

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה		Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio A SERIES IN HALACHAH <u>EATING MILCHIGS ON SHAVUOS</u>
בראתי יצר הרע ובראתי לו תורה תבלין A Torah Tavlin Publication 34 Mariner Way Monsey, NY 10952	***	During the <i>Yom Tov</i> of <i>Shavuos</i>, many people follow the custom quoted by the Rem'a ⁽¹⁾ to eat a <i>milchig</i> - dairy meal. A number of reasons are given for this ממנה: 1) In remembrance of the <i>שתי הלחם</i> - two loaves of bread that accompanied the <i>Shavuos korbon</i> in the <i>Bais Hamikdash</i>. Many people bake two separate loaves; one for <i>milchig</i> and one for <i>fleishig</i> ⁽²⁾. 2) When <i>Bnei Yisroel</i> received the <i>Torah</i> and <i>halachos</i> contained therein, they learned the complicated laws of <i>Shechitah</i> and preparing meat for food. However, until they were fluent in these <i>halachos</i> and had seen to all the necessary preparations, i.e. a fully inspected knife, properly kashering the animal, cleansing the old pots etc., they had no choice but to eat dairy products ⁽³⁾. 3) The 6th day of <i>Sivan</i> was the day when <i>Moshe Rabbeinu</i> was rescued, as a tiny baby, from the Nile River, and refused to nurse milk from gentile nurses ⁽⁴⁾. The custom to eat dairy is carried out in various ways. Some wash on the first loaf, eat milk products, cleanse their mouths, remove the tablecloth and dishes and then replace them with all new tableware. They then continue the meal with the second loaf and <i>fleishig</i> food ⁽⁵⁾. Others are stricter and <i>bentch</i> between the first loaf with dairy and the second loaf with meat ⁽⁶⁾. Another custom is to eat a <i>milchig</i> meal by one of the four <i>Yom Tov</i> meals. Still
שבת קודש פרשת נשא - פרק ו' דאבות / חג השבועות-זמן מתן תורתנו Shabbos Parshas Naso - Sixth Perek / Chag Hashavuos די סיון / ו' - ז' סיון תשס"ה - June 11, / June 13 - 14, 2005 פלג המנחה / ע"ש - 6: 55 (Monsey, NY) מנחה גדולה / שבת - 1: 34 הדלקת נרות של שבת - 8: 10 * שקיעה של יום השבת - 8: 29 זמן קריאת שמע / מ"א - 8: 34 צאת הכוכבים / מעריב - 9: 19 זמן קריאת שמע / הגר"א - 9: 10 צה"כ / לשיטת רבינו תם - 9: 41 * מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה") מדעת עלינו	***	others eat dairy cakes by the morning <i>Kiddush</i>, but then continue with a <i>fleishig Yom Tov seudah</i>. It is a <i>mitzvah</i> to eat meat for <i>שמחת יום טוב</i> ⁽⁷⁾. Therefore, some <i>poskim</i> frown upon those who eat only <i>milchig</i> meals and no <i>fleishigs</i> in one day or night period. Accordingly, one should try to have <i>milchigs</i> during <i>Kiddush</i> or the day meal, and later that day eat <i>fleishigs</i>. Keeping milk and meat separate According to the Shulchan Aruch ⁽⁸⁾, it is enough after eating dairy to cleanse one's mouth by eating and drinking <i>parve</i> food, to permit him to eat <i>fleishig</i> without any time break. Some have the custom to also wait half an hour between eating milk products followed by meat ⁽⁹⁾. If one handled milk and dairy products, he should wash his hands well before partaking of <i>fleishig</i> food. Similarly, pieces of bread that were partially eaten by a <i>milchig</i> meal, should not be used later with <i>fleishig</i> food. If the bread was placed in the middle of the table or left on the cutting board and there is no reason to suspect that it may have come in contact with actual milk products, it is permitted. The same holds true by bread at a <i>fleishig</i> meal, if one wants to eat it later with <i>milchigs</i> ⁽¹⁰⁾. Cheesecake made for <i>Shavuos</i>, should not be baked with <i>challah</i> or other <i>parve/fleishig</i> food. One should consult a <i>Rov</i> if and how to kasher an oven after cheesecake was baked in it, as the <i>poskim</i> offer varying opinions.
איש או אשה כי יפלא לנדר נדר נזיר להזיר לה' (ו-ב) איתא בגמי' (סוטה ב.) למה נסמכה פרשת נזיר לפרשת סוטה? לומר לך שכל הרואה סוטה בקלקולה יזיר עצמו מן היין שהוא מביא לידי ניאוף ע"כ. ותמוה, הרי אדרבה כיון שראה קלקולה ממילא הוא נזהר שלא יבוא לידי חטא, ומדוע עליו להזיר עצמו מן היין? ומבאר הגמ"ר ראובן גרוזובסקי זצ"ל, באחד משיחותיו עפ"י משי"ב הרמב"ם (הל' דעות ו-א) וז"ל דרך ברייתו של אדם להיות נמשך בדעותיו ובמעשיו אחר רעיו וחבריו, ונוהג במנהג אנשי מדינתו עכ"ל. הוי אומר, שההסתכלות ברע אינה בעיה אך משום החשש שילמד ממראה עיניו, אלא מפני שטבע הוא באדם להיות נמשך אחר הרע. כשם שכל דבר שטמון בו כח האש כאשר מקרבים אליו אש חיה הוא מתלהב ונדלק, כך כל אדם שעה שרואה מעשה רע, מתעורר כח הרע שבו ומתלהב לפעול גם הוא את הרעה ההיא. כמו כן אנו בני תורה, שמדמים בנפשנו שאין לנו מה לחשוש כי נלמד ממעשי השפלים הסובבים אותנו תמיד, אבל האמת היא שאדם מ"דרך ברייתו" לומד רעה מכל אדם. זו הסיבה שקבעה תורה "כל הרואה סוטה בקלקולה יזיר עצמו מן היין" - שכן ההשפעה הרעה מראייתה היא בלתי נמנעת, ועליו להנזר ביתר שאת. ולומדים יסוד חשוב מאן, שכל העובר עבירה הוא בבחינת חוטא ומחטיא את הרבים. וזה לא רק משום גרמא בעלמא, אלא שעה שאחרים ילמדו ממעשיו הרעים, הוא ממש כרשע עריץ התוקף את חבריו וכופהו לבדוק בדרכו ולחטוא כמותו. כי הרי חוק הטבע הוא שראיית החטא משפעת. ויבאו מדבר סיני ויחנו במדבר ויחן שם ישראל נגד ההר. ומשה עלה אל האלקים וכו' (שייך לחג השבועות) לכאורה יש להקשות, דהא משה רבינו ע"ה סירב שבעה ימים בסנה שלא ללכת אל פרעה משום כבוד אחרו, עד שחרה אף הקב"ה בו והעבירו מן הכהונה כמו שאחז"ל, וא"כ למה כאן כשעלה אל השמים לקבל התורה, תיכף ומיד עלה ונתרצה לקבל התורה? אמאי סירב מתחילה ועכשיו תיכף עלה? אלא מפרש החיד"א, החכם כמהר"ר חיים יוסף דוד אזולאי זצ"ל, בס' כסא דוד, באופן מיוחד. כי בראות משה רבינו שהקב"ה הניח כל הר וגבעה והשרה שכינתו	***	(1) או"ח תצד: ג' (2) שם (3) משנה ברורה תצד: יב' (4) ספר מטעמים (5) משנה ברורה תצד: מז' (6) דרכי תשובה יו"ד פט: ז' (7) ביאור הלכה תקכ"ב: ב' (8) יו"ד פט: א' (9) פסקי תשובה תצד: יב' (10) יו"ד פט: ד' הוא היה אומר... In Sefer Ra'aya M'haymna (quoted by the Chid"l) it states: "As we know, <i>Hashem</i> lifted up the mountain and held it over the people, warning that if they did not accept the <i>Torah</i>, they would be buried right then and there. This כפייה, however, was only for the benefit of the ignorant <i>Amei Haaretz</i>, but not for the righteous <i>Talmidei Chachomim</i> amongst <i>Klal Yisroel</i>!" The Gerrer Rebbe, R' Yisroel Alter ZT"l (Bais Yisroel) would say: "The <i>posuk</i> writes that <i>Klal Yisroel</i> trembled at <i>Har Sinai</i> and stood 'at a distance.' Even generations that are 'distant' - many years removed from <i>Matan Torah</i>, still tremble from that awesome event." R' Sholom Schwadron ZT"l would say: "Everything that goes on in one's home is <i>chessed</i>. People think they are 'only' raising children and doing nothing more. But to nurture children in <i>Torah</i> and <i>Yiras Shomayim</i> - this is <i>chessed</i>! And <i>Torah</i>!" ע"ה SPONSORED BY MR & MRS TEDDY KURZ IN MEMORY OF HIS MOTHER ROSE KURZ TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE IT BY MAIL OR HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200, OR SEND AN E-MAIL TO TORAHTAVLIN@YAHOO.COM.

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the <i>Mechaber</i>. It repeated many of the words from the night before and added new insights revealing Kabbalistic secrets never heard before. They loudly recited <i>Shema</i> and once again said '...שם כבוד....'. The Shla" h finishes off his words by stating that every person should purify himself on this holy and special night of <i>Shavuos</i> and learn without pause, so that he may reach the highest level of spirituality.		לתת התורה הקדושה בהר סיני דוקא, שהוא הר הנמוך מכל ההרים, נתפרסם שהקב"ה רוצה בשפל אדירים, ומחפש אך ורק בשל דברים שפלים וענוים לבד. ובכן, מטעם זה עצמו אמר משה רבינו בלבד, "אשר בחר בי השי"ת לתת התורה, הטעם מחמת שאני שפל מכל ישראל, ואין לסרב בזה לומר שיש שפל ממני והוא יקבל את התורה", ולכן סביר וקביל תיכף. ובזה מפורש דברי חז"ל בריש אבות "משה קבל תורה	
TORAH GEMS		מעשה אבות סימן לבנים	
נשא את ראש בני גרשון...לבית אבתם למשפחתם וגו' (ד-כב) What is the meaning of "נשא" - "<i>Raise up</i>" the <i>Bnei Gershon</i> to their father's house? What is the deeper intent of the <i>posuk</i>? When the Maor V'Shemesh was still a young student of the holy <i>Rebbe, R' Elimelech of Lizhensk ZT" L (Noam Elimelech)</i>, he yearned to serve his master and observe him as he went about his <i>Avodas Hashem</i>. One late night, while the <i>Rebbe</i> was in his inner room, the <i>bochur</i> Klonimus Kalman, heated up some tea to bring to his <i>Rebbe</i>, so that he may come close and watch R' Elimelech as he learned through the night. As he opened up the <i>Rebbe's</i> door, he saw an old man sitting with his <i>Rebbe</i> learning and immediately he was overcome with awe and fright. The cup of tea fell from his hands and he quickly hid himself in embarrassment and fear. After a while, he heated up another cup of tea and forced himself to be strong as he entered the <i>Rebbe's</i> room. This time, R' Elimelech was alone and when he saw his <i>talmid</i> he asked him why it took so long to prepare the tea. The <i>bochur</i> sheepishly explained what he saw and how he dropped the cup and the <i>Rebbe</i> wistfully asked him if he saw the face of the old man. He replied that he was too afraid to notice the face. R' Elimelech groaned and said in a loud voice, "Woe is to the child that can't even look his father in the face!" The man was <i>Avrohom Avinu</i>. Thus, the <i>posuk</i> implores, "<i>Raise up</i>" the <i>Leviim</i>, and all of <i>Klal Yisroel</i>, so that they may reach the level of their father's stature and not be ashamed from their holy forefathers, the <i>Avos</i>, before them. הכל מודים דבעצרת בעינן נמי לכם ע"כ (פסחים סח:) The <i>Rebbe, R' Yisroel Tchorckover ZT" L</i> writes that the difference between the <i>Yom Tov</i> of <i>Pesach</i>		מסיני" - כלומר, מסיבת סיני שהוברר שהקב"ה רוצה דוקא בשפלים והוא שפל. "ומסרה ליהושע" - שגם הוא נקרא שפל ועניו מאד כמשאחז"ל. ועתה מבואר הקרא "ויוחן שם ישראל" - באחדות כאיש אחד בלב אחד, "נגד ההר" - מחמת ההר, שראו שהקב"ה הניח כל הר וגבעה ובחר בסיני להיות נמוך, לכן גם הם היה להם רוח נמוכה והעבירו על מדותיהם והיו לאחדים ונתעוררו מאד לשפלות.	
and <i>Shavuos</i>, is that when the Jews went out of Egypt, they were still unadorned with <i>mitzvos</i> and were just starting out on their spiritual climb. After 49 days of elevation, however, they were now fully prepared for the great and awesome day of <i>Kabbolas Hatorah</i> on <i>Shavuos</i>, and it was then that they served <i>Hashem</i> on the loftiest spiritual plane. This is what <i>Chazal</i> meant when they learned out from the <i>posuk</i> "עצרת תהיה לכם" the famous dictum, "<i>All agree that Atzeres (Shavuos) also needs לכם</i>" - the physical participation and human aspect. This includes non-spiritual elements such as food, clothing etc. For unlike other holidays where a large measure of the <i>Yom Tov</i> is dedicated to <i>Ruchniyos</i> and sacred issues, on <i>Shavuos</i> when the Jewish People have already conquered their non-spiritual conscious due to 49 days of elevation, they can subjugate these secular elements to work towards true <i>Avodas Hashem</i>. ה' מסיני בא וזרח משעיר למו הופיע מהר פארן (ברכה לג-ב) The rejection of the <i>Torah</i> by <i>Esav</i>, and <i>Yishmael</i>, when <i>Hashem</i> offered it to them on <i>Har Sinai</i> brought about the elevation of <i>Klal Yisroel</i>, since when one dominates the other is destined to fall. Explains R' Yitzchok Hutner ZT" L, the basis for Christianity, the religion of <i>Esav</i>, is worshiping and deifying a human being. The seeds of Islam, the religion of <i>Yishmael</i>, is the false belief in a self-proclaimed prophet. Thus, "ויוזרח" which refers to the first light, the resonance of the first two Commandments, "אנכי, ולא יהיהי", will arise and glorify <i>Bnei Yisroel</i> from <i>Esav</i>, out of the ruins of a religion based on idol-worship. The next level "הופיע", the remaining דברות given over by Moshe ה', will emerge from <i>Yishmael</i>, a religion based on a false prophet.		The following story is recounted by the famous Shla" h Hakadosh ZT" L in <i>Masechta Shavous</i>, which he found in a letter written by the renowned composer of <i>Lecha Dodi, R' Shloime Alkabetz ZT" L</i>: In the <i>Beis Medrash</i> of the holy and righteous R' Yosef Karo ZT" L (author of the Shulchan Aruch), a group of close <i>talmidim</i> and friends took it upon themselves to stay up the entire night of <i>Shavuos</i>, davening and learning, in ascetic purity and sincerity. They began all together with raised voices as they recited the <i>posukim</i> of the <i>Torah</i> from "ויראשית ברא אלקים" until "ויוכלו". Then, they continued with the <i>parsha</i> dealing with <i>Kabbolas Hatorah</i> (in <i>Parshas Yisro</i>) until the end; the <i>posukim</i> at the conclusion of <i>Parshas Mishpatim</i>; and the "ועשרת הדברות" in <i>Parshas Vaeschanan</i> until after the <i>parsha</i> of <i>Shema</i>. After that, they began learning <i>Mishnayos</i>, starting from the beginning of <i>Seder Zeraim</i>. Totally devoid of any foreign thoughts, their minds fully attuned and trained on the holy words, they learned the first two <i>masechtos</i> in earnest. Suddenly, they looked up in frightful awe as a voice - a Heavenly other-worldly sound, powerful yet haunting, pristine yet sorrowful and disconsolate - began emanating out of the mouth of the <i>Rebbe, R' Yosef Karo</i>. They fell on their faces as it spoke: "Listen close, my beloved ones, מהדרין מן המהדרין - choicest of the choice. Peace unto you, praiseworthy are you in this world and in the next. For you have taken it upon yourselves to adorn Me on this night, after so many years that My crown has fallen, with no consolation. I am thrown to the dust, designated to the pile, and now you have returned My crown to its former place. Gather strength, My dear ones, fortify yourselves, My beloved, rejoice and enjoy as you know that you are the elevated ones, who have merited to enter the confines of the King. The sound of your Torah and the fire from your mouths have risen before Hakadosh Boruch Hu." Unable to look into the face of their <i>Rebbe</i>, they kept their heads down. The <i>Bas Kol</i> continued: "If you could measure one one-thousandth of the pain that I am presently in, you would never know happiness in your hearts nor laughter in your voices, when you will realize that it was you that caused Me to be thrown to the dust. So go and strengthen yourselves, My beloved, and do not stop learning since your Torah is sweet before Hashem. Arise and stand on your legs and call in a loud voice as if it were Yom Kippur '...שם כבוד מלכותו....' They jumped to their feet and screamed out the words with great intensity. Then, they sat back down and without even the slightest break, learned <i>Torah</i> all night long. The next day, they recruited three friends and told them that the voice had said that had there been a <i>minyan</i> of ten men present, they would have merited to even loftier heights. Thus, that second night, a quorum of exactly ten men sat down to learn throughout the night, and unlike the night before, as soon as they recited the <i>posuk</i> of <i>Shema</i>, the Heavenly <i>Bas Kol</i> once again spoke to them through the mouth of	
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