

מאת מו"ר ברוך וויזשניץ שליט"א
ראש כולל עשרת חיים ברוך קליבלר חיים

for the food to be edible (6). However, here it is not for food issues but rather for other *Yom Tov* needs, like learning in a mosquito-free environment. This needs to come onto the rule of “*Mitoch*” which has its own set of restrictions and may not be permitted to remove a nuisance, see **Melochim Omnayich 11(4)**. Since this matter is debatable, the correct thing is to purchase long candles that one can light before *Yom Tov* which will last the whole night. Another suggestion is that since these candles also give some light (although not the best), they should be set up in a way that they can indeed also be used for light, and needed for light by some of the outdoor learners. That turns it into a real positive *Yom Tov* need and it is then permitted (according to the opinion of this writer).

בין הריחים – תבלין מדרף היומי

אין דברי תורה מתקיימין אלא במי שמבטין עצמו עליה – שבת דף פנ: & מצות עשה היא תלמוד תורה brings our *Gemara* & says (תנין) חינוך The until one's last day on earth. The **Rambam** [ת"א-ח] says, every person is מחוייב בתלמוד תורה; rich, poor, young, old, healthy or otherwise. Every *Yid* must be קובע עתים לתורה as it says עתים לתורה "ולילה" expounds & says one should set a specific time to learn every day; even if he thinks he could be earning a lot of money during this time, he should never miss it. The **משנה ברורה** [ס"ק ה'] says a working person who sticks to his *seder* through this adversity because he realizes his *pamassa* comes from ה', is a person who is a member of the *mitoch* explains how this can be accomplished with the following story. A working man decided it was time to take learning seriously & started a 3-hour *seder* during work hours. Customers came looking for him, but he was unavailable. His wife complained that they were losing business, so he explained as follows: If the *mitoch* would come to take me now, could we tell him now is not a good time because we are busy? Of course not! So too, when I am learning, let us make believe I am dead & afterwards I had *mitoch*. This explains the Chofetz Chaim is what is meant by the *posuk* "אדם כי ימות באהל". The only way for one's *Torah* to be *mitoch* is if one acts as if he is dead to the world during his learning *seder*.

(1) י"ד רמ"א (2) ע' מושב דקנים, מבטלי החיים, פרשת קדושים ג' (3) י"ד רמ"א (4) ארס (5) ביצה כב. (6) ע' משנה ברורה תקנ"ז

הלכה למעשה

A SERIES IN HALACHA
LIVING A 'TORAH' DAY

Coronavirus: Relevant Halachos For Chag HaShavuot (9)
Question: Due to the current situation, I cannot get a haircut from a barber before *Yom Tov* (barbershops are not deemed essential in my area). Is it permitted to let my son give me a haircut?
Answer: In **Shulchan Aruch** (1) it says that a son should not remove a splinter from his father or mother because he might cause a bleeding wound (in them) which is a serious issue. Because of this, a son should not operate on his father, remove his tooth, nor administer a blood test, give an injection, etc. There is a source in the *Rishonim* to prohibit giving a haircut to a parent for the same reason (2). However, they were discussing the old-fashioned way of giving haircuts which was done with a razor blade. Today, with the special haircut equipment that are used now, there is no real fear that a son will cause a bleed, and thus, it is permitted. If there are special circumstances, like a person with very dry chapped skin, or sores and scabs which could cause bleeding, the son should not do it. If there are extreme situations when they cannot find someone else, and the father badly wants a haircut, they should consult a *Rav*, because there are some *heterim* in such cases, see **Pesakim U'Teshuvos** (3), and **Shut Shevet Kehasi** (4). In short: It is permitted under normal circumstances, but if there is a reason to think it will cause a parent to bleed, one should ask a *Rav*.

Question: This year, we are having outdoor learning on *Shavuot* night, as we cannot all be inside the *shul* building. Are we permitted to light special candles on the night of *Yom Tov* that are made for the purpose of keeping away mosquitoes?
Answer: There is a deep discussion among the *Poskim* regarding doing a *melacha* on *Yom Tov* when there is no positive benefit, but rather just to keep away something that is annoying. That discussion is about a case in the *Gemara* (5) regarding lowering a fire on the stove to protect a pot of food from becoming overcooked and burnt. Some *Poskim* permit it if that is the only way

הוא היה אומר ...

R' Yisroel Friedman ז"ל of Chortkov (Ginzei Yisroel) would say:

“Why does *Hashem* say that all of *Klal Yisroel* will be *Kohanim*? And why does He call them a 'kingdom'? Since we see that *Kohanim* have a special *halacha* - only a *kohen* can pronounce טמא or טהור - *nega*, and only *Kohanim* can bless the people with *Birchas Kohanim* - this is an area over which only they can rule. - if a *Yid* learns to properly control his words, he too, can earn this dominion like a *kohen*.”

R' Moshe Sofer ז"ל (Chasam Sofer) would say:

The words of Rabbi Akiva teach us an important lesson. The purpose of the 49 days of *Sefirah* are for us to purify and sanctify ourselves before we receive the *Torah* on the 50th day. Thus, 'לפני מי' - before 50 (*gematria* of מ"מ) we must purify ourselves. However, lest one think that if he did not properly prepare himself, he cannot receive the *Torah*, Rabbi Akiva reinforces our spirit and says, 'ומי מטהר אתכם' - even the 50th day (*gematria* of מ"מ) has the power to strengthen and transform a Jew into a holy and spiritual vessel of *Torah*.”

A (Wise) Man would say: “A man tried to assault me with milk, cream and butter. How dairy!”

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חג השבועות - חג הבכורים - זמן מתן תורתנו

CHAG HASHAVUOS ... ZMAN MATAN TORASEINU

1-ז סיון תש"פ - MAY 29-30. 2020

טיב התבלין

הגה"צ רבי גמליאל הכהן רבינוב' שליט"א
ראש ישיבת שער השמים בירושלים עה"ק
עליונים ששו ותחתונים עליו בקבלת תורה הכתובה מסיני תאר כלה מאד נתעלה בקבלת יום זה עשרת הדברים (יצירות להג השבועות)

שהיא פחותה ממך במעלותיה. לפ"ז כתב בספד'ק **קדושת לוי'** (שבועות ד"ה אמנם ענין), שביום חג השבועות זוכים כל קהל עדת ישראל למחילת עוונות, שהרי כבר אמרו בירושלמי (ביכורים ג-) שהחתן ביום חופתו מוחלץ לו על כל עוונותיו, והדעת נותנת שכמו שמחלים לחתן כך יש מחילה גם לכלה, שדלא שנייה ענין אחד הם, והיות שביום זה נעשה הנישואין של הקב"ה עם כנסת ישראל כלה קרויה בנצימא, לפיכך זוכים בני ישראל ביום זה למחילת עוונות כחתן וככלה ביום חופתם. **התכלית של קבלת התורה הוא קיום התורה**, אלא שיחד עם זאת צריכים אנו לדעת, כי כמו שכל בר דעת מבין לבר שתכלית הנישואין של חתן וכלה אינה עצם שמחת הכלולות שחוגגים ברוב פאר והדר וברוב עם, הגם שדבר זה בפני עצמו הוא ענין חשוב מאד ואנשים אף שופכים ממון הרבה בכדי לקיים את שמחת הנישואין בכלילת יופי, אולם העיקר והתכלית של הנישואין הוא ההמשך, דהיינו שבגן הבית יעלה יפה יפה ויהיה לקשר של קיימא לאורך ימים ושנים טובים.

כמו כן התכלית של מעמד קבלת התורה היה בכדי שאנו נקבל עלינו את הקב"ה עלינו למלך לעד ולעולמי עולמים. לקיים את הנאמר בתורתו הקדושה על כל פרייה ודקדוקיה, לעסוק בה ולהשתעשע בחדוותא דאורייתא בכל עת מצוא, וזו התכלית והעיקר של מתן תורה, הקבלה על העתיד. כלל ישראל נקראים 'אשת נעורים' של הקדוש ברוך הוא כביכול, וכמו שיש שטר אירוסין וכתובה אצל חתן וכלה, כך גם בין הקב"ה וישראל יש את התורה הקדושה, שזו השטר אירוסין שהתחייבו לשמור את התורה, וכמו שכל לוויל בשטר האירוסין גורם לפירוד וריחוק ביניהם, כך הוא לגבי כל עבירה או זלזול בהלכה שאדם עובר חס ושלום, הוא גורם לפירוד כביכול בינינו לבין בוראנו ח"ו. ועל ידי שזה עתה בהג השבועות אנו מקבלים עלינו את התורה הקדושה, על ידי זה אנו זוכים להתקשר ולהתדבק אל הקב"ה בקשר בל ניתק כענין 'חוד קדשא בריך הוא ושכינתיה'.

ואם מקיימים את התורה בשלימות אזי מעוררים כביכול את הרצון העליון להשפיע עלינו טובה ושפע כדוגמת שטר הכתובה שהוא התחייבות להשפיע ולפרנס, וכמו שמצינו בתקופת שלמה המלך שהיה אז 'סידרה בשלימותא' דהיינו בלי שום פגם של עבירות, על כן היה אז עשירות ושפע בלי שום חסרון, אבל אם אין מקיימים את התורה חס ושלום אזי נפסק השפע, כי 'דרעוית את מעש' גורם 'לקפדתי את פרנסתי, ואנחנו קבלנו את התורה כעין 'שטר התחייבות' שאנו מתחייבים לקיים את התורה ולשמור את המצוות, והקב"ה כביכול מתחייב להשפיע לנו את כל הטובה והברכה עד בלי די ועיקר עבודת ה' הוא דוקא מתוך אהבה ורצון, כמו שאומרים בקריאת שמע 'ואהבת את ה' אלוךך בכל לבבך ובכל נפשך ובכל מאודך', ואהבה ה' צריך שיהיה יותר מכל האהבות שבעולם, וכיצד ידע האדם שכבר הגיע למדרגה של אהבת השם, כאשר שתוקק שכל העולם כולו יאהבו אותו וישמחו בו, וכמו שרואים להבדיל באהבת אנשים בשך ודם, שכאשר אחד אוהב

את השני באהבת אמת, דרי הוא חפץ שכולם יאהבו את חברו ויהא מקובל בעולם. **אם היו מרגישן במתיקות ועדיבות טוב התורה**, בפיוטים של חג השבועות אנו אומרים 'עליונים ששו ותחתונים עלוו בקבלת תורה מסיני', הלשון 'בקבלת תורה מסיני' הוא מדויק דהיינו שבא ללמד אותנו שעיקר השמחה שיש למעלה ולמטה הוא כשמקבלים את התורה, דהיינו שאדם מכין ועושה את עצמו כלי מוכשר לקבל את התורה זה עיקר השמחה שבקבלת התורה, כי הרי הקב"ה משפיע עד אין סוף ואנחנו צריכים להכין כלים כדי לקבל את האור, וכמו שנוגה בעולם המעשה כשאדם הולך לשוק לקנות לעצמו איזה דברים, קודם כל הוא צריך להכין סלים כדי שיהיה לו היכן להכניס את מה שקנה, כמו כן כשאדם רוצה לאכול, הדבר הראשון שצריך להשיג כלים שיקבלו את האוכל, אותו הדבר הוא בתורה הקדושה, שצריך להכין כלים בכדי לקבל את התורה, הכלי לקבל את התורה, הוא הרצון וההשתוקקות לקבל את התורה עד שתהיה כל תאוותו עליה, ובאותו המידה שהתחן והכלה וכל השמשינים ממתנים ליום הנישואין בכליון עיניים, וכל יום שחולף ומתקרב היום המיועד מתגבר יותר שמחתם וכמיהתם ליום המיוחל, ובספר 'חרדים' (מצוות עשה פרק א את ה) ביאר, שנפלאה אהבתנו אל הקב"ה יותר מכל

לקח' חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע
וספרתם לכם ממחרת השבת ... שבע שבתות תמימת תהיינה וגו'

אָנה ימי הספידה הם ימי הכנה לחג שבועות. ועל כן נקרא החג שבועות על שם השבועות' שמכינים לקראת יום מתן תורה. וכן כתב המגדור המאור (גר נ"ג) כלל ד' חלק ה) וז"ל, "זה החג נקרא בתורה חג שבועות, לפי שבא אחר מלאת שבעה שבועות", עכ"ל. ואחר מן ההנהגות הנוהגת בימי ספדת העומר, הוא לנהוג קצת דיני אבילות על שמתו תלמידי ר' עקיבא. וקצתם שמתו תלמידי ר' עקיבא מבוואר ביבמות (סב, ע"ב): "אמרו: שנים עשר אלף זוגים תלמידים היו לו לרבי עקיבא, מגבת עד אנטופרס. וכולן מתו בפרק אחד מפני שלא נהגו כבוד זה לזה והיה העולם שם, עד שבא רי"ע אצל רבותינו שבדרום, ושנאה להם ר"מ ור' יהודה ור' יוסי ורבי שמעון ורבי אלעזר בין שמוע, והם הם העמידו תורה אותה שעה. תנא: כולם מתו מפסח ועד עצרת", ע"כ. והנה הדבר תמוה מאור, דמזו הקשר בין זה שתלמידי ר' עקיבא מתו משום שלא נהגו כבוד זה לזה, להכנה לקראת יום של קבלת התורה, וזו ענין של בין אדם לחבירו, ואמאי הוא בכלל העבודה של הכנה לקראת קבלת התורה?

ונראה בביאור הענין, דהנה אמרו חז"ל: "ואהבת לרעך כמוך - זה כלל גדול בתורה". ודבר זה צריך באור גדול, דאמאי זהו הכלל גדול בתורה, דהוה כולל רק חובת והנהגת בין אדם לחבירו, אבל לא איכלל ביה מצות בין אדם למקום, א"כ אמאי הוא כלל גדול בתורה? וכן זה מציינו בשבת (לא, ע"א): "שוב מעשה נבוכי אחר שבא לפני שמאי, אמר לו: גידיני על מנת שתלמידי כל התורה כולה ששאני עומד על רגל אחת. דחפו באמת הבנין שבידי. בא לפני הלל, גידיה. אמר לו: דעך שני לחברך לא תעביד - זו היא כל התורה כולה, ואידך - פידושה הוא, זיל גמור", ע"כ. ומבוואר ג"כ שיסוד של כל התורה כולה הוא 'ואהבת לרעך כמוך', וע"כ הלל מלמדו כל התורה על רגל אחת, והדבר טעון ביאור גדול. והפשוט בזה, דא"א לקיים כראוי מצות בין אדם לחבירו בלא עיקר האמונה בהש"ת. וכן האריך הגר"א לבאר מה שאמרו ביומא (דף ט' מ' ע"ב): "מקדש ראשון מפני מה דרבו? מפני שלשה דברים שהיו בו: עבודה זרה, וגילוי עריות, ושפיכות דמים. אבל מקדש שני, שהיו עוסקין בתורה ובמצות וגמילות חסדים מפני מה חרב? מפני שהיתה בו שנאת חנם. ללמדך ששקולה שנאת חנם כנגד שלש עבירות: עבודה זרה, גילוי עריות, ושפיכות דמים. רשעים היו, אלא שתלו בטחונם בהקדוש ברוך הוא", ע"כ. וכתב הגר"א הגר"א לבאר דברי הגמ' דבמקדש ראשון, היו מעשיהם רע מאוד שכולן בידרג ועל יעבור, עבירות

מיני האהבות שיש בעולם הזה, ועל כן חיבר שלמה המלך את ספר שיר השירים, בכדי לבטא את האהבה והקשר הטמיר ונעלם בין בני ישראל לאביהם שבשמים, לקיים מה שנאמר (ישעיה סב, ה) "ומשוש חתן על כלה ישיש עליך אלקיך". ובאמת היו צדיקים שהגיעו למדרגות נודאות באהבת הקב"ה ותורתו הקדושה, כמסופר בגמרא (יבמות סג:) על התנא בן עזאי: שמגדול דבקתו בהקב"ה ובתורתו לא נישא כלל, וכאשר באו אליו חכמים בתרעומת, הייתכן?! ענה להם, "מה אעשה שנפשי חלקה בתורה?!" והוא כדרך שכתב **האור החיים' הק'** בפרשת כי תבוא (דברים כו, ח) "שאם היו בני אדם מרגישין במתיקות ועדיבות טוב התורה, היו משתגעים ומתלהטים אחריה ולא יחשב בעיניהם מלא עולם כסף זהב למאומה, כי התורה כוללת כל הטובות שבעולם".

ומי שמעורר בנפשו את הרצון והשתוקקות לקבל את התורה ומקבל על עצמו עול תורה באהבה, בראי יוכה להצלחה גדולה ולסייעתא דשמיא בתורה, ותג השבועות זה זמן מסוגל להשקיע בזה, שאז השערים פתוחים להצלחה בתורה.

עליונים ששו ותחתונים עלוו בקבלת תורה הכתובה מסיני תאר כלה מאד נתעלה בקבלת יום זה עשרת הדברים

מאת חרב אברהם דניאל אבשטיין
שליט"א מחבר ספר שדה אברהם

(ויקרא יט-יטו) -

הכנה לקראת קבלת התורה - 'ואהבת לרעך כמוך'

המורות שבתורה ולבם ה' טוב מאוד, שמעלת הבטחון על כולם. ובמקדש שני עסקו בתורה ובגמ"ת, ומפני מה חרבה, מפני שנאת חנם - ללמדך ששקולה שנאת חנם כו' כמו שאמר (ברכות סג, ע"א) איזה פרשה טכנה שכל גופי התורה תליון בה - בכל דרכיך דעוה וזהו ישר אדחותיך.ואהבת לרעך כמוך, והוא מזהר הבטחון שכל הקנאה והשנאה ממנו. ולכן ראשונים גלו וכו', עכת"ז. ומבוואר מדברי הגר"א דיסוד ושורש חטא של מקדש שני היו משום שהיו מחסור בטחון בהש"ת, שכל קיום של כל עניני בין אדם לחבירו הוא רק ע"י אמונה ובטחון בהש"ת. דמי שאין לו בטחון בהש"ת הרי לעולם לא יתכן לאהב את חבירו, דיתגבר עליו מדות רעות, כגון קנאה ושנאה וכדומה, וע"כ זהו יסוד היסודות בעיקר קיום בין אדם לחבירו. [וכבר האריך החינוך לבאר שורש איסור של נקמה מיוסד על עיקרי אמונה בהש"ת. ואין לשום אדם שום כח לעשות שום דבר שלא בגיורת הש"ת].

וא"כ יש לבאר אמאי מתו תלמידי ר' עקיבא בימי הספידה שהם ימי הכנה של לקבלת התורה, דזה שלא נהגו כבוד זה לזה, הוא יסוד של כל התורה כולה. דיסוד של כל התורה כולה הוא 'אמונה בהש"ת'. כדמבוואר בגמ' סוף מכות בא חבוקיק והעמידו על אחת 'וצדיק באמונתו יחיה'. ועל דרך זה כתב הגר"א (משלי כב, יט) "שעיקר נתינת התורה לישוראל הוא כדי ששימו בטחונם בה; ועיקר הכל הוא בטחון, והוא כלל של כל המצות". וא"כ בימי הספידה הוא זמן למיכן לקראת הקבלת התורה, ולהיות מאמץ ובוטח בהש"ת, ותלמידי ר"ע שלא נהגו כבוד זה לזה, היתה מתוך חסרון בטחונם בהש"ת כדמבוואר בדברי הגר"א לעיל. וע"כ העבודה לקראת יום של מתן תורה הוא אהבת ישראל, ואבילות על מיתת תלמידי ר"ע.

ועד"ו מציינו מה שכתב רש"י על הקרא (שמות יט, ב) "ויחן שם ישראל נגד הרה" - כאשר אחד בלב אחד, אבל שאר כל החנויות בתרעומת ובמחלוקת, עכ"ל. הרי מבוואר מדבריו כנ"ל, דתנאי בקבלת התורה הוא שתהא אהבת ישראל בכל כאר"א, דמי שאינו אודב חבירו הוא רק מתוך חסרון בטחון בהש"ת. ומי שחסד זה חסד בעיקר קבלת התורה, אי"כ החמץ מודה על הכפידה, ר"ל, שמודה שח"ש אין לכל דבר בעולם גבול ידוע, ואין הכל בהשגחת הקב"ה, וא"כ י"ל, דהוה העבודה של חג פסח לבטל כל חמץ - והיינו לבטל מעצמיו כל הכפידה בהקב"ה, ולהיות מאמץ באמונה שלימה בהקב"ה. ויהרד מלפני אבינו שבשמים שיוכה לגאולה שלימה במודה בימינו!

EDITORIAL AND INSIGHTS ON
THE MIDDOS OF ... **אור התורה**

Imagine if someone came over to you and said, “Are you so and so? Well, guess what? You just won a free day in Disney World! You can spend all day in the park, enjoy all the rides, and everything is free.” Would you be excited? Of

person lives his or her life always upbeat and happy, there can be nothing *chas v’shalom*, that can be called bad.

If we internalize this message, realizing that the whole *golus* is a stepping stone to hasten the arrival of *Moshiach*, we will be *zoche* to the reality of the *posuk* "להגיד בבקר *zoche* to the reality of the *posuk* "להגיד בבקר *To speak of Your kindness in the morning,*” with the future coming of *Moshiach* - but only if *”ואמונתך בלילות”* - we maintain our full faith throughout the darkness, like Rus and Dovid did.

to the spiritual level that we are supposed to be at, and maintain our status as an עם קדוש, clean and pristine. They were indeed positive messages to her.

The examples Rashi gave us; *halachos d’rabbanan*, even *gezeiros* and *harchakos* - Rus recognized that even those have our best interests in mind, and adhering to them is critical for our ascension on הקדושה

At *Har Sinai*, Hashem told us, "והייתם לי סגולה". The *Medrash* says: "שתהיו קנן לי". Once we realize that we belong to *Hashem* and we are His servants whom He loves, it will make it so much easier for us to follow His laws.

As we find ourselves trying to get back to “regular” life, each one in our individual way, let us not forget that the recent limitations were for our benefit. Let’s not grow lax in adhering to them. We must willingly and happily stick to the current advice of our respective *Rabbanim* and realize that like the *Torah’s* restrictions, they are for our benefit. With this in mind, we can be *mekabel* the *Torah b’simcha* and hope for *Moshiach ben Dovid*, descendant of *Dovid Hamelech* and Rus, to redeem us *b’korov*!

and carry on his progeny. Not only that, says the **Chofetz Chaim זט”ל**, we are left to marvel at his *zerizus* - his quick thinking and acting. As the *posuk* says עד כי י שקט האיש עד “כי לא ישקט האיש עד *For the man (Boaz) will not rest until he has resolved the matter today.*” He didn’t waste a second and got the ball rolling immediately. He married her at once and *Chazal* say he passed away the very next day. The swiftness of Boaz brought about *Mashiach* and the *Malchus Bais Dovid*. Had he waited a day it would been too late.

Chazal say “*Every day a Heavenly voice rings out from Har Chorev.*” It is a calling from up on high. Who hears this *bas kol*? The *meforshim* say, everyone in life at certain intervals, hears a calling, a chance to “step up to the plate.” The question is what will the person do with it. Will he heed the *bas kol* like Boaz or just push it off like *Ploni Almoni*?

May *Hakadosh Boruch Hu* grant us insight and *siyata dishmaya* to call the right shots and make the correct decisions with *zerizus* and alacrity, enabling us to become a real part in His script as *avdei Hashem*.

positive and upbeat even in the face of great adversity. She was never depressed and was always thanking *Hashem*. That is why she herself was called Rus. Because her name reflects her “singing” attitude. As a result, *Hashem* blessed her with a descendant, *Dovid Hamelech*, who throughout his myriad challenges, unceasingly sang *Hashem’s* praises and composed a *sefer* called *Tehillim* that symbolizes a song of praise to the Almighty. Thus, Rus wasn’t called “פרעעניות” or a derivative of that word, because when a

כי אל אשר תלכי אלך ובאשר תליני אלין עמך עמי ... (רות א-טז)

Rashi explains the dialogue between Naomi and Rus. Naomi was telling Rus, in trying to dissuade her from becoming a *giyores* (convert), that it is not easy living as a Jew. There are restrictions, for example, *T’chum Shabbos*. To that Rus responded, “*Where you go, I will go.*” Naomi told her that there are 613 commandments, not only the 7 that she was accustomed to. Rus persisted by saying, “*You’re nation is my nation.*”

Asks **R’ Shamshon Raphael Hirsch זט”ל**, why did Rus respond to these questions in the positive, “Where you go I will go?” If she was responding to the restraints of Judaism, shouldn’t she have answered the other way, “Well, if you cannot do it then I too will not do it. Where you don’t go and where you don’t sleep I won’t either”?

R’ Hirsch answers so beautifully and with a message that is timely. Rus with her *tzidkus* and sincerity was able to realize that when it comes to a Jew, not going is in reality going! The “restrictions” given to us by *Hashem* are not at all cumbersome restraints. On the contrary, they help us get

הנה הנאל עבר אשר דבר בען ויאמר סרה שבה פה פלני אלמני (ג-א)

My *Zaida (Baal Machsheves Halev זט”ל)* would often tell over the *vort* of why the "גואל" - the man who was expected to marry Rus, was called *Ploni Almoni* - a total anonymous and ambiguous title for a human being. He explained that this man will forever go down in history as a man with no name because he had a chance to become something - to truly make a name for himself - and instead of rising to the occasion, he “dropped the ball!” He let Rus down, but much more than that, he let himself down! Rather than “stepping up to the plate” and becoming the future progenitor of *Malchus Bais Dovid* - an honor that went to Boaz instead - he turned down the offer and was left to roam the proverbial halls of history, as a nobody, a nothing, a zero, a “*Ploni Almoni.*”

I would just like to add an additional insight to this powerful thought. While on the one hand, *Ploni Almoni* passed up the opportunity of a lifetime, Boaz, a man in his eighties who had been previously married saw this opportunity and took the initiative. He agreed to marry Rus

Well, imagine if this morning someone comes over to you and says, “Are you so and so? Well, guess what? You just won a free day in TORAH WORLD! Today you can learn as much *Torah* as you want, you can keep all the *mitzvos* for free. Everything is yours to enjoy and all day long you are free to utilize every minute to the max.”

Well, guess what. Someone DID tell you the great news this morning when you woke up. Every single day a *Bas Kol* - a Heavenly voice rings out from *Har Sinai* and reminds us all ... *Oy Labriyos L'elbona shel Torah*. My dear children, do you realize how insulted the *Torah* is because you do not appreciate her? Do you not realize that every day is a gift in the Wonderland of *Toras Hashem*?

Shavuos is a day to once again recognize that gift. It is the day that we make a promise, a *shavua*. We promise ourselves that we will not get distracted by the nonsense of this world. The *Yetzer Hara* tries in every way to take our minds off of the spiritual. To keep us so busy with everything and anything. The *Torah* is the way to come back. “*Barasi Yetzer Hara, Barasi Torah Tavlin*.” The *Torah* is the remedy, the cure for every single spiritual ailment. The only way to access the *Torah* is to LEARN it, to LIVE it and to LOVE it!

In every generation our enemies try to destroy us. They all know the Jewish people are special and they’re all jealous of us. They wish to get rid of our *Torah*, to sever our connection to *Torah*, because they know, they ALL knew - Antiochus, Nevuchadnezzar, Pharaoh, Haman and even Hitler who wished to make the world Judenrein - that *Torah* is our life. *Torah* is what has kept us alive and *Torah* is what makes us special. Every year on *Pesach*, one of the children invariably says the *vort*, “*V’Hi Sheamda*” - this is what has allowed us to withstand our enemies throughout the generations. *Vav - shisha sidrei Mishna, Hey - Chamisha chumshei Torah, Yud*

**PENETRATING ANALYSIS
OF THE SIFREI TANACH**

**על הפטרות
תורת הצבי**

**AND THE WEEKLY HAFTORAH
R' ITZI HIRSCH HOFFMAN SHLITA**

תפלה לחבקוק הנביא על שנינות (חבקוק ג-א)
The *Haftorah* of the second day of *Shavuos* is taken from *Sefer Chavakuk* the 8th of the 12 *Neviim* in *Trei Assar*. On *Shavuos* we celebrate *Hashem* giving *Bnei Yisrael* the *Torah*. *Chavakuk Hanavi* recalls how *Hashem* lead the nation of Israel “*from the south*” through the Sinai desert to the Land of Israel. The *Kohanim* carried the *Aron Hakodesh*, the Holy Ark containing the *Luchos* into battle where *Hashem* enabled us to triumph over our enemies.

Chavakuk then sings a song of prayer to *Hashem*, regretting his false utterances, when he questioned *Hashem* and asked, “Why does evil continue to happen to the Jewish people?” Chavakuk prophecies that *Hashem* will show his anger against the Jews by exiling them from their homeland. Eventually, though, *Hashem* will save the Jewish people and they will rejoice because they will be reunited with *Hashem* after returning to their homeland of Israel.

- *Aseres HaDibros and Alef - Hashem Echad*. Do any of us realize the power of this *vort* and the message of this idea? It is *Torah*, Only *Torah* that will keep us alive.. The more we attach ourselves to *Torah*, the more alive we will be.

The enemy that we are fighting today is different than ever before. *Baruch Hashem*, there is no Antiochus making us bow down to him, there is no Nevuchadnezzar taking us in chains away from our land, and there is no Haman or Hitler trying to annihilate us. Our enemy today is not Idolatry but rather I-DOLLAR-try. We have been given the blessing of bounty and we are forgetting who we are and what we live for. The *Yetzer Hara* is having a field day because he has so much material(ism) to work with. Yes, it is true there is the concept of “*Torah U’gedula B’Makom Echad*” but that is only when the *Torah* and the *Gedula*, is for MAKOM *echad, Hashem!* *Hashem* is called HAMAKOM and He is ECHAD and only when a person realizes that just as *Torah* is from *Hashem* to be used to serve Him, so too is *Gedula* from *Hashem* to be used only to serve HIM. How many irreligious *Yidden* are so estranged from a life of *Torah* in the pursuit of the American dream, that is - to make money? And how many religious Jews are going through the motions of being *Shomer Torah u’mitzvos*, while their hearts and minds are busy in the “Disneyworld” of life.

The words "כי הם חיינו וארץ ימינו ובהם נהגה יומם ולילה" tell us that *Torah* is our world, *Torah* is our focus, *Torah* is our life. This *Shavuos*, let us make a commitment to try and hear the *Bas Kol*, to wake up every morning and recognize that there is a war going on. There is a strong and powerful enemy of the Jews that is trying to destroy us. And the only way that we will emerge victorious is by remembering who we are, what our lives are all about, and by making *Torah* the focus of our world. Wishing everyone a true *Chag Sameach*.

The *Meforshim* explain that the *Haftorah* is a great example of how to make an impact in a short and concise fashion. The whole *Sefer Chavakuk* is only 3 chapters long with a total of 56 *posukim*. In his short *sefer*, Chavakuk asks *Hashem*, “How can You let bad people like the Chaldeans (Babylonians) walk all over us? How can You let the Babylonians conquer Jerusalem? You said you were never going to abandon us!” *Hashem* responds: “You call yourselves the ‘Chosen People’ Why? Not only did you not listen to Me, look at what you did! Idol-worship in the Holy Temple, *Lashon Hara* (Slander), jealousy, adultery, dishonest business deals, paying off Judges, and on and on. You shouldn’t be disappointed with me. You’re lucky that I am a merciful G-d. I should wipe you out, but I will not.”

The lesson of Chavakuk is that it is easy to point the finger at someone else to blame them. Remember, when you point your finger at another, you are often really pointing it at yourself.

“So fast?” the driver pretended to be surprised. “But that’s impossible!”
“But I made up with you that we would do it today,” the emissary tried to protest. The truck driver clasped his hands as he gazed alternately at his watch and at the loaded truck. “There’s no reasonable way for me to do it,” he said, “unless I would have a few dozen workers right here who could help me,” he added cynically. A quick glance at the job ahead of them made it clear to the envoy that the driver was right; the task was “mission impossible.” He was about to give up, but then a thought entered his mind. “How can I allow myself to give up before I even try?”

This thought translated into action. He walked over to the corner of the cemetery and began to *daven* fervently: “*Ribbono shel Olam*, I have done everything possible to rescue the dignity of the deceased. I have traveled from Israel, was stubborn and persistent with the clerks, hired this driver and truck and even told him ahead of time that I must complete the burial today. More than that I cannot do. Now please ... do Your part!”

Wrapped up in his thoughts, it took a moment before he felt the tap on his shoulder. He looked up and saw a young *avreich*, replete with black hat and jacket, who seemed to have landed in Grodna from Heaven. “Can you help me locate a certain *kever*?” the man asked. The emissary could hardly believe who he was talking to.

He turned to face the *avreich*, who quickly added, “We’ve come to *daven*,” with special emphasis on the “we” as he pointed to a bus full of young *bnei yeshivah* parked right nearby.

The man could not suppress his shock. “How many people are on the bus?” he asked. “Fifty,” the *avreich* replied.

The emissary needed to hear no more. He leaped towards the bus as the young man followed behind. He boarded and stood near the driver. The passengers looked at him with surprise and he began to speak: “Let me tell you what I am doing here ...” he began. After relating the story about his mission and all the efforts he made to get this far, he told them the surprising end. “I’m not a miracle worker, but I just finished asking *Hashem* that after all my work, He should do His part and complete the task. And then you appeared before my eyes, fifty young, strong men, who can help us complete the task before the sun sets. I see this as a sign from Above”

The scene that unfolded in the next few minutes was nothing less than remarkable. With a youthful exuberance and zeal to perform a *mitzvah*, fifty young *bachurim* piled off the bus, rolled up their sleeves and began to work energetically under the direction of the emissary from Israel. It was truly a marvelous sight, as the *kavod acharon* of the *kedoshim* of Grodna were interred in their final resting places. Before the sun set, all the bones were buried once again, and the emissary could call R’ Shmidel in Israel to report that his mission had been accomplished, with *Hashem*’s help.

But the story doesn’t end there. The envoy traveled back to Israel and was elated with the success of his mission. However, his elation was tempered somewhat, as he walked into his apartment and was greeted by his two single daughters - one was thirty-five and the other, thirty-one years old.

“*Ribbono shel Olam*,” he pleaded later that evening by *davening*, “I gave You every bit of effort to protect the *kavod* of the *kedoshim* in Grodna. Please allow me to feel my own completion with the needs of my family. *Yehi Ratzon* ... that in the merit of this *mitzvah*, they should both find their *bashert* soon and build beautiful homes of their own.”

Incredibly, within months, both of his daughters were engaged!
At the *simcha*, one *Rav* spoke and said, “This miracle is actually found in the *posukim* from *Megillas Rus*. After Naomi lost her husband and her two sons, she implored her daughters-in-law and said, ‘*Go, return each woman to her mother’s house. May the Lord deal kindly with you as you have dealt with the deceased and with me. May the Lord grant you that you find rest, each woman in her husband’s house.*’ Due to the *chessed* you did with the deceased in Grodna, *Hashem has granted you your wish that each of your daughters has found a place ‘in her husband’s house.’ Mazel Tov!*”

CONCEPTS IN AVODAS HALEV AND HEMSHECH HADOROS וישאו להם נשים מאביות וכו' ושם השנית דות (רות א-ד) The <i>Gemara</i> in <i>Berachos</i> 7b asks: why was Rus called Rus? Reb Yochanan explains, because she was <i>zoche</i> to have <i>Dovid Hamelech</i> descend from her, "שרימה", - who sang <i>שירות</i> ותשבחות to <i>Hashem</i>. The obvious question is, <i>Dovid Hamelech</i> was born three generations after Rus lived and from the time she was called Rus. So how does Reb Yochanan’s answer satisfy the difficulty? Perhaps we might suggest the following <i>machshava</i>.	מחשבות הלב	FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L Regarding <i>Megilas Rus</i>, the <i>Gemara</i> in <i>Bava Basra</i> 14b tells us that it is a <i>Megillah</i> that is filled with פורעניות (troubles). Yet, we do not apparently see the troubles nor is <i>Megillas Rus</i> considered sad because it has a happy ending; it led to the birth of <i>Dovid Hamelech</i>. So, again, how does the end justify the whole saga? The answer is that Rus herself, although she suffered immeasurably, was constantly singing. She was always positive and upbeat even in the face of great adversity. She
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where to get them,” said one of the servants of the ruler. “But you are an antique dealer. Get them for me, and you will be amply rewarded.”

Matzliach sprang into action and in a short time, found another dealer willing to sell him the exact set for a cheap price. Immediately, Matzliach went to the Royal court and was introduced to the ruler. “This is just what I wanted,” he said with glee, as he held up the antique set. Then he asked how much he must pay for the cups.

Matzliach was an honest businessman. After hearing the price he had paid, the surprised ruler asked, “That’s all you paid for these precious cups? The ruler of Tunisia is not looking for bargains. You shall be paid what I deem is their full value!”

Matzliach left the palace with a large sum of money. Walking home, he met the *Chacham Hai Tayeb* again. “Rabbi, I can now afford to double my donation,” Matzliach said happily.

“Thank the Lord, we both did well today,” the Rabbi said. “Have a happy *Shavuot*.”

Indeed, it was a happy holiday for Matzliach and his wife Mazal. And what made them happiest was that this year, they could observe their custom of celebrating *Tikkun*-night as they always did.

יעש ה' עמכם חסד כאשר עשיתם עם המתים ועמדי. יתן ה' לכם ומצאן מנוחה אשה בית אישה (מגילת רות א-ח.ג)

After the death of her husband, Elimelech, and two sons, Machlon and Kilyon, Naomi’s daughters-in-law, Rus and Orpah, accompany her along the road. Naomi attempts to dissuade them from traveling with her and implores them three times to go back to their countries of origin. Two times they hold firm; on the third Orpah weakens and returns. Rus, however, remains strong. She continues with her mother-in-law all the way to the Holy Land.

Many are aware of the tremendous power of *tefillah* recited from the depths of the heart, but not always does the person merit to see immediate results to his *tefillah*, like in this story, heard from **R’ Dovid Shmidel *shlit’a***, the chairman of *Asra Kaddisha*. In 5758/1998, news arrived in *Eretz Yisroel* from far off Belarussia: in the city of Grodna, a prominent Jewish center prior to the Holocaust, the authorities decided to build a large public building on the grounds of the old Jewish cemetery. Before any of the *askanim* could protest the move, the evildoers had already emptied hundreds of graves of their remains that had been resting there for hundreds of years, and placed them in the municipality’s storage rooms.

When R’ Dovid Shmidel, chairman of the *Asra Kaddisha* organization that works to protect Jewish graves all around the world, heard about this, he didn’t waste a moment. He immediately raised a hue and cry and began working feverishly to save the human remains. After calling anyone who could have influence with the Belarussian authorities, he came upon the right address, and the person began exhaustive negotiations. Ultimately, the authorities agreed to release the remains so they could be buried with dignity.

R’ Shmidel’s extensive experience with authorities taught him that the element of time is critical in such rescue missions. Therefore, he hurriedly appointed a special envoy, from among his close confidants, and instructed him to fly quickly to Belarussia to save the bones. “Please, do what you can so that the burial of the bones should take place on the day you arrive,” R’ Shmidel entreated his envoy, as he cited the *posuk*: “*Ki kavor tikberenu bayom hahu*, because you should bury him on that day,” (*Devarim* 21:23). From here the *poskim* learn (see *Shulchan Aruch Yoreh Deah* 357 1) that there is an obligation to try and bury the dead on the same day.

After a long and difficult flight, which included a stopover in Russia, the emissary arrived in Belarussia. He was not spared the infamous bureaucracy of getting into the country, but with *siyata dishmaya*, after extensive efforts, he was able to reach the office of the supervisor of the old cemetery in Grodna.

“I have been sent from Israel with regard to the Jewish bones that were cleared out of the cemetery,” he told the indifferent clerks who were sitting idly in the office. They gaped at him as though they did not understand what he was talking about. One of them finally deigned to remark, “The one in charge isn’t here.”

“No problem, I’ll wait for him to come back,” the emissary said and sat down on the nearest empty chair.

The clerk tried to be more evasive. “You don’t understand, he will only be back in two weeks!”

But the envoy from Israel was hardly impressed. “No problem. I have enough food to last me that long.”

When the clerk saw that it would not be so easy to get rid of this man he capitulated and began making phone calls to his supervisors. After a few long minutes of conversation he said, “Okay. I have arranged the necessary permits for you. You can go right now to the storage room with a truck and take the caskets of remains.” The emissary didn’t wait a minute. He went right out to the street and quickly located a local who had a truck. For a generous fee he agreed to do the work.

Before they set out, the envoy made it clear that he needed to complete the burial that very day, and promised the driver even more money if he would complete the mission on time. The driver agreed and the two loaded the boxes of bones onto the truck and brought them to the designated cemetery site.

“Now,” the emissary said, “we have to finish the burial as we agreed, before the sun sets.”

מעשה אבות ... סימן לבנים

ידו רצון שיהא לימודנו מה שנלמד הלילה הזה נחת רוח לפניך (נוסח תיקון ליל שבועות)

On the night of *Shavuos*, many people have the custom to recite *Tikkun Leil Shavuos*. *Tikkun Leil Shavuos* is said to have been officially established by the holy **Ariza’l, Rabbeinu Yitzchok Luria *zt”l***. The *chag* of *Shavuos* celebrates the giving of the *Torah* to the Jewish people, but, according to the *Medrash, Bnei Yisroel* overslept on the morning they were due to receive the *Torah*, and had to be woken by a *shofar* blast from *Hashem*. *Tikkun* means “correction” and as a correction for having overslept, the *Ariza’l* initiated the custom of all-night learning. Rather than sleeping late, we don’t sleep at all. However, this custom appears to go back even earlier. According to one version in the **Zohar**, talking about the night of *Shavuos*, the *Tanna* writes as follows: “*We learned that the Torah we must labor in on this night is Torah Shebaal Peh (Oral Law), so that together we are purified from the deep wellspring of the stream. Because of this, the early Chasidim (pious ones) did not sleep that night and toiled in Torah.*”

Many of the great *Rebbes* would spend considerable time reciting the *Tikkun Leil Shavuos*. The **Bobover Rebbe, R’ Shloime Halberstam *zt”l***, maintained this *minhag* his entire life and all through the night of *Shavuos*, one could see the *Rebbe* sitting in his seat in the *Beis Medrash*, reciting each word with careful devotion. From time to time, the *Rebbe* would stand up and pace about, holding his “*Tikkun*” in his hand, mouthing the words and taking in the sight of hundreds of *Chassidim* swaying to and fro saying the *Tikkun* as well.

One *chasid* observed that every so often, the *Rebbe* would walk outside of the *Beis Medrash* and enter a side room where he remained by himself for a few minutes before returning to his place at the front of the large *shul*. The *chasid* watched the *Rebbe* carefully, wondering why he did this a number of times throughout the night. There was nothing special in that room, nobody that the *Rebbe* went to speak with, nor were there any *seforim* that he wished to look at. So why was he continuously going there? He just had to know.

Finally, the *chasid* gathered up his courage and approached the *Rebbe* as he was walking out of the *Beis Medrash* in the early morning hours, and asked him this very question. R’ Shloime looked up from his *Tikkun* and smiled warmly. “*Boruch Hashem*, so many *Yidden* are staying up to learn and say *Tikkun Leil Shavuos*. But there are also some elderly *Yidden* who are having a hard time remaining awake and they’re only sitting in the *Beis Medrash*, because they are embarrassed that I will see them leaving and go to sleep. Therefore, I walk out of the *Beis Medrash* every so often and stay out for a bit so these people can leave without me seeing them and they won’t feel ashamed

Another story about the importance of *Tikkun Leil Shavuos*. There was once a man named Matzliach “the Antique Dealer,” who lived a few hundreds years ago in Tunisia. He loved *Torah*, although he himself was not an outstanding scholar. And, though he was not very rich, he gave charity generously. He was particularly known in the Jewish community for his special custom in connection with *Shavuot*, the festival of the Giving of the *Torah*. Every year he invited ten scholars to his home on the first night of *Shavuot*. He prepared a fine feast for them, and after the meal they would recite the special “*Tikkun*” prayers and study *Torah* the entire night in his home.

Matzliach started this tradition when, years earlier, he learned of the custom to stay awake on the first night of *Shavuot*. At the time, he was greatly surprised to hear that the night before *Hashem* gave the *Torah* to the Jews at Mount Sinai, they did not stay awake! Indeed, they slept soundly, so that when *Hashem* descended on the mountain early in the morning, His chosen people were not there! Matzliach always believed that it wasn’t that the people were not eager to receive the *Torah*, but rather that they wanted to be well-rested and refreshed for the great moment of Divine Revelation. And so it became the custom of Jews everywhere to make up for this by staying awake the night of *Shavuot*, in this way “correcting” what had happened. In fact, this is what “Tikun” means - correction.

One year when *Shavuot* approached, Matzliach found himself in a difficult situation. Business hadn’t been good and not only didn’t he have money for his usual feast, but he didn’t even have the funds for food and wine for the holiday. Sadly he told his wife Mazal about his predicament.

“I still have my precious earrings,” his wife Mazal said, taking them off and giving them to him. “Take them to the pawnbroker to get a loan until things improve.”

Matzliach took the earrings to the pawnbroker and received a tidy sum. As he was walking home, Matzliach met the chief rabbi of Tunisia, **Chacham Rabbeinu Hai Tayeb *zt”l***.

“You saved me a trip,” the Rabbi said. “I’m going around collecting for our poor, so they can celebrate *Shavuot* with joy.” Without hesitation, Matzliach gave the Rabbi the money he had just received from the pawnbroker.

On his way home, as Matzliach wondered what he would tell his wife, he heard his name called. “You are known as the ‘Antique Dealer’? Well, His Majesty, the ruler of Tunisia, has sent me to buy a set of antique coffee-cups. I have no idea