



TO SUBSCRIBE
AND RECEIVE THIS
TORAH SHEET WEEKLY.
WWW.TORAHTAVLIN.ORG
OR SEND AN EMAIL TO
SUBSCRIBE@TORAHTAVLIN.ORG

Torah Tavlin Publications
34 Mariner Way, Monsey, NY 10952
© 2023 All Rights Reserved

לעילוי נשמת ר'
אברהם יוסף שמואל
אלטר בן ר' טובל ז"ל
ודעינתו ורשאה רחל
בת ר' אברהם
שלמה ע"ה קורץ

Monsey Edition

חג השבועות - זמן מתן תורתנו - שבת קודש פרשת נשא Chag HaShavuos - Shabbos Kodesh Parshas Naso ו' - ז', ט סיון תשפ"ד - June 12-13, 15, 2024

מרוב כל, פירוש יותר מכאשר הוא רב כל, עכ"ל.

חינוך מדברים ברורים אלו שמוטלת החובה על האיש הנלבב להגות בעסק התורה ולקיים כל המצוות מתוך שמחה וחידה עילאה, וכאשר יעשה כן יזכה להשיג השגות ולהתעלות במעלות רמות בתורה ועבודת השי"ת, וכנודע מה שהעיד האר"י הק' על עצמו (מובא בבעש"ט על התורה - פרשת נח) שלא זכה לכל המדרגות הגדולות בעבודת השי"ת אלא על ידי השמחה בקיום התורה והמצוות.

עיקר מצוות לימוד התורה להיות שש ושמונה ומתענג בלימודו. מן הראוי היה להביט בהקדמתו הנפלאה של הרמ"ק רבי אברהם מסוכטשוב ועי"א לספרו 'אגלי טל', שם כותב בזה הלשון: "ומדי דברי זכור ואזכור מה ששמעתי קצת בני אדם טועין מדרך השכל בענין לימוד תורה הקדושה, ואמרו כי הלומד ומחדש חידושים שמח ומתענג בלימודו אין זה לימוד התורה כל כך לשמה וכו', ובאמת זה טעות מפורסם, ואדרבה, כי זהו עיקר מצוות לימוד התורה להיות שש ושמונה ומתענג בלימודו, ואז דברי תורה נבלעין בדמו, ומאוד שנהנה בדברי תורה הוא נעשה דבוק בלימודו, ואז דברי תורה לשם מצוה ומתענג בלימודו הרי זה לימוד לשמה וכולו קודש, כי גם התענגו מצוה". רואים אנו מדבריו הקדושים יסוד גדול ונחוץ, שעיקר הלימוד הוא כששמח ומתענג בלימודו, והלימוד הזה נקרא לימוד לשמה וכולו קודש, והדבר ברור שבענין זה של התענגו והשמחה בלימוד התורה יש בזה הרבה מדרגות לבלי שיעור, ויש אחד שמתענג מסברא מחמת השכל שבו, ויש ששמחים ומתענגים מפנימיות הלימוד, והיינו שעל ידי הלימוד מרגישים קרבת אלוקים.

ואפילו שלעולם צריך להשתוקק להשיג את השמחה הפנימית והתענגו הפנימי שיש בתורה, אך גם כשמתענג מצעם הלימוד ויש לו סיפוק שמבין הגמרא, ג"כ אין לו ללול בזה, ואדרבה יש לו לשמוח שזכה להבין את דברי התורה אשר עליה כתוב (תהילים יט, ט) "פקודי ה' ישרים משמחי לב", וכן כתוב (שם) "ומתוקים מדבש ונופת צופים". וכפי **מארידיל** שזכה לכל השגותיו, משום שקיים את המצוות בשמחה. על כן יש לו לאדם לשמוח ולהתענג על דברי התורה הקדושה ברגשי גיל ושמחה על שבחר בנו מכל העמים ונתן לנו את תורתו וחינוך להגות באמרי א-ל אשר מלאכי מעלה השתוקקו לקבלה אך הקב"ה הפץ רק בנו ומסר לנו את תורתו.

עתה יובן לנו היטב היטב מהלכו של רב יוסף שציווה להתקין עבורו סעודה משובחת בו יגישו בשר של עגלאת תילתא משובה וערב לחוד, לא שהוא היה צריך ליה ולכונן דא, רב יוסף לצורך עצמו היה לו די בקב הרובים וכמו כן לא היה לו שום ענין להגדיל כבוד עצמו ולהתנאות על פני האנשים האחרים שלא זכו לאור ומתיקנות התורה. אלא דבר אחד רצה רב יוסף, והוא להגדיל ולרומם על נס את קוץ עסק התורה ועמלית, הוא רצה להדגיש את השמחה והאהבה העצומה שהוא רוחש לדברי התורה הקדושה, ועד כמה שהתורה מגדלת ומרוממת את הוגיה על כל המעשים והברואים, לכן ציווה להכין סעודת מלכים עם המעדינים המשובחים והמעולים ביותר, הכל בכדי שישתרגש עניין זה היטב ויחזק בלבות כל אנשי ביתו, תלמידיו וצאצאיו, כי אין סגולה כסגולת התורה ואין מתוק ממתיקות התורה, 'הנחמדים מזהב ומפן רב ומתוקים מדבש ונופת צופים' (תהילים יט, יא).

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רבנעבין
שלטי"א, ר"י שני השמים יושלים עיראק

ישמח ועין במתת גדולה. עם הגיע חג השבועות, היה רב יוסף מצווה ואומד לאנשי ביתו, הכינו ובשלו נא 'עגלאת תילתא' כדי שאעשה סעודה דשנה ומשובחת (פסחים סה), ופרשי': 'ש'עגלאת תילתא' הוא העגל המובחר ביותר מבין שאר העגלים שבשרם בלאו הכי מעולים ומשובחים יותר משאר כל מיני בשר. וכזה עגל משובה ומעורן ביקש רב יוסף שייכינו עבורו. רב יוסף אף נתן טעם לבקשה מיוחדת זו, ואמר שהיות והיום זה חג השבועות ומתן תורה, על כן יש לו להיות בשמחה עצומה והולאה גדולה עד למאוד. ומדוע, כי 'אי לאו האי יומא דקא גרים כמה יוסף איכא בשוקא', דהיינו, שאילו לא התורה הקדושה שנמסרה לנו ביום זה, הרי כמה יוסף איכא בשוקא. בשוק מסתובבים הרי המון אנשים פשוטים הקרויים יוסף, ולולא התורה הקדושה לא היה שום הברל ביניהם לבני, ועתה משבחים הוה ניתנה לנו התורה שמגדלת ומרוממת את האדם על כל המעשים, וודאי שיש לי לערוך סעודה גדולה ומפוארת ליתן שבת והודאה להשי"ת מוכר התורה אשר בנו מכל העמים ונתן לנו את תורתו. ויש להתבונן במעשהו זה של רב יוסף, הלא הדבר ברור שרב יוסף לא התכוון כלל לאכול את כל העגלאת תילתא, אף לא שליש ורביע, אולי ואולי יאכל מזה מעט מן המעט בלבד, ומדוע אם כן הכריז רב יוסף בקלא דלא פסיק שייכנו עבורו עגל שלם בו בומן שכמעט ולא יתנה כמננו?!

עוד יש להבין, הלא ידוע שרב יוסף העיד על עצמו שאין כדוגמתו במידת הענווה, היה זה כאשר התנא (במס' סוטה מט): הלך ומנה דרבה תנאים שהסתלקו מן העולם ויחד עמהם בטלו כל מיני מעלות ומדות טובות שחלפו ועברו מן העולם, בין הדברים אמר התנא שכשמת רבי בטלה הענווה, מיד מזה בו רב יוסף ואמר, 'לא תתני ענוה דאיכא אנא, אל תאמר שבטלה מדת הענווה מן העולם שהרי עדיין אני נמצא בעולם. ואילו כאן בא רב יוסף ועושה מעשה שהוא היפך הענווה, הוא מכריז שבכותב התורה הקדושה הרי שערכו מעולה יותר משאר כל האנשים הפשוטים שקוראים להם יוסף שמסתובבים בשוק ואינם מכיאים שום תועלת אמתית ורוחנית לעולם ואיה הענווה?! וכבר עמדו בזה רבים וטובים לבאר את פשר הדברים האלה של רב יוסף, ואף אנו לדרכנו נענה ונאמר את הלקון בזה.

בדרך עדותיך ששתי כעל כל חון. הנה, הוד המלך נעים ומדות ישראל [שהג השבועות הוא יום הסתלקותו] אמר בתהלים (קמט, די) "בדרך עדותיך ששתי, כעל כל הון", וביאר שם המצודות דוד: "שמחתי בהיותי הולך בדרך עדותיך כמו השמח על ריביו הון". למרים אנו מכר יסוד גדול בענין קיום התורה המצוות, והוא, שיש לו לאדם לעסוק בתורה ולקיים המצוות מתוך שמחה ותענוג. עד שיהא שמח בזה כפי ששמח בעת שהוא מדוויח ממון רב, וכמפורש ב'שער רוח הקודש' (ב, ת), וזה לשונו: "הנה צריך האדם בעת קיומו כל מצוה ומצוה, או בהתעסקו בתורה, או כשמתפלל התפלה להיותו שמח וטוב לב, יותר מכאשר מדווח או מוצא אף אלפים דינרי זהב וזהו פירוש הפסוק (דברים כה, מז), 'תחת אשר לא עבדת את ה' אלוהיך בשמחה ובטוב לבב מרוב כל, פירוש, תשמח יותר מכאשר תרוויח רוב כל ממון שבעולם, וזה

and applies to the women of מויאב even after they are מגייר!
[מגילתו] brings the women of מויאב who argues on this and says that after גירתו this לאו does not apply.
Rav Shach ז"ל brings that he was asked by אבי עזריא who argues on this and says that after גירתו this לאו does not apply.
how was he permitted to do so based on the **Minchas Chinuch**? Rav Finkel writes that he met R' Shach and answered that the **הגהות הגהות** says it's *assur* to initiate, but to repay a מויאב who did you a *chessed* is *mutar*. So, since רות was taking care of עממי, who was Boaz's relative, he was permitted to inquire about the welfare of רות. He writes that R' Shach was very pleased with this answer.

A SERIES IN HALACHA LIVING A "TORAH" DAY Selected Halachos For Chag HaShavuos (2)

Muktzah on Yom Tov. There are some differences between the laws of *Muktzah* on *Yom Tov* as compared to *Shabbos*; mostly more lenient, with some stricter and many the same.

Ochel Nefesh Items. Since on *Yom Tov*, cooking, kneading, certain types of household acts, selecting and peeling, certain forms of grinding and transferring fire are permitted, therefore pots, rolling pins, sieves, peelers, graters, candles and candlesticks can be moved for any need, even though on *Shabbos* they are *Muktzah*. Also, raw foods and flour which can be cooked and baked are not *Muktzah* on *Yom Tov* only.

Moving Muktzah to Reach Food. One is allowed to move *muktzah* for the sake of *ochel nefesh* (1) For example, if one has a stone or money [items which are *muktzah* on *Yom Tov* just like *Shabbos*] which are blocking his way to get to food, he may move it in a regular manner to reach the food. Similarly, if he forgot a freezer or pantry key in a purse full of money, he is allowed to get that key to reach the *Yom Tov* food, even though he will end up moving the money.

A Chumrah of Yom Tov Over Shabbos. *Chazal* were afraid that since so many *melochos* are permitted on *Yom Tov*, people might treat the laws of *Yom Tov* too lightly. Therefore, they imposed a *chumra* on *Yom Tov* over *Shabbos*. One category of *muktzah* is complete *nolad*, a new item born on *Shabbos* or *Yom Tov*, such as a new laid egg on that day. That is *muktzah* on both

הוא היה אומר

R' Moshe Feinstein ז"ל (Darash Moshe) would say:

“Why did Hashem have to make a miracle that the *Yidden* saw the *kolos*, the tremendous sound? Would it not have made such an impression if they simply heard the noise? Because a person needs to work hard in order know the words of *Torah* through learning it with *iyun*, dissecting it with all his strength so that it should be as if he actually sees it with his own eyes. Of course, if one becomes a judge or lead a congregation, or teaches his children, they must understand every word and it should be as if they actually see it before their eyes.”

R' Boruch Mordechai Ezrachi ז"ל (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.’ (תנינא 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: “When we are no longer able to change a situation we are challenged to change ourselves.”

Printed By: Quality Printing Graphic Copy & Printing (845)352-8533

DON'T Miss The Point! -In Shuls...
... Build THAT Connection W/HIM Through MATCHING Actions!
855.400.5164 / Text 800.917.8309 / kvodshomayim.org

104,874 already signed Sign 1991!

לעיני האשה החשובה מרת ברכה איירל רחל בת הרה"ג ר' חיים יעקב ישראלי זצ"ל, יאהרצייט יום ב' דשבועות זצנצ"ה

עדותיך אתבונן

למרחם סגת חרב אברהם זצ"ל
למרחם שלמה' בעולם שחר אברהם

ונהגין בכמה מקומות לאכול מאכלי חלב ביום הראשון של שבועות (רמ"א תצ"ד) - מעם למנהג לאכול מאכלי חלבי בהג השבועות
של שבועות; ונ"ל הטעם שהיא כמו השני תבשילין שלוקחים בליל פסח, וזכר לפסח וזכר לחגיגה, כן אוכלים מאכל חלב ואח"כ מאכל בשר וצריכים להביא עממה ב' לחם על השלחן שהוא במקום המזבח, ויש זוה וזכרון לב' הלחם שהיו מקריבין ביום הבכורים, עכ"ל. ויש עוד כמה וכמה טעמים למנהג זה לאכול מאכלי חלבי; ונוסף עוד טעם מדברי המפרשים. הנה אמרו חז"ל (תנחומא בשלח כ'): "לא נתנה התורה לדרוש אלא לאוכלי המן", ע"כ.וביארו המפרשים שכלל ישראל היו מצריכים למדת הבטחון כדי לקבל את התורה. והמן חיזק את בטחונם בה, שבכל יום היו צריכין לבטוח בהש"ת שיתן להם מן לאכול. ומה הטעם שכלל ישראל היו צריכין למדת הבטחון כדי לקבל את התורה?

ויש לבאר, שכל דבר שאדם שמקבל דבר על עצמו, מקבל רק אם ביכולתו לעשותו. אם לאו, אינו יכול לקבל ע"ע לעשותו. ולמרב הפלא, כשקבלו כלל ישראל את התורה, קבלו אצלם שלא ידעו מה כתוב בה, ולא דנו אם באפשרותם לעשות מה שכתוב בה. כל זה היה מתוך גודל בטחונם בהש"ת. אילו לא היה להם בטחון בהש"ת, לא היה שייך שיקבלו את התורה, דאפשר שאין בכוחם לעשות מה שכתוב בה. הם בטחו בהש"ת, דאם נותן להם תורה, בודאי יעזרם לקיים את כל הכתוב בה. והיה להם חך בטחון חזק מזה שחוקו את עצמם בכל ע"י המן.

וכן מבואר ממה שאמרו חז"ל (שבת פת ב'): "אמר רבי אלעזר: בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול ואמרה להן: מי גילה לבני רן זה שמלאכי השרת משתמשין בו? דכתיב ברכו ה' מלאכיו גברי כוח עשי דברו לשמע בקול דברו, ברישא עשי, והדר לשמע... הווא מינא דחוייה לרבא דקא מעיין בשמעתא, ויתבה אצבעתא ידיה תותי כרעא, וקא מייץ בהו, וקא מבצע אצבעתיה דמא, אמר ליה: עמא פויא דקדמתו פומיכו לאודניכו, אכתי בפחותייכו קיימתו! ברישא איבעיא לכו למשמע, אי מציתו - קבליתו, ואי לא - לא קבליתו. - אמר ליה: אגן דסגינן בשלף ומלתא - כתיב בן תמת שריה תנחם הנך בעלדוטא - כתיב בהו וסלקי בוגדים שרים, ע"כ. ופי' רש"י (ב"ר) דקדמתו פומיכו לאודניכו) חז"ל: "קודם ששמעתם אותה היא קשה, ואם תוכלו לעמוד בה - קבלתם עליכם לקיימה".

דרגה יתירה

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHELOMO

tremendous revelation of Hashem that took place in 2448, when we received the Torah on Har Sinai once again comes down into this world and every Jew must find inside himself the feeling of "Ata Haraisa Ladaas Ki Hashem Hu HaElokim ... EIN OD MILVADO." Then you will be zoche to what you said every day when you counted Sefira ... "V'hikravtem Mincha Chadasha LaHashem." You will merit to bring a brand new present to Hashem. Do you know what that brand new present is? It is YOU! YOU are brand new!

You've changed, you've grown, you've journeyed for forty-nine days and traversed a million miles in your avodas Hashem. This is what Sefira is all about and this is the incredibly lofty height that one can attain on this once a year extraordinary day of Matan Torah.

The Nesivos Shalom concludes with the following beautiful words: "And on this great wedding day, there is one thing that a yid asks from Hashem and that is that he should not become blind. He begs Hakadosh Baruch Hu that He should remove him from the prison of seeing the world without

ובד"ה דסגינן בשלימותא, מוסיף: התהלכנו עמו בתום לב, כדרך העושים מאהבה וסמכנו עליו שלא יטעננו בדבר שלא נוכל לעמוד בו", עכ"ל.

מתבאר, שכלל ישראל קבלו התורה רק משום שמכמו על הקב"ה שיעזרם שיוכלו לעשות מצוותיה. אילו לא סמכו ובטחו באמת בהש"ת, אזי טענת המין צודקת, דמהיכי תיתי שיוכלו לעשות כל מה דכתיב בתורה הקדושה, אבל שאר האומות שלא קבלוה, וכלל אומה הייתה טענה אחרת למה הם לא יכולין לקבל את התורה, היינו אך ורק משום שלא בטחו בהש"ת שיעזרם לעשות מה שקבלו. אילו היו בוטחים בהש"ת, לא הייתה להם טענה שאין אפשרות לקבל את התורה.

וכן האריך החובת הלכות (שער הבטחון, פרק ד) שצריך בטחון בהש"ת על גמד מעשה העבודה, וז"ל: "כי מעשי העבודה והעברה לא יתכנו לאדם, כי אם בהקבץ שלשה דברים: האחד הבחירה בלבו ומצפוניו, והשני הכוונה וההסכמה לעשות מה שבוחר בו, והשלישי שיתגדל לגמור המעשה באבריו הנראים ויצאירו אל גדר המעשה... אבל מה שראוי לבטח עליו הוא גמור מעשה העבודה, אחר בחירתה בלב שלם ונאמן והסכמה והשתדלות בבר לבב וכוונה לשמו הגדול, וזוה אנחנו חייבין להתחנן אליו לעזור אותנו בו ולהורות אותנו עליו, כמ"ש: הדרכיני באמתך ולמדני; ואמר: הדרכיני בנתיבי מצותיך וגו', ואמר: דרך אמונה בחרתי וגו', ואמר: דקני בעדותיך ה' אל תבישני, ואמר: ואל תצל מפני דבר אמת עד מאד וגו'. וכל זה ראוי, שבחירתו הייתה במעשה העבודה, אך התפלל אל האלקים על שני דברים: אחד מהם ליחד לבבו ולחזק בחירתו בעבודתו בהרחקת טרדות העולם מלבו ועיניו, כמו שאמר: יחד לבבי ליראה שמך, גל עיני ואביטה וגו' העבר עיני וגו' הש לבי אל עדותיך וגו' והדומה להם. והשני לחזק אבריו על השלמת המעשים בעבודתו, והוא מה שאמר: הדרכיני בנתיבי מצותיך סעדיני ואושעה, והרבה כמורה. ואני עתיד לבאר אופני מפסידי החלק הזה ואופני השלמתו והדרך הנכונה בו בעזרת השם", עכ"ל.

חזינו מדבריו. שמדת הבטחון נצרכת ביותר לעבודת ה', שאין ביכולתנו לגמור שום מעשה מצוה. הגמור של כל מעשה תלוי אך ורק ביד הש"ת, וצריך לבטוח בו שיעזרנו לגמור כל מעשה מצוה. וכיון שכן, שכל קבלת התורה היה אך ורק מחמת גודל בטחונם בהש"ת, והך בטחון היה מחמת המן. ובאיזה זכות וכו כלל ישראל להמן מן השמים? ע"ז אמרה: (ב"מ פ"ג) שביכות שאברם אבינו נתן להמלאכים "המאה והלכ" כלל ישראל וכו' להמן [ועי' במדו"ש דמיון בחלב והמן]. וכיון שכן, יש לעשות זכר לזה, דרך ברכי שייך לקבל את התורה. ורק בהך בטחון שייך לקיים התורה והמצוות וע"כ בהג השבועות נוהגים לאכול מאכלי חלבי לזכר לזה.

תורת הצבי על הפטרות

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R' TZVI HIRSCH HOFFMAN

ויהי בשלשים שנה ... נפתחו השמים ואראה מראות אלקים ... (חוקאל א-א)

In the Haftorah of the first day of Shavuos, Yechezkel HaNavi describes the awe-inspiring sight of the holy shechina atop a Divine throne-like Chariot called the Merkava which was being held up by life-like creatures with wings. This was obviously reminiscent of the sight of the shechina at Har Sinai and truly appropriate for the Yom Tov of Shavuos.

Chazal (Chagiga 13b) note that in one pasuk the Navi describes these creatures as having four wings while in another they appear to have six wings. The two verses seem to be contradicting each other.

R' Akiva Eiger זר"ל notes this and references a Tosafos (Chullin 92a) which clarifies that the fundamental difference

ויהי איש אחד מצרעה ממשפחת הדני ושמו מנוח ואשתו עקרה ולא ילדה ... (שופטים יג-ב)

Chazal (Bava Basra 91a) tells us that the prophet Ivtzan had a good friend by the name of Manoach - a righteous man and the eventual father of Shimshon HaGibor. Ivtzan had a lot of children while Manoach had none, and Chazal note that Ivtzan made a point of not inviting Manoach to any of his children's weddings since Manoach would never be able to invite him to a simcha of his own, as he had no children.

The Maharsha, R' Shmuel Eliezer Eidels זר"ל asks how a righteous man such as Ivtzan could say something so hurtful and callous about anyone - let alone his close friend? He explains that there is a concept in Halacha known as "שושביטות" which loosely translates to be understood that the right-hand man of a groom would essentially "lend" the

is that a four-winged creature is human-like while a six-winged one is angelic and overall better. Furthermore, the Gemara (Chagiga 13b) explains that it is no contradiction since the verse stating that the creatures had six wings was referring to the time when the Bais HaMikdash was still standing, while the four wings verse was referring to the time after the destruction of the Temple when it was as if the very wings of the Shechina had been clipped.

Thus, while the Bais Hamikdash was still standing, there was a certain sense of stabilization - six wings is more stable than four - in the world where one can go and "find" Hashem. But after the destruction, the world lost that stabilization – it being replaced by the holy study of Torah by Klal Yisroel!

money for the wedding to the groom. While this may seem like an abstract and irrelevant idea, this concept was honorably observed by righteous men who took the responsibility very serious.

Says the Maharsha, since tzaddikim are extremely careful not to benefit from others, the position of a "שושביטן" was observed collaterally, and one would do it for the other so that they would cancel out any benefits they would get.

Since, Manoach had no children, Ivtzan did not want to invite him to wedding of his children where there was a real possibility of him having to honor Manoach with the position of the "שושביטן". Manoach would then be put into a quandary since he would have no way of paying Ivtzan back.

בין הריחים - תבלין מדף היומי

כך מקובלני מבית דינו של שמואל הרמתי - עמוני ולא עמונית. מואבי ולא מואבית ... (יבמות דף ק')

The Gemara relates that we learned in a braisa and therefore המלך who comes from דוד the reason is because "מותר לבה בקהל" is not proper for women to go outside and greet travelers, the women of עמוני and מואב are not held responsible and are therefore מותר לבא בקהל. מותר לבא בקהל and are therefore מותר לבא בקהל. Mותר then asked further, that the women should be expected to at least go out and greet other women and bring them food and water, and since they didn't, shouldn't they be punished like the men? Avner didn't have an answer so he went to the Bais Medrash to ask and was told that this halacha is a קבלה from שמואל and thus it is indisputable.

However, עמוני ומואבי אסור לבוא בקהל. The Gemara asks this way, that paskens like this, that paskens like this. מותר. The Gemara asks this way, that paskens like this, that paskens like this. הלכה למשה מסיני. but adds that this rule is a קבלה from שמואל.

gave the reason for not wanting to be married to her because she didn't want to marry herself. If he didn't hold of the drasha of מואבית ולא מואבית, marrying herself would be an issur! Why was he only worried about his future generations? The Gemara answers that the גויאל thought that this psak, based on the drasha they made, was a standard psak of a Bais Din, which we know can be overturned by another Bais Din if they find the reasoning faulty. The גויאל was aware of the psak, but was concerned that a future ב"ד might "Shlug Up" the drasha (like דואג tried) causing his future generations to become pasul. This is why דואג was told it is not a standard psak but rather a שמואל and like the Rambam says it is a הלמ"מ which can never be overturned. Since the גויאל also didn't know this detail, that it is a הלמ"מ, he was only concerned about the possibility of it being overturned in the future and causing his children to become pasul.

The Gemara includes inquiring about the welfare of עמונים ומואבים and thus the issur of "ל"א תדרוש שלומם וטובתם" includes inquiring about the welfare of עמונים ומואבים

seeing the true light of Hashem in every single thing.”

The Rishiner Rebbe would cry and beg Hashem on this great day of Revelation and clarity that he just not go about this world blindly seeing himself and his needs and his ego and his pain. He beseeched Hakadosh Baruch Hu that he merit to truly live in the world of Malchus Hashem, to know that whatever he sees, wherever he goes, whoever he meets and whatever happens to him is all being orchestrated by the one and only Hashem who is hiding everywhere and all we need to do is open our eyes wide and find him.

So my dear friends, if this sounds lofty and a bit “high”,

well, guess what? It is right in the palm of your hand! It is with you in the Beis Medrash while you learn and in the kitchen with you as you make your fancy cheesecakes. It is there in your interactions with all the people in your life. It is not too high or too big for a great person like you. Don’t think this does not apply to you. Who does it apply to if not you?!

You are Hashem’s beloved chosen person. Don’t think that Shavuos is about cheesecake and a good magazine with interesting stories and recipes. Oh no, Chag HaShavuos is the day when you can feel that special joy that comes from knowing and feeling and truly living Ein Od Milvado.

ה' מכנינו בא זורה משעיר למו הופיני מחר פארן ואתה מרבבת קדש מימינו אש דת למו ... (דברים לז-ג)

לעילוי נשמת אבינו מורנו חביבו הרב חיים מסוף בר ר' ישראל אברהם קופמאן זצ"ל

מחשבת הלב

הקדיב את קרבנו לה' כבש בן שנתו תמים אחד לעולה וכבשה אחת בת שנתה תמימה לחמאת ... (במדבר ו-ד)

A nazir refers to a person who take upon him or herself a vow to live a strict and holy lifestyle. At the completion of the nazir’s tenure, he must bring a few korbanos. One of them is a קרבן חטאת. A few posukim earlier, when speaking about a נזיר טמא, we are told that he too must bring a korban chatos. There, however, Chazal give us reasons for this, as chatos is brought for a sin (see Rashi). Here though he successfully navigated the hilchos nazir. Why must he bring a chatos?

The Ramban says the following yesod. After experiencing such an elevated lifestyle, a nazir is expected to continue living on a higher spiritual plane. Instead, he returns to the taavos olam hazeh with all its trappings and pitfalls. That is, in a way, a sin. Hence, he must bring a קרבן חטאת.

Based on this, we can say that with Shavuos still fresh in our “rearview mirror”, we too must keep our inspirations and aspirations going, and not revert to our old routines.

There’s a beautiful vort I saw in the name of the Imrei Emes ז”ל. Chazal comment on the juxtaposition of the sotah and nazir, as quoted by Rashi: “כל הרואה סוטה בקלקולה יזיר - עצמו מן היין”. However, in Mishnayos, the order is reversed. First is Maseches Nazir and then Maseches Sotah. Why did Rebbe deviate from the order found in the Torah? He answered; the posuk says “סור מרע ועשה טוב” - turn away from evil and do good. The ideal order is to first perfect oneself from any evil vestiges, and only then do mitzvos. רבינו הקדוש, as he understood his generation and all subsequent ones, knew that if we were to follow that directive, oy oy oy, would we be finished! Nowadays, it’s imperative to keep doing the positive before we perfect ourselves. And that will impact our lives and ממילא, we will iy”H become better at the סור מרע.

Moving forward past Chag HaShavuos, let us focus on doing more, growing proactively in our rich spiritual lives, instead of first focusing on our negative. With this מהלך we will b’ezeras Hashem bring the Aibishter a great deal of nachas, and may He shower us all with bracha, shalom, shidduchim, refuos, and an end to this ‘bittere’ golus.

On the above posuk in V’zos Habracha, Chazal teach us that the Aibishter first approached the nations of the world and offered them the Torah. They each asked “מה כתיב בה”? What does it say in the Torah? Hashem offered different responses for each nation. To Edom, Eisav, He said “לא תרצח” - Thou shalt not kill. To Yishmael, and to Amon/Moav “לא תסגף”. They each declined the Torah claiming it was too restrictive for their inborn nature. Hashem then turned to Klal Yisroel who instantly replied “נעשה ונשמע”. Unequivocally!

Parenthetically, I was once by R’ Matisyahu Salomon ז”ל and he quoted from his Rebbe, R’ Elya Lopian ז”ל the following point: It is true that we didn’t ask “מה כתיב בה”, but had we asked, which sin would Hashem have mentioned? The sin of Lashon Hara, he said! Thankfully we didn’t ask.

Several weeks ago, in Machsheves Halev Parshas Kedoshim, we mentioned this Chazal with one explanation. Perhaps we can offer another machshava now for Shavuos. As Hashem prepared to give the Torah, He wanted to determine two things. First, are the recipients serious about accepting it? Second, are they willing to push themselves, even against their natural instincts? Are they ready to be makriv their nefesh laHashem ul’Toraso, or not? Therefore, he chose those aveiros that were their essence, and would be extremely difficult to live without. The world’s nations didn’t pass that first test. Klal Yisroel on the other hand had already proven through “לכתך אחרי במדבר” that they were willing to take the plunge. Now, by saying “נעשה ונשמע”, they further solidified their acceptance conviction.

This is a klal in avodas Hashem. Hakadosh Boruch Hu wants us to push ourselves just a little more. I once saw in the name of R’ Shloime Freifeld ז”ל, a beautiful teitch in the posuk “אשרי יושבי ביתך עוד יהללוך”. Who is worthy of praise? The “עוד” - the ones that push themselves - “עוד” - just a little bit more. This is Chag HaShavuos, when we celebrate our Kabolas HaTorah. It is a time to make kabolos, resolutions, if you will. Let us be mekabel, each person in his own way, to do a little bit more. And through that, hope to once again see the kiyum of the posuk “אתה הראת לדעת ... אין עוד מלבדו”.

he made his way to New York and ultimately to Williamsburg. He went from being a worker in a grocery store, to becoming a chasidic Jew, with full garb, including beard and peyos, which he wears with pride until today.

It was the royalty of the Jewish people that pulled him. Rabbi Goldstein remarked that only the Jewish people know how to build, as opposed to tearing down. The negative culture so prevalent today is about criticism and destroying the values we hold dear. In Judaism, he found positivity and peace of mind. Occasionally, he struggled for acceptance and adjustment in a new world, but ultimately, he achieved both. He views Judaism as unique in so many ways and embraces that uniqueness. He takes pride in his own children, who are married with children of their own, all living lives of true Yiddishkeit.

Rabbi Goldstein had a friend whose son started drifting away from Yiddishkeit. The family reached out to him to see if he could try to influence their son, Yaakov. R’ Avraham sought after Yaakov, hoping to influence him for the good. During their conversation, he thought of a great idea. Soon after, R’ Avraham brought Yaakov to a large store owned by a religious gentile named John, who greeted R’ Avraham warmly and inquired as to who was R’ Avraham’s companion. R’ Avraham introduced John to his young friend, Yaakov, and told him that Yaakov was a Levi, Levite.

Hearing this, John leaped from his seat and announced on the PA system that all workers should come and get a blessing from this authentic Levite. “We want all our people to be blessed by such a person.”

Within moments, all seventy employees of John’s store gathered around R’ Avraham and Yaakov, seeking his beracha. Everyone lined up, bent their heads, as they were instructed, and Yaakov bentched them all.

As Yaakov and R’ Avraham returned to the car, Yaakov started crying uncontrollably. “Why are you crying?” asked R’ Avraham. “All this time I never valued myself as a special Levi. This is the first time that the awareness is touching me!”

This episode stood for Yaakov as a life-changer, motivating him to redirect his life, to serve Hashem, to do His mitzvos, and to understand his intrinsic value. Most of us are not Leviim, yet we have a lot to learn from this story. We are the one and only chosen nation, chosen by non-other than the Creator, Hashem. This recollection gives us nobility and dignity. This stands for us to take great pride in and to conduct ourselves in an uplifting manner.

משל למה הדבר דומה

רבי יוסי אומר כל המכבד את התורה גופו מכבד על הבריות. וכל המחלל את התורה גופו מחלל על הבריות ... (פרקי אבות ד-ו)

משל: When the reform movement took hold in a particular community, their house of worship was relatively modest. After a number of years, however, when the members amassed a great deal of wealth, the congregation began to make its mark on the local landscape by building a largest and most spectacular temple in the center of town. Indeed, no expense was spared and the builders, contractors and architects went above and beyond.

Unique architecture was drawn up, marble staircases rose from both east and west, stained glass windows adorned the entire facade, an imported organ from Italy, and especially the Ark, which was constructed of expensive cedar wood and lined with pure gold. Even the Torah scrolls inside were covered with expensive textiles and cost a fortune to write as well as deliver. Their intention was to “go big” and they certainly accomplished that.

When the religious community in the town heard about this monstrosity that was being built, they were abuzz. Their small little shul wasn’t nearly as beautiful as the reform temple was. Some suggested that they need to renovate and match the beauty of the reform temple.

When the famed Dubno Maggid ז”ל heard about this, he came to the town on a special mission to deliver a fiery sermon discouraging such a suggestion - and, of course, he did so with his trademark mashal:

There were two sisters who grew up together. They did

everything together and were very close to one another. But when they got married, one married a rich man while the other, a poor man. One day, as the two sisters were talking, the poor woman asked her rich sister nonchalantly if her husband ever talked with her about his business.

The rich sister answered. “My husband told me: you can have anything you want, just don’t mix into my business!”

“If that’s so,” said the poor sister, “I have more than you, as my husband always asks me my opinion and makes me a part of his everyday life!”

Said the Dubno Maggid: This is exactly what the reform do. They say to their temple - and their Torah Ark inside, “We will adorn you with the most beautiful ornaments, just don’t tell us what to do!”

משל: The Mishna is Avos says (4-6): “One who honors the Torah will themselves be honored by others.” But how does one honor the Torah? Explains the great Torah Vodaas Rosh Yeshivah, R’ Yisroel Belsky ז”ל (printed in his newly released sefer “Mishnas Yisroel” on Avos), the greatest honor one can give to the Torah is by studying and discussing words of Torah! By making the Torah a part of your everyday life, the Torah “feels” honored by you, and in return makes you an honored and exalted person.

May we all be zoche to make the Torah part and parcel of our daily lives and merit a true and joyous Kabolas HaTorah during the Yom Tov of Matan Torah.

Shmuel checked his watch and saw that it was after two o'clock in the morning. He hesitated and was unsure how to respond to the offer, fearful that perhaps he would be unable to fulfill the request and all of his efforts would have been for naught. Upon further reflection, he decided that he would do as much as he was capable of doing, and he would leave the rest up to *Hashem*. The two men left the hospital and began to drive. Their destination was the illustrious *Ponovezh Yeshivah* in *Bnei Brak*, at which they arrived at close to 2:30 in the morning.

Shmuel, who had studied in the *Ponovezh Yeshivah* in his younger years, ascended the steps slowly, as his heart palpitated in anxiety about the scene that awaited them on the other side of the door to the *Beis Medrash*. When they reached the door and swung it open, both men were astonished to see more than 50 dedicated *bochurim* enthusiastically engaged in their Talmudic studies, completely oblivious to the time. The secular man stood in dumbfounded disbelief for several minutes as he watched the students passionately arguing with their *chavrusos* as they attempted to properly understand the ancient and holy words of the *Gemara* and commentaries in which they were engrossed. He stood in that spot staring for a long time. It was an unbelievable sight. Eventually, he pulled himself together and uttered three words: “*Ani chozeir b'teshuvah*.”

The two men returned to the hospital to tend to their children, but the once-secular man was a changed individual due to the sight that he had witnessed the previous night. He kept his promise and began to observe the *mitzvos* at once. A short while later the doctors came in to check on his child, and they were astounded to see that the boy, whose initial prognosis was that he was unlikely to live more than a day, had shown remarkable improvement. He continued to progress and get better until, a mere 48 hours after his father's visit to the *Ponovezh Yeshivah*, he was deemed fully recovered and sent home with his loving and appreciative parents. The power of *Torah* can heal all wounds - spiritual and physical alike.

ובאו כולם בברית יחד נעשה ונשמע אמרו כאחד (ומירת בעניני שבועות)

There is a well-known custom to eat dairy foods on *Shavuos* at one or more of the holiday meals, or at least as a snack. This is especially true on the first day of *Shavuos* in the Diaspora. There are a number of explanations offered for this custom. The **Mishna Berura** explains in the name of “*Gadol Echad*” that when the Jewish people received the *Torah* at *Har Sinai* they immediately realized that their dishes weren't kosher. This is because there had been no prohibition against mixing milk and meat before this time nor was there any requirement to perform *shechita*, ritual slaughter, in order to permit eating meat. So too, the procedure for preparing kosher meat is quite lengthy and it would have taken many hours for the Jewish people to prepare their first ever fully kosher meat meal. As such, they were left with little choice but to eat dairy meals that day.

Eating dairy is also intended to recall that the Jewish people may have never eaten dairy prior to the giving of the *Torah* out of concern that doing so would be a violation of “*eiver min hachai*” - the prohibition against eating the product of a living animal. The *Torah* teaches us that it is indeed permitted to consume dairy products. Furthermore, milk can only be stored in simple earthenware vessels. If milk is stored in silver or golden vessels, it spoils very quickly. Likewise, eating dairy on *Shavuos* reminds us that one who is haughty or boastful will not succeed in his *Torah* studies - only one who is humble and simple like an earthenware vessel will succeed and grow in *Torah*.

It is told that in one community in Eastern Europe, the proprietor of the local dairy was suspected of diluting the milk with water, thereby producing an inferior product for the same money, but no one was ever able to clearly prove the accusation.

The rabbi of the town thought long and hard about to confirm the suspicion but felt it prudent to bide his time. When the dairyman married off his daughter, he made a lavish banquet for hundreds of guests.

Shortly before the wedding ceremony, after all the food had been prepared, the rabbi sent for the father of the bride. “A terrible thing has happened,” he revealed with a look of dismay and disheartenment. “The cook who was hired to produce the meal for your daughter's wedding just reported to me that by accident one of the kitchen help added milk to the pots instead of water, thus rendering all the meat for the entire meal *treif*, having been cooked with milk. I feel so terrible.”

The man's face turned as white as his milk. Seeing that his words had produced the desired effect, the rabbi offered hope. “Now before we give up entirely, it is still possible that the food may be kosher if the proportion of meat to milk is sufficiently great. It can then be ‘*batul*’ and the meat may be saved. That depends, of course, on whether the milk is pure, or if it has been diluted with water, and to what extent. If it is absolutely pure milk, then I'm afraid all the food for the wedding feast is inedible.”

The distraught dairyman then quickly admitted that he routinely tampered with the quality of the milk, and after the rabbi made him repent and take an oath that he would never do so again, the celebration was allowed to proceed.

נשא את ראש בני קהת מתוך בני לוי למשפחתם לבית אבתם (במדבר ד-ב)

Rabbi Avraham Goldstein is a *ger tzedek*, a convert originally from Puerto Rico. He lives in Scranton, Pennsylvania, and travels around inspiring people with humor and insight. He gave up his “freedom” to pursue what he knew was true: *Yiddishkeit*. In Puerto Rico, he observed an empty life in the people around him and knew he wanted more. At the age of 14,

מעשה אבות ... סימן לבנים

לא ימוש ספר התורה הזה מפך והגית בו יומם ולילה למען תשמר לעשות ככל הכתוב בו ... (יהושע א-ה)

It is customary on *Shavuos* night to stay up late and recite *Tikkun Lei Shavuos*, which is a compendium of excerpts from each portion of the *Torah*, *Neviim*, *Talmud*, *Kabbalah*, etc, and was officially established by the **Ariza'l**. 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*. As a “*Tikkun*” (correction) for having overslept, some Jews do not sleep at all. Others recite the *Tikkun*.

One time the **Dubno Maggid zt"l** spent the *Yom Tov* of *Shavuos* with the **Vilna Gaon zt"l**. While the *Gaon* stayed up all night reciting the *Tikkun*, the *Maggid* sat and learned *Gemara*. “Why are you not saying the *Tikkun*?” the *Gaon* asked him.

The *Maggid* answered, “A merchant places samples of his merchandise in his store window, to inform the customers of what he has to sell. When customers request one of these displayed items, he then sells it out of stock. It only makes sense to display samples if you have stock to back them up. What *Tikkun Lei Shavuos* consists of is small excerpts or ‘samples’ of various portions of the *Torah*. The *Gaon* has have abundant stock, so you can say the *Tikkun* and display all of your samples. Unfortunately, I do not have such stock, so I have no right to display samples.”

The great *Rov* of *Yerushalayim*, **R' Yosef Chaim Sonnenfeld zt"l** used to say that there is one thing in the world which he envies - the *viduy* (death-bed confession) of the **Sha'agas Aryeh, R' Aryeh Leib Gunzberg zt"l**. As is customary, just before the *Sha'agas Aryeh* passed away, the *chevrah kaddisha* entered his room and told the great *tzaddik*, “It is time for you to say *viduy* for any *aveiros* you may have committed during your lifetime.” The *Sha'agas Aryeh* responded openly, “I spent my whole life learning *Torah* - learning the entire day. When did I have time to do an *aveirah*?”

The following story, which was heard in the name of **R' Elya Lopian zt"l**, supports the statement this unusually diligent scholar made on his deathbed. Once, the *Sha'agas Aryeh* came to Frankfurt, where the **Pnei Yehoshua, R' Yaakov Yehoshua Falk zt"l**, served as *Rov*. After a brief stop at the *Rov's* home (where he was served a meal), the *Sha'agas Aryeh* continued on to the *Beis Medrash*, where he found the *Pnei Yehoshua* delivering a *shiur*.

R' Yaakov Yehoshua posed a question, and the *Sha'agas Aryeh* immediately answered it. He then asked another question, and again the *Sha'agas Aryeh* answered it. The *Pnei Yehoshua* realized from the visitor's incisive words that he must be the *Sha'agas Aryeh*. He said to him, “Nu, when the *Sha'agas Aryeh* is here no question is difficult, but as for us, we have questions!”

The *Sha'agas Aryeh* replied, “You? I do not even know how you learn at all!”

The *Pnei Yehoshua* asked him, “Why do you say that? I don't learn?” The *Sha'agas Aryeh* responded, “I go to sleep on a hard bench, which makes real sleep impossible. After half an hour I just get up and resume learning. But I was just in your house, and I saw that you have a soft bed on which one could sleep the entire night, so how can you possibly learn?”

R' Elya went on to relate that the *Pnei Yehoshua*, who was also a *Torah* giant, told his colleague, “It is true that I have a bed, but who says that I sleep on it?” We see from this anecdote that the *gedolim* of the past did not wish to interrupt their learning for anything more than the bare minimum of sleep.

The **Brisker Rov, R' Yitzchok Zev Halevi Soloveitchik zt"l**, testified that he never saw his father, **R' Chaim Soloveitchik zt"l**, sleep on a bed in the middle of the week. Instead R' Chaim would merely put his head down on his *sh tender* for half an hour, and then continue learning. Friday night was the only night he slept in a bed!

בן בנ אומר הפוך בה והפך בה דכולא בה וכו' ומינה לא תזוז שאין לך מידה טובה יותר ממנה ... (פרקי אבות ה-ב)

The following is a powerful and inspiring story about diligence in *Torah* study and the impact it can have. A young married man who lives in the *Ramat Elchanan* section of *Bnei Brak*, where **R' Yitzchok Zilberstein shlita** is the *Rav*, once had to travel with his wife to take their young baby to the emergency room in Beilinson Hospital in *Petach Tikva*. After settling into their room, they found out that their neighbor in the next room was another young child, who was in critical condition and whose secular parents were not coping well with his life-threatening condition.

Desperate for hope and encouragement, the secular couple turned to the religious couple and a lengthy conversation ensued, in which the observant couple attempted to strengthen and soothe the other couple with messages of belief and trust in *Hashem*. Who would ultimately determine the fate of their son. After several hours of discussion that lasted late into the night, the secular man began to regret his previous secular and irreligious actions and inquired about adopting a religious lifestyle. The discussion had turned to the subject of *Torah* study, and the observant man, whose name was Shmuel, attempted to describe the value and beauty of in-depth *Torah* study in which *yeshivah* students engage in at all hours of the day and night.

The secular man became silent, deep in pensive thought. He was skeptical of such intense diligence, the way Shmuel described it and he turned and asked Shmuel whether there was a *yeshivah* that was open at this hour of the night where he could witness *bochurim* (young students) engaged in *Torah* study. He added that if Shmuel could locate such a *yeshivah* where there were at least ten students learning in the middle of the night, he would immediately be *chozeir b'teshuvah*.