thus, the *Baal HaTurim* quotes two *posukim* to teach us that in truth, "וחי ולא ימותו" - a person will continue to live and not die, only when and if "וחי את בניהם" - he leaves over “*lebedika kinder*” - children who live a *Torah* life, following the path

"וימתו" he blazed forth. Now, we can understand the word "ובנים לא היו להם" in *Parshas Achrei Mos*, and the *posuk* "וימת אלימלך איש נעמי ותשאר היא ושני בניה" in *Parshas Bamidbar*. Since Nadav and Avihu never married and bore children, as a result, when they passed away, they remained dead and did not continue living through the lives of their children.

..... ומענין לענין באותו ענין

On the *Yom Tov* of *Shavuos*, we read *Megilas Rus*. If we build on the previous thought, perhaps we can put forth the following novel *pshat*. In *perek* א' posuk ג', the *posuk* states: "וימת אלימלך איש נעמי ותשאר היא ושני בניה". Elimelech died and his wife Naomi was left alone with her two sons. "וימתו גם שניהם מחלון וכלון, ותשאר האשה משני ילדיה ואישה" Naomi’s two sons also died and now she was bereft of her children - "וימאשה" - and from her husband as well. Why is it necessary to repeat that she lost her husband? We already know this from two *posukim* previously? Based on the *yesod* we said earlier, my *machshava* is as follows: Yes, Naomi did lose her husband, however, since her children were still alive, she still felt as if a part of her husband was still living, although not physically, but spiritually, since her children followed in the footsteps of her husband. But now that her two sons, *Machlon* and *Kilyon*, also passed away, now she truly felt that her husband was dead. There was nothing remaining of him once his children passed away.

On this special *Yom Tov* of *Matan Torah*, the day when *Hashem* gave eternal life to His Nation through the *Torah*, may we all be *zoche* to give it over to our children and all future generations, not only to give them life, but so that it may keep us alive for דורי דורות as well!

רב יוקה ביימא דעצרתא אמר ... כמה יוקה איכא בשוקא (פסחים סה:)

The *Gemara* relates that every year, on the *Yom Tov* of *Shavuos*, the holy *Amora* Rav Yosef would host a festive *seuda* and serve expensive delicacies. At the meal, he would announce, "אי לאו האי יומא דקא גרים כמה יוסף איכא" - “*If not for that special day (Shavuos), I would be no different than any other Yosef in the marketplace.*”

Rashi explains that Rav Yosef was referring to the amount of *Torah* that he learned and how it elevated him on a spiritual level above all the other people - it distinguished him from all the other men named Yosef who walked the streets. Many wonder about this statement and ask how it is possible for a *tzaddik* like Rav Yosef, a man who was known for his extreme humility (סוטה מט:) to utter a statement that seems, at least on the surface, to appear boastful and arrogant? It is unlikely that Rav Yosef was raising himself up by putting others down - so what

was his real intention with this statement?

My *machshava* here teaches us an important lesson on how to view *Talmidei Chachamim*. Thousands of years ago, *Hashem* came down on *Har Sinai* and gave His most precious gift, the *Torah*, to *Klal Yisroel*. What did they do with it? No less than forty days later, they created the *Eigel* and worshipped an idol. Moshe saw what was happening in the Jewish camp, and immediately threw the *luchos* down, splintering them into little pieces. After much begging and introspection, the Jewish people were exonerated and Moshe went back up to heaven for a second set of *luchos*. He brought these down on *Yom Kippur*, and began to teach the nation the laws and *halachos* of the *Torah*. Well, if the *luchos* that remained were the ones that came down on *Yom Kippur* - not *Shavuos* - why do we celebrate the holiday in *Sivan*, and not in *Tishrei*? The first *luchos* were shattered - why