

מאת מוה"ר ברוך הירשפלד שליט"א  
ראש כולל עטרת חיים ברוך קליבלנד הייטס

# הלכה למעשה

A SERIES IN HALACHA  
LIVING A "TORAH" DAY

**Halachos for a Unique Yom Tov of Shavuos**  
**Good Advice for the Shavuos Milchig Meal.** As per the custom brought down in *halacha*, (1) most people have some sort of a *milchig* (dairy) meal during the two days of *Shavuos*. Here are some practical tips for people to consider.

**Kiddush Cup.** One is allowed to use his regular *Shabbos becher* (*Kiddush* cup) at the *milchig* meal. Even though it is officially a *fleishig* (meat) vessel, and possibly had some hot water contact with *fleishig* items, one can still use it for *Kiddush* before the *milchig* meal. This is because using it for cold wine or grape juice does not make the liquid or the person *fleishig*. It is definitely a good idea to remove it from the table right after *Kiddush*. If he leaves it on the table, he might come to drink from it with a mouth full of *milchig* grease. Even though that alone does not cause the cup to become *fleishig* either, he might end up washing it with hot water which would necessitate asking a *shailah* if it requires kashering. To stay away from questions, one should remove the *becher* from the table right after *Kiddush*. Similarly, if one uses his regular *Shabbos Challah* cutting knife and board for this meal, he should remove them from the table before starting to eat *milchig*.

**Leftover Challah from the Milchig Meal.** If *challah* was left on the table, or on a cutting board, and there is no specific reason to assume it had become *milchig*, it remains *pareve* and can be later eaten at a *fleishig meal*. If, however, a slice of *challah* was removed from the cutting board and placed near a plate of food, we are concerned that it might have become *milchig* and should only be used for a *milchig* meal (2). If one saves *challah* from *milchig* meal (2). If one saves *challah* from the *Yom Tov* meals in plastic bags, the above leftover bread that is deemed *milchig*, should be left in a separate and marked plastic bag as a reminder that it cannot be eaten with *fleishig*, such as leaving a tissue in the bag, etc.

**Saving the First Tefillah from a Siddur/Machzor.** If a person

has not said a certain *tefillah* for 30 days, he should not rely on his memory, and should say that first *tefillah* from either a *siddur* or *machzor*, and not by heart (3). This applies to the *Maariv Shemona Esrei* on the first night of *Shavuos*, and *Mussaf Shemona Esrei* of the first day of *Yom Tov*. However, once he said it from a *siddur*, he can now say it by heart for the rest of the *Yom Tov*.

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

**Neilas Hachag.** Many congregations have a festive gathering at the end of the *Shavuos Yom Tov* (נעילת החג). Since on *Yom Tov* there is no obligation of שלש סעודות, they serve just drinks with *mezonos* and/or fruit. This is debatable since the *Gemara* says if one is eating a meal before sunset he can continue after sunset, because the *Havdala* obligation with the prohibition to eat before *Havdala* does not go into effect to stop one from continuing his meal (4). However, if one is merely having drinks he must stop because of the *Havdala* obligation. It is not clear from the *Gemoro* whether a fruit or *mezonos* snack can be continued after sunset. The **Aruch Hashulchan** (5) says that only a bread meal can be continued. This, too, sounds like the words of some *Rishonim* (6). One should therefore start *Mincha* a bit earlier, leave 15 minutes for the snack before sunset, say a *ברכה אחרונה*, and then continue the *simcha*.

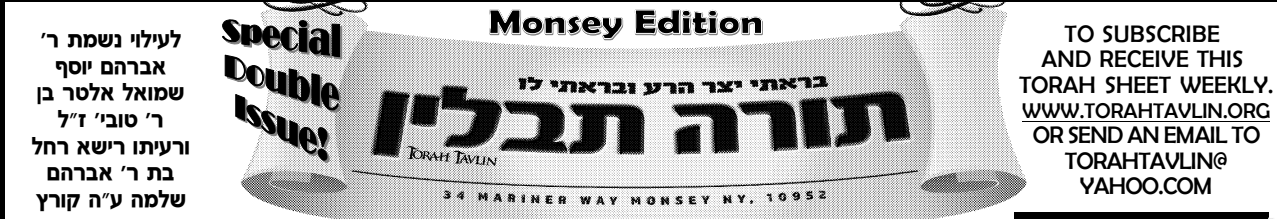
# הוא היה אומר ...

(1) רמ"א תע"ג: (2) י"ד פט"ד (3) א"ח ק"א (4) פסחים ק"ה (5) רצ"ה (6) רבינו חננאל ומאירי שם

**R' Dovid Yisroel Ber Kaufmann zt"l (Reflections of Redemption)** would say:  
The Jewish people are to be a 'Kingdom of Kohanim.' They are to be spiritual rulers and leaders. The goal is to be involved in the world, transforming it into a dwelling place for G-dliness. Like the *Leviim*, we have a special task. We are not to withdraw from the world, but lead it and guide it. This is our preparation to receive the *Torah* - whether for the first time at *Har Sinai*, every year following the reading of *Bamidbar*, or in the immediate, imminent future, when by preparing the world, we will receive the *Torah* of *Moshiach*."

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

A Wise Man would say: "You can't go back and change the beginning but you can start where you are and change the end."  
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מ"ח בעומר - פרק ו' דאבות

# שבת פרשת במדבר / חג השבועות / זמן מתן תורתנו

Parshas Bamidbar / Chag HaShavuos / Kabbolas HaTorah  
ד-ז סיון תשפ"א - May 15-18, 2021

**רעינות ופירושים לעורר את האדם לעבודת השי"ת והתחזקות באמונה ובטחון מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים עיה"ק**  
שאו את ראש כל עדת בני ישראל למשפחתם לבית אבתם במספר שמות כל זכר לגלגלתם. מבן עשרים שנה ומעלה כל יצא צבא בישראל תפקדו אתם לצבאתם אתה ואהרן (במדבר א=ב.ג.) - שאל אביך ויגדך

אמנם אין זה משימה קלה לבחור לבטל דעתו בפני הוריו ומוריו, ולא מפני מידת הגאווה הלילה, כי אם מסיבת היותם בטוחים ומשוכנעים כי הצדק עמם, וכפי שהגידו זאת דר"ה"ק היוזאל משה' מסאטמאר ז"ל, באמרו בצחות לשונו: מה שהגנים חושבים שהם יותר חכמים מאביהם עוד אפשר לסבול, אבל מה שהם חושבים שהם יותר מבוגרים מאביהם, זה כבר קשה לסבול. כלומר, חושבים המה שיש להם גם חכמת חיים ונסיון החיים יותר מאביהם... אולם עליהם להפנים הבנה זו שלאמיתו של דבר גם אם נראה להם שהצדק עמם אין זה כי אם מחמת קוטן שכלם, וידיעה זו יתן להם כח לכופף את דעתם ולקיים עצת אלו העומדים מעליהם.

הוכחה לדברינו שבגיל הבגרות אין דעתו של האדם שלם, שהרי גם בית דין של מעלה מתחשב בכך, וכפי שרואים (שבת פט): שאינם מענישים כל עוד שאין האדם בן עשרים. והוא מזה הטעם, כי כל עוד שלא זכה האדם למחצית שנות הבניה אי אפשר להגדירו כבר דעת, וגם קשה לו לכווין כל אורחותיו על דעתם של החכמים ממנו, כי עדיין מרוב קטנותו נדמה לו שהוא זה החכם מכל אדם, ועל כן גם אם שגה בדיון אי אפשר עדיין להענישו. ועכ"פ יכול הצעיר ללמוד מכך שדעתו עדיין אינה שלימה, ועל כן עליו לקבל אורחותיו וישר מהוריו ומרבותיו. ורק כאשר יגיע הבוגר לשנת העשרים לחייו, או מתבשל שכלו, וגם אם עדיין אין דעתו בשל ומבושל כל צרכו, מכל מקום גם בכגון דא יבוא לכל הפחות לידי הכרה ששכלו עדיין דל וקטן, ויבין שעליו לבטל דעתו מול אלו המייסרים אותו כדי להעמידו על דרך המלך. וכתוצאה מכך יוכלים להיות בטוח שישתית את אורחותיו על פי דרכי התורה האמתיים. ואל תהי' בו להבנה זו כי היא התחלת ועיקר החכמה שהאדם וזכה להכיר בעניית דעתו, ומתוכה יזכה להצלחה...

גם אחר שזוכה האדם להתבגר ולהשלים דעתו, מוטל עליו לדעת כי גם אז יפה דעתם של אלו המבוגרים ממנו, ויש גם לכך סמך מן התורה, הדנה רואים אנו שיצחק אבינו לא עשה שום השתדלות עבור זיווגו, ואברהם היה זה שפקד על אליעזר לתור אחר זיווגו של יצחק, ועל אף שיצחק כבר היה אז בן ארבעים שנה, וכבר היה דעתו מבושל כל צרכו לדעת מה לבחור, בכל זאת ביטל דעתו לדעת אביו שהעדיף הבנתו של אליעזר בדבר.

**טיב התבלין**  
הנה המפקד הזה היה לכל יוצא צבא. 'צבא' האמור כאן אין משמעו דוקא כפשוטו 'חיל מלחמה', אלא עיקר משמעו הוא: המון אדם המתקולל יחד, הפועל תחת משטר וסדר מסוים, על פי הוראת המנהיג העומד מעליהם וכשמדובר ב'צבא ה' יש לומר שהכתוב מדבר על היוצאים לעבודת הקב"ה, ומטילים עליהם משימות הנצרכות למען השי"ת, וכעין שמצינו להלן (ת. כד.) 'לצבא צבא בעבודת אהל מועד'. לאור האמור נמצינו למדים שאין האדם מוגדר כ'עובד ה' עד שימלאו לו עשרים שנה, שהרי רק מבן עשרים נמנה עם יוצאי הצבא העומדים לשרת בקודש. והסברא נותנת שכשם שבעבודת ה'כלל' אין פחות מבן עשרים ראוי לעבודה כך גם בעבודת ה'פרט', ברם אנו ידעינו שמיים שמתמלא לו להאדם י"ג שנה הינו בגדר 'גדול' ומחוייב בכל המצוות, ואם כן יש לבהיך מאי שנא עבודת הכלל מעבודת הפרט, למה שונה העבודה הפרטית המוטלת על האדם בינו לקונו מהעבודה הציבורית למען השי"ת המוטלת עליו, למה על הפרטיות מחייבים אותו בו בשעה שעל עניני הכלל לא מניחים אותו אפילו מרצונו?

התשובה לכך היא, שכל עוד שלא מלאו לו להאדם עשרים שנה אין דעתו מבושל כל צרכו, ועל אף שהינו בר דעת ויודע מה הוא עושה ולשם מי הוא עושה, עדיין אין הוא נתון ברשותו, ועדיין זקוק הוא לגדול שייעמוד על גביו שילמדוהו דרכי ותכסיסי מלחמה בהיצד החפץ ללכודו, כי אם יבור לו דרך בעצמו בקל יכול לסטות מן הישר גם אם כוונתו רצויה, מאחר שעדיין אין דעתו רחבה לדעת האיד להתמודד עם המלאך העומד מולו בקרב. אולם כשהגדול יעמוד על גביו תהיה ביכולתו ליישר דרכיו ולעבוד את בוראו כדבעי, ועל כן מיום שנמתלאו לו י"ג שנים מן הראוי שילך בדרך שהוריו ומוריו יסללו לפניו. לא כן בעבודת הכלל! עבודת הכלל מטילים רק על מי שהינו יכול להתייחס לבית אבותיו ולמשפחתו, כלומר זוכה הוא לדעת, וכבר יכולים לדאות בו חוליה חדשה בשדרשת הדורות, מבלי שנהיה עדיין מסופקים אם חוק הוא בהליכותיו ואם ביכולתו לנהל את אורחותיו מול הרוחות הורות שהיצד מפיה בחלל העולם כי העבודה שהיא לתועלת הכלל צריכים להפקיד במי שבטוחים שלא יכשלו על ידיו... היוצא לנו מהאמור שהתורה היא המעידה שכל עוד שלא מלאו לו להאדם עשרים שנה אין דעתו בשילה כל צרכו, ועדות היא בפני צעירי הצאן שעליהם לבטל דעתם בפני הוריהם ומחנכיהם, ואסור להם לסמוך על דעתם ועל שכלם החלש, אלא בכל דבר שעומד בפניהם ילכו לשאול ולהתייעץ עם ההורים או המחנכים, וכדבריהם יעשו מבלי לנטות ימין או שמאל, וגם אם לדעתם נמצאים הוריהם ומוריהם כטועים חלילה, יביטלו דעתם מפני דעת הגדולים מהם בשנים ואפילו אם יאמרו להם על דבר שנתראה לו כשמאל שהוא ימין אימניו להם, ויעשו כדבריהם ואי יצליח ה' דרכם.

ועשית הַג שְׁבַעַת לַה' אֱלֹקֶיךָ מִסַּת נִדְבַת יָדְךָ אֲשֶׁר תִּתֵּן ... (מִדְבַּר-י) - בְּבִיאֹר מְדוּעַ כּוֹעַ מְרִידִים דְּבַעַנְיָן "לַכֶּם" בְּחַג שְׁבוּעוֹת

אָזְנָה יְדוּעִים הֵם דְּבְרֵי חֻז'ל (פסחים סו, ב): "אמר רבי אלעזר: הכל מודים בעצרת דבועינן נמי "לכם". מאי טעמא - יום שניתנה בו תורה הוא", ע"כ. ודבר זה תמונה מאוד, ושדי כיום שניתן בו התורה הוא יום של דביקות אך ורק בו ית, ולא להיות עוסק בשום תענוגי עולם הוה, א"כ מדוע "הכל מודים" שצריך ביום הוה להתענג בתענוגים.

ובעזרה"ת נראה לבאר דברי הגמ', הנה ההכנה ליום של קבלת התורה, כל אחד ואחד בכל יום מונה כל יום ויום להכין עצמו לקראת יום של קבלת התורה. והוה המצוה של ספירת העומר. וכבר הק' החנך (במצוה ש"ו) מדוע מתחילים רק מיום השני של פסח ולא יום הראשון, וכתב שהטעם שמתחילים מיום השני וז"ל, "שהוא קרבן נקבר שבו זכר שאנו מאמינים כי השם ברוך הוא בהשגחתו על בני אדם רוצה להחיותם ומחדש להם בכל שנה ושנה זרע תבואות לחיות בו", עכ"ל. וע"ע במש"כ ההינדך (מצוה ש"ב) לבאר מצות קרבן עומר וז"ל, "משרשי המצוה - כדי שנתבונן מתוך המעשה החסד הגדול שעושה השם ברוך הוא עם בריותיו לחפש להם שנה שנה תבואה למחיה, לכן ראוי לנו שנקריב לו ברוך הוא ממנה, למען נזכור חסדו וטובו הגדול טרם נהנה ממנה, ומתוך שנהיה ראוין לברכה בהכשר מעשיו לפניו שנתברך תבואתינו וישלם חפץ השם בנו, שחפץ מרוב טובו בברכת בריותיו", עכ"ל.

הרי התכלית בהקרבת הקרבן העומר הוא להכיר חסדו וטובו של הקב"ה, שהוא הוֹן העולם כולו בטובו, בחן, בהסד, וברחמים, והוא נותן להם לכל בשר, כי לעולם חסדו. וחידוש לנו בכל שנה ושנה התבואה חדשה, והוה התכלית בימי ספירת העומר, שהם ימי הכנה לקבלת התורה, והיינו על ידי חזיון אמונה בהש"ת, ועל ידי הכרת הטוב להקדוש ברוך הוא. על כל הטובות, ובפרט להכיר הטובה על התבואה החדשה.

ונראה לומר בביאור מדוע התנאי בעיך קבלת התורה הוא הכרת הטוב. והנה החובת הלבבות מוקם, יסוד היסודות בעבודת אלקים בנוי על חובת הכרת הטוב (פתיחה לשבע עבודות אלקים), דרך אחד שיכיר כל הטוב אשר הקב"ה תמיד גומל לנו בכל רגע ורגע. מתוך הך הכרה יתחייב השכל לעבוד הקב"ה, שלא יתכן לעבוד על רצונו אם מכיר כל השגחת השש"ת. ומי שאינו עושה רצונו של השש"ת הוא רק מחסרו אמונה בהשש"ת, שכל מה שיש לו הוא כולו מאת השש"ת. ונבאר זה במשלו: אדם שהיטיב עם חבירו, ופרנסו, ודאג לכל צרכיו משהה שנוגד עד היום, הרי בודאי לא יתכן למקבל הטובה לעבוד על רצון מיטיבו, שהרי ירגיש בחוש חובת הכרת הטוב, לעשות כל רצונו. א"כ קר"ח בן בנו של קר"ח אם אחד

**דרגה יתירה** FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

This is why at *Matan Torah*, the women were spoken to first since their role in building a home of *Torah* is paramount.

As we prepare for *Kabbolas HaTorah*, the women need to know what exactly is their *kabbalah*. What should they be doing to prepare for this awesome day when the giving of the *Torah* is not commemorated but actually relived? The same *kolos* and *brakim* that were seen at *Matan Torah* come into this world once again on this great day of *Shavuos*. The revelation of *Hashem* is real, and it is ours to grab onto.

How often one make this practical? We need to reexamine our actions and revise our goals. We are living in a generation that is unprecedented with the amount of *Torah* that is being learned by *Klal Yisroel* around the globe. And who is supporting all of these wonderful *avreichim*? Their wives. Women wake up at predawn hours to get to their offices in

יכיר כל החסדים והטובות שהשש"ת תמיד עושה עמנו בכל עת ובכל שעה, בודאי יעשה רצון אבינו שבשמים. ויעבור אותו בלב שלם.

ויסוד זה מפורש בדברי האבודרהם שכתב לבאר מדוע חזרות הש"ץ כל הציבור אמורים מודים דרבנן וז"ל, "כשיגיע ש"ץ למודים וכדו.ע. כל העם שוחן ואומרין הודאה קטנה המתחלת כמו כן במודים. שאין דרך העבד להודות לרבו ולומר לו 'אדוני אתה' על ידי שליח, אלא כל אדם צריך לקבל בפיו עול מלכות שמים ואם יקבל על ידי שליח - אינה קבלה גמורה, שיוכל להכחיש ולומר לא שלחתי. אבל בשאר התפילה שהיא בקשה, יכול לתבוע צרכיו על ידי שליח, שכל אדם הפץ בטובתו ולא יחוש ולא יאמר לא שלחתי", עכ"ל. מבואר בדבריו שהודאה היא קבלת עול מלכות שמים שאילו היה מכיר שכל מה שיש לו הוא רק מאת השש"ת, בודאי היה משעבד עצמו לעבוד את בוראו בכל לבבו ובכל נפשו ובכל מאודו.

וכן מבואר בדברי המדרש (משנת רבי אליעזר פרשה ז): "מפני מה ענש הכתוב ביותר לכפויי טובה? מפני שהוא כענין כפירה בהקב"ה. אף הכופר בהקב"ה כופר טוב הוא. האדם הוה הוא כופה טובתו של חבירו, למחר הוא כופה טובתו של קונו. וכן הוא אומר בפרעה, "אשר לא ידע את יוסף". והלא עד היום הוה מצרים יודעין חסדו של יוסף, אלא שהיה יודע ולא השגיח עליו. וכפה טובתו, ולכסוף כפה טובתו של הקדוש ברוך הוא, שאמר: לא ידעתי את ה'. הא למדת שכפיית הטובה הוקשה לכפירה בעיך. וכן הקדוש ברוך הוא אומר להן לישראל: "אנכי ה' אלהיך". מה ת"ל "אשר הוצאתיך". אמר להן, הוודו שלא תכפו טובה, שכפוי טובה אינו יכול לקבל מלכות שמים. וכן יהושע אומר לישראל: אם כפיתם הטובה הואת, לא תוכלו לעבוד את ה'. והן משיבין אותו, כי ה' אלהינו הוא המעלה אותנו, אין אנו כופין טובתו (יהושע כד), ע"כ. הרי להדיא, שקבלת עול מלכות שמים הוא רק מתוך הכרת הטובות של השש"ת, והוה הטעם שקודם קבלת התורה, אנו מכירים הטובה ע"י הקרבן עומר כמש"נ לעיל.

וא"כ י"ל דוהו הטעם מדוע בחג השבועות בענין לכם, שהתכלית בוה שהי מה שהוה מתענג ביום הקדוש הוה, יבא לידי ההכרה שכל מה שיש לכם הוא כולו מאת השש"ת, וע"כ החובה מוטלת עליו להכיר הטובה מעומקא דליבא להשש"ת, ויקבל עול מלכות על עצמו באהבה רבה! ולפי זה מובן הייטב דברי הראשונים שביארו שהג שבועות נקרא 'חג הקציר' שהוא זמן להודאה להשש"ת על כל התבואה. והכוונה כנ"ל דרך ע"י זה שייך לקבל התורה, מתוך ההרגש של הודאה להשש"ת.

והיה מספר בני ישראל כחול הים אשר לא ימד ולא יספר ... (יהושע ב-א)

In the *Haftorah* of *Parshas Bamidbar*, *Hashem* sent a message through *Hoshea HaNavi* in which He promised that the *Bnei Yisroel* will be as multitudinous as the sand of the banks of the ocean. *Chazal* explain that the obvious understanding is that just as no one can compute the total number of grains of sand, so it is impossible to obtain a total count of *Bnei Yisroel*. But surely there are other things which are also difficult to count, so why did *Hashem* choose sand?

**R' Avraham Yitzchak HaKohen Kook ז"ל (Midbar Shur)** explains that the Jewish people have a collective mission, as indicated by their comparison to sand. A single grain of sand is of no particular consequence; but together,

\*\*\*\*\*  
זהה היה דבר ה' אל יהוקאל בן בווי ... ותהי עליו שם יד ה' .... (יהוקאל א-ג)

In the *Haftorah* for the first day of *Shavuos*, *Yechezkel HaNavi* describes his awe-inspiring vision of the winged four-headed creature representing the holy *Shechina*. This vision was reminiscent of the revelation experienced by the Jewish people at *Har Sinai* on the very first *Shavuos* in history when they accepted the holy *Torah*. Interestingly, while describing his feelings, *Yechezkel* mentions that "*the hand of Hashem came upon him there*" but wouldn't it have been more appropriate for him to have said that he felt the spirit of *Hashem* within him and not just upon him?

**R' Shamshon Raphael Hirsch ז"ל** explains that the spirit of prophecy does not originate from within a person, rather, it comes upon a person from the outside and then rests upon him. This means that prophecy is not just a birthright. Rather, it is granted to people who work hard to

**בין הריחים - תבלין מדף היומי - יומא דף לג.**

אמר ריש לקיש "אין מעבירין על המצות"

**Rashi** explains, if one comes upon a *Mitzvah*, he should not pass it by. This is brought in מכילתא (עיין רש"י שמות יב) מכילתא in *Torah* says *mitzvos*, "מצות", says to read it as "מצות". One should watch *mitzvos*, in other words, perform them as they present themselves. **Tosfos** learns that this applies only when you will be doing both *mitzvos*. If, however you will be doing only one of them, you may pass over the first one if the second one is more תדיר. This *halacha* has many applications. The איסור דאורייתא [ככלל טהר] חיי אדם says this is an

The [א"ח ט' כה] **ש"ע** says one should be careful when putting away his *Talis* is closer to the bag opening, so tomorrow morning when he reaches for his *Talis* first, he won't pass by the *Tefillin* & be מעבירין *oiver*. The **משנה** says that מעבירין אין מעבירין here even though he's not touching anything, just moving his hand over it. Similarly, הלכות תניכה, in *Termei* [תרע"ו] הלכות תניכה, in **ברורה** says that מעבירין אין מעבירין here even though he's not touching anything, just moving his hand over it.

the first (& the top one first) first לחם משנה the חלה חלה שבת the *mechaber* says on Friday night to cut the lower **As a solution** brings the **ב"ח** that wonders how this may be done, by passing the top *challah* aren't they *oiver* מעבירין As a solution the lower *challah* towards you, so it's closer & will be reached first.

In *Torah* since we are still wearing our *Shabbos* clothing it's more כבוד for the *mitzvah*. The **אבני נזר** asks, why isn't waiting until מוצ"ש a violation of מעבירין מוצ"ש? The answers that if the reason for passing by the *mitzvah* now, is to do it later in a more הידור way, this is acceptable.

Yom Kippur? Rosh Hashana? The Radvaz answers to get out of jail asap & daven the next *Tefila* with a *minyan* because of מעבירין ע"ש. אין מעבירין

time to begin their jobs. They spend the majority of their day in the workplace, while their husbands take the kids to the babysitters and kindergartens, then pick them up after learning *seider* and take them to the second babysitter until their wives come home at 4 or 5 o'clock. Women today are doing the impossible, but today's women are so incredible, they even do that well. The question is, what is getting lost along the way? One thing is for sure. This has never been the role of women throughout the history of the world. There were always women who worked, but they were the exceptions, not the rule. A woman's place was always in the home, and that is where she devoted her time and attention.

What is taking place today is something that cannot be reversed. A woman who is working to support her husband who is learning cannot choose where she wants to go, but she can choose where to put her heart. If times have changed, then we need to change with the times. If we cannot change the circumstances, then at least we can hold onto the proper attitudes and *hashkofos* that a *Yiddische Mamma* should have. It would be wonderful if women had all the time in the world to create the enthusiasm, the atmosphere, the *geshmak*, and *ahavas HaTorah* in the home. But if she doesn't, then she should at least make sure to remember that this is her primary obligation. Any little bit of inspiration that she can

attain - she should go get it!

Very often, the place you are in affects your views and attitudes towards life. When a woman has to get all dressed up every day to go to work, that might cause her to put too much emphasis on the material. Just being around adults all day might cause her to not have as much patience for her children. Being the one who brings in the money might cause a woman to lose perspective of who she is and what truly is her role as a Jewish woman. If women today, for whatever reason, cannot bring the excitement for *Yiddishkeit* into their homes in the traditional way as our *Bubb*s and *elte Bubb*s did throughout history, then she must find another way to get the job done.

The most important thing a woman can do to prepare for *Kabbolas HaTorah*, is to remember who she is and what her role is in this life of *Torah* that she is being *moser nefesh* for. In all of this *mesiras nefesh*, let her not lose this identity.

*Hashem* told Moshe, "Give the *Torah* to the women first," because women have the power and ability to create an atmosphere in which *Torah* can thrive. This has to be the focus, the goal, the dream ... and whatever it takes, they will and must figure out how to get it done. Wishing all of our men and women a *chag kosher v'sameach* - and a true *Kabbolas HaTorah* that we can all be proud of.

**CONCEPTS IN AVODAS HALEV AND HEMSHECH HADOROS**

**מחשבת הלב**

**FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"l**

*Klal Yisroel* was once again counted, as *Moshe Rabbeinu* took a census in the desert. Why, then, was it imperative that Moshe himself, be assigned this task, when it is a task usually performed by some lowly government employee?

*My machshava* here is as follows. The **Ramban** explains the word "תפקדו" to mean to "remember" and "להשיג" to pay attention to it. He says that this definition applies any time you see the *shoresh* "פקד" and he cites some examples. One that comes to mind is the following *posuk* in Shmuel: "ויפקד מקום דוד". Dovid didn't attend Shaul's *Rosh Chodesh* event and his absence was *noticed*.

In addition, the **Ohr Hachayim** explains that the *Torah* uses the word "שאו" to denote counting, because it connotes a raising up; an elevation of sorts. I would like to offer another thought, prefaced with an anecdote. When I was in the 8th grade, my English teacher would assign each of us a

שאו את ראש כל עדה בני ישראל למשפחתם לבית number rather than using our name, to aid him in roll-call. This (besides now being able to switch seats and have fun at the teacher's expense!) diminished any sense of teacher-student relationship, as we were now reduced to numbers instead of people. The *Torah* therefore says "countless" times, (pun intended!) to be "פקד", notice, and "שאו", lift up, each and every *Yid*. Doing this elevates and encourages each and every individual, showing him that he does indeed count and is an integral component of the *klal*. Imagine if no less than the *gadol b'Yisroel* would be tasked with this job. The confidence of each *Yid* would be greatly buoyed. Hence, says the *Torah*, *Moshe Rabbeinu*, our leader and teacher, must be in charge of the counting!

Realizing how special and important each and every member of *Klal Yisroel* is, will encourage all of us to reach for the stars and allow ourselves to grow spiritually!

question is obvious. Why with regard to *sefira* do we make an exception to the classic rule of "Shomea Keoneh"?

*My machshava* is as follows. *Sefira*, as we know, is a prelude and *hachana* to *Shavuos* and *Kabbolas HaTorah*. There was and is a *Kabbolas HaTorah* collectively, but equally critical is every individual's personal *Kabbolas HaTorah*. The *Medrash* in *Parshas Vayeitzei* tells us clearly

וספרתם לכם ממחרת השבת מיום הביאכם את עומר התנופה שבוע שבתת תמימות תהיינה ... (ויקרא כג-טז) There is a *machlokes* in the *Poskim* regarding the word "לכם" - "You (should count)." One שיטה maintains that unlike the "וספרת לך" of *Yovel* where that "לך" can be accomplished through *Beis Din*, the *Sefiras Haomer's* "לכם" must be said by each person individually. One cannot be *yotzei* with his friend having him in mind; in other words, there is no concept of "Shomea Keoneh" by *sefira*. The

Dan Gold became increasingly curious as to exactly who this Bob Jenks was because he wanted to properly show his appreciation. He found out that Mr. Jenks was a secular Jew and an extremely wealthy man. He also found out that Bob Jenks's birthday was coming up in a few weeks and that every year he hosts a big birthday celebration at his estate.

So on his birthday, the Gold family went to the party to say happy birthday to Mr. Jenks. The birthday celebration was a hedonistic affair with all types of non-kosher food, women in immodest dress and loud music. The Gold family found Mr. Jenks in the midst of a crowd of some of his cronies. They wished him a happy birthday but he paid little attention to them.

Over the next few months Mr. Gold found out that Jenks was a totally assimilated Jew who had married a non-Jewish woman. He also was a big real estate developer who supported many charitable causes. However, some of these causes were missionary churches while others were the local Jewish Federation and even some famous *Yeshivos* and seminaries. One of Mr. Jenks's projects was a retirement home with mostly Jewish residents wherein he provided kosher food. The home was in a bad neighborhood and when gangs started bothering the residents, Mr. Jenks hired his own security company to patrol the area.

However, Mr. Jenks was a ruthless businessman. As a landlord he would immediately evict any tenant who was late with their payments. Over the years he had evicted many Jews from their homes. On the other hand, Mr. Jenks' company gave a major donation to a local soup kitchen where Jews and non-Jews could find food and shelter. So on the one hand Mr. Jenks was an assimilated Jew, intermarried, a rather debased person, who evicted people from their homes and supported missionary work. On the other hand he built up a Jewish community, provided security for them, supported *Yeshivos* and federations and soup kitchens. Basically, Mr. Jenks was a riddle, wrapped in a mystery, inside an enigma!

As the next birthday for Mr. Jenks rolled around, Dan Gold announced to his family that they would be taking what would now become their annual trip to the big Jenks birthday bash. Their son Avi stated in no uncertain terms that he would not be going. His father reminded Avi that they owed a great debt of gratitude to Mr. Jenks, however Avi argued that because Mr. Jenks had evicted Jews from their homes, supported missionaries and was married to a non-Jewish woman, he did not feel he should go and celebrate Jenks' birthday. To this, Mr. Gold responded that on the other hand, Mr. Jenks also had some very positive qualities, like supporting *Yeshivos* and seminaries, building Jewish communities and giving food to the poor.

To this Avi responded with a repeat of some of the negatives and anti-Jewish behavior of Mr. Jenks and he said he would not go celebrate the birthday of such a secular Jew. But Dan Gold, remembering the cave, became very emotional and responded to his son as follows. "My son, a year ago early in the morning in the cave, you came crying and shaking and screaming to me that you had no future and that you were going to die. YOU HAD LOST ALL HOPE. This man saved your life and I don't care how irreligious he is or how depraved you might think he is, this family and all of our descendants will celebrate his birthday as a way of thanking *Hashem* that we are alive." True *ahavas Hashem* is *hakaras hatov*.

**משל למה הדבר דומה**

בפקדיך אשיחה ואכימה ארחתיך. בחקתיך אשתעשע לא אשכח דברך .... (תהלים קיט-טז-טז)

**משל:** Stories abound of many *Chassidische Rebbe*s and the manner in which they approached the *kedusha* and *Kabbolas HaTorah* of *Chag HaShavuos*.

Someone once told **R' Shimon Sholom Kalish z"l** of **Amshinov** how years earlier, the **Ropschitzer Rebbe z"l (Zera Kodesh)** once observed a young *avreich* crying throughout the night of *Shavuos*, holding a tear-stained *siddur* in his hand, and repeating over and over and over, the words in *Ahava Raba*, "והאר עיניי בתורתך". For hours, the man wept until finally the *Ropschitzer* walked over to him, and grabbed the *siddur* out of his hands. Handing him a *Gemara*, he said, "Okay, I was just in *Shamayim* and your *tefillos* were accepted. Now, take a *Gemara* and go learn something!"

The *Amshinover Rebbe* smiled, and responded, "Of course. This is the *segulah* of my *Zaida*, **R' Yaakov Dovid z"l** of **Amshinov**, who was asked by a *chasisd* for a *segula* to help his memory. My *Zaida* told him that *Dovid Hamelech* writes the best 'segulah' in *Tehillim*: לא ברוקותך אשתעשע לא - אשכח דברך" - the *Torah* that you learn with *simcha* and joy, you will never forget! How's that for a 'segulah'?

One year, a group of "Litvish" *bochurim* traveled to spend *Chag HaShavuos* with **R' Yisroel Hager z"l**, the **Ahavas Yisroel** of **Vizhnitz**. The group stayed up all night learning in the main *Bais Medrash* and when it came time for *Alos Hashachar*, they congregated in the front and one *bochur* recited the *berachos* out loud for everyone.

The *Ahavas Yisroel* also stayed up all night but he did not *daven* early and preferred to *daven* עם ברוב at the regular time. When he heard the *bochurim* preparing to *daven*, he came out of his private room and said out loud, "I've heard of people going to sleep in order to be able to *daven*, but I never heard of people who *daven* in order to be able to go to sleep!" The *bochurim* took the hint and left.

**נמשל:** Of course, it is a good thing to follow *Minhag Yisroel* and stay up to learn, *daven* or recite *Tikkun Leil Shavuos*. But when we do, we must do it for the right reasons and not waste our time. This is an auspicious night - it is a night when our Nation prepared itself for the ultimate gift - the *Torah*. To treat it as a contest or to spend the hours shmoozing in the *Bais Medrash* is not accomplishing a thing!

that it had not known since the *Tanna, Rabbi Shimon bar Yochai*. Together, the two different, yet inseparable aspects of *Torah* were revealed to the world by these two *Torah* personages, and symbolized by the marriage of their children.

*Tzefas* reached a pinnacle of grandeur on that day that would endear it forever to the heart of every Jew.

אשר בחר בנו מכל העמים ונתן לנו את תורתו בא"י נותן התורה ... (ברכת התורה)

One of the leaders of the Reform assimilation movement appeared one day in the main *Shul* of Slutzk. The *gabbai*, not recognizing him as someone who mocked all the Jewish traditions and a sinister individual who made every effort to deny the truth of the *Torah*, called up the guest to the reading of the *Torah*. People in the crowd were shocked.

Surprisingly, the man recited the blessing for the *Torah* with great fervor. In a loud voice full of meaning he said, "*Blessed is Hashem who chose us from all the nations and gave us His Torah.*" There were a number of people who did not recognize him for who he was and knew of his derisive attitude towards *Yiddishkeit* and the *Torah*, and they commented curiously on the intensity with which he had recited the blessing. They asked their *Rov* about this.

The **Slutzker Rov, R' Yaakov Dovid Wilowsky zt"l**, looked at them and then said with a smile, "It's pretty clear to me. This man recited the blessing with such concentration and intensity because he is truly happy that *Hashem* gave the *Torah* to the Jewish people!" He paused for a moment, as the men standing around him looked at him quizzically. He continued. "We all know that this man has discarded anything and everything that pertains to true *Torah* Judaism. In his extreme effort to deny his Jewishness, he has adopted all the customs and practices of the non-Jewish environment. Now just think, if the *Torah* had been given to the other nations of the world, as opposed to the Jews, then they would be the ones observing all the restrictions of *Shabbos*, they would be keeping *kosher* and maintaining all the holidays. Instead of us, the *goyim* would have all the prohibitions and duties of the *Torah*!" The *Rov* winked at the listeners.

"Imagine what would happen next. In this man's effort to identify with non-Jews, he would be forced to observe the *Shabbos* and keep all the commandments! Although, that would have imposed much hardship and inconvenience upon him, he would surely have done so, lest he is recognized as actually being Jewish! What a horrendous fate for a person who subscribes to his world outlook on life!"

Although it was a sad state of affairs, the *Slutzker Rov* had his audience laughing, imagining the absurdity of this scenario. "But, *Boruch Hashem*," continued R' Yaakov Dovid with a sigh, "now that the *Torah* was given to *Bnei Yisroel*, behaving like a non-Jew is quite appealing and convenient for him. Little wonder then, that this person recited the blessing on the *Torah* with such an intense fervor, as this is what he truly believes. He is actually quite delighted that the *Torah* was given to the Jewish people and not, Heaven forbid, to the gentile nations of the world!"

רבי אלעזר בן עזריה אומר. אם אין תורה אין דרך ארץ. אם אין דרך ארץ אין תורה ... (פרקי אבות ג-י)

In *Michtav M' Eliyahu, R' Eliyahu Dessler zt"l* writes: "The basis of true *ahavas Hashem* is *hakaras hatov*." **R' Michel Yehuda Lefkowitz zt"l** would tell couples, "A husband should show *hakaras hatov* to his wife and a wife should show *hakaras hatov* to her husband. As the *Medrash* states, "דרך ארץ קדמה לתורה" - Proper behavior comes before the *Torah*."

One sunny spring day Dan and Sarah Gold, decided to take a hike in the mountains near their home. They brought along their 15-year-old son Avi and their 10-year-old daughter Rachel. While hiking they noticed a shallow cave along the path and they decided to enter. Soon after they got into the cave they heard a rumbling noise and turned to see that an avalanche of rocks had fallen down the mountain and blocked up the entrance to the cave except for a small crack at the top where air and light could come in. At first the family tried to move the heavy boulders in order to escape but soon realized that this was not possible. Then they tried to use their cell phones to call for help but none of their phones had any signal. Then they tried screaming for help, hoping that some other hiker would come along and call for help.

As the day went on and they realized that it was getting darker outside they began to pray because they realized that they were running short on their limited supply of granola bars and bottled water. However, no matter how much they worried and however much they prayed, no one was coming to rescue them. As night fell and it began to get cold in the cave, the Gold family huddled together and tried to go to sleep. It was hard and in the wee hours, Avi woke his father and began crying and shaking hysterically. He told his father that he believed he was going to die in this cave and all of his dreams for a future life and family would be lost. His father tried to reassure him that everything would be all right but soon even his father realized that this was probably not true and that the family was not going to make it out of this cave.

Then they heard a voice outside knocking on the rocks and asking if anyone was in the cave. The Gold family screamed for joy because they knew they were saved. Soon, trucks arrived and removed the boulders from the cave. They came out and saw their savior. The man said his name was Bob Jenks and that he was a real estate developer who was in the area considering a new construction site. The Gold family thanked Mr. Jenks over and over, and finally went on their way.

On behalf of thousands of Shomrim Shabbos Jews - www.dickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead

that: "אלו היו ישראל חסרים אפילו אדם א' לא היו מקבלין את התורה". Even if one was missing - no *Kabbolas HaTorah*! Because the *Torah* needs each and every *Yid's* participation and input.

The **Avnei Nezer, R' Avraham Bornstein zt"l of Sochatchov**, writes that the reason a *Sefer Torah* is *posul* if it's missing even ONE letter, is because each letter corresponds to each *Yid*. If even one *Yid* is missing it's *posul*. As we know the word "ישראל" stands for ריבוא אומות "ש ששים ריבוא אומות" לתורה. In addition, if any of the letters are touching one another it is also *posul*. Why? The *pshat* is because the *Torah*

collectively requires everyone, each individual *Yid* has a separate element and task they must accomplish. You cannot rely on your friend. Each *Yid* is an *olam* by himself and must maximize his potential through *Torah*.

That, perhaps, is why regarding *Sefiras Haomer*, we don't rely on the principle of "*Shomea Keoneh*", showing that by *Torah* each person, individually, must produce.

As the *Yom Tov of Shavuot* descends upon us, let us be *mispallel* "ותן חלקנו בתורתך" and thereby be *zoche* to בנינו ובני בנינו עוסקים בתורה ובמצוות.

## מעשה אבות ... סימן לבנים

ויענו כל העם יחדו ויאמרו כל אשר דבר ה' נעשה וישב משה את דברי העם אל ה' ... (שמות יט-ה)

*Klal Yisroel* was united on *Har Sinai* - not just in a physical sense - but also in a spiritual, emotional, psychological and meaningful way. The many facets of the *Torah*, known as P'A'R'D'E'S' (פרדס) - an acronym for *P'shat* (literal meaning), *Remez* (veiled allusions), *D'rash* (homiletical interpretation), and *Sod* (esoteric interpretation) - were all given at that time and were fully incorporated into the Jewish Nation's perception and understanding of *Kol HaTorah Kula* - the *Torah* in its entirety. On that awesome and memorable day, *Hashem* married His most precious possession - the *Torah* - to His most beloved people - *Bnei Yisroel* - and it is a union that remains strong and everlasting forever and ever.

In 1536, **Rabbeinu Yosef Karo zt"l** moved from Adrianople to the mystical city of *Tzefas*. His first wife and their three children had passed away in 1535 during a plague in Salonika. R' Yosef's second wife bore him a son, Shlomo, in 1555, while he was completing the writing of his magnum opus, the **Shulchan Aruch**.

After his second wife passed away, R' Yosef married the daughter of one of the sages of Jerusalem, who bore him a son whom he named Yehuda. Shlomo was fifteen years old in the year 1570 when his father, who was already over eighty years old, felt it was time for him to marry. *Tzefas* was full of respectable families, fathered by wise *Torah* sages and nurtured by righteous women, some with eligible daughters. Who would not be eager to marry his daughter to the son of the revered author of the **Beis Yosef** and the **Shulchan Aruch**?

As R' Yosef considered the potential matches, he learned of a new family who had recently arrived from Egypt with a daughter of the appropriate age. The girl's father was an unusual *Torah* giant who sought to hide his greatness from the world. However, in the course of a few months in *Tzefas*, his name and deeds had already spread rapidly from mouth to mouth. His name was **Rabbeinu Yitzchak Luria zt"l**, known to the world as the **Ariza'l**, and his eminence lay in the realm of mysticism, where revelations were commonplace. His insights into the souls of the living and the dead captivated many. Most importantly, his saintly personality made him a vessel of light, humble at all times, a true *Torah* sage. The Luria family was a paragon of righteousness, and R' Yosef felt confident that this was the right match for his son.

Soon connections were made between the two *Torah* giants, the match was made, and the city of *Tzefas* buzzed with the news of this exceptional *shidduch*. The engagement party was held at the Luria home.

R' Yosef returned home late that night and told his wife, who had been unable to attend, what had happened. "My dear wife," he told her excitedly, "what can I tell you! What can I say of the inner dimensions of *Torah* and the commandments! I never would have imagined what fortune was in store for me tonight when I listened to such profound words of *Torah* as emanated from the mouth of the saintly Rabbi Yitzchak Luria. It is absolutely unimaginable that a human being has such depth of perception. Even an angel does not know what he knows..."

R' Yosef stopped to catch his breath, his face glowing with excitement. "Truly," he continued, his eyes aglow, "his soul must be descended from one of the early prophets, for even the greatest of Talmudic Sages could not attain that which he has. And yet, my beloved wife, on that very account I am greatly afraid for him. Our generation has fallen too low to absorb the radiance of his saintliness, and I fear that he might all too soon be taken away from us." The marriage was to be in 1570, with the whole city participating in the festivities. Indeed, the words of R' Yosef Karo were prophetic for on the fifth of Av, 1572, the holy *Ariza'l* left this world at the age of 38, and a veil of darkness covered the earth.

The wedding in *Tzefas* was memorable. Not only was it the joyous beginning of the formation of a new home in Israel, but in a less tangible way, it was almost as if the two aspects of our single *Torah*, the hidden and the revealed, were united. R' Yosef Karo, blessed with secrets of the *Torah* which the *maggid* had revealed to him, was the paragon of the revealed *Torah*. He succeeded in uniting the Jewish people through a codified *halacha* in a way that had not been achieved since the time of **Rambam**. The *Ariza'l*, for his part, gave the esoteric, mystical side of *Torah* a new direction and dimension