



AT THE ARTSCROLL YOM TOV TABLE



WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

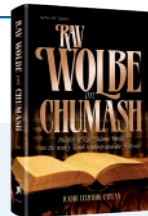
DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY

L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

SHAVUOS

EVERY PERSON WANTS TO CLIMB

Rav Wolbe on Chumash from Rav Shlomo Wolbe, written by Rabbi Yitzchok Caplan



It is possible to discern great things from the games that children play. Children love to climb on rooftops and up trees. When they are a bit older, they enjoy hiking and climbing mountains. They dream of one day being able to fly a plane; flying high seems to be the greatest experience possible to children. The *Chovos HaLevavos* writes (*Shaar Avodas Elokim*, Ch. 9), "Hashem created us from nothing, with the desire that we be raised and uplifted to the level of those who are close to Him, entirely for our benefit." Since we were created in order to be uplifted, even young children strive to reach great heights.

This concept is, in essence, the explanation behind the need for the awe-inspiring revelation that the *Bnei Yisrael* experienced at Har Sinai. The *pasuk* states (*Shemos* 20:17), "And Moshe said to the nation, 'Do not fear [the noise, fire, and shofar blast] because Hashem has come *l'nasos es'chem*.'" *Rashi* translates "*l'nasos es'chem*" as: to make you great in the world, when the nations hear that He revealed Himself to you.

"*Lnasos*" means to uplift; the root of the word is "*nes*," which means a banner that is held high. The Ten Commandments could have been

WE WERE GIVEN WINGS TO SOAR.



Rav Shlomo Wolbe

given in a more modest fashion, without all the thunder and fanfare. They were specifically given amid great ceremony, however, because the entire awe-inspiring "presentation" was intended to raise and uplift *Bnei Yisrael*.

This comment of *Rashi* seems to contradict what we are told in a different *passuk*. Hashem tells Moshe (*Shemos* 19:9), "I am coming to you in a thick cloud so that the nation will hear when I speak to you and they will also believe in you." It would seem from this *pasuk* that the purpose of the revelation was to ingrain *emunah* into the *Bnei Yisrael*. How can we reconcile this paradox?

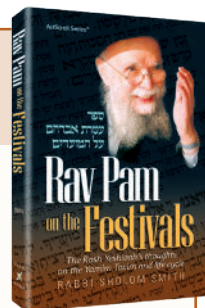
Both concepts are, in truth, one idea. In order for a person to be truly uplifted, he must first believe wholeheartedly in

Hashem. It is not enough to merely recite the *Ani Maamins*; we must truly live them. Hashem revealed Himself to the point where *Bnei Yisrael* stood "facing" the *Shechinah*, because it was necessary that they "experience" their *emunah* in order for them to be uplifted. When a person recognizes G-d's existence more fully, all of his actions change for the better. His eating is different, his sleeping is different, his interaction with others is different — and it goes without saying that his learning and *davening* are imbued with new life and spirit.

The *Midrash* (*Shemos Rabbah* 25:8) compares the *Bnei Yisrael* to a stork that laid its eggs in the dirt, where they were trampled upon and ruined by passersby. The eggs were destroyed because the bird laid them on the ground. Had she flown to a high place and laid them there, no one would have been able to destroy them. Similarly, when the *Bnei Yisrael* are not cognizant of Hashem and they despair of reaching great heights, they "lay their eggs" (i.e., live their life) in the dirt, where all the

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ARTSCROLL LAMENTS ORAMS PUBLISHING



The *Rama* (*Orach Chaim* 490:9) notes the tradition to read *Megillas Rus* on *Shavuos*. Various reasons are offered by the commentators for this. One is that Rus eventually became the great-grandmother of David HaMelech, who was born and died on *Shavuos*. This is why the *Megillah* itself concludes with the lineage of David. Another reason is that the numerical value of the name Rus, רוּת, is 606. Before Rus converted to Judaism, she was obligated to observe the seven *mitzvos* given to the descendants of Noach. When she converted, she took upon herself 606 additional *mitzvos*, to complete the 613 *mitzvos* given to the Jewish nation at Sinai.

The *Mishnah Berurah* (490:17) quotes *Yalkut Shimoni* (596), which states that the lesson of Rus is that, in order to attach oneself to Torah and *mitzvos*, a person must be willing to forgo material pleasures and accept sacrifice and deprivation. The story of Rus clearly illustrates that. The *Gemara* (*Sanhedrin* 105b) says that Rus was the granddaughter of Eglon, king of Moav, who himself was a grandson of Balak. She could have lived a luxurious, pampered life as a princess, yet she gave up everything to convert to Judaism. The *Megillah* depicts the poverty Rus endured upon her arrival in Bais Lechem as she was forced to collect the gleanings which had been left over in the fields by the workers.

What attracted Rus to Judaism, to willingly endure the great self-sacrifice that was her lot? Why didn't she follow the lead of her sister, Orpah, who returned to her people and her gods (1:15)?

The answer is that Rus was greatly influenced by her mother-in-law, Naomi, and this motivated her to take the monumental step of converting to Judaism. Naomi had tried three times to dis-

courage Rus from converting. The *Midrash* (*Rus Rabbah* 2:16) deduces from their conversation that one must do the same to every potential convert. If he persists in his determination to become a Jew, he is accepted. Rus was already convinced that, come what may, she wanted to cleave to Naomi and not leave her and her G-d under any circumstances.

What did she see in Naomi that impressed her so much?

The *Midrash* (*Rus Rabbah* 2:5) explains: *Why was she called Naomi? Because her actions were sweet and pleasant.* Rus saw in Naomi what a life devoted to Torah and *avodas Hash-*

em can do for a person. She saw her sterling *middos*, her nobility of spirit, her warmth and caring personality.

That was what attracted Rus and motivated her to give up a life of ease and luxury and “return” to Judaism as a penniless, widowed convert, forced to live off the charity of others. In fact, Rus was so attached to Naomi that she was able to overcome the shocked reaction of the townspeople of Bais Lechem when Naomi returned: *Is this Naomi who used to go out in a covered carriage and now goes barefoot? Is this Naomi who in the past wore a cloak of fine wool and now is clothed in rags? Is this Naomi whose appearance was full from food and drink and now is shrunken from hunger and deprivation?* (*Rus Rabbah* 3:6). Despite all this, Rus remained with her.

This is the enormous impact that a person with a pleasant, warm personality and good *middos* has on other people. He attracts followers like a magnet and can have great influence on their

lives.

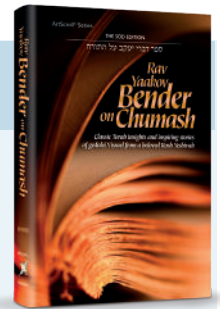
This is a proven method to be *mekarev* (bring close) to *Yiddishkeit* those who are estranged from their heritage. While philosophical discussions and proofs of the existence of a Creator are certainly tools in bringing *baalei teshuvah* back to their roots, a critical factor is to show how the ways of Torah are pleasant and all its pathways are peace (*Mishlei* 3:17). This has the *koach hamosheich*, or drawing power, to influence people to a Torah way of life.

Derech erez precedes Torah (*Vay-*

THIS IS THE ENORMOUS IMPACT THAT A PERSON WITH A PLEASANT, WARM PERSONALITY AND GOOD MIDDOS HAS ON OTHER PEOPLE.

ikra Rabbah 9:3). This concept underlines the vital importance of Torah Jews conducting themselves with the utmost courtesy and respect in their interpersonal relationships. They must not forget that wherever they go — whether in the business or professional world, or as neighbors or friends — they represent *Yiddishkeit*. One does not have to be a rabbi or *kiruv* professional to influence others. Every Torah Jew presents an image to those around him which, depending on his conduct, will either bring others closer to *Yiddishkeit* or, G-d forbid, cause estrangement from it. This is a responsibility that should not be taken lightly. The great influence one woman (Naomi) had on another (Rus) set into motion the chain of events which led to the founding of *Malchus Beis David* and planted the seeds of *Mashiach*.

This is the underlying theme of *Megillas Rus* and should serve as a source of great inspiration for the *Yom Tov* of *Shavuos*. 📖



וַיִּחַן שָׁם יִשְׂרָאֵל נֹגַד הָהָר.

Yisrael camped there, toward the mountain (19:2).

Rashi states: As if they were one single person, with one heart.

The *meforshei Rashi* explain that the *diyuk* is from the fact that *Klal Yisrael*, at *Maamad Har Sinai*, is referred to with the use of plurals in the preceding words: *vayisus, they journeyed; vayavo'u, they arrived; vayachanu, they camped*. The *pasuk* then switches to singular, *vayichan, He camped*.

Like one person.

The question is why the Torah reveals this unity to us specifically here, as *Klal Yisrael* faced *Har Sinai*. Were they not united as they stood at the shores of the *Yam Suf*, watching their oppressors flounder and die? Were they not joined together on that glorious day when they walked out of *Mitzrayim*, once and forever? And what about in the throes of the pain, as the *Mitzri* cracked a whip above their tired backs? Did they not understand and empathize and feel deeply with one another?

Rav Kalman Epstein once shared a powerful thought with me. He said that it is easy to feel connected and identify with one another at times of distress and pain, when we are all victims, sharing misery with one another. It is in good times, when there is no pressure, that unity is a real accomplishment.

That is why the Torah teaches us this lesson here, that *davka* at the best of times, the peak of our national history, we were also united, one person with one heart.

Haman, through his hatred and desire to destroy us, brought us to a situation of "*knos kol haYehudim*," unprecedented *achdus*, and that is the way it has always been.

There was a survivor of the Nazi concentration camps

who was known for his *ahavas Yisrael*, his boundless, unconditional love for every sort of Jew. He explained to his children that he had seen the hate for each Jewish inmate, the Nazi beasts not differentiating between different *hashkafos*, accents, or attitudes, so "if the hate for *nishmas Yisrael* knew no boundaries, why should the love for *nishmas Yisrael* see barriers?"

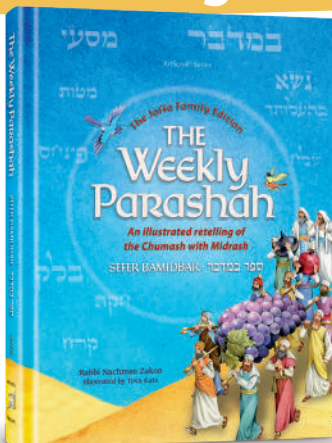
In difficult times, we have always drawn close to one another, but the challenge is to keep that alive in good times.

HAR SINAI TEACHES US OF OUR POTENTIAL FOR UNITY, TO BE CLOSE AND CONNECTED EVEN WHEN THINGS ARE GOOD.

A friend of mine described being in the hospital, tending to his ailing wife. During the last few months of her life, he rarely left her bedside, and he spent *Yom Kippur* there as well. He *davened* alone for most of the day, but late in the afternoon, she fell into a very deep sleep and he felt that he could leave her for a bit and join the *tefillos* in the hospital chapel. He found the room filled with people, *shtreimels* and knitted *kippahs* along with black hats, and he took his place in the back, joining this band of brothers, connected by desperation, pain, hope, and faith.

In the absence of the formal hospital *continued on page 4*

Bring the Parashah & Your Shabbos Table to Life!



In addition to telling over the *parashah*, **The Weekly Parashah** includes:

Parashah Pointers: A super-quick review of what's in the *parashah*.

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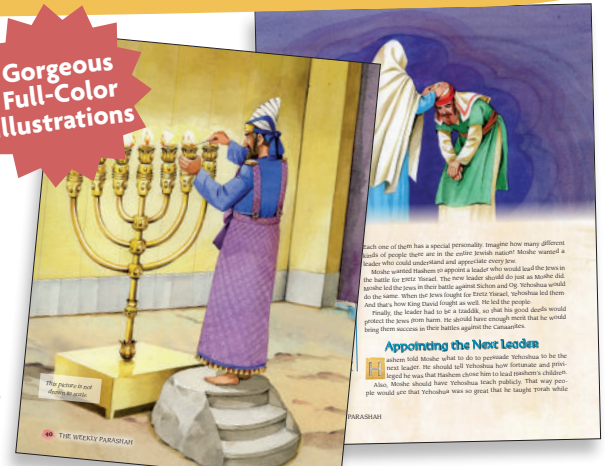
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LINKED AMIDST HAPPINESS

continued from page 3

chaplain, one of the *mispallelim* asked if he might address the group before *Ne'ilah*. A slim, quiet *chassidische* man, he walked to the front of the room and faced the crowd.

“We are so, so close,” he said, “joined together in hardship and worry. We understand one another and have each other’s backs, trying to help one another.” He paused for a moment and then continued, “But that is now, when we are all here. You know why? Because we are all *tzubrochen*, shattered by grief! What happens when we leave this hospital? It will all be forgotten... that is the nature of life. So please, dear brothers, can we be *mekabel* now, as one, to hold on to this incredible *achdus* even when we are free of this place? Can we make it last?”

Har Sinai teaches us of our potential for unity, to be close and connected even when things are good.

It is true on a *tzibbur* level, and it is true on a personal level.

The *velt* says that to feel pain when your friend is suffering means you are a *mentch*, but to feel *simchah* when your friend is successful takes a *malach*. I never really got that *vort*, and I truly enjoy rejoicing with others, not because I have better *middos*, but because I grew up around people who exuded that, who lived each other’s *simchos*



Rav Nosson Tzvi Finkel

and successes. They took nothing for granted.

I was raised with the story of how, in the middle of the *chasunah* of Rav Binyamin and Rebbetzin Zeilberger, the festivities were interrupted to announce that my parents, Rav Dovid and Basya Bender, had been blessed with a boy.

I was that child, and what moves me about the story is not the history, but the clear indication of just how connected that *chaburah* was, how every *simchah* was a cause for joy, how their hearts were one and the *simchah* of one was the *simchah* of another.

Rav Nosson Tzvi Finkel was at a *chasunah* in a Bayit Vegan hotel, and someone mentioned that from the rooftop lounge, the entire city was visible. He asked to be taken up, even though every step took energy for him, and, together with his *gabbai*, he rode the elevator up to the roof.

The Mirrer *rosh yeshivah* had heard that the Chevron Yeshivah was expanding and he wanted to see the progress of the new building.

With a wide smile on his face, Rav Nosson Tzvi, carrying daunting financial debt from his own building projects, rejoiced at the sight, the success of another *rosh yeshivah* and *yeshivah*.

This is Torah, and perhaps this is why we learned it there, at the Mountain. 🇮🇱

A MUST FOR EVERY JEWISH HOME!

An In-Depth Guide to the Jewish Home

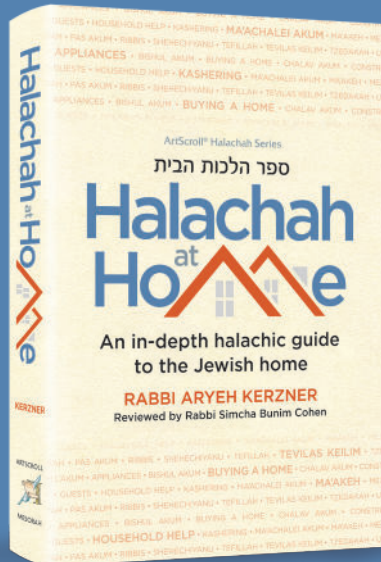
BY RABBI ARYEH KERZNER

reviewed by Rabbi Simcha Bunim Cohen

An invaluable resource to help ensure that every aspect of our homes reflects the *halachah*. Topics discussed include:

- *Halachos* of household help
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- Issues that come up when purchasing or constructing a new home

and many more *halachos* that we need to truly build a “*bayis ne’eman b’Yisrael*.”

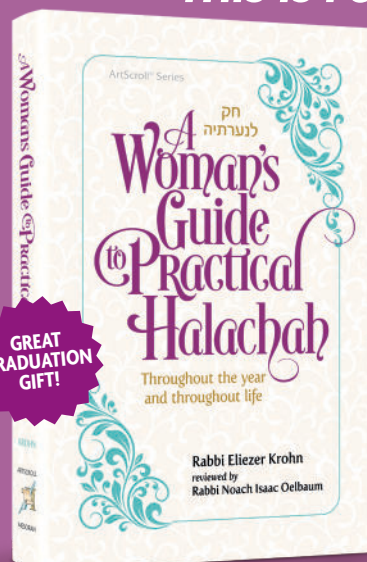


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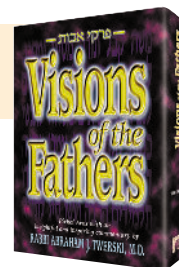
BY RABBI ELIEZER KROHN reviewed by Rabbi Noach Isaac Oelbaum

- Which parts of *tefillah* should women and girls recite?
- Must a girl hear *Kiddush* on *Shabbos*? May she eat before *Kiddush*?
- I have to be in the hospital over *Shabbos*. How do I light *Shabbos* candles?
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אהוב, אהב את המקום, אהב את הבריות, אהב את הצדקות.

Who is loved, Who loves God, Who loves [his fellow] creatures, Who loves righteous ways... (Avos 6:6).

The unfaltering devotion to Torah study with all the requisites enumerated in this *Mishnah* was characteristic of Rav Moshe Feinstein and Rav Shlomo Zalman Auerbach. Both were extremely humble and shunned acclaim, both lived austere lives and were happy with their lot, both were extremely cautious with words, both did not claim any credit for their enormous erudition, and both were beloved by all.

Before one *Yom Kippur*, Rav Moshe Feinstein, then advanced in age, was taken with a wheelchair into an elevator. A man in the elevator, his head not covered with a *yarmulka*, wished the rabbi a happy New Year. Rav Moshe returned the greeting, whereupon the man leaned over and said, "And a healthy one." Rav Moshe smiled and said with great feeling, "May you, too, have a healthy year. May you enjoy great success and have much *nachas* from your children."

The man later remarked, "The rab-

bi could see that I am not an observant Jew. But to him I am a somebody!"

A similar comment was made by an African-American nurse who attended a training session at Brooklyn's Maimonides Hospital. When the lecturer cited a ruling by Rav Moshe on a medical issue, she was heard to remark, "Oh, Rabbi Feinstein. He's a real rabbi!"

When she was asked what she knew about

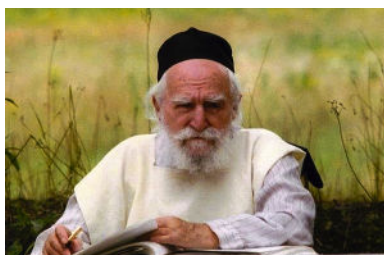
had a police escort when he went to *Tashlich*. The police sergeant asked Rav Moshe for a *berachah*. "My mother told me to always ask for a blessing from a holy man." Other police officers followed suit, and Rav Moshe obliged, giving them all individual blessings. Even non-Jews recognized him as a *tsaddik*.

Someone asked Rav Moshe to what he attributed his great popularity. He shrugged, as if the latter were not factual. "Perhaps," he said, "because I have never in my life knowingly hurt anyone."

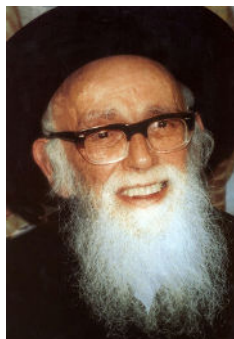
It was not just the absence of feeling negative feelings toward anyone. It was the positive feelings he had for everyone. Rav Moshe was beloved by all because he felt love for everyone. He dedicated his life to teaching people that everyone could achieve closeness to G-d if they made a sincere effort at it.

It is well-known in Yerushalayim that if one wishes to learn something about the character of Rav Shlomo Zalman Auerbach, one should ask the taxi *continued on page 6*

"TO HIM I AM A SOMEBODY!"



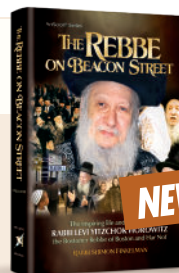
Rav Moshe Feinstein



Rav Shlomo Zalman Auerbach

Rabbi Feinstein, she said, "I helped out as a nurse when his great-grandson was born. Before he left the *bris* ceremony, he turned his wheelchair around to say goodbye to me. To him, I was a somebody."

In his later years, Rav Moshe



R' Elchanan Geffen related:

"As a child, I would watch how the Bostoner Rebbe would warmly welcome strangers who had come to his *shul*, Bais Pinchos, for the very first time. He made them feel at home.

"Decades later, when I *davened* at the Rebbe's *shul* in Har Nof, I would welcome a newcomer and offer him my seat. One day, the Rebbe said to me, 'I notice



The Bostoner Rebbe

you give away your *makom kavua* to guests.'

"Yes,' I replied, 'I would rather have a *makom kavua* in the next world than have one in this world.'

"The purpose of a *makom kavua*," said the Rebbe, "is to be able to offer it to a guest when he comes into *shul*."

BELOVED BY ALL

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drivers. Many of them have stories to tell.

Two rabbis were in a taxi when the driver, who was not wearing a *kippah*, abruptly asked them, “Did you know Rav Auerbach?” When he learned that one of his passengers was Rav Shlomo Zalman’s grandson, he became very excited. “I would drive the rabbi to the *yeshivah* early in the morning. Let me tell you: I never met so pleasant a person. He was always with a smile, always with a warm greeting, always inquiring about my family. I asked the other cabdrivers to give me exclusive rights to drive him to and from the *yeshivah*. In my 30 years as a cabdriver, I never met another person like him.

“After we had become very friendly, he once said, ‘I don’t want to interfere with your lifestyle, but I do wish that you would not work on *Shabbos*.’ He said this with great sensitivity and consideration. I could tell that it really hurt him that I was working

on *Shabbos*, but he was hesitant to intrude in my personal life. There was no way I could refuse him. Since then, I do not work on *Shabbos*.”

The city built a new path that provided a much shorter walk from Rav Shlomo Zalman’s home to his *shul*. He refused to use that path and continued to use the longer route. He explained, “The new walk is very close to several homes and one can look into the windows on passing. That is an intrusion on people’s privacy. It might make them uncomfortable.”

Another non-observant Jew who came to know Rav Shlomo Zalman was Ehud Olmert, former mayor of Yerushalayim. He would visit Rav Shlomo Zalman on the *Yomim Tovim*. He said, “In a world whose values are power, acclaim, and honor, it may be difficult to understand the secret of this man’s enormous influence and the esteem in which he was held by all. His house and furnishings were plain and his demeanor was hum-

ble and unassuming. He was respected and loved by all.”

Over 300,000 people participated in Rav Shlomo Zalman’s *levayah*. The drivers of the taxis that served his neighborhood were in tears. “We lost a dear friend.” Anyone familiar with Yerushalayim traffic is well aware of how impatient many taxi drivers can be. The slightest delay or blocking of traffic may result in a cacophony of horn tooting. The unprecedented crowd that attended Rav Shlomo Zalman’s *levayah* blocked many streets. Not a single horn was sounded. Everyone showed the utmost respect for this outstanding Torah personality.

It is unfortunate that we do not have better accounts of the great Torah personalities of the past millennium. How inspiring it would be to know how *Rashi* lived! We are fortunate in that we do have accounts of *tzaddikim* of the past century. We would be wise to read about them. Their lives can inspire us to strive for greater spirituality. 📖

PIRKEI AVOS

THE WAY OF TORAH

Pirkei Sholom by Rav Reuven Feinstein

כִּדּוּם הַיָּדֵיךָ וְשָׁכַחְתָּ אֶת הַלֶּחֶם שֶׁאָכַלְתָּ וְשָׁכַחְתָּ אֶת הַיַּיִן שֶׁשָּׁתָּה, וְעַל הָאָרֶץ תִּישָׁן, וְחַיֵּי צַעַר תִּחְיֶה, וּבַתּוֹרָה אֲתָה עֹמֵל, אִם אֲתָה עֹשֶׂה כֵן אֲשֶׁרִיד וְטוֹב לְךָ. אֲשֶׁרִיד בְּעוֹלָם הַיָּהּ וְטוֹב לְךָ לְעוֹלָם הַבָּא.

This is the way of Torah: Eat bread with salt, drink water in small measure, sleep on the ground, live a life of deprivation – but toil in the Torah! If you do this, “You are praiseworthy, and all I swell with you.”

“You are praiseworthy” – in This World; “and all is well with you” – in the World to Come (Avos 6:4)

The obvious question here is well-documented: We can understand the good such a person has in the Next World, for there he will be rewarded handsomely for all of his sacrifices. But how can his life in this world, full of pain and lack, be considered praiseworthy?

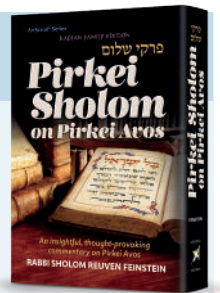
The answer is that through learning Torah, he will come to realize the good in his life. One who partakes only of delicacies, drinks fancy wines, and sleeps in modern comfort comes to think that these things are necessary. If you ask him if he would give

up his lifestyle for Torah, he would hesitate, unsure if he could sacrifice so much.

But that is only what a person thinks until he actually tries living a life of *mesiras nefesh* for Torah. If one follows the *Mishnah’s* suggestion, he will begin to realize that the pure pleasure of Torah wipes away all the pressures of life. A life lived in the depths of Torah will truly be “praiseworthy.” All the things that people are commonly bothered by will not matter at all, and he will enjoy the pleasure of Torah, which is the greatest pleasure of all. 📖



Rav Reuven Feinstein



When he first arrived in Migdal Haemek, Rav Yitzchak Dovid Grossman found out that many of the stores were open on *Shabbos*. It was painful to see Jews walking into coffee shops, bars, and restaurants when it was already *Shabbos*, and he resolved to do whatever he could to alter the status quo. In one of the shopping centers not far from his *shul*, there was a popular restaurant called Kima.

One *Erev Shabbos*, on his way to *shul*, the young rabbi stood in the restaurant's doorway, where he had a good view of the room filled with people sitting and enjoying themselves, even as the

Shabbos Queen had arrived in the city and wandered around in search of those who were happy to welcome her. Even worse, the people in the restaurant playing the games — some even playing backgammon for money, each with a bottle of beer at his elbow — every so often would raise their mugs and call out, “*Bo'i kallah!*” This stemmed from an old Sephardic tradition to welcome *Shabbos* into one's life by saying, “*Bo'i kallah* — Welcome, bride.” But the words were most decidedly not meant to be said while sitting in a smoke-filled establishment and gambling on a Friday night!

Standing outside the restaurant, Rav Grossman reviewed his options. He could walk into the restaurant and deliver a blistering *mussar shmuess*, a scathing attack on the patrons within the eatery. But there was a good chance that such a *shmuess* would anger one or two of the already tipsy and more heavily inebriated patrons, who might react by throwing a frosty beer bottle at his head. Besides, he had learned at the feet of his *rebbe* that empathy and understanding is the way to go. And he wasn't a blistering *shmuess* kind of rabbi in any case. That was left for other people. And so Rav Yitzchak Dovid took a different tack.

He entered the restaurant and made his way to the middle of the room, where he raised his voice, as if he were the *chazzan* in a Sephardic *beit kneset*, and called out, “*Va'anachnu nevarech Kah mei'atah v'ad olam hallelukah...*” They were the final words of *Ashrei* — the opening *tefillah* of

Minchah — and Rav Grossman recited them in an

authentic Sephardic style and pronunciation. Without waiting for anyone to react, he immediately began the *Kaddish* that comes after *Ashrei*.

“*Yitgadal veyitkadash Shemei rabbah...*” Every person in the restaurant screamed out, “*Amein!*”

He continued the *Kaddish*. Nobody said a word. They barely breathed, unsure what their unexpected visitor was doing.

“*Veyatzmach purkanei vikarev meshichei...*”

“*Amein!*”

He carried on, moments later belting out the words, “*Ba'agalah uvizman kariv v'imru amein!*”

And every single person in the restaurant cried out the traditional response, “*Yehei Shemei rabbah...*”

As soon as he finished *Kaddish*, Rav Grossman davened *Shemoneh Esrei*, with the others looking on, astonished. He began *chazaras hashatz*, and when it was time for *Kedushah*, every person in the establishment rose to their feet and began saying it with him word for word.

“*Kadosh, kadosh, kadosh...*”

Instead of the eating, joking, and gambling that normally happened at Kima on a Friday evening, suddenly there was a *minyán* for *Minchah* — a *minyán* in which everyone in the restaurant took part.

After finishing the last *Kaddish* of *Minchah*, Rav Grossman took a long look at the men, who were beginning to turn their attention back to their beers and backgammon tables.

“*Chevrah,*” he began, “*Shabbat Kodesh! Shabbat Kodesh!*” Nobody spoke. The silence resounded throughout the room.

“When I walked into the restaurant, I saw many of you lifting your glasses and bottles of beer and saying the words ‘*Bo'i kallah, bo'i kallah.*’

“My friends, I want to ask you a question. What exactly do the words ‘*bo'i kallah*’ mean? What does ‘*Lecha dodi likrat kallah*’ mean? What are these words, ‘Come, my beloved, to greet the bride,’ with which we welcome *Shabbos*, referring to?

“I'll explain with the help of a short story. What do you say? Do you have time for a story?”



Rav Yitzchak Dovid Grossman

KADDISH IN KIMA

continued from page 7

Everyone nodded. They would have rejected the *mussar shmuess*, but a story they were ready to hear.

“Okay, then. Listen well.”

“There was once a newly engaged *chatan* and *kallah*, groom and bride, who each lived in a different city. One day the *chatan* called his *kallah* and said, ‘We haven’t seen each other for a few weeks and my family misses you. Can you hop on a train and come visit? Everyone is waiting to give you the royal treatment.’

“Excited at the prospect of seeing her *chatan* and his family, the *kallah* bought a ticket and settled into her seat on the train. She looked out the window and imagined how much fun they were going to have during the upcoming visit. When the train pulled into the station in her *chatan*’s hometown, she alighted and made her way through the station and out onto the street, confident that her *chatan* would be waiting for her outside. To her dismay, there was nobody there.

“*Maybe there was a misunderstanding, and I sent him the wrong time*, she thought.

“She found a bus stop, waited for the bus to arrive, and then endured another long ride until eventually she reached her destination and got off the bus near her *chatan*’s house.

“She knocked on the door, her excitement at seeing her *chatan* returning, when suddenly she found herself being pelted with pebbles! She looked up and saw her *chatan* peeking his face out from the upstairs window, ready with another bombardment of stones. Shocked and upset, the *kallah* picked up her feet and

ran as fast as she could from her *chatan*’s house and the nightmare she had just experienced.

“It goes without saying that she called off the wedding the moment she arrived home.”

No one spoke a word when Rav Grossman concluded his parable.

He looked around the crowded room, letting the silence grow before he spoke again.

“My friends, you might feel bad for the *kallah* in the story, but you are treating another *kallah* in exactly the

“YOU ARE TREATING ANOTHER KALLAH IN EXACTLY THE SAME FASHION!”

same fashion as the *chatan* who abandoned his *kallah* at the train station! You sit here in the restaurant every Friday night drinking your beer and playing your backgammon, but at the same time you lift your mug in the air and call out ‘*Bo’i kallah!*’ What does ‘*bo’i kallah*’ mean? It means that when *Shabbos* comes, you promise to treat her with love and respect. It means that you promise to take care of her and welcome her into your homes. It most certainly does not mean that you ignore her when she arrives. Otherwise, what’s the difference between you and a *chatan* who throws rocks at his bride? Aren’t you doing the exact same thing?”

It was a truly passionate speech, one that emanated straight from Rav Grossman’s heart. Soon the restaurant was completely empty, and from that week on, Kima was closed on *Shabbos*. 📖

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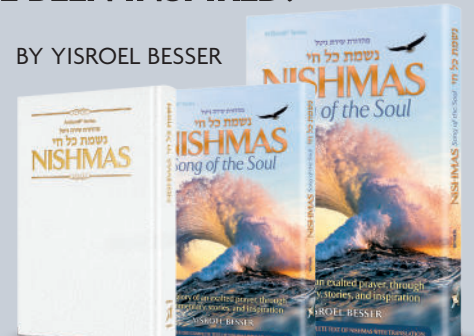
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“It’s no use. It’s impossible. There’s no way this is going to get better. The odds are against us. We can’t possibly win.”

These are the words of a person who can only see through one eye — the *Olam Hazei* eye. That is the eye that sees the material world in front of us and understands the rules that control that world. To this person, everything operates according to logic, science, and nature. When troubles come up, there’s no hope unless it rests on proof he can see and understand.

For the Jewish people, however, this view of the world is false. The *Gemara* (Shabbos 31a) tells us that one of the questions we will be asked when we arrive in *Shamayim* at the end of our life is, “Did you eagerly await the *yeshuah*?” This is usually interpreted to mean that we are required to await *Mashiach*’s arrival. The *Beis HaLevi* (*Mitzvos HaBitachon*) gives us another meaning, which is that we will be asked if we awaited Hashem’s *yeshuah* for our troubles, no matter how bleak the situation. The key word here is “await.” When we await something, we are expecting it to arrive. We’re not just passing the time as we do when we’re sitting in the dentist’s waiting room. “Awaiting” means that we must eagerly expect our *yeshuah*. We don’t know how or when, but we are certain that it will come. Unlike just passively waiting, eagerly awaiting an event changes how we feel and what we do. When a person awaits a bus that he knows will arrive, he stands at the

bus stop glancing down the road, his luggage ready by his side. If the bus is taking him some place he really wants to go, he feels excitement as he waits.

When we see beyond the rules of logic, science, and nature, we know that no matter how unlikely our *yeshuah* seems in a practical sense, we can confidently await it. As Moshe told the Jewish people when the Egyptians pursued them to the Yam Suf, “Stand fast and see

HASHEM IS GREATER THAN YOUR GREATEST CHALLENGE.



Rabbi Yisrael Brog

the salvation of Hashem that He will perform for you today” (*Shemos* 14:13). Hashem created the system of nature and He can “split the Sea” for us any time He wishes.

With *emunah*, we live under a different system than does the rest of the world. We are Hashem’s treasured nation, and He tends to each of us directly, lovingly. We must always expect His salvation, no matter what the experts and statistics tell us. This alone can lift us up out of a difficult situation.

Years ago, the 14-year-old son of Rabbi Yisrael Brog was diagnosed with multiple sclerosis, an incurable disease that attacks a person’s nervous system. The doctor told the father and son about the many health challenges they could expect in the future. When they got in

their car to return home, Rabbi Brog’s son asked him, “Does this mean I’m going to die young?”

Rabbi Brog answered, “I’ve been working on my emunah and bitachon my entire life. We’ve seen with our own eyes so many miracles. We are going to get through this calmly. When there’s a health problem that has a regular cure, we have to do as much hishtadlus as we can, but if no one knows of a cure, we can confidently rely only on Hashem, the Rofei cholei amo Yisrael. He has a cure for this and, be’ezras Hashem, He’ll show it to us.”

As they visited various doctors who specialized in the disease, Rabbi Brog reminded his son not to pay attention to their warnings about what the future would hold. He told one doctor, “In medical school, they taught you that there is no cure for this disease, and according to the book, you are right. But I have a G-d Who doesn’t go by the book, and I could tell you stories that I have witnessed to prove it.”

*In fact, the doctors’ dire predictions did not come about. The son’s condition remained mild. He was even able to marry and have children. While the doctors waited for disaster, the Brogs awaited their *yeshuah*.*

Make It Real: Do you have a challenge that seems unlikely to resolve? Change your outlook by reminding yourself that no matter what obstacles you see, Hashem can remove them in a second. 📖



EVERY PERSON WANTS TO CLIMB

continued from page 1

passersby can destroy them.

When people hear about greatness and lofty levels of observance, they often sigh and say that these levels

are not for them to aspire to.

On *Shavuot*, we must remember that we were given wings to soar, and we should make use of those wings to raise ourselves to new heights of *emunah*. 📖

**Question:**

At Beis Medrash Anshei Chayil, there are two *minyanim* every *Shabbos* morning. The *hashkamah minyan* is at 7 a.m., immediately followed by the regular minyan at 9.

In order to finance the building fund, the *shul* sold seats to the members, and since there are two *minyanim*, some seats were sold twice. Two members happened to have bought the same seat, and since they each *davened* there only on *Shabbos* morning, one of them at 7 a.m. and the other at 9 a.m., it seemed to be a perfect arrangement — until *Shavuos* morning. On *Shavuos* morning, there was only one *minyan* scheduled for *vasikin* (sunrise). Both members arrived at their common seat, and the question arose as to whom the seat belonged that *Yom Tov* morning. The one who usually *davened* at the first *minyan* claimed that the seat belonged to him, as he bought the seat for the first *minyan* each *Shabbos* and *Yom Tov*. As there would only be one *minyan* that morning, the seat should be his. The one who usually *davened* at 9 a.m. claimed that he had actually bought the seat before the man who *davened* at 7 a.m. had bought it, and therefore he had priority for the seat.

Which of them is right?

Answer:

The *Sha'arei Teshuvah* (*Orach Chaim*, *siman* 581 §1) quotes the *Pa-*

nim Me'iros, who discusses a *shul* that had one *baal tokei'a* for the first day of *Rosh Hashanah* and another *baal tokei'a* for the second day. When *Rosh Hashanah* fell on *Shabbos*, there was only one day of *shofar* blowing that year: the second day of *Rosh Hashanah*. Which *baal tokei'a* should blow the *shofar*? Should the one who always blew

will take place only on the second day of *Rosh Hashanah*. Our case is concerning a *vasikin minyan*, and neither man bought the seat for that *minyan*. As a matter of fact, if a third person had already sat in the seat, they would not be allowed to ask him to vacate the seat, since neither one of them bought the seat for *vasikin*.

Perhaps this would be similar to a case where someone bought a seat for *davening* and someone else came to sit there for the *rav's Shabbos HaGadol derashah*. The owner of the seat could not ask him to

leave in that case. Just because he bought the seat for *davening* does not give him the right to sit there for *derashos*.

Similarly, in our case, just because someone bought the seat for a particular *minyan*, that does not give him the right to sit there for additional *minyanim*. Hence, neither one of them has the right to the seat for *vasikin*.

Nevertheless, both men have a claim to the seat, since each one bought it for his respective *minyan*, and now both *minyanim* had united to form one *minyan*. Each of them has a share in the *minyan* that formed from each one's *minyan*. Therefore, they should draw lots as to which of them should sit there, or they should divide their use, with one of them sitting there for the first half of *davening* and the other sitting there for the second half of *davening*. 📖

WHO DOES THE SEAT BELONG TO ON SHAVUOS MORNING?

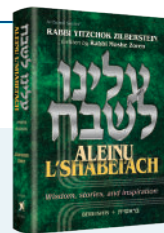


Rav Yitzchok Zilberstein

on the second day maintain his position of blowing on the second day, or should the one who always blew first be the first (and only) to blow this year, as well?

The *Panim Me'iros* concludes that the man who usually blew on the second day should blow this year, as well. When the *shul's gabbai* originally distributed the days between the men, each of them had a certain advantage. The first-day blower received the *zechus* to blow when it is a *mitzvah* from the Torah to blow the *shofar*. The second man had the *zechus* to blow the *shofar* every year, as the second day of *Rosh Hashanah* never falls on *Shabbos*. Therefore, each man should keep the position that he was originally given.

In truth, this case is not comparable to our story. If both *minyanim* had joined together to *daven* at 9 a.m., then we could compare it to the case of *shofar*-blowing that



Rav Elazar Menachem Man Shach was a giant in both Torah and personal character, leading in all aspects of life. From where did he draw his unique leadership abilities?

Rav Shach told his family a story that explained what spurred him to assume the mantle of leadership.

Rav Shach had a daughter named Miriam Raizel who passed away in the year 5700/1940 at the tender age of 14 and was buried in Vilna. During the *shivah*, many people came to comfort Rav Shach. But no one would have believed that the great Rav Chaim Ozer Grodzensky would come to pay his respects. It was a terrible time for the Jewish people, and Rav Chaim Ozer, who was the acknowledged leader of world Jewry, was busy helping the many people who had sought refuge in Vilna and wished to be near him. It was a surprise to everyone, therefore, that he managed to find the time to comfort the young Rav Shach.



Rav Chaim Ozer Grodzensky

Rav Chaim Ozer himself had mourned the untimely passing of a daughter, his only child, not long before, and he was very broken by the loss.

He sat with Rav Shach for about half an hour, not saying a word. Only when he got up to leave, did he quote the words of David Hamelech, "*Lulei Sorascha shaashu'ai, az avadeti v'anyu* — Had Your Torah not been my preoccupation, then I would have perished in my affliction." Then he said, "One has to learn Torah in order to be the leader of the generation."

He did not explain what he meant, but the message was clear.

•••••

R' Menachem Zvi Berlin and another *talmid chacham* were once with Rav Shach on the day of his daughter's *yahrtzeit*. Rav Shach spoke highly of his daughter, and then mentioned what Rav Chaim Ozer

had told him during his *shivah* visit. He explained Rav Chaim Ozer's words with the following parable:

Two prisoners were in jail, clothed in prisoners' garb, their heads shaved, their appearance bespeaking degradation. Despite their identical outward appearance, however, there was a definite difference between the two. One of them smiled occasionally and even had a good word for his visitors, while the other one was perpetually silent, his face locked into a grim expression.

What was the difference between the two? The first prisoner knew that his prison term was short-lived, and he would soon be free to go home. He therefore had something to look forward to, which lifted his spirits. The other prisoner, however, was sentenced to life imprisonment and he had no hope of ever regaining his freedom. He was therefore miserable and dejected, and could not bring himself to smile.

"This," explained Rav Shach, "is what Rav Chaim Ozer was trying to convey to me. If a person does not have

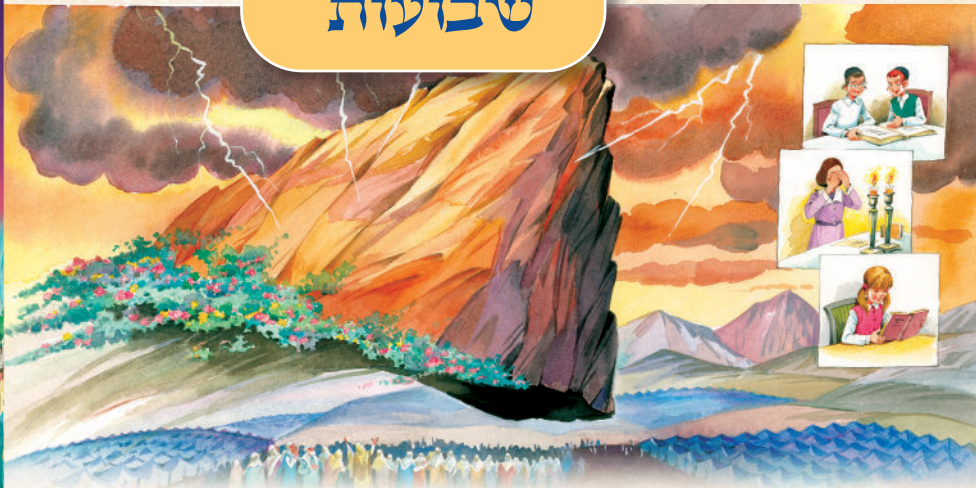
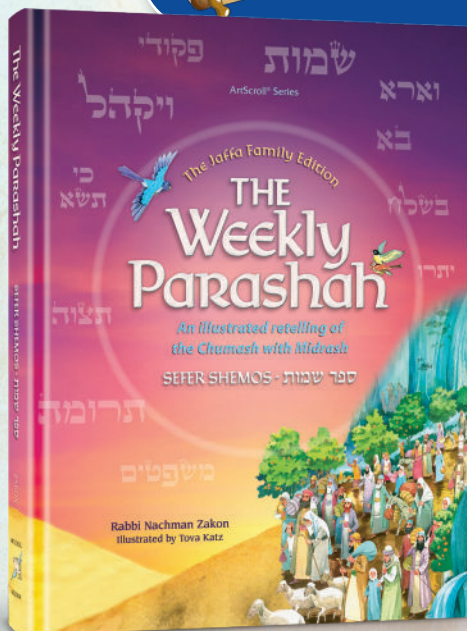
Torah, his life is not a life. And if a tragedy befalls such a person, he is like the prisoner who has no hope for the future, his life is all the more miserable because he has nothing to hold onto, nothing to find comfort in."

The verse that Rav Chaim Ozer quoted can be understood very simply, Rav Shach continued. "Had Your Torah not been my preoccupation, then I would have perished in my affliction — for when tragedy befell me, I would have lost my presence of mind completely, which is what happens to people who do not frequent the *beis midrash*. But a person who lives and breathes Torah can find solace and joy in Torah, and even at the apex of his suffering, there is still light in his eyes, for he continues to see the Divine Providence that accompanies him with every step." 📖



Yom Tov for Children

שבועות



It Happened at Sinai

The Torah was given on a Shabbos, in the month of Sivan, 2448 years after the world was created.

Here is a list of some other fascinating things that happened on that great day of Mattan Torah.

- ▶ Hashem picked up Har Sinai and held it in the air over the heads of the entire Jewish nation. He told them: "Either accept the Torah, or you will be buried under the mountain when it drops."
- ▶ Hashem didn't come down alone. Along with Him came an honor guard of 22,000 angels.
- ▶ The Jews not only heard the voice of Hashem, but somehow they were able to see the words He spoke as well.
- ▶ Many years before, Hashem tested Avraham by asking him to sacrifice his son Yitzchak. At the last moment Hashem sent an angel to stop Avraham from sacrificing his son. Avraham offered a ram instead.
- ▶ The shofar blast the Jews heard at Har Sinai came from the shofar made from the left horn of Avraham Avinu's ram. When Mashiach comes to end our present exile, we will hear a blast from a shofar made from the same ram's right horn. May we hear that shofar blast very soon!
- ▶ Did it ever happen to you that after a class the students argue about what the teacher said? After the Aseres HaDibros were given, the Jews discussed them and every Jew heard exactly what the other heard. There was no disagreement between the three million people who were at Sinai as to what Hashem had said.
- ▶ Before saying each of the commandments separately, Hashem said all of them at the same time, something no human can do.

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THE WEEKLY QUESTION

Question for Shavuos:

What are five connections between the number 3 and Mattan Torah?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday, May 19, to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

The winner of the Parashas Acharai Mos-Kedoshim question is: BATSHEVA SARAH MALLET, New York, NY

The question was: How many times does the Kohen Gadol say the holy Name of Hashem on Yom Kippur?

The answer is: Ten times. The Kohen Gadol says Vidui three times. Hashem's Name is mentioned three times in each Vidui. That makes nine times. Hashem's Name is also said during the lottery, when the Kohen Gadol announces over one of the goats, "A chatas for Hashem" [saying Hashem's name]. So we have a total of ten times.

