



AT THE ARTSCROLL YOM TOV TABLE

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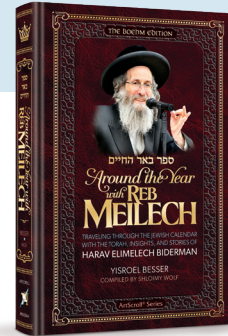
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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

SHAVUOS YOUR TORAH

Around the Year with Reb Meilech by Yisroel Besser



The main *avodah* and best way of preparation are by believing in the power of the Yom Tov and contemplating what it means that the *hashpa'ah* of Mattan Torah is coming down yet again.

If we know that He will speak to us again, says the Kozhnutzter Maggid, then we will ensure that our ears are clear, so that when the voice rings out, we will be able to hear it.

“*Naaseh*,” the Satmar Rav would quip — if a person does his part to prepare himself accordingly for Yom Tov — then “*nishma*,” he will merit hearing that call on Yom Tov.

Reb Meilech sticks his hand under his jacket, touching his heart. “It’s not enough to clean your ears,” he says. “If you want to hear clearly, you have to clean your heart. Di hartz! Oy, di hartz...”

There was a wealthy man who, even though he was blessed with material bounty, was limited intellectually. He came to one of the great yeshivos one day and asked to meet with the Rosh Yeshivah.

As was the custom of wealthy men, he came looking for a suitable *chassan*, a *bachur* whom the Rosh Yeshivah considered to be exceptional. “Of course,” he assured the Rosh Yeshivah, “I will see to his every need, treating him with generosity and respect.”

The Rosh Yeshivah suggested a particularly accomplished *bachur*, and the wealthy man headed back to his hometown, accompanied by his new *chassan*.

This *gvir* showed his *chassan* to a spacious apartment and assured him that delicious meals would

be delivered at his convenience. There was an account opened for him to use at the local stores, so that he could buy whatever he felt he was lacking.

“Now, you can sit and learn with complete peace of mind,” said the *gvir*.

The *bachur* wondered when he would meet his *kallah*, but reasoned that perhaps her father wanted to get to know him first.

That Shabbos, the *gvir* walked his new *chassan* to shul, proudly introducing him to the other members of the *kehillah* and boasting of his accomplishments to the *talmidei chachamim*.

The *bachur* spent the next week learning in the shul, his every need attended to — but there was still no evidence of a *kallah*.

After another Shabbos, he finally asked his benevolent host when he would get to meet the young woman whom he was meant to marry.

The man looked confused.

“When will I get to meet your daughter?” asked the *chassan* again.

“I have no daughters, just seven sons,” replied the *gvir*.

Now the *chassan* was confused. “If you have no daughters, then why did you bring me here?” he asked.

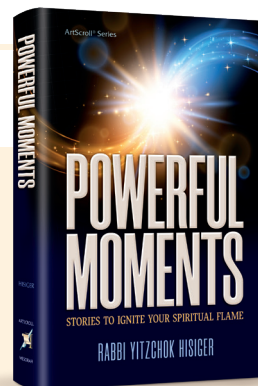
“I just saw all the other wealthy men in shul coming to shul with their sons-in-law,” the *continued on page 11*



Reb Meilech Biderman

THIS WEEK’S ISSUE IS SPONSORED AS A ZECHUS FOR SHIDDUCHIM FOR OUR DEAR CHILDREN

MESORAH HERITAGE FOUNDATION



In the 1950s, R' Avraham Chaim prepared to leave his Williamsburg home on Leil Shavuos to walk to shul to learn all night. Trailing him was his 8-year-old son.

"Can I come with you?" asked the boy, his cherubic face practically begging.

R' Avraham Chaim knew that his son wouldn't be able to make it through the night. It would be better for him to stay home. Perhaps next year, when he'd be a bit older, he could come along.

"I think you should stay home tonight," said R' Avraham Chaim. "Maybe next year."

Planting a kiss on his son's head, R' Avraham Chaim closed the door slowly and headed out into the dark streets of New York City.

As he walked, R' Avraham Chaim was bothered. Why had he refused his son? The young boy wanted so strongly to stay up so that he could learn Torah. Even if he would learn for only a few minutes, what was wrong with that? Why deny him that opportunity?

Though he had reached the *beis midrash*, R' Avraham Chaim made an about-face and headed right back home.

As he opened the door to his house, he was surprised to encounter his young son standing there, dressed in his suit, all ready to leave.

"How did you know I was com-

ing back?" asked R' Avraham Chaim.

"I davened to Hashem," the boy said simply. "I knew you would come back."

Hand in hand, father and son departed, heading out for a night of Torah learning.

That little boy's name was Shimshon.

Years later, he became known as Rav Shimshon Pincus, rav of



Rav Shimshon Pincus

IT WAS THE ZECHUS AND POWER OF BELIEVING THAT HIS PRAYER WOULD BE EFFECTIVE.

Ofakim, whose *tzidkus* and *hashpaah* have impacted Jews across the world.

Rav Pincus, even at that tender age, knew — and believed in — the power of tefillah.

Rav Moshe Tuvia Lieff, rav of *Agudas Yisrael Bais Binyomin in Flatbush*, who told me this story, added an insight from Rav Eliyahu (Reb Elyah) Lopian.

The Gemara in *Maseches Rosh Hashanah* states that there were two people who were struck with an identical illness. One patient recovered, while the other did not. Why, asks the

Gemara, was one spared while the other wasn't? The reason, the Gemara says, was because one of them prayed and was answered and the other prayed and was not answered.

And why was one answered and one wasn't? Because this one davened a tefillah sheleimah, a complete prayer, while the other did not daven a tefillah sheleimah.

Rashi explains that davening a "tefillah sheleimah" means "niskavein," that the person concentrated properly.

How are we to understand this Gemara? Both people were struck with serious illness. They both begged for mercy. They both davened to Hashem to heal them. Is it logical that one of them did not concentrate? His very life was hanging in the balance. How can it be that he didn't have kavanah?

Rav Lopian explains that what the Gemara means is that one individual truly believed that his tefillah would be answered, while the other did not. It was the zechus and power of believing, in his heart of hearts, that his prayer would be effective that spared the first person. The other's cries were tears of futility because he did not genuinely believe in the power of his prayer.

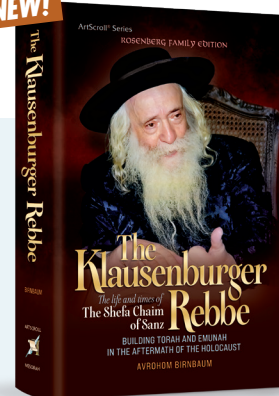
Use the power of prayer and believe in it. It could be the secret to your yeshuah. 📖

THIS WEEK'S DAF YOMI SCHEDULE:

JUNE / סיון

WEDNESDAY	THURSDAY	FRIDAY	SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
12 א	13 ב	14 ג	15 ד	16 ה	17 ו	18 ז	19 ח	20 ט	21 י
Bava Metzia 105	Bava Metzia 106	Bava Metzia 107	Bava Metzia 108	Bava Metzia 109	Bava Metzia 110	Bava Metzia 111	Bava Metzia 112	Bava Metzia 113	Bava Metzia 114

NEW!



It was a mere fifteen days after the survivors had moved from the fields near Mühldorf into the Feldafing DP camp. In the bare room where the Rebbe lived, one could detect the fire burning in his soul. It was visible in his eyes, in his mannerisms. He was battling the downward pull of despair.

“Shavuos is coming!”

Anyone whom he met during those few days before Shavuos heard it from him. “Shavuos is coming! We must prepare spiritually; Yom Tov is almost here!”

The Rebbe, still in a German army uniform...

The Rebbe with a bit of stubble slowly growing back on his chin in place of his flowing beard...

The Rebbe with no hat or *shtreimel*, no *bekeshe*, showed them all that despite everything, Shavuos was still coming!

Yes! Shavuos! Yes! *Ribbono Shel Olam!*

They saw his longing, his profound yearning, to accept upon himself the Torah once again, in its entirety, after all that he had undergone.

It was exactly one year since he and most Hungarian Jewry had been mercilessly ripped away from their homes and families forever, and sent to Auschwitz.

It was just a year, but it was a lifetime ago.

In truth, for the survivors, the mere thought of Yom Tov awakened terribly painful memories, as they thought of the Yamim Tovim of the past that they had spent in the loving embrace of their families.

Now, everything was gone. They were alone.

Was the Rebbe rational?

How could they celebrate Yom Tov? This one remembered the beautiful *Akdamus*, that one remembered the *Hallel* in shul, a third remembered the cheese kreplach and cheesecake and those who had lovingly made them... all of it was gone. The thought of Shavuos depressed the survivors to no end, but the Rebbe would not leave them alone; he was relentless.

The Rebbe had lost his wife. The Rebbe had lost his children.

The Rebbe, by personal example, embodied the concept of, “*Hisnaari, mei’afar kumi* — Wake up and raise yourself up from the dust.”

It was as though the Rebbe stood at the gates of the camp and raised his voice in the age-old cry of “*Mi laHashem eilai!*”

R’ Avrohom Eideles recounts that first night of Shavuos — a night he simply can never forget:

It was surreal. There was the Rebbe, barely two weeks after liberation. He was wearing the only clothing available, the uniform of a German soldier, a bit of stubble on his face, as his beard was showing its first signs of growing back.

A few of us, young men and bachurim, were standing around him, our eyes still extinguished from any sign of living. We were just existing, not

living. The Rebbe, however, was on fire.

His eyes were burning with an otherworldly fire — a spiritual fire that we thought had been extinguished and no longer existed in the *continued on page 4*



The Klausenburger Rebbe



Walking with talmidim in Föhrenwald

“TAYERE YIDDEN! SHAVUOS IS COMING! WE MUST PREPARE FOR YOM TOV. SOON, WE WILL BE RECITING AKDAMUS, TIKKUN LEIL SHAVUOS, MEGILLAS RUS!”

world after...

There was no siddur and no machzor... nothing but the Rebbe's voice. "Borchu es Hashem hamevorach," the Rebbe's voice split the air, as he started Maariv with such *hislahavus*, such enthusiasm. Somehow, he managed to sweep us up in his enthusiasm and we began to feel... it is Yom Tov.

It was his *tefillos* that made us feel again. All of a sudden, each of us in that room broke down and cried for the first time in who knows how long...

Our frozen hearts began to regain their senses, and before we knew it, there was crying and wailing in that room... In reality, we were thinking about what had been, our homes, our families, the beautiful world that had been snuffed out...

The Rebbe, however, was instilling in us another message, "We are going *veiter* (carrying on)! We are marching on. Life is not over. We must start anew!"

Who can forget the *Kiddush* on that first night of Shavuos? The Rebbe was on fire. His *Kiddush* seemed to split the very heavens. There was nothing to eat but a few crusts of bread, and a few potatoes cooked in a can... and then it happened.

As the Rebbe was saying Torah,

he burst into tears and exclaimed, "Tatteh in Himmel! This is not what we hoped for and longed for! We did not long for the day that the Americans would liberate us. We were waiting for *Eliyahu HaNavi* and *Mashiach* to liberate us!"

He repeated this over and over again until we all broke down and burst into tears.

"THE REBBE STRESSED THAT WE MUST ONCE AGAIN BEGIN TO LEARN TORAH. LEARNING TORAH IS THE ONLY THING THAT CAN ENSURE THE EXISTENCE AND FUTURE OF AM YISRAEL.



The Klausenburger Rebbe

Later, during the *seudah*, after they sang *Atah Vechartanu*, the Rebbe changed his tone and began to infuse the survivors sitting around him with *chizuk* for the future.

Yidel Rosenberg recalled the Rebbe's message at that pivotal

time: "The Rebbe stressed that we must once again begin to learn Torah.

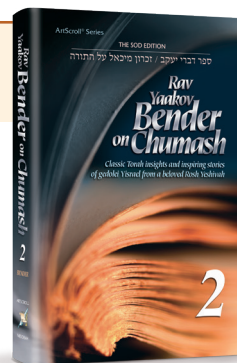
Learning Torah is the only thing that can ensure the existence and future of Am Yisrael.

"He told us that *davka*, specifically now, after having seen all that the *goyim* are capable of doing to us, we must strengthen our-

selves in Torah even more! Now that we have seen the diabolical nature of the nations, we can appreciate even more that 'Atah *vechartanu mikol ha'amim* — You have chosen *us* from all the nations.' We can understand that we are different, and distinctive conduct is expected from us.

"The Rebbe became very animated when he told us, 'The *Ribbono Shel Olam* will have His "minyan," He won't be missing His *minyan*. I just

hope that we will have a role in rebuilding that *minyan*!' Already then, two weeks after the liberation, when virtually no one even dreamed that the Torah would once again blossom and grow, the Rebbe's only desire was to have a role in that exalted process." 📖



וַיְהִי הַמִּקְרִיב בַּיּוֹם הָרִאשׁוֹן אֶת קָרְבָּנוֹ נַחֲשׁוֹן בֶּן עֲמִינָדָב לְמִטַּה יְהוּדָה.

The one who brought his offering on the first day was Nachshon ben Aminadav, of Shevet Yehudah (Bamidbar 7:12).

Parashas Naso is the longest *parashah* in the Torah, and near the end, there is a list of the *Nesiim* and an account of the *korban* brought by each one (*Bamidbar* 7:12-83).

What is perplexing is that these *korbanos* did not differ or vary, but just the opposite; the *korban* brought by the first *Nasi*, Nachshon ben Aminadav, was repeated by the second, the third, and all the rest, all the way down to Achira ben Einan.

The Gemara right at the beginning of *Masechta Pesachim* tells us how careful the Torah is not to add a single extra letter, yet here the very same *pesukim* are repeated again and again. Why the redundancy?

The Rishonim explain that this is not merely a list of twelve identical *korbanos*, but twelve separate messages — and that message is that even if the *korban* appears to be identical, the Ribbono shel Olam does not see it that way. He sees the heart, the passion, and the struggle of each individual and He appreciates the special gift each one is giving.

The *pasuk* in *Yeshayah* (27:12) tells us about the future, how the Ribbono shel Olam will bring us home: *v'atem tilkitu echad l'echad, You will be gathered one by one.*

Every Yid will be brought home by the Ribbono shel Olam, but not in a group and not in a crowd.

Echad, echad, one by one.

The *korbanos* of the *Nesiim* are seen as *echad, echad* by Hashem, and even if people don't discern the difference, He sees *yechidim*.

These *pesukim* are a tremendous *chizuk* to those of us who see ourselves as “just another guy,” one more anonymous person in the crowd who adds nothing.

That thought itself leads people to despair, and they accomplish less, but when people realize that to Him, they

are an “*echad*,” they are inspired to produce.

I learned this lesson from one of the most accomplished people in modern Jewish history, R' Meir Zlotowitz.

He once shared a personal story with me, and it revealed so much about the reason for his later successes.

In his low thirties, he was in a rough situation, newly divorced and struggling for *parnassah*. He had three young children at home, and he was overwhelmed.

Looking for *chizuk* and guidance, he went to the Lower East Side, to the home of his rebbi, R' Moshe Feinstein. There, he knew, he would find strength and encouragement.



Reb Moshe with Rabbi Zlotowitz

But he did not, because R' Moshe was in an emergency meeting and unavailable, even for a moment. R' Meir assured the rebbetzin that he didn't mind waiting, and he sat down to wait. Minutes passed, then hours, and eventually, it became clear that he wasn't getting to speak to his rebbi that night.

As he turned to leave, he felt unusually dejected — not only did he not have it easy, he didn't even have his rebbi to turn to!

He returned to his Brooklyn apartment, despondent. The next morning, New Yorkers arose to the biggest snowstorm of the season. With the schools and most businesses closed, R' Meir was forced to stay home with his young children.

He tried to rise above his own difficulties and give his children a pleasant day, and when evening came, he was exhausted, physically and emotionally.

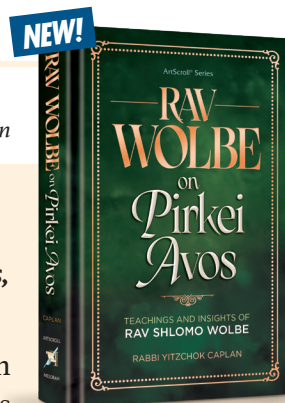
As he started bedtime, the doorbell rang. He wondered who it could be, as he was expect-

continued on page 6

This week's Yerushalmi Yomi schedule:

JUNE / סיון

WEDNESDAY	THURSDAY	FRIDAY	SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
12 א	13 ב	14 ג	15 ד	16 ה	17 ו	18 ז	19 ח	20 ט	21 י
Maaser Sheni 9	Maaser Sheni 10	Maaser Sheni 11	Maaser Sheni 12	Maaser Sheni 13	Maaser Sheni 14	Maaser Sheni 15	Maaser Sheni 16	Maaser Sheni 17	Maaser Sheni 18



גדולה תורה יותר מן הכהונה ומן המלכות, שהמלכות נקנית בשלשים מעלות, והכהונה בעשרים וארבע, והתורה נקנית בארבעים ושמונה דברים (אבות 1:1)

Torah is greater than Priesthood and kingship, since kingship is acquired through thirty virtues, priesthood is acquired through twenty four, and Torah is acquired through forty-eight ways.

What are the twenty-four virtues through which *Ke-hunah* is acquired? *Rabbeinu Yaakov ben Shimshon* (a disciple of Rashi) explains that this refers to the extra *mitzvos* that were given to the *Kohanim*. Most of these *mitzvos* revolve around their service in the *Beis Hamikdash*, which includes the qualifications for serving there, and the type of clothing they must wear during their service. Additionally, they are prohibited from defiling themselves to a corpse and there are certain women whom they cannot marry. In total, *Kohanim* have twenty-four responsibilities that do not apply to the rest of Bnei Yisrael.

Rabbeinu Yaakov ben Shimshon continues that it is not by chance that the *Kohanim* were also awarded exactly 24 presents, including the meat of many *korbanos*, *terumah*, *challah*, *pidyon haben* and *bikkurim*. It would seem that the twenty-four presents are remuneration for their twenty-four services.

However, Rav Wolbe (*Shiurei Chumash, Parashas Korach*) explains the correlation from a different angle. The *Chovos Ha'levavos* asserts that everything that Hashem gives a person requires that person to reciprocate His kindness through his service to Him. As the



Rav Shlomo Wolbe

Creator of the world, Hashem is the sole decider of who gets what. Therefore, one's health, wealth, brains, brawn, family and career cannot be taken for granted. If Hashem granted any of these gifts to a person, then he must have a mission to accomplish with these gifts and they should be harnessed toward that end.

The *Navi* tells us, "A wise man should not praise himself because of his wisdom, nor a strong man because of his strength, nor a rich man because of his riches" (*Yermiyah* 9:22, 23). This is because everything given to a person was given to him with a purpose - as the *pesukim* continue: "Solely with this should a person praise himself; comprehending and knowing Me." In other words, through a person's

wisdom, strength and riches, it is incumbent upon him to serve Hashem.

Thus, the *Kohanim* merited twenty-four portions, and hand in hand, this requires them to perform twenty-four different services. However, as the *Chovos Ha'levavos* explains, this concept is not relegated exclusively to the *Kohanim*, rather it demands a specific level of service from each and every one of us based on what Hashem has given him. 📖

A practical suggestion to help implement this idea: Take stock of the tremendous blessings that you enjoy in life and determine a specific area where Hashem bestowed upon you a unique blessing. Then contemplate what you can do to reciprocate the kindness by utilizing that blessing in His service.

THE ONE AND ONLY... YOU! *continued from page 5*

ing no visitors and the streets were nearly impassable.

He went downstairs to see... his rebbi, *rabban shel Yisrael*, R' Moshe Feinstein.

R' Moshe had come to visit him, to listen, to encourage. He knew what happened the night before, and he was there to reassure his *talmid* that it would be okay, better times would come.

They sat down. R' Moshe listened. R' Moshe spoke. R' Moshe kissed the children on their foreheads and gave them *berachos*.

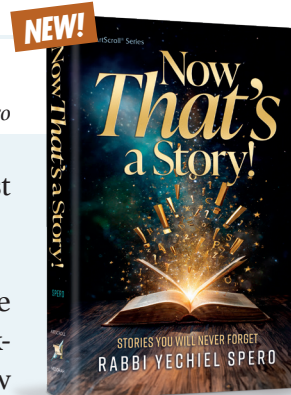
The rebbi of Klal Yisrael, but still a rebbi of *yechidim*, able to see *echad, echad*.

By making sure that our children and *talmidim* know this, we also ensure that they will act on it, living life as an "echad."

Imagine a *zeide* sitting by the Pesach Seder listening to his *eineklach* say the *Mah Nishtanah*, one after another. Why is he so delighted, if they are all saying the same thing? Why isn't he bored and jittery?

Because he loves each one, and each one is another sign of eternity to him. That is how Hashem sees our avodah, and that is the lesson of the Nesiim. It all counts, each one making a difference. 📖

Now *That's a Story* by Rabbi Yechiel Spero



Dov was a brilliant boy, excelling in every aspect of his schooling. His rebbeim and teachers did their utmost to challenge him, but he far surpassed the rest of the students in his class.

Growing up in England, it wasn't always easy for the young man. He'd lost his father, Reb Asher, at a young age, and he worked hard to bring *Yiddishe nachas* to his mother. He knew how much she cared and how badly she wanted him to succeed, how she did her utmost to hire the best *melamdim* so that Dov could maximize his vast potential.

It showed.

Dov was always at the top of his class in every subject, both in *limudei kodesh* and *limudei chol*.

One day, the school announced a mathematics competition, with the participation of students from all over the area. Feeling up for the challenge, Dov entered the contest.

In his teens at the time, Dov's brilliance and prowess in mathematics blew away the competition. Question after question, problem after problem, equation after equation, Dov provided the answers in rapid-fire succession.

As the rounds went by and more and more contestants were eliminated, the level of the questions increased in difficulty, but Dov managed to answer them almost as soon as they left the questioner's mouth. It was an astonishing display. Everyone present was awed by the young boy's prodigiousness.

By the time it was over, Dov was crowned the undisputed math champion of the entire region; he was the talk of the town.

But it went far beyond the town. The entire country was abuzz over Dov's astounding knowledge and sharpness.

It didn't take long for letters to begin arriving in the mail. Many of the English secondary schools fawned over the prodigy. Hoping to lure him to their schools, each



Rav Dov Sternbuch (left) with his brother, Rav Moshe Sternbuch (right)

one offered him a full scholarship. Landing such a big fish would lend prominence to their schools and attract other bright children.

None of them caught the attention of Dov's mother; she was simply not interested in their offers.

Then one day, the doorbell rang. Standing in the doorway was an official courier holding a letter.

This letter stood out.

The courier handed the letter, encased in an elegant envelope and embossed with a gold stamp, to Dov's mother, who wondered about its contents.

She opened it up and began to read.

Dear Dov,

On behalf of our entire country, I wish to congratulate you on your outstanding achievement. It is really quite an accomplishment. No doubt, your brilliance will lead you to much success in your endeavors.

As such, it gives me great pride to offer you a full-fledged scholarship

to the most prestigious university in the entire land, Oxford; I know you will be successful there.

It is my fervent hope, wish, and prayer that you continue to bring great pride to your country and hopefully, one day, you will grow up to become prime minister of England!

Sir Winston Churchill

Yes, *the* Winston Churchill, prime minister of Great Britain!

At this point, most mothers

would have called together the family, read the letter to all who were interested, and then folded it up and put it away in a safe place for posterity.

Not Dov's mother.

She didn't hesitate for a moment — and she did what no other mother would have done. Though she committed the letter to memory, she did not want to have it in the house. So, she promptly tore the letter into many pieces and discarded it.

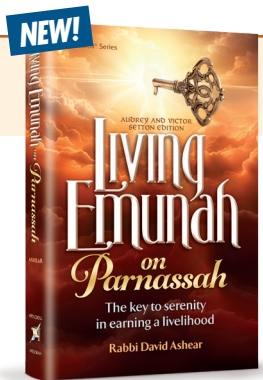
It would never be seen by another set of eyes.

She knew what she was doing.

Many years later, after her Dov grew up to become Rav Dov Sternbuch, a *talmid chacham* who purportedly knew Shas by heart, he shared this amazing story, adding one important point.

Many times, his mother was asked, "Why didn't you save the letter? Why not hold onto it as a memento? Even if you didn't want to hang it on the wall, you could have at least saved it in

continued on page 11



Hashem is the only One Who decides how much money each person will earn. He has an unlimited supply and gives each individual exactly what He wants them to have. The Gemara (*Yoma* 38b) tells us that what one person receives has absolutely no effect on what others get. Each person has his own channel from where his money comes and it is impossible for one person to infringe on another's.

The *pasuk* (*Devarim* 1:17) prohibits a judge from showing favoritism in judgment, *כי המִשְׁפָּט לְאֻלְקִים הוּא*, for the judgment is Hashem's. Ultimately, Hashem always decides what will happen, and if a judge made the wrong decision, Hashem will ensure that the correct judgment ends up taking place. Rashi writes on that *pasuk* that if a judge wrongfully made a litigant pay someone, Hashem will restore the balance and the person will get back the money. Therefore, we should never feel threatened by anyone receiving what is meant for us.

In fact, the Chazon Ish writes in *Emunah U'Bitachon* (*perek* 2:5) that a true believer in Hashem will try to help his competitor just as he would want to help any other Jew in need. Assisting someone who seems to be taking from us is also a great act of *bitachon*. In the words of the Chazon Ish, *kamoh min hakedushah mosif baolam*, how much holiness does such a person bring into the world with that type of action.

Koby*, who owns a candy store in Israel, has a direct competitor right across the road. Both proprietors are warm and friendly, and both sell basically the same products. However, Koby had at most two or three customers at a time, and for many stretches throughout the day no customers at all, while the store across the road always had at least fifteen patrons. Koby couldn't understand why.

One day, he crossed the road, stationed himself near

his competitor's place, and asked some of the customers why they shopped there rather than in his store on the other side of the street. None of their answers shed light on the situation.

The owner of the store overheard him questioning his customers. He came over to Koby with a big smile and said, "You're the owner of the candy store across the road, right?"

"Yes," Koby replied, a bit embarrassed.

"I'll be happy to tell you why people like shopping here," his competitor said. "My grandfather taught me that whenever you weigh out the amount the customer is purchasing, always add a bit more afterward and say, 'This is a little bonus I am giving you with all my heart.'"

Koby could not believe that his competitor was sharing his secret. "Thank you for telling me," he said. "But why would you give me your secret?"

The other owner smiled and said, "*Parnassah* is from *Shamayim*. What you get has absolutely nothing to do with me. Why shouldn't I tell you?"

Koby was amazed at the man's level of *bitachon* in Hashem. He went back to his own store and started following his competitor's advice. Over the next several weeks and months, the number of customers in his store increased

steadily. One day, his store was so crowded that he became nervous. *Maybe my neighbor across the road is losing out?* he wondered. He sent his helper to check and, as busy as his store was, his neighbor's was even busier.

Hashem has more than enough for everyone. If we can practice our *emunah* and believe that fact, we will become sanctified and bring so much *kedushah* into the world. 📖



KOBY COULD NOT BELIEVE THAT HIS COMPETITOR WAS SHARING HIS SECRET. "WHY WOULD YOU GIVE ME YOUR SECRET?"

THIS WEEK'S MISHNAH YOMI SCHEDULE:

JUNE / סיון

WEDNESDAY	THURSDAY	FRIDAY	SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
12 א	13 ט	14 טו	15 טז	16 יז	17 יח	18 יט	19 כ	20 כא	21 כב
Gittin 2:3-4	Gittin 2:5-6	Gittin 2:7-3:1	Gittin 3:2-3	Gittin 3:4-5	Gittin 3:6-7	Gittin 3:8-4:1	Gittin 4:2-3	Gittin 4:4-5	Gittin 4:6-7



Story for Children

The Choice Is Yours

Someone who relies on Hashem and does mitzvos with a full heart will gain in two ways. He will be rewarded in this world... and his reward will be great in Olam Haba.



Rabban Yochanan ben Zakkai was a great *tzaddik* who lived during the time of the Second Beis HaMikdash. He was a student of Hillel HaZakein and he was on the Sanhedrin, the most important Jewish court.

One night, Rabban Yochanan had a dream. In his dream, he saw that his nephews were going to lose 700 *dinars* that year. That was a lot of money.

When he woke up, he went to his nephews and said, "I want you to know, it is a very great mitzvah to give *tzedakah*. There is a poor woman who lives near you who is sick. Can you give me some money to help her?" His nephews were happy to help.

A while later Rabban Yochanan approached his nephews again. "There is an orphan in the neighborhood who is getting married in a few weeks. Can you give me some money to help him start a new home?" His nephews gave him a nice amount of money.

A few weeks later, Rabban Yochanan came again. "A poor family has no money to buy food. Can you help them?" His nephews gave this time as well.

Over the year, R' Yochanan kept asking his nephews for *tzedakah*.

At the end of the year, on Erev Yom Kippur, R' Yochanan ben Zakkai's nephews heard loud knocking on their door. It was Roman officers.

"You have not paid up all your taxes," one of the officers said angrily. "We are here to collect the rest of the money."

Rabban Yochanan ben Zakkai's nephews were very afraid. The Romans could take as much as they wanted. They could even arrest people if they didn't

give enough money.

"How much money do we owe you?" one of the nephews asked.

"You owe 17 *dinars*," the officer replied.

Only 17 *dinars*, the nephews thought. So little! They're surely going to come back and ask for more!

One of them hurried to Rabban Yochanan to tell him what happened.



"How much *tzedakah* did you give this year?" Rabban Yochanan asked.

His nephew said, "We gave 683 *dinars*."

"And how much are the Romans asking from you?"

"They want 17 *dinars*," he said.

"Then you can be sure they won't come back for more money. You were supposed to lose 700 *dinars* this year. You gave 683 to *tzedakah*; that's why you had to give the other 17 *dinars* to the Romans."

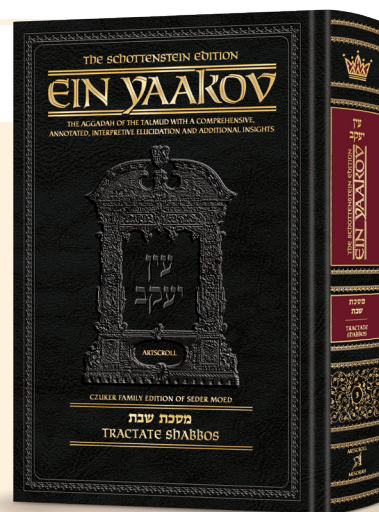
His nephew was shocked. "You knew that we were going to lose 700 *dinars*? Why didn't you tell us? We would have made sure to give the whole 700 to *tzedakah*!" he exclaimed.

Rabban Yochanan ben Zakkai put his arm on his nephew's shoulder and said, "I wanted you to have the full reward for giving *tzedakah*. If I would have told you, it would not have been the same kind of mitzvah. You would have been giving *tzedakah* only because you did not want to lose money. Now, you gave *tzedakah* with a full heart, to do the mitzvah of Hashem. Hashem will give you a big reward."

What Hashem loves the most is when we do mitzvos because we really want to, not because someone tells us we have to. 📖

... It teaches that the Holy One, Blessed is He, stipulated with the works of Creation, saying to them: “If the Jewish people accept the Torah, you will endure. But if *they do not accept the Torah*, I will return you (Creation) to your primordial state of *tohu and bohu!*”

... מְלִמָּד, שֶׁהִתְנָה הַקְּדוֹשׁ בְּרוּךְ הוּא עִם מַעֲשֵׂה בְּרֵאשִׁית, וְאָמַר לָהֶם: אִם יִשְׂרָאֵל מְקַבְּלִין אֶת הַתּוֹרָה — אַתֶּם מִתְקַיְּמִין. וְאִם לֹא — אֲנִי מִחְזִיר אֶתְכֶם לְתוֹהוּ וּבְהוּ. (שבת פח.)



Ramban explains that the world was created so that an entire nation, i.e., Israel, will recognize Hashem [and accept upon themselves to fulfill His will]. Therefore, should Israel refuse the Torah, the world would automatically cease to exist (*Derashos HaRamban*, cited by *Chasam Sofer*; see also *Rashi to Bereishis 1:1* and *Maharal in Tiferes Yisrael*, Ch. 32).

INSIGHT:

A World Founded on Torah Our Gemara teaches that Creation became firmly established only when the Jewish people accepted the Torah. *R' Chaim of Volozhin* adds that not only was the *original* Creation contingent upon the acceptance of the Torah, but its *continued* existence depends on the study of Torah as well. As *Zohar* (see *Bereishis*, p. 47a, and *Shemos*, p. 161a, in Vilna ed.) teaches, the Torah is the life-force and spiritual energy which maintains all of Creation. Therefore, one who studies it each day is considered to have built the world. And, just as the Holy One, blessed be He, looked into the Torah and created the world, so too, its study continues to sustain Creation.

As *R' Chaim* explains, the world's existence was unstable at Creation, because the Torah's light was concealed in its spiritual source above, and it shone down upon the earth below only from afar. When the Jewish people accepted the Torah, though, its very essence descended into the physical world, and thus firmly established its existence. This unique ability that a Jew possesses, to sustain the world through his Torah study, stems from the fact that Hashem, the Torah, and Israel are one (see *Zohar, Vayikra*, p. 73a). Therefore, his continuous study of Torah sustains the world by bringing down this life-force from above.

R' Chaim Friedlander adds that the Torah is the essence and purpose of Creation. Thus, the world cannot subsist unless it is constantly invested with

the purpose of its existence — Torah study. *Ramchal (Derech Hashem, Sect. 4, 2:4)* adds that each facet of the Torah corresponds to a different part of the universe. Therefore, each subject that one studies refines the world in its own way. For this reason, the Gemara in *Kiddushin* (30a [§7]) exhorts one to divide his time, spending a third learning Scripture, a third studying Mishnah, and a third studying Gemara, for the study of each subject has a unique impact on the universe. Furthermore, as *R' Friedlander* notes, the soul of each Jew [of the original 600,000 souls which received the Torah] corresponds to a different letter of the Torah, and consequently, the Torah study of each individual impacts the world differently. It thus emerges that each facet of Torah refines a different aspect of the universe, and each person's contribution is necessary in doing so.

Based on the above concept, *R' Chaim of Volozhin* famously maintains that even if one moment would pass on earth without a single word of Torah study, the universe would instantly cease to exist. To prevent this, *R' Chaim* would arrange for Torah to be studied around the clock in the Volozhin yeshivah, with designated groups of students learning throughout the night. He was particularly concerned about the evening after Yom Kippur, when everyone would be breaking their fast. To be absolutely certain that this time, too, would be invested with the *continued on page 11*

continued from page 10

life-force of Torah, he would continue to fast and study until midnight. (*Nefesh HaChaim*, *Shaar* 4, Ch. II; cf. *Tosafos* to *Avodah Zarah* 3a ה' נגעין בעדותן 3א; *Ruach Eliyahu*, p. 101; *Sifsei Chaim*, *Moadim*, Vol. 3, pp. 78,79, and 174; see also *Ayeles HaShachar* here).

Chafetz Chaim observes, however, that while constant Torah study prevents the world from returning to oblivion, the unfortunate reality is that Torah scholars are often not accorded the respect they deserve for their crucial role in maintaining the world. In fact, when they are poor, they are likely to be looked upon with disdain. *Chafetz Chaim* illustrates the folly of this attitude with the following parable: An important minister traveling on a swift luxury steamship was impressed by the craft's performance, and asked to see the source of its locomotion. His servants brought him to the ship's boiler room — where he observed a filthy, blackened area, covered with soot and ash, and tended by equally

grimy workers. Aghast at the fact that such a beautiful ship would contain such a foul element within it, he immediately ordered the room dismantled and appropriately cleaned, and its workers dismissed from their posts. The servants dutifully complied. But, as expected, the majestic ship became utterly disabled and eventually sank!

The same is true of Torah scholars. The reason why the world is such a beautiful, majestic place — indeed, one that exists at all — is due to the poor, blackened Torah scholars. These valiant men ensure the world's continuity, by willingly accepting deprivation in order to fully devote themselves to the Torah's study. Thus, despite their poverty — or more precisely, *because* of it — they should be accorded the highest esteem (*Chomas HaDas*, Ch. 12; see further, *Zechor LeMiriam*, Ch. 16).* 📖

YOUR TORAH continued from page 1

gvir explained, “each one boasting of the *talmid chacham* that they had brought into their home, and I thought it would be nice to have a *chassan* to bring to shul as well!”

We marvel at his foolishness, but are we so different?

Reb Meilech lifts his hand and begins to check off an imaginary list, using his fingers. “Flowers. Blintzes. A haircut. Cheesecake,” he says in English, and smiles. “Nice clothing. If we invest so much in the *chasunah*, but there is no *kallah*, then we are just like that fool!”

A *chasunah* requires two sides; a *chassan* is not enough if there is no *kallah*. The clothing and food symbolize the relationship be-

WE MARVEL AT HIS FOOLISHNESS, BUT ARE WE SO DIFFERENT?

tween us and the Torah, and only when two parties are coming together is that celebration in place.

These are the days to prepare, to make sure that the *kallah*, the Torah itself, will have a *chassan* ready to greet and cherish her.

We've been standing for seven weeks and counting down, saying the *berachah* and counting and reciting the *tefillos* night after night, anticipating this great day.

For this? To dress nicely and enjoy delicious meals?

“Find your *kallah*,” *Reb Meilech* says, his voice rising, “find your *kallah*. Where's your Torah?”

He is quiet for a moment, then repeats the question. “Where,” he asks, “is *your* Torah?” 📖

THE LETTER continued from page 7

your attic. Why did you tear it up and throw it into the fire?”

To which she responded, “Do you think I could have raised my Dov to become what he did with a letter like that in my house?”

Mrs. Devorah Sternbuch knew

the secret to greatness.

Singular focus.

Even the smallest distraction or temptation diminishes the untainted purity and sanctity of a child's mind and heart.

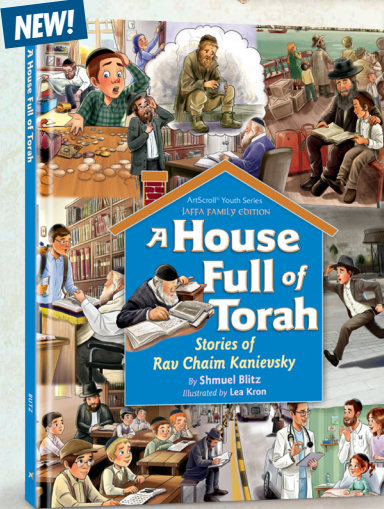
Another son would become Rav Moshe Sternbuch, leader of the Ba-

datz. Her daughters would also marry Torah giants; her sons-in-law include Rav Meshulem Dovid Soloveitchik, Rav Chanoch Ehrentreu, and Rav Chaim Yaakov Arieli.

That's what singular devotion to Torah can produce. 📖



Story for Children



Just a Tug

Chaim Yisrael Shapira's father was the Rav in the Lederman Shul. Rav Chaim Kanievsky *davened* in that shul every day.

Twelve-year-old Chaim Yisrael and his family lived on the same street as Rav Chaim. Sometimes Chaim Yisrael would be awake in the middle of the night. At exactly 3:30 in the morning, he would see a group of men going into the Lederman Shul. Together with Rav Chaim, they would all learn both *Talmud Bavli* and *Talmud Yerushalmi*. They learned at a very fast pace.

Even if I cannot keep up with them, I am sure that if I joined them every morning, I would really learn a lot, Chaim Yisrael thought.

In the 1950s, most people in Bnei Brak were very poor. Most people, including Chaim Yisrael's family, could not afford to own an alarm clock.

One morning he went to Rav Chaim and said, "I would really love to join your learning group at 3:30 each morning."

Rav Chaim smiled and said, "Of course, you are welcome to come."

"But my problem," Chaim Yisrael continued, "is that we do not have an alarm clock in our house, and I will not be able to wake up at that time every day on my own."

Once again Rav Chaim smiled. "That is no problem," he explained. "Your apartment is one flight up. You should sleep on the porch. Each night, tie a string around your hand and let it hang down to the ground below. I will pass by your house on my way to shul, and I will pull on the string and wake you. Then you will be able to join us."

Starting the next day, every morning at exactly 3:15, Rav Chaim would tug once or twice on the string attached to Chaim Yisrael's hand. He would wake up and rush out to the shul to learn.

Rav Chaim continued to do this for over a year. Not only that, but on his way to shul, Rav Chaim also walked one more block and did the same thing for Chaim Yisrael's sixteen-year-old cousin Baruch Greineman, who also joined the *shiur* every day.

Rav Chaim loved everyone and wanted to help everyone learn, even a twelve-year-old boy. 📖

