

בראתי יצר הרע ובראתי לו
תורה תבלין
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מדעת עליון

וא"כ יוצא לנו מזה שבאופן שאין פיו ולבו של אדם

The source material for this entire discussion can be found in פסקי תשובות (ב:קפד) and מנחת יצחק (ה:קב).

הוא היה אומר

THIS ISSUE IS DEDICATED WITH GREAT HAKARAS HATOV TO HAKODOSH BORUCH HU FOR THE MANY SIMCHOS THAT OUR FAMILY HAS MERITED THIS PAST YEAR. RABBI & MRS MOSHE BERGER 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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genuine. But I knew that for the rabbi's son, he would surely muster up the emotion needed to effect a Heavenly response. It was this blessing that I wanted bestowed upon me, and obviously, the Almighty hearkened to this heart-felt request!" The governor remained kind and a friend to the Jews all his life. TORAH GEMS נשא את ראש בני גרשון גם הם וכו' (ד-כב) On the <i>Shabbos</i> immediately following the <i>Yom Tov</i> of <i>Shavuos</i>, the custom is to read <i>Parshas Naso</i> (in <i>Eretz Yisroel</i> where only one day of <i>Yom Tov</i> is kept and <i>Shavuos</i> falls out on Friday like the current year, <i>Parshas Naso</i> is read the next day on <i>Shabbos</i>). The special distinction of this <i>Shabbos</i> is noted by its unique and unusual title: <i>The Shabbos after Shavuos</i>. Although the Jewish calendar contains many special <i>Shabbosim</i> (<i>Shabbos Teshuvah</i>, <i>Shabbos Chanukah</i>, <i>Shabbos Hagadol</i>), no other <i>Shabbos</i> throughout the year is known most specifically in the vernacular of Jewish lexicon, as being the <i>Shabbos</i> after a holiday. Why is the "<i>Shabbos after Shavuos</i>" different? The Boyaner Rebbe, R' Mordechai Shlomo Friedman ZT"L provides an understanding. The <i>gemara</i> (חגיגה כו) relates that the <i>kohanim</i> in the <i>Beis Hamikdosh</i> would lift up the <i>Shulchan</i> in order to display the לחם הפנים - <i>surface bread</i>, to the eyes of the people who traveled up to Jerusalem in honor of <i>Yom Tov</i> (עולה רגל). The <i>kohanim</i> would then announce, "Look and observe the affection that <i>Hashem</i> has for His people, for the removal (of the bread) is no different than its arrival." Just as the bread was freshly baked and hot on Friday before <i>Shabbos</i> when it was placed on the <i>Shulchan</i>, so too, a full seven days later when it was removed, it was still fresh and hot to the touch. <i>Shavuos</i>, unlike <i>Pesach</i> and <i>Sukkos</i>, is a one day holiday and the people who came to Jerusalem may not have been around for <i>Shabbos</i> to witness this miracle. It was decided then, that they would not return home until after the following <i>Shabbos</i>, so as not to miss the wondrous sight. Thus, the "<i>Shabbos after Shavuos</i>" developed its own unique distinction.		בחר דוקא בו להקריב את הקרבן הראשון במשכן העדות, הרגיש נחשון קצת צער ועגמת נפש מזה, ואמר "מי אני ומה אני שזכיתי לגדולה זו?" וא"כ י"ל שזהו מדכתי "ויהי" שהוא לשון צער, שבאמת הרגיש בעצמו שברון לב וצער רב מחמת ענותנותו. והיינו גם מה שנאמר כאן "המקריב את קרבנו נחשון בן עמינדב", דהרי לא מצינו לשון כזה אצל שאר הנשיאים ולמה דוקא אצל נחשון בן עמינדב? אלא מעשה אבות סימן לבנים דבר אל אהרן ואל בניו לאמר כה תברכו את בני ישראל אמור להם וגו' (ו-כג) When the German Army's notorious "Afrika Korps" invaded and conquered North Africa in 1941, many of the large Sephardic communities of Tunisia, Libya and Morocco came under Nazi control and were made to suffer as their brethren in Europe did. However, the first order of the Germans, even before the round-up and persecution of the Jews, was the arrest of all important government officials. Governors, city leaders and men of civic distinction were seized and herded off to a massive holding facility in the city of Budniv, Morroco, which happened to be the city where the great Baba Sali, R' Yisroel Abuchatzeira ZT"L served as Rabbi. One of the prisoners, the revered Arab ruler, Al-Haj Tahami El Jilavi, a benevolent leader who treated Jew and Arab equally well, was also incarcerated in Budniv. On the day that the Arab leader was taken out to face his German captors, he was paraded through the streets in an effort to shame and embarrass him. As they were walking, El Jilavi looked out and noticed the holy Rabbi of Budniv walking on his way. Immediately he stopped and called out to the Baba Sali. R' Yisroel also stopped. An interesting spectacle was unfolding between the Arab governor and the Jewish rabbi, and the Germans' interest was piqued. El Jilavi shouted, "Holy rabbi, do you have a son?" Unsure if this was some sort of ploy, R' Yisroel hesitated. But remembering the benevolence of the Arab governor, he finally responded, "Yes, Honorable Governor. I have a son. His name is Meir." "Splendid," called out El Jilavi. "Rabbi, I want you to bless him." A strange request, but the Baba Sali complied and murmured a blessing to his son Meir. "No, rabbi," said the Arab. "That's not the way one gives a blessing, murmuring under one's breath. From the depths of your heart, concentrate on your son and deliver a heart-felt blessing." This time, R' Yisroel closed his eyes and began to slowly intone a special prayer on behalf of his son. Suddenly, the Governor interrupted him and called out, "Now, rabbi, include me in your blessing!" The Baba Sali paused, surprised, but then did as he was asked and included the name of the Arab Governor in his prayer. Finally satisfied, El Jilavi allowed himself to be led away. Very soon, thereafter, word got around that Al Haj Tahami El Jilavi, the Arab ruler, was let free and allowed to return to his provincial palace in Marrakesh. But before he left Budniv, he made a special stop at the home of the rabbi of Budniv to thank him, as he attributed his fortuitous release to the blessing of the holy man. When the Baba Sali asked him why he insisted on including himself in a blessing for his son, rather than request a blessing for himself, the governor smiled and said, "Rabbi, I'm sure you know that the Almighty in Heaven will listen to a prayer or blessing, if it is delivered from the depths of one's heart. For me personally, I could not be sure that the rabbi's blessing would be perfectly sincere and
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