

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

board and placed near an individual's plate of food, we are concerned that it might have become *milchig* and should only be used for a *milchig* meal (2). If one saves *challah* from the *Yom Tov* meals in plastic bags, the above leftover bread that is deemed *milchig*, should be left in a separate and marked plastic bag as a reminder that it cannot be eaten with *fleishig*, such as leaving a tissue in the bag, etc.

Saying the First Tefillah from a Siddur/Machzor. If a person has not said a certain *tefillah* for thirty days, he should not rely on his memory, and should say that first *tefillah* from either a *siddur* or *machzor*, and not by heart (3). This applies to the *Maariv Shemona Esrei* on the first night of *Yom Tov*, and *Mussaf Shemona Esrei* of the first day of *Yom Tov*. However, once he said it from a *siddur*, he can now say it by heart for the rest of the *Yom Tov*.

Sleeping in the Morning Before Davening. Many people who stay up the whole night learning, go to sleep after daybreak and attend a later *minyan*. They do so in order to be able to daven with a clear, fresh head. However, there is a strong reason to be concerned that he will oversleep past the *zman* for *Krias Shema*, and even the later *zman* of *Tefillah*. He should, therefore, appoint a reliable family member or friend that goes to sleep that night, to awaken him on time. Some people wait a bit after *Alos Hashachar* (seventy-two minutes before sunrise) and recite the daily *Krias Shema* before going to sleep. When those people wake up, they can say all the morning *berachos* (ברכת השחר) themselves.

(1) רמ"א תע"ג (2) יו"ד פ"ט: (3) אר"ח ק"א

A SERIES IN HALACHA למעשה הלכה LIVING A "TORAH" DAY

Forgotten and Little Known Halachos and Customs (32) Good Advice for the Shavuos Milchig Meal. As per the custom brought down in *halacha*, (1) most people have some sort of a *milchig* (dairy) meal during the two days of *Shavuos*. Here are some practical tips for people to consider. **Kiddush Cup.** One is allowed to use his regular *Shabbos becher* (*Kiddush* cup) by the *milchig* meal. Even though it is officially a *fleishig* (meat) vessel, and possibly had some hot water contact with *fleishig* items, one can still use it for making *Kiddush* before the *milchig* meal. This is because using it for cold wine or grape juice does not make the liquid or the person *fleishig*. However, it is definitely a good idea to remove it from the table right after *Kiddush*. If he leaves it on the table, he might come to drink from it with a mouth full of *milchig* grease. Even though that alone does not cause the cup to become *fleishig* either, he might end up washing it with hot water which would necessitate asking a *shailah* if it requires kashering. To stay away from questions, one should remove the *becher* from the table right after *Kiddush*. Similarly, if one uses his regular *Shabbos Challah* cutting knife and board for this meal, he should remove them from the table before starting to eat *milchig*.

Leftover Challah from the Milchig Meal. If *challah* was left on the table, or on a cutting board, and there is no specific reason to assume it had become *milchig*, then it remains *pareve* and can be later eaten at a *fleshig meal*. If, however, a slice of *challah* was removed from the cutting

הוא היה אומר

R' Menachem Mendel of Lubavitch ZT"L (Tzemach Tzedek) would say:

"Before *Klal Yisroel* was worthy to receive the *Torah* on *Har Sinai*, *Hashem* ordered, 'You shall sanctify today and tomorrow, and they shall wash their clothes.' The command to sanctify 'today and tomorrow' was given to *Moshe Rabbeinu*. Indeed, in every generation, the leader of that generation has the power to elevate the world and imbue it with additional holiness. However, this must first be preceded by the preparation of 'washing the clothes.' In other words, each individual person must first work on himself to cleanse the garments of his soul - his thoughts, deeds and actions - before asking for help from Above."

R' Boruch Mordechai Ezrachi Shlit'a (Birchas Mordechai) would say:

"What is the difference between Orpah and Rus? They both begged their mother-in-law Naomi to allow them to stay with her, numerous times. But Rus did not give up! 'And she (*Naomi*) saw that Rus strained (*מתאמצת*) to go with her.' This is akin to the dictum of *Chazal*: 'It is not comparable learning something 100 times to learning it 101 times.' (חגיגה ט:) If one does not give up and 'strains' the extra effort to study one more time, he will be successful. Like Rus who strained and was ultimately successful. How successful? Her grandson was *Dovid Hamelech*!"

A Wise Man would say:

"Most of the problems in life are because of two reasons: we act without thinking or we keep thinking without acting."

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Chag HaShavuot - Shabbos Kodesh Parshas Naso

ז' - ז', ט סיון תשע"ג May 15-16, 18, 2013

טיב התבלין

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

רעינות ופירושים לעורך את האדם לעבודת
הש"ת והתחזקות באמונה ובטחון מאת

ויאמרו כל אשר דבר ה' נעשה ונשמע (שמות כד-ז) - מנהג ישראל תורה
התחילו לשנות מדרכי וממנהגי אבותיהם, ועל ידי זה התדרדרו עד שהגיעו
לדיוטא התחתונה רח"ל. וכמו שאמרו חז"ל (שבת קה, ב:) שכך אומנתו של יצר
הרע, היום אומר לו עשה כך, ולמחר אומר לו עשה כך, עד שאומר לו עבוד
עבודה זרה, והולך ועובד. שהיצר מתחיל בדברים הנראים כקלים ופועלים, ואינו
מבקש מתחילה רק לשנות המנהגים, ולאחר שניתנת לו דריסת רגל, הרי הוא
מפיל את האדם לבאר שחת, אבל כששומר האדם על מנהגי בית אבותיו אין
ליצר דריסת רגל אצלו להסיתו כלל.

ולכן יזהר כל אחד, שלא לזלזל כלל בכל פרט ומנהג מהתורה הק', וביותר
יזהרו שלא להקל בהם לעיני צאצאיו הרכים, כי הם עלולים ללכת צעד נוסף
ולהקל יותר ח"ו, ובשמירתם יוכה שילכו בניו בדרכיו, דרך התורה והיראה.
וצריך האדם לדעת, שלפעמים אפילו מנהג אחד קטן תועלתה מרובה,
ולפעמים מועלת אפילו לרודי דורות.

סיפר לי יהודי שעבר את השואה, וזכה להיות זהיר ביותר שלא להתגעל
ולהיכשל במאכלות אסורות במשך כל ימי המלחמה, ואף שהיה הדבר קשה
ביותר, והיה אז עדיין בחור צעיר, מכל מקום הצליח בזה, ולא רק לעצמו, אלא
היה דוגמא בזה להרבה אנשים, ואפילו מבוגרים ממנו, שעל ידי שראו זהירותו גם
הם נזהרו במאכלות אסורות, ורבים הודו לו בפירוש שרק בזכותו נשארו יהודים
כשרים, ואמר לי פעם, שכל הכוחות שהיו לו להחזיק את עצמו במצב כזה, הוא
מחמת שראה בבית אביו את ההקפדה העצומה בענין, כי פעם אביו היה חולה,
והתירו לעצמם בני המשפחה לתת לו מאכל שהיה בו פקפקו כלשהו בכשרות,
וכשהרגיש אביו אחר כך שפטימיהו במאכל של חשש איסור, קיבל על עצמו
תענית בשני והמשיך כל ימי חייו. דבר זה שראה אצל אביו עשה עליו רושם עצום,
עד כדי כך שבימי אימה וועם לא הסכים בשום אופן להתגעל במאכלות אסורות,
גם כשהדבר היה כרוך במסירות נפש.

הרי לנו, כי מה שרואה הבן אצל אביו, משתרש אצלו, וממש נכנס בדמו.
ומדברי האר"י ז"ל נראה שהשוני ממסורת אבות הוא חמור ביותר, כי כתב
שצריכים להחזיק במנהג אבותיו ולא לשנות מסדר התפילה שלהם, ואם משנה
עלול הדבר שלא תעלה תפילתו למעלה.

גם בשאר דברים המסמלים ענין של יהדות, אף שאינם מצד המנהג, מן
הראוי שלא לשנותם, כגון עניני הלבוש, ואף שלכאורה הוא ענין חיצוני, מכל
מקום הוא משפיע גם על הפנימיות, כי הלבוש מסמל את מהות המתלבש בו,
והוא מגביל את האדם מעשיית דברים שאינם תואמים לחיצוניותו.

ושמעתי עובדא על אביו של **דדה"ח ר' מנדל גפנר זצ"ל**, מנקי הדעת שבירושלים, כשעלה לירושלים, ביקש שיצלמו אותו, והסביר ואמר, כי הוא רוצה שנכדיו וניניו הבאים אחריו, ידאו את הלבוש שלבש אז, כדי שגם הם ילכשו

לפרשתן כתוב דיני הניזר, ואחריהם מצות ברכת כהנים, ובודאי שיש טעם בענין הסמיכות זה לזה, כמו שראינו כמה פעמים שרש"י מביא מאמרי חז"ל לבאר ענין הסמיכות ענין אחד למשנהו. ואפשר לומר, כי כוונת התורה בסמיכות פרשיות אלו, להורות לנו הדרך האין יזכה האדם להשראת הברכה עליו, כי מדרך העולם, שבני אדם הנוקקים ישועה, מחפשים אחרי אנשי שם כדי להתברך על ידם, מתוך תקווה שצדיק גזור והקב"ה מקיים וברכתו לא ישוב ריקם. אמנם עלינו לדעת כי על אף שברכת הצדיק בכוחה להמשיך ישועה, עלינו לעשות כלי ראוי לקבל את השפעת הברכה, כי מבלעדיה תאבד ההשפעה מכח הברכה, כי אין לה שימור.

וזה באה התורה לדמו לנו על ידי סמיכות אלו שני הענינים. לומר לנו כי כדי לזכות שתחול הברכה על האדם, עליו לקבל איזה קבלה טובה, שתשמש לו לכלי לקבלה על ידה, ולכן נאמר מתחילה פרשת ניזר, שבקבלת הניזירות מתעלה האדם ומתקשר למאור, עד שהוא ממש בחינת כהן, ואסור לו להיטמא כמותם, ועל ידה הוא עושה כלי לקבל הברכות, וממילא נאמר אחריה ברכת כהנים, כי בכח קבלה זו תוכל הברכה לחול עליו.

וכעין ששמעתי **מאבי מורי שליט"א** לבאר ענין הברכה הראשונה שבברכת כהנים, שעל תיבת יברכך מפרש רש"י שיתברכו נכסין, ועל תיבת וישמך מפרש שלא יבואו עליך שורדים ליטול ממונך, וצריך להבין מה ענין השפעת הממון לענין השמידה מן השורדים.

והסביר אבי מורי שמבלי שיהיה איזה זכות שיהיה לאדם, עליו לחשוש שמא יאבד את הברכה הראויה לו, וכעין שמצינו שחשש יעקב אבינו מעשיו, על אף שהבטיחו השם יתברך שיהיה עמו, וישמרנו מכל רע, ואמר קטונתי מכל החסדים ומכל האמת, ומפרש רש"י שם וזה לשונו לכך אני ידא, שמא משהבטחתי נתלכלכתי בחטא, ויגרום לי להמסר ביד עשוי, היינו שחשש שמא מחמת החטא לא תחול ההבטחה עליו, כי אבד הוכחות שהיא הכלי שדיה לו בעת ההבטחה. ועל כן מברכים את האדם בברכת וישמרך, שתהיה קיום לברכת יברכך, על ידי שיוכח לסיעתא דשמיא שלא להכשל בחטא, ואו לשמידה מן השורדים שלא יטלו את ממונך, כי יהיה ראוי להשראת הברכה.

לקחי חיים ודברי התעוררות
צסדרו ע"פ פרשיות השבוע

לש להבין, מדוע לא נאמר **זמעלו** מעל בה, כמו שנאמר **כי יעשו** מכל חטאת האדם. ויישב האור החיים הק', **"איש וגו', כי יעשו וגו', למעול מעל וגו', אמר 'למעול', ולא 'זמעלו', יתבאר על פי דבריהם ז"ל (ע' ב"ק ק"ט), שאמרו, שהכתוב מדבר במשקך בממון חברו ונשבע לו לשקך וכו', וכפי זה עיזר הכתוב, כי משעת מעשה החטא שהוא הגילוי וכפירת ממון, יחשוב הוא למעול מעל בה'-להינשבע בשמו לשקך כשיתבערו לרין וכו', והוא אומרו 'כי יעשו מכל חטאת האדם', שהוא גזילת ממון חברו, משעת מעשה הגזילה, הנה הוא מסכים למעול מעל בה'". אלא שיש להקשות על דבריו, דא"כ, מדוע בכתוב בסוף פרשת ויקרא (ויקרא ה', פסוקים כ"א וכ"ב), המדבר גם הוא אודות חטא זה, נאמר **"נפש כי תחטא וזלא-למעול'** מעל בה, וכיחש בעזמתו בפיקדון וגו' או בגזל וגו', ונשבע על שקר וגו'".**

ולכן, יותר נראה ליישב, ע"פ דברי החת"ס על הכתוב (ע' בחת"ס על התורה, וב'תורת משה'), **"איש או אשה כי יעשו מכל חטאת האדם** וגו', רמז-ב'מה שנאמר **האדם**, דמיידי בגזל הגר, (וכמו שכתב רש"י, "הרי חזר וכתב כאן פרשת גזול ונשבע על שקר, היא האמורה בפרשת ויקרא 'זמעלה מעל בה' וכיחש בעזמתו וגו', ונשנית כאן בשביל שני דברים שהתחדשו בה וכו'), **והשנן, על גזל**

כמוהו, ויקפידו על מסורת אבותם. ובזכות שלא נסדר ולא נשנה ממנהגי אבות, נזכה לתיקון השלם בביאת משיח צדקנו, שאז יקויים בנו (מלאכי ג, כד): **"זהשיב לב אבות על בנים ולב בנים על אבותם**.

והשנו את שמי על בני ישראל ואני אברכם (נשא ו-כז)

ובדרך זה יש לבאר מאמר הכתוב, **"ישא ברכה מאת ה' וצדקה מאלוין ישעו'**, האין יזכה האדם לברכה וצדקה מאת הקב"ה, לזה אמר, **"זה דוד דהשיו'**, על ידי שידרש את השו"ת, להיות זהיר במצוותיו, ועל ידי זה יזכה לברכה וצדקה, ומיהו בכלל דודש ה', לזה אמר, **"מבקשי פניך יעקב סלה'**, המבקש את פני השו"ת, ומקבל עול מלכותו, הוא בכלל דודש ה'.

במסגרת השיחות שה' יתברך מוכני לשאת ברבים, נשאלתי שוב ושוב על ידי אברכים מופלגים בידאת שמים טהורה, איזו קבלה טובה, ראויה ביותר לקבלה, והרציתי הדברים לפני הגאון הצדיק רבי זונדל קרויזר שליט"א, והשיב לי שאציע להם לקבל קבלה להוסיף בלימוד התורה, אפילו רק 'דקה' אחת נוספת בכל יום.

ובאמת, אף כי לפנים נראה הדבר פעוט ופחות ביותר, מכל מקום אין זה נכון כלל ועיקר, למי שיודע חשיבותה של דקה אחת בלימוד התורה. וכידוע, מה שאמר מרן ה"חפץ חיים" זצ"ל, שחשוב ומצא שבכל דקה אפשר להוציא בפה מאתיים תיבות. נמצא אם כן, שבהוספת דקה אחת של לימוד התורה, אוי הלומד מוסיף לזכויותיו עוד מאתים מצוות! וכי מילתא זוטרתא היא?

ולא עוד, אלא שכאשר ישיג האדם בתבונת שכלו כמה יקר כל רגע, הרי שממילא יקבל על עצמו לשפר את זמן ואופן לימודו. מפני שאחר שנתוודע לחשיבותו של כל רגע ורגע, ממילא יזהר וישמור מכל משמר לבל ילך לריק אפילו רגע קט, ולכן יקפיד שלא לאחד להתחלת הסדר, שבגין כך הוא עלול להפסיד רגע אחד. ואין דבר זה ניכר כי אם למי שעושה חשבון על כל רגע של לימוד התורה. אך מי שמביט על זמן הלימוד באופן כללי, הרי שנראה לו שהוא לומד כבר יותר מדאי.

ועל דרך הסיפור הידוע, מאחד שבא לשאול בעצת רבו **רבי ישראל סלנטר זצ"ל**, כיצד יעשה, כאשר מתוקף עיסוקיו הרבים, לא נותר לו משעות היום זמן פנוי ללימוד כי אם מחצית השעה בלבד, וכיון שכך מה עליו להעדיף ולבכר: האם חצי שעה של מוסר, או לימוד גמרא? והשיב לו רבו: כאשר תלמוד חצי שעה מוסר, תתוודע לחשיבות הענין, ואז ממילא תמצא זמן פנוי להוסיף עוד ועוד בלימוד התורה, הרבה מעבר למחצית שעה!

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

דבר אל בני ישראל איש או אשה כי יעשו מכל חמאת האדם למעול מעל בה' וגו' (ה-ו) - בעניין עיון 'חילול שם ה'

הגר שהוא ניתן לכהנים', [שהרי מדובר כאן אודות גזל הגר, וכיעויין במה שכתב רש"י על המשך הכתוב, "ואם אין לאיש גזאל וגו'...זה הגר שמת ואין לו יורשים"]. שהרי כתבו התוס' (יבמות ס"א. ד"ה ואין-ז"ר) מפרש וכו'), שרק בני ישראל נקראים (**בתואר המכובד**) 'אדם', אבל גם אומות העולם נקראים 'האדם'-היינו, שגם הם חלק **ממין האדם** השכלי'.

וכיון שזה הכופר בפיקדונו של גר ונשבע לשקר, גורם שהגר יחלל את שם ה', ע"י שגורם לו להתחדש על שנדבק באומה זו המתנהגת כך-ז'אומר בלבו, שהיה לו להישאר כגוי, על כן תיאר אותו הגר כ'האדם' כמו שמתואר גוי, והיינו **איש או אשה** מישראל, **כי יעשו מכל חטאת** (הגדומות לגר לומר בלבו שהיה לו להישאר כי **האדם**-גוי' דייקא, (והיינו, שגורמות לו) **למעול מעל בה'**-לחלל שם ה', ובכתבנו', על כן **דיאשמה הנפש ההיא**, כי חילול ה' שגרם לא יכופר עד שימות (ע' יומא פ"ו.-אמלא מי שיש חילול ה' בידו וכו'), אם לא שיקדש שם ה' בעיני הגר, ע"י שיתוודה מעצמו, בלי הכרת, ויחזיר לו את פיקדונו וכו', ושב ורפא לו'. ולפ"ז התבאר, כוונת **למעול** וגו' (היינו, שגורם לאדם אחר-'הגר' למעול וגו')-ולא **זמעלו** וגו' (והיינו, שהכופרים בממון הגר ימעלו וגו'), הנאמר רק בפרשתנו המדברת אודות גזל הגר.



family, but looked to cause others to stumble, as well. She ignored this warning, and even hurled insults against the rabbi. The community leaders now came to report to the Chief Rabbi, Rabbeinu Yaakov, of the unfortunate situation.

The *Chacham* heard from the rabbi and the community leaders and nodded pensively. Then he said, “It would seem you tried everything, but she still refuses to listen. Do you agree that she should suffer the same consequences of the *Sotah* (woman guilty of infidelity) described in the *Torah*?”

All those present were stunned into silent submission. A *Sotah*? They hadn’t thought of the connection until this moment when the *Chacham* had uttered it. And how was it possible for her to face the same fate as a *Sotah* when there was no Temple and no way to force her to drink the “*Mei Sotah*” - the infamous water that was to seal her doom? But who were they to argue with the *Tzaddik* and of course they expressed their consent with whatever he thought was best.

Early the next morning, Rabbeinu Yaakov called in his prime disciple. With R’ Menashe looking on, he took a slip of paper and wrote out the entire *parsha* of *Sotah* on it. Then, he folded up the paper and turned to his attendant. “Menashe,” he said, “Go put this piece of paper in the woman’s pocket. Do not worry, nothing will happen to you.”

R’ Menashe took the folded paper from his *Rebbi’s* holy hand. He quickly walked to the woman’s home where the door was opened wide and many young men were cavorting about amidst an atmosphere of promiscuity and lewdness. Nobody paid him much attention and he found her jacket laying about. He placed the paper in her jacket pocket and quickly left the house.

That afternoon, the woman got up to go to the local bathhouse and put on her jacket. A few moments after arriving at the bathhouse, the attendant there suddenly cried out in horror: the woman’s abdomen had swelled, such that she could not pass through the bathhouse door! She was moaning in agony and needed to be carried out. Workers were summoned to expand the doorway and allow the woman to get through, so large had she swelled up.

Her breathing became shallow and she was quickly carried away to her home, where her body betrayed her and she breathed her final breath. The breach of modesty was closed, and a great *Kiddush Hashem* (sanctification of *Hashem’s* Holy Name) was perceived in the entire city, even before the non-Jewish population.

משל למת הדבר דומת

ויהי ביום השלישי בחיות הבקר ויהי קלת וברקים וענן כבד על החר וקול שופר חזק מאד (שמות יז-מז)

משל: One year, during the week of *Parshas Yisro*, the *Shabbos* when we read the *Torah* portion of *Kabolas HaTorah*, the **Shinover Rav, R’ Yechezkel Shraga Halberstam ZT”L**, felt an urge to visit his father, the great **Divrei Chaim, R’ Chaim Halberstam ZT”L**, and spend *Shabbos* in his father’s home in Sanz.

R’ Chaim was more than happy to have his distinguished son and *Shabbos* morning, when the Sanzer Rav himself *lained* the *Aseres Hadibros* (Ten Commandments) from the *Torah*, his son R’ Yechezkel Shraga felt an overwhelming force of holiness and sanctity. He felt as if he was literally experiencing *Mattan Torah*; as if he could hear the thunder and lightning, the incredible sights and sounds that took place on that fateful day on *Har Sinai*, thousands of years earlier.

It was such an awesome experience and the Shinover Rav never forgot it. A few months later, as the holiday of *Shavuos* was approaching, he again felt the urge to be with his father, especially since he wished to once again relive the amazing event while his holy father would read from the *Sefer Torah*.

He arrived in Sanz on *Erev Shavuos* and prepared himself accordingly. The following morning, he watched with eager anticipation as his father walked up to the *bima* to begin *laining*, however, this time, he felt nothing. All he heard were the holy words of the *Torah* - but no feelings of euphoria.

He was disappointed and that day by the *seudah*, he asked

his father about it. The Divrei Chaim smiled and replied, “Let me give you a *mashal* (parable). There was once a baker who opened up a brand new shop. He was hoping to attract new customers so he offered a promotion. Any customer who came in for the first week would receive a free pastry with his purchase. Indeed, many customers came and tasted his products and became steady customers.

“One man came in and received his free cake. He ate it, down to the last crumb, and then asked for a second helping. The baker shook his head and said, “The first piece is for you to get a taste; the second piece you have to pay for.’

The Sanzer Rav looked at his son. “The first time you came, I wanted you to get a feel for what *Kabolas Torah* is really all about. However, now, you have to work on your own to achieve that awesome level of acceptance. You can’t just sit back and have it handed to you on a silver platter!” **במשל**: How true are these words of the Sanzer Rav! The *Yom Tov* of *Shavuus* arrives and we expect to experience *Kabolas HaTorah* on the morning of this great holiday. But how can we truly feel what we must feel if we don’t prepare ourselves with *Torah* study, with *avodas Hashem* and *mitzvos*, with *Prisha* (setting ourselves aside with sanctity) and with respect? When we truly reaffirm our acceptance of the *Torah* by doing these things and acting this way, then and only then can we aspire to a real *Kabolas HaTorah*.

מעשה אבות... סימן לבנים

To spend a *Yom Tov* by the *Rebbe*, is an unforgettable and uplifting experience of immense proportions. In the olden days especially, and even today, thousands upon thousands of *chassidim* leave their families and their homes and opt to bask in the holy and rarefied presence of the *Tzaddik*, who imparts words of *Torah* and *chassidus*, *Sherayim* (leftover food) and life-altering messages to the eager and adulating masses. The *Yom Tov* of *Shavuos*, in particular, is a time when many people travel to distant cities to be with their mentors as the holiday is primarily based around the concept of *Torah* learning and a reacceptance of the faith. It is a period of time that fosters a feeling of rebirth, and a tremendous pride to be a member of the Jewish nation - the Chosen Nation - and who better to spend it with than with one's *Rebbe*!

One year, on *Motzei Shavuos*, as the aura of the holiday was still fresh in the *chassidim*'s minds, two married *yungerleit* came to take leave of the **Satmar Rebbe, R' Yoel (Yoilish) Teitelbaum ZT"l**. They had spent a truly memorable *Yom Tov* with their *Rebbe* and were more than a bit sad to have to say goodbye.

They waited on the long line outside the *Rebbe*'s study until it was their turn to enter. Finally, they walked in and asked for a parting blessing to keep them in good stead for the long and arduous summer months ahead.

R' Yoel studied their faces and recognized that they were *Torah* scholars. He wished to engage them in learning so he asked, "Tell me, what original *Torah* thoughts did the two of you come up with over the course of *Shavuos*?"

The two men hesitated. They were unprepared for the question and were truly embarrassed to tell the *Rebbe* that they had not thought of any original concepts while they were there. They both began to blush profusely and the prickly feeling of shame crept over the backs of their heads. Meanwhile the Satmar Rebbe sat patiently waiting for their reply.

When none was forthcoming, R' Yoel said to them with mock annoyance, "You didn't come up with any *chiddushim*? How can that be? The whole purpose of this *Yom Tov* is to originate new thoughts."

They hadn't heard of this before; it wasn't mentioned in any of the *seforim* they had learned. They waited until R' Yoel was ready to explain. Finally, he said, "The *Seforim Hakedoshim* (holy books) tell us that *Shavuos* is the day when *Hashem* 'married' his beloved bride, *Klal Yisroel*. We stood at *Har Sinai* and were covered by the *chupah* of the Clouds of Glory. It was, as *Shlomo Hamelech* writes: 'ביום חתונתו וביום שמחת לבו' - *'the day of His wedding, the day His heart was gladdened.'* Every year since then, we recommit to this marriage and if we are worthy, *Hashem* once again 'takes us for His bride.' Now the purpose of any marriage is to produce offspring - good, strong, healthy descendants, who will promulgate the teachings of his parents, and follow in their ways. On *Shavuos*, it is our obligation to produce offspring from our union with the Almighty! What is this offspring? It is the *chiddushei Torah* that we originate during the consummation of our annual marriage with the *Ribono shel Olam*. When one spends these days immersed in the sea of *Torah*, fulfilling his 'marriage contract' with the Almighty Himself, it is understood that the purpose is to create 'פירות' - progeny that will make his Father in Heaven happy and satisfied. So that is why I ask you," said the *Rebbe* with a smile, "How can you get 'married' on this *Yom Tov* and not come up with any offspring - any original *Torah* thoughts?"

When the *Mir Yeshivah* escaped the European continent and endured the remaining years of the second world war in a far-off exile known as Shanghai, China, they longed for the day that they could finally leave that forlorn city and rejoin the community of the Jewish people, either in America or *Eretz Yisroel*. That day finally arrived in September 1946, when the bulk of the *yeshivah*, including the *Roshei Yeshivah*, *Mashgiach*, and married couples, boarded a ship bound for the west coast of the American continent. Their first stop: San Francisco, CA.

One of the greatest *talmidim* of the *Mir Yeshivah*, who later became the *Rosh Yeshivah* of the Mir branch in New York, was **R' Shmuel Berenbaum ZT"l**. On the very same ship that the *Roshei Yeshivah* traveled with the entire student body, R' Shmuel, who was much younger at the time, was also aboard and fully engrossed in his studies.

As the ship drew closer to the port of landing in the San Francisco bay, the ship had to pass under the massive structure of the Golden Gate Bridge, one of the engineering landmarks of the world at that time. Practically every person on board the ship crammed the deck and craned their necks to marvel and gawk at the bridge in all its glory.

All but one student - young Shmuel Berenbaum. He was totally engrossed in his studies and had barely looked out at the vast ocean the entire time as the ship sailed across. When the massive bridge came into view, Shmuel did not join the others on the deck. Some of the other students called to him to come look but he just continued learning.

"You can always learn," they advised him, again urging him to come up on deck, "but this is probably the only opportunity you'll ever have to see this famous sight, which is one of the *Niflaos haBorei* (wonders of creation)."

The future *Rosh Yeshivah* was indeed very curious to see the bridge, but nevertheless, did not interrupt his learning. In his characteristic wit, he called back to them, "Yes, but this will probably also be the only opportunity I will ever have to

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precious inheritance's lot is dearer, for with permanence, they made Him their sole desire, at sunrise and sunset."

In its simple meaning, this passage refers to the morning and evening recitation of *Krias Shema*. On a deeper level, writes the **Slonimer Rebbe, R' Avraham Weinberg ZT"l (Birchas Avraham)**, the terms "sunrise" and "sunset" allude to the varying spiritual states in which a Jew finds himself as he struggles with the rigors of life. At times, he experiences "sunrise" - a period of spiritual ascent when he perceives a closeness with *Hashem* and enjoys success in moments of challenge. At other times, he experiences "sunset" - moments during which the challenges are difficult and may seem insurmountable, and the sweet taste of spiritual elevation is elusive.

A Jew must learn to serve *Hashem* with permanence; both in periods of light or darkness, one must remain steadfast in his service of *Hashem*, strengthened by the knowledge that the Almighty knows of his distress and is with him even when His providence is not readily apparent.

וַיַּחֲדָר כָּל הָעָם אֲשֶׁר בְּמַחֲנֶה ... וַיִּתְּצֻבוּ בַּתְּחִתִּית הַדָּר (שמות יז-יז)

One of the most renowned Talmudic accounts that *Chazal* teach us with regard to *Mattan Torah*, is how *Hashem* "תצבו באתחתית הדר" - "כפה עליהם הר כגיגית" - He suspended the mountain (Sinai) over the entire nation of Israel like a barrel, and declared, "If you will accept the *Torah*, well and good. But if not, there shall be your grave!" (שבת פח).

One way to explain this perplexing aphorism is to liken it to an individual subject to bouts of temporary insanity. He can walk around and talk like a perfectly normal human being, but then suddenly and without warning, he will begin to thrash about and act like a madman, potentially hurting himself and others. Now, this man recognizes that he has a serious problem and therefore, while he is in a lucid state, he urges his friends to restrain him if he becomes violent or destructive during his periods of illness. Of course, they follow his wishes and at times, this man can be seen being forcibly restrained. Someone who sees him in a strait jacket or being held down forcefully might conclude that he is being kidnapped or mugged, but those who know the facts are aware that his own will - as expressed when he was capable of making rational decisions - is being carried out.

The same thing happened to the Jewish people, says **R' Gedalyah Schorr ZT"l (Ohr Gedalyahu)**, when they stood at the foot of Mount Sinai. In an extraordinary feat that remains a model of humankind's capacity for spiritual advancement, the entire nation had just recently pulled themselves up to the level of the angels from the moral decadence of Egyptian culture and the physical debilitation of slavery. But people can rarely remain in

such a state of spiritual exaltation forever, or even for a very long period of time. Indeed, it was only several weeks later that the people fell significantly, and sinned by asking *Aharon Hakohen* to build a golden calf, a deity to lead and inspire them. However, in their most resplendent hour, the moment of supreme national lucidity, *Klal Yisroel* sought a means to preserve that commitment, that willingness to do the right thing, even at times when its spiritual resources would be wanting. Intelligent people always search for ways to maintain their level of performance even when conditions are not ideal. *Klal Yisroel* did the same and *Hashem* provided assistance. By suspending the mountain over the nation, *Hashem*, כביכול, obliged the Jewish nation's most noble instincts by reinforcing their desire for the *Torah* with compulsion. (**Shavuos Treasury**)

יֵשׁא ה' פָּנָיו אֵלַי וַיַּחֲדָר וְנו' (נשא ו-כה)

The *Medrash* comments on this *posuk*: "*Yisroel said before the Almighty, 'All we have to ask for is the shining of Your face,' as the posuk states, 'L-rd of Hosts restore us, shine Your face and we will be saved!'*"

In the sacred writings of the **Ramcha"l, R' Moshe Chaim Luzzatto ZT"l**, it is explained that the *Birchas Kohanim* (priestly blessings), namely the second blessing of "יֵשׁא ה' פָּנָיו אֵלַי וַיַּחֲדָר" - "*May Hashem shine His face upon you and endow you with grace,*" constitutes the apex of all blessing, as it is all-encompassing. He writes in *Derech Hashem* (ה-ב, ח): "The root of everything is the concept of *Hashem* shining His face or concealing His face, which is, in effect, the existence of good and evil. From the force of this shine, abundance emerges, as does purity and endearment, and from the force of the concealment emerges lacking, paucity and insufficiency."

R' Avigdor Miller ZT"l asks: How do we merit the shining of *Hakadosh Boruch Hu*'s face upon us, the blessing which incorporates all *berachos* and the peak of all goodness, including success and salvation? In fact, there is a guaranteed way. As we know, *Hashem* treats us *Middah k'neged Middah* - measure for measure. How we behave unto others is how *Hashem* will behave unto us. Thus, "*Whoever has compassion for other people, the Heavens have compassion on him.*" Whoever shines his face to others - family members, friends, acquaintances - showing them kindness, compassion and graciousness, *Hashem*, up above, will shine His face upon him.

Let us remember to always smile and maintain a pleasant countenance, and deal with others patiently and benevolently. In this way, we may merit the shining of *Hashem*'s face upon us, which contains all the *berachos* in the world! Is there an easier way to achieve all this abundance of goodness and prosperity?

שניהם מלאים סלת בלולה בשמן למנחה וגו' (נשא ז-י)

We have counted the days and climbed the mountain of *Tikkin HaMiddos* (bettering our actions) in order to be properly prepared for the most glorious of days, THE DAY for which the entire universe was created and for which the world waited 2,000 years to be realized. This was the only day in the history of mankind that the Jewish nation heard the “Voice of *Hashem*” and received His most precious possession, the holy *Torah*. Every year on the anniversary of this great and awesome day, we once again receive the *Torah* and the ability to reignite the flames of yearning and desire - to declare “*Naaseh V’Nishmah*” as we did so all those years ago. So what exactly should we do? What is the key to a successful *Kabolas HaTorah*?

R’ Avraham Pam ZT”L gives us clear direction from the *posuk* in *Parshas Naso*. When the *Torah* reiterates twelve times, the *korbonos* of the *Nesiim* (princes), which were identical to each other, the *Torah* uses the words: “סלת בלולה בשמן למנחה” - “*Fine flour mixed with oil for a Mincha offering.*” All the *korbonos* contained a mixture of fine flour and oil. As we know, flour cannot be eaten alone. It must be mixed with other ingredients and baked into bread. Only then can it be consumed by man and nourish him as the mainstay of his diet. The *Medrash* compares fine flour to *Torah* and states that just as fine

מה אֵתְבֹתִי תִזְרֹתָךְ ... כָּל הַיּוֹם הִיא שִׁיחָתִי

ובקצרכם את קציר ארצכם לא תכלה פאת שדך בקצרך ולקט קצירך לא תלקט לעני ולגר תעזב אתם וכו' (ויקרא כג-כב)

In *Parshas Emor*, the *Torah* details all the various Jewish holidays and the *mitzvos* attached to them, that we, the Jewish people, are commanded to celebrate and keep. We find an interesting juxtaposition. Immediately after discussing the *Korban Haomer*, followed by the *mitzvah* of *Sefirah* (counting the *Omer*), and then the *Shtei Halechem* (two bread loaves) which are offered on *Shavuos*, the *Torah* digresses and briefly mentions the *mitzvah* of *Leket* and *Pe’ah* (gifts to the poor people from the produce of one’s fields). It then goes right back to the topic of the *Yamim Tovim*. One must ask: What are these *mitzvos* of *Leket* and *Pe’ah* doing here?

R’ Chaim Kanievsky Shlit’a (Ta’ama D’Kra) suggests that perhaps the *Torah* is providing a number of hints to the story of Rus that we read on the *Yom Tov* of *Shavuos*. As we know, Rus the Moavite, came to the Holy Land at the time of the barley harvest; the *parsha* of *Leket* and *Pe’ah* is mentioned right after the discussion of the barley offering, the *Korban Haomer*. Rus met Boaz, a leader of the Jewish people, when she went out with other

flour must be combined with oil to create the mainstay of a person’s existence, so too must *Torah*, good deeds and proper behavior be combined in a “*Ben Torah*” for him to be considered a true “Receiver of *Torah*.” (ויק”ר ג-ה) It is clear that *Torah* knowledge without proper *middos* has very little value. “*The ways of Torah are pleasant*” - and *Torah* is meant to refine and elevate a person’s character.

There is much talk today about the threat of *yeshivah bochurim* being drafted into the Israeli army. The *Mishna* in *Pirkei Avos* (ג-ה) tells us: “*One who accepts upon himself the yoke of Torah, will have the yoke of government and worldly matters removed from him.*” If we are experiencing so much heartache from the government and such disdain from the world, then maybe we have not properly taken upon ourselves the yoke of *Torah*. This does not only mean learning *Torah* - it means LIVING TORAH and acting as true *Bnei Torah* should, whether we are in the *shul*, the *beis midrash*, the supermarket or the bank.

This, is the hidden message of the *korbonos* of the twelve *Nesiim*. Each one individually, mixed their fine flour with oil to teach us that *Torah* learning must be mixed with good *middos* and high values. How appropriate it is that we read these words right after the *Yom Tov* of *Shavuos*, to impress upon our hearts that this understanding is truly the key to a successful *Kabolas HaTorah*.

poor people to his field to gather *Leket*. In conjunction, the *Torah* specifically mentions, “לעני ולגר תעזב אותם” - the need to leave over grain for the poor and the convert.

The last letter of “לעני” and the first letter of “תעזב” - coupled with the middle word “ולגר” spells out “לגיוירת” - a reference to Rus, the convert. The word “תעזב” has the same letters as “בעז” with an additional letter “ת”, which can be combined with the “ר” and “ו” of the word “ולגר” to spell “לעני ולגר” But most impressive of all: The *gematria* of “לעני ולגר” (This refers to Naomi and her daughter-in-law Rus).

עבדיך ליה חמיבה בדנה ושקעתא (פיזם אקדמיה)

The *Ashkenazi* custom on the morning of the first day of *Shavuos* is to recite “*Akdamus*” a *piyut*, or liturgical poem, composed by **Rabbi Meir ben Yitzchok ZT”L of Worms**. In it, the author is filled with praise of *Hashem*, the *Torah* and the Jewish people. Written in Aramaic, this poem has annually uplifted Jewry over hundreds of years of persecutions, reminding us of our glorious status and of the eternal nature of the *Torah* and the Jewish people.

In *Akdamus*, we say the following words: “*But His*

sit and learn at a time when I could be seeing that famous sight!”

The “final solution” of the Jewish question in Hungary got under way with a speed and efficiency that surprised even the Germans: between mid-April and late May 1944, practically the entire Jewish population of the Hungarian countryside was ghettoized and, in the largest deportation operation in the history of the Holocaust, between May 15 and July 9 of that year, over 437,000 people had been transported to Auschwitz-Birkenau. The speed with which the Hungarian authorities cast out Jews from society, then robbed, segregated and deported them, was unprecedented in the entire history of the Holocaust.

R’ Menachem Mendel Taub Shlit’a, the current **Kaliver Rebbe** living in Bnei Brak, was only twenty-one years of age when he found himself on a transport to Auschwitz. He arrived there, starving and thirsty, on May 25, three days before the festival of *Shavuos* was to begin. The sight that greeted him was an enduring one; he never fails to mention it when he speaks publicly about his ordeal in the camps. “I will never forget the sight that met my eyes when we came to Auschwitz, three days before *Shavuos*. I saw, revealed before me, the eternal core of *Am Yisroel*, unquenchable, even though all of the forces in the universe strive against it.”

The *Rebbe* relates that as they exited the trains, disoriented and bewildered, each group of one thousand Jews was surrounded and enclosed by electrified barbed-wire fences. One touch would kill a man on the spot. Indeed, they saw prone bodies lying at the base of the fence and it was quite obvious that these people had chosen to end their wretched existence and meet their Maker by touching the electrified fence.

Suddenly, they noticed a commotion. A number of men were struggling to reach a certain object which was just beyond the fence. With as much caution as they could muster, they were reaching through the wire to try to grab a piece of paper. R’ Menachem Mendel did not understand what was happening and asked what they were doing. Someone told him that beyond the electric fence, they had spotted a page of a *machzor* with the poem of *Akdamus* (a liturgical poem read on *Shavuos*) printed on it, and the men were trying to reach through the fence and get hold of it.

The sight made an incredible impression on the future Kaliver Rebbe. He lifted up his eyes to Heaven and said: “Master of the Universe, who is like Your people, *Yisroel*? They are a unique nation on earth!” Jews in such a terrible situation, with death staring them in the face; yet at that very moment their faith moved them to risk their lives to get a single page of praise to *Hashem*.

ואמר הכהן לאשה יתן ה' אתך לאלה ולשבועה בתוך עמך בתת ה' את ירכך נפלת ואת במנך צבה וגו' (נשא ה-כא)

The ancient Sephardic community of Baghdad, Iraq, claimed its roots way back to the times of the holy Temple in Jerusalem. Many great leaders emerged from this bastion of *Torah* study, Fear of Heaven, and purity of spirit, although probably none greater and more renowned than the **Ben Ish Chai, Chacham Yosef Chaim ZT”L**, who was revered all throughout the Jewish world as a *Gadol Hador* - leader of his generation - until his passing in 1909. Upon his death, the Baghdad community was devastated, however, their immediate distress was short-lived when the *Tzaddik’s* son, **Rabbeinu Yaakov Chai ZT”L** was appointed to the seat of Chief Rabbi. Much like his holy father, Rabbeinu Yaakov was a *Tzaddik* whose opinions and explanations were incorporated into many of his father’s works, most notably “*Ben Ish Chai*.” When he took his place as *Rav* and *Maggid* of the community of Baghdad, he worked on many of his father’s manuscripts, as well as many original works of his own.

The following remarkable story is told by a student, R’ Menashe Salah Z”L of Baghdad, an incident he personally witnessed in the early 1900’s when tending to his *rebbe*, Chacham Yaakov Chai. One day, as he stood before the great rabbi, a delegation of community leaders came to the home of the *Rav* to seek advice about how to handle a difficult situation that had arisen. There was a young woman in the community, from a well-known family, who had discarded all the rules of modesty and *Tznius*. Even amongst their Muslim neighbors, extreme modesty was an absolute requirement and very few women would flaunt their immodest behavior before the entire community. This woman, however, made no secret of her ambition, and was constantly found in the presence of numerous young men, who were led astray by her appearance, her provocative words and her pleasant voice.

The situation had spun out of control and the community leaders issued a stern warning to the woman to desist her inducements. She ignored their warnings. The local rabbi then came forward and announced that if she did not stop, she will be sent away. The community would not tolerate a sinner who not only blackened her own name and that of her