



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

DOVID AND RUS

Let There Be Rain

by Rabbi Shimon Finkelman and Rabbi Zechariah Wallerstein



A number of reasons are offered for why *Megillas Rus* is read on *Shavuos*. One is that *Shavuos* is the day when Dovid HaMelech, who descended from Rus, left this world.

Another reason is found in the *Midrash*: "Why was this book written? To teach us the reward of those who do kindness" (*Yalkut Shimoni, Rus #601*). The *Midrash* states that Rus' kindness was first evident from her forgoing any monetary claims at the time of her husband's untimely death. Naomi recognized this and in gratitude blessed her (*Rus 1:8*).

Her kindness was even more evident when, after journeying to Beis Lechem with Naomi, she told her mother-in-law to remain at home while she went as a pauper to gather grains in the field.

Her greatest kindness was when she acceded to Naomi's suggestion that she, a young woman, marry their elderly relative Boaz to perpetuate the memory of Rus' deceased husband, Machlon. As Boaz told Rus, "Be blessed of Hashem, my daughter; you have made your latest act of kindness greater than the first..." (*Rus 3:10*). The *Gemara* teaches: "Why was she called רות? Because Dovid descended from her, who sated (שרייהו) *Hakadosh Baruch Hu* with songs and praises" (*Berachos 7b*).

As is evident from *Sefer Tehillim*, Dovid's essence was gratitude to Hashem, whether in good times or difficult times. He inherited this trait from Rus, whose exceptional kindness was a reflection of her gratitude for all that was done for her sake. Rus was totally selfless because she was grateful for everything and never

felt anything was due her.

Generations before, Avraham had sought to implant the traits of kindness and gratitude in his nephew Lot. But Lot chose to settle in the sinful land of Sodom, and these traits seemed to have been lost in his descendants, the wicked nations of Ammon and Moav. But all was not lost. A kernel of goodness remained in the soul of Rus, daughter of Eglon, King of Moav. She nurtured and developed it, and it reached its full potential in the soul of Dovid, whose life was a never-ending song of thanks to his Creator.

A Passionate "Thank You"

Rabbi Chananya Chollak, director of the Ezer Mizion medical organization, was *davening Maariv* at the *Kosel HaMaaravi* when he noticed a man praying with all his heart, his hands raised towards the heavens. Turning to a well-to-do acquaintance,

HER EXCEPTIONAL KINDNESS WAS A REFLECTION OF HER GRATITUDE FOR ALL THAT WAS DONE FOR HER SAKE.

Rabbi Chollak said, "It appears that this man has something weighing on his heart. Let's ask him how we can help him. If it's a medical issue, I'll help him; if it's financial, you'll help him."

They approached the man, introduced themselves, and, after some friendly conversation, told him that they were prepared to help him in any way possible. The man, however, insisted that everything was fine. When they asked why he had *davened* with such passion, he responded, "Last night, my wife and I married off our youngest child. Tonight, I came to the *Kosel* to say 'Thank You' to Hashem." 🙏



Rabbi Zechariah Wallerstein

ARTSCROLL ARTS PLATFORMS

פֶּקֶד אֶת בְּנֵי לֵוִי... מִבֶּן חֹדֶשׁ וּמִעֲלָה תִּפְקְדֵם.

Count the sons of Levi...from one month of age and up shall you count them (3:15).

In this week's *parashah*, Moshe Rabbeinu was told to count the *Bnei Yisrael* "from the age of 20 years of age and up, everyone fit for military duty" (*Bamidbar* 1:3). Why were the *Levi'im* counted from the age of one month, whereas the *Bnei Yisrael* were counted from the age of 20?

Rav Moshe Feinstein explains that bearing arms is something that can be taught to an adult even if he had no previous preparation for military service. Holiness, however, cannot be instilled in a person later in life.

Holiness must be taught from birth. Failure to do so will allow a child to formulate concepts and develop habits that are incongruous with holiness. Once these are imprinted in a child, they are not easily eradicated.

The *Levi'im* were to serve in the Temple and as teachers of Torah. Their preparation for these roles had to begin soon after birth.

This is a vital lesson for our time. The immorality and corrup-

tion that plague modern society are without precedent. If a child is permitted exposure to these influences, they may affect his character development in a way that cannot be corrected later. It is traditional to place a copy of *Tehillim kappitel* 121



Rav Moshe Feinstein

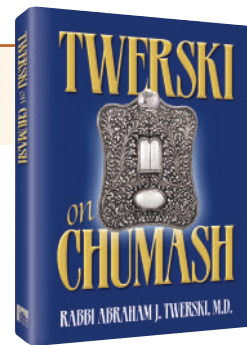
**HOLINESS
MUST BE
TAUGHT
FROM
BIRTH.**

over the crib of a newborn. From the very first moment that the infant focuses its eyes, it should see the words of the Scripture. It is also important that when the parents approach the crib, they should see the words of the *kappitel*: "My help comes from G-d, Creator of heaven and earth. G-d is your shadow."

The *Baal Shem Tov* explained that "G-d is your shadow" means that just as a person's shadow mimics

every move he makes, so does G-d relate to a person in a way that mimics his actions. If a person is tolerant, kind and forgiving, G-d will be tolerant, kind and forgiving with him. If a person is intolerant, harsh and resentful, G-d will act accordingly to him. If parents train the child according to these principles by modeling them in their lives, there is great hope that the child will absorb them and formulate his character accordingly.

Although the *Levi'im* had specific sacerdotal assignments, every Jewish child should be trained to be holy. We must take great caution not to expose our young children to the profane influences that saturate the media, or to an educational system that is devoid of ethical teachings. Training for an ethical life cannot begin in adulthood or even adolescence. It must begin in the very earliest phase of life. 📖



וְאַחֲרָי כֵן יָבֹאוּ בְנֵי קֵהַת לְשֵׂאתָ.

...and then the sons of Kehath shall come to carry (4:15).

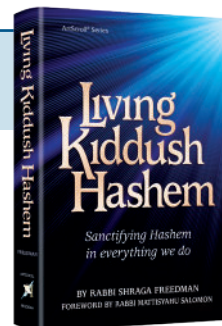
The Talmud (*Sotah* 35a) teaches us that the Holy Ark was in reality not borne by others: It bore its supposed bearers. The verse teaches that the sons of Kehath *came* to carry the Ark but were in reality carried by it.

Rav Chaim of Volozhin views this as a source of inspiration for those who carry the financial responsibility for Torah institutions on their shoulders. When the burden becomes unbearable, let them remember that the Ark (the symbol of Torah) carries its "bearers." Torah will survive and will lift up those who carry it.

**THE
TORAH
WILL
LIFT
YOU.**

According to Rav Aharon Kotler, this verse tells us that young scholars are capable of growing into positions of leadership. Once, Rav Aharon recommended a talented, young, scholar to head a new *yeshivah*. The young man demurred, claiming that he was unfit for the position. Rav Aharon told him, "The Holy Ark carries those who seek to carry it. Once you show a willingness to assume the burden of leadership, the Torah will lift you and enable you to rise to the challenge." 📖





We are all familiar with the *maamarei Chazal* that teach us that the Giving of the Torah was analogous to a “wedding” between the Jewish people and Hashem. The *meforshim* add that the mountain that was suspended over the people’s heads (as *Chazal* teach us, *kafah aleihem har k’gigis*) represented the *chuppah*, and Hashem bedecked the people with twenty-four forms of adornment, just as an actual bride is adorned. But the very association of *Mattan Torah* with marriage begs further explanation.

In what sense is it possible to view the *Bnei Yisrael* as being “mar-

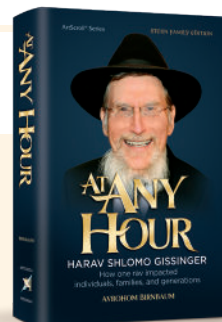
ried” to Hashem? We could certainly understand being viewed as Hashem’s “children”; after all, Hashem takes care of us like a loving Father. But what is the meaning of “marriage” to Hashem?

In order to understand the notion of “marriage” to Hashem, we must first analyze the nature of marriage between two human beings. The very first marriage in history was the union of Adam and Chavah, who were created as a single body and then separated into distinct units. But even after they were separated, they continued to share a single soul. In this sense, the marriage of Adam and Chavah

was the paradigm of all future marriages.

Every marriage is a union of two individuals who share a single soul; a person’s spouse is truly the other half of his or her soul. When two people share a soul, it means that they share a single task in the world. The purpose of marriage is for a man and a woman to bond with each other and aid each other in fulfilling their shared soul’s unique purpose in creation.

This is how we can understand the “marriage” between *Klal Yisrael* and Hashem. *continued on page 4*



One night, the phone rang in the Septimus home. “Hello, Mrs. Septimus, this is Shlomo Gissinger. A *baalas teshuvah* who *baruch Hashem* recently became *frum* will be getting married soon. I think it is vital to find someone who can teach her basic *hashkafah*, the *halachos* of *tzniyus* and the Jewish home.”

Mrs. Cirel Septimus suggested two very capable women whom she thought would be perfectly suited for the job. Rav Gissinger promptly followed up on the suggestion, contacting both women and arranging for this *baalas teshuvah* to learn with them and have them mentor her.

On *Erev Shavuos* of that year, the phone again rang in the Septimus home. This time, Mrs. Septimus’s daughter was calling.

“Ma, I was walking near our house and noticed Rabbi Gissinger walking around the neighborhood, apparently looking for a house.”

Inasmuch as the Septimus family had a long-standing relationship with the *rav*, Mrs. Septimus went outside, introduced herself, and offered to help. It turned out that the *rav* was seeking the basement home of Mrs. B*, one of the mentors. Rabbi Gissinger went to the house, knocked on the door, and personally presented her with a cheesecake in honor of *Shavuos*. He did the same for the other mentor as well. It is mind-boggling that Rav Shlomo, who bore the burden of



Rav Shlomo Gissinger

HE HAD TO PERSONALLY SHOW HIS HAKARAS HATOV.

thousands of *Yidden* on his shoulders, had nothing better to do with his time on a busy *Erev Shavuos* afternoon than to personally deliver cheesecakes to two young women who taught one of the umpteen *baalos teshuvah* whom he and his *rebbetzin* had brought close to *mitzvos*. That was him; he had to personally show his *hakaros hatov* and he just did it in his humble way. 📖

“MARRIED” TO HASHEM

continued from page 3

Just as a husband and wife share a single purpose, the Jewish people and Hashem are also united, so to speak, by a shared goal. That goal is nothing less than bringing the world to its ultimate state of perfection, which will be achieved when the entire world recognizes the sovereignty and Oneness of Hashem. Hashem began the creation of the world, but He created it incomplete and chose *Klal Yisrael* to bring the world’s potential to fruition. In that sense, our relationship with

Hashem is a partnership, just like an actual marriage.

We now understand how we can be considered “married” to Hashem, but why is that marriage associated with *Mattan Torah*?

The answer is that the Torah is the vehicle through which we achieve this objective. The Torah was the “tool” with which Hashem fashioned the universe. Chazal teach us that He “looked into the Torah and created the world.” When *Klal Yisrael* were given their task of perfecting the world, Hashem also gave them the tool with which He had begun its creation — the Torah. It is only through the Torah that we can continue the creation that Hashem began.

How does the Torah help us accomplish this lofty goal?

Let us take another look at the institution of marriage, which begins with *kiddushin*. What does *kiddushin* accomplish? As *Tosafos* teach in the beginning of *Maseches Kiddushin* (2b), *kiddushin* places a woman in a state similar to that of *hekdesh*, consecrated items; she



Rav Aharon Kotler

becomes set apart from the rest of the world and is reserved exclusively for her husband. The same is true of *Bnei Yisrael’s* “marriage” to Hashem. When we received the Torah, we became exclusively His, consecrated to His service and forbidden to engage in any other pursuits. This, however, appears to be an objective beyond human attainment. We are material creatures; we need to eat, sleep, and engage in other physical activities. We cannot divorce ourselves from the physical realm and channel our entire beings into spiritual activities. How is it possible to consecrate our entire lives to Hashem?

The answer, according to Rav Aharon Kotler (*Mishnas Rav Aharon*, Vol. 1, *Torah U’Tefillah*), is that the Torah enables us to raise even our worldly activities into the

realm of the spiritual, not the material. *Chovos HaLevavos* (*Shaar* 3, Ch. 4) teaches that every one of a human being’s actions is either a *mitzvah* or an *aveirah*; there is no such thing as a “*pareve*” act that does not fit into either of the categories. Eating, sleeping, and other physical

activities can be made into spiritual endeavors because the Torah’s guidelines for life govern every aspect of our existence.

Thus, if we live in accordance with the Torah, we can

become *mekudashim* — totally dedicated to Hashem — which will enable us to fulfill our purpose in the world.

We say every day in *Uva L’Tzion*, “Blessed is our G-d, Who created us for His honor.” Why does this *tefillah* say that the Jewish nation was created for Hashem’s honor, when Hashem actually created the entire world for His honor?

The *Sefas Emes* answers that when we say that Hashem created us for His honor, it means that we are the ones who cause all of creation to bring honor to Hashem. And how do we achieve that? As the very next phrase in the *tefillah* states, Hashem gave us the Torah of truth. It is through our allegiance to the Torah that we spread the light of truth throughout the world. 📖

THE TORAH ENABLES US TO RAISE EVEN OUR WORLDLY ACTIVITIES INTO THE REALM OF THE SPIRITUAL.

THIS WEEK’S DAF YOMI SCHEDULE:

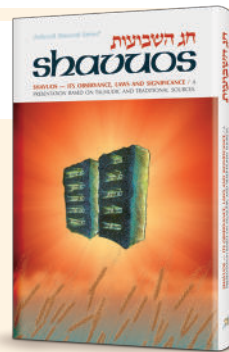
JUNE / סיון

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
4	ה	5	ו	6	ז	ח
9	10	11	12	13	14	15
Yevamos 89	Yevamos 90	Yevamos 91	Yevamos 92	Yevamos 93	Yevamos 94	Yevamos 95

THIS WEEK’S MISHNAH YOMI SCHEDULE:

JUNE / סיון

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
4	ה	5	ו	ז	ח	ט
9	10	11	12	13	14	15
Sheviis 8:7-8	Sheviis 8:9-10	Sheviis 8:11-9:1	Sheviis 9:2-3	Sheviis 9:4-5	Sheviis 9:6-7	Sheviis 9:8-9



Greenery and Flowers

It is customary to decorate the *shul* and one's home with greenery in honor of *Shavuos* (*Rama* 494:3).

- This custom serves to recall Mount Sinai, which was surrounded by foliage, as it is written (*Shemos* 34:3), "Even the flock and the cattle may not graze facing that mountain" (*Mishnah Berurah* 494:10).

- This custom is also a reminder that *Shavuos*, when fruits of the trees begin to ripen, is a time of Heavenly judgment regarding the coming fruit harvest (see *Mishnah Rosh Hashanah* 1:2); a time of judgment demands a heightened level of prayer. The Sages teach (*Rosh Hashanah* 16a) that the offering of *Shtei HaLechem*, Two Loaves, was brought on *Shavuos* in order to invoke G-d's blessing on the fruit harvest (*Magen Avraham* 494:5).

- *Bnei Yissachar* writes that it is customary "to prepare roses and other fragrant plants for *Shavuos* and also to decorate the Torah scrolls with them."



**WIDESPREAD
ACCEPTANCE OF THE
CUSTOM WAS FIRST
POPULARIZED BY
THE SCHOLARS AND
KABBALISTS OF TZEFA.**

Night-Long Torah Study

A well-established custom calls for studying Torah throughout the night on the first night of *Shavuos*. This custom has its source in *Zohar*.

The *Magen Avraham* (494:1) cites the following *Midrash* as a reason for this custom: During the month of *Sivan*, the day is considerably longer than the night and the dawn comes quite early. On the day the *Bnei Yisrael* was to receive the Torah, the people overslept. The sun had already risen, God's Presence was manifest upon Mount Sinai, yet the people were still sleeping! Moshe went through the camp to arouse them. He cried, "Arise from your sleep! The Groom [G-d] has already arrived. He seeks the bride [the *Bnei Yisrael*] that He may lead her to the *chuppah* (marriage canopy). He is waiting to present her with the Torah" (*Pirkei D'Rebbi Eliezer* 41). As atonement for the Jews having overslept, says the *Magen Avraham*, the pious of earlier generations would study Torah throughout the night of *Shavuos*. In later generations, the custom was adopted by Jews of all walks of life and level of scholarship.

However, Rav Tzadok Hakohen of Lublin (*Pri Tzaddik*) contends that nowhere does the *Midrash* say that atonement was necessary for the Jews having overslept. He

argues that their sleep was intentional, as a form of preparation for the Revelation that was to come. Prophecy was usually experienced in the form of a dream, as it is written, "If there shall be prophets among you, in a vision shall I, Hashem, make Myself known to him; in a dream shall I speak to him" (*Bamidbar* 12:6). Scripture records that both Yaakov and Shlomo experienced prophetic dreams. The Jews intended that their sleep should represent a total subjugation of their senses to G-d, and that it would be a means through which they could attach themselves to Him and ready themselves for the Revelation, when they would hear the voice of G-d while fully alert.

While the custom of all-night Torah study on this night was recorded almost two millennia ago, until four centuries ago it was observed by only small groups of scholars. Widespread acceptance of the custom was first popularized by the scholars and Kabbalists of Tzefas.

Dairy Foods

The Torah states: "*Vesamachta bechagecha - You are to rejoice on your festival*" (*Devarim* 16:14). From here the Sages derive: "One is obligated to be joyous and happy of heart on the Festivals, together with his wife, children, and everyone else who is with him" (*Shulchan Aruch, Orach Chaim* 529:2). In Temple days, men fulfilled this commandment through eating sacrificial meat. Today, when there is no Temple, one fulfills this obligation by drinking wine, and it is a *mitzvah* to eat meat, since it is this which is implied in the command to rejoice (*Be'ur Halachah* 529:2, s.v. *Keitzad*).

Shavuos is the only Scriptural Festival on which there is a custom to also partake of dairy foods, especially on the first day. An allusion to this custom is found in the words "*Uveyom habikkurim behakrivchem minchah chadashah laShem beshavu'oseichem - On the day of the first fruits, when you offer a new meal-offering to Hashem on your Festival of Weeks*" (*Bamidbar* 28:26). The first letters of *chadashah laShem beshavu'oseichem* form the word *chalav*, milk (*Mateh Moshe*).

According to the *Rema* (*Orach Chaim* 494:3), this custom is a remembrance of the *Shtei* *continued on page 7*

When we think of *Hashgachah Pratis* and what it means to feel the hand of Hashem, our thoughts typically gravitate to stories of miraculous salvations and supernatural occurrences that we have experienced or heard about. Yet these extraordinary events do not happen every day.

The *Ramban* (*Shemos* 13:16) explains that *Hakadosh Baruch Hu* is generally loath to perform open miracles that show His hand in plain view. He did, however, perform a vivid display of grandiose miracles at the time of our exodus from Mitzrayim, as well as on sporadic occasions thereafter. The function of these open displays was for us to take note and learn to recognize Him as well when He operates in a more concealed mode.

What we call “nature” is really a series of small, subtle miracles that are barely perceptible, resulting in a smoothly running screenplay that does not conclusively demonstrate Divine involvement. Hashem prefers to run the world according to the dictates of nature, rather than

performing wonders that jolt us into awareness of His involvement, because He wants to leave room for us to choose to notice Him. This is also why He expects us to invest the requisite effort — *hishtadlus* — into achieving our life goals, whether by working to support our families, seeking medical treatment when we are ill, or visiting *shadchanim* in our quest for a marriage partner. When these processes unfold sub-

HE'S TELLING YOU, "YOU CAN DO THIS!"

tly and “naturally,” the frames of the video that is creation come together seamlessly, allowing Hashem’s involvement to remain under the radar. This maintains the illusion of nature that sets the stage for *bechirah*, free choice.

On occasion, however, we are privy to events that involve Hashem’s unmistakable intervention. They do not, however, show me His involvement in my daily life. Where, then, can I find His *Hash-*

gachah every single day?

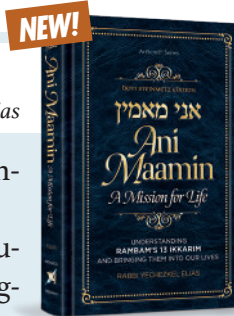
There’s a solution: The challenges we face are the manifestation of Hashem’s constant *Hashgachah*. Suppose you are having a really hard day: tough meetings at work, trouble with the bank, yelled at by the boss. You escape from the office and begin your ride home, only to be stuck behind a slow-moving tractor, tripling the time of your commute. Finally, you walk through your front door, ready to collapse, and are greeted by a cacophony. Supper isn’t ready, the kids are fighting, and some sticky substance seems to have spilled all over the floor.

Freeze.

This is a *Hashgachah Pratis* moment.

You were just sent a challenge custom-tailored to your unique talents and abilities.

You may be down and out, but you have the power to choose. He’s right there. He’s setting you up for the challenge, and He’s telling you, “You can do this!” 📖



Her *yahrzeit* is only two days after that of Sara Schenirer, the visionary whose mission she spent her life fulfilling.

Morah Sara Murik paved the way for a *chinuch* so steeped in love and joy that her students couldn’t help being swept up by that spirit and holding on tight to everything she gave over.

Morah Murik often told her teachers, “Do you think I care if the girls get 90 or 100 on their tests? I care just that they should have a *geshmak* for Torah.”

It was this statement that molded the way they taught their students and this statement that ensured the halls of her school always rang with sounds of joy.

She taught her teachers to care about the entire family,

present and future, for no *talmidah* operates in a vacuum.

When Faiga Leah Bromberg became a Primary teacher in Bnos Brocha, Morah Murik told her words that she will never forget:

You think I’m responsible for only these girls’ chinuch and wellbeing ka”h? Not quite! I put just as much time and energy into their parents’ wellbeing and chinuch, because a happy, healthy home is more important than all these lessons. And I view each and every student as a mother iy”H of her own family, so it’s my responsibility to make sure that they leave here happy and healthy!

continued on page 7



SHAVUOS CUSTOMS continued from page 5

HaLechem, Two Loaves, which were offered in the Temple on *Shavuos*. One is permitted to begin a meal with dairy, and after rinsing out his mouth and making other preparations, based on custom and necessity, he may then eat meat. However, bread that was on the table when dairy was served should not be used with meat (*Yoreh De'ah* 89:4). Thus, by beginning the meal with dairy and ending it with meat, one is forced to use two different breads, a remembrance of the *Shtei HaLechem*.

The *Chofetz Chaim* writes (ibid. §15-17) that it is customary to bake a dairy bread for the first part of the meal, for this will ensure that the bread will be removed before the meat is served. Generally, the Sages prohibited the baking of dairy breads, lest these breads be eaten inadvertently with meat (*Pesachim* 30a). However, two exceptions to this prohibition are where only a "small amount" of dairy bread is baked, or where the dairy bread is baked in a distinctive form that clearly sets it apart from regular bread. These exemptions are the basis for baking a dairy bread for the *Shavuos* meal (*Rema, Yoreh De'ah* 97:1).

It should be noted that today, many fulfill the custom of eating dairy in a different way. *Halachah* states that *Kiddush* on *Shabbos* or the Festivals be recited in conjunction with a meal (*Kiddush Bema-kom Seudah*). One may fulfill this requirement by eating the necessary amount of bread, cake, or other food of the five grains following the recital of *Kiddush* over a cup of wine. On *Shavuos* day, many serve dairy foods, such as cheesecake or blintzes, with *Kiddush*, and later eat a meat meal. Since these grain foods are, according to *halachah*, considered a form of bread, partaking of them and then eating bread at the Festival meal could also be considered a remembrance of the *Shtei HaLechem*. Others eat a dairy meal on the first night of *Shavuos* and fulfill the *mitzvah* to eat meat at the daytime meal. 📖

LEADING WITH LOVE, TEACHING WITH JOY

continued from page 6

At the root of all of the direction and instruction she gave her *morahs* was the same love and care she showed her *talmidos*. If her students were like her grandchildren, her teachers were like her very own children.

"*Moros Yekaros*" she would address them in every memo and every speech.

She baked fresh cakes for the teachers' lounge every *Rosh Chodesh* and offered any personal assistance she could. She would remember each teacher's birthday and celebrate with them on the special day.

And the *Chanukah mesibos* that Morah Murik would host in her Chicago home for all of the teachers every year was absolutely legendary. Heartwarming and fun, the teachers would gather, bond and laugh like they were among sisters, which, according to Morah Murik, they were.

She was a part of their family, both inside school and out.

•••••

The students and parents of Joan Dachs Bais Yaakov were up in arms. Uniforms had just been introduced in their school and opposition was heavy, to say the least.

"What do we need this for? Our girls have been fine all these years without it."

Today, uniforms are de rigeur in Bais Yaakovs worldwide. Back then, more than three decades ago, not so much, and it was no surprise that the announcement was met with great opposition. Change is hard to embrace, and here there were valid reasons to oppose it.

"The Catholic schools are the only ones with uniforms. Why do we want to copy them?"

"How can we teach our girls about *tznius* if we can't guide them in choosing clothing?"

"I want my girls to look nice and fashionable, not frumpy and ugly."

The news was not taken lightly, and no one knew how to get the students and their parents on board.

No one, except for one person.

One lone voice spoke out amid the clamor of opposition, and that voice quickly silenced all of the other ones.

"I will be wearing the uniform too," said Morah Murik. "If it's good enough for my girls, it is good enough for me."

There was shocked silence. Perhaps a healthy measure of disbelief.

Whoever heard of a principal wearing the uniform?

But sure enough, on the first day of school, the entire Bais Yaakov showed up in their stiff new uniforms. And so did Morah Murik.

With her neat Oxford blouse and sharp pleated skirt, Morah Murik was one with her girls.

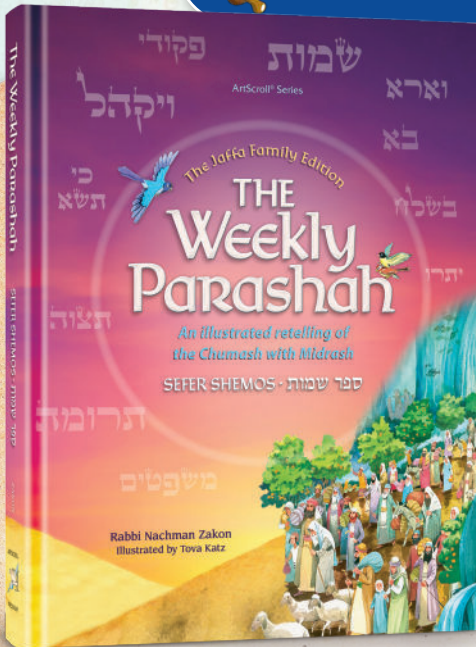
It was the first time she put on the school uniform, but it definitely wasn't the last. From that day forward, Morah Murik donned that uniform every single day.

It became her signature look, the principal in the uniform. Morah Murik was the picture of royalty in a Bais Yaakov uniform. 📖



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.

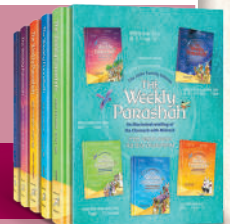
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THE WEEKLY QUESTION

Question for Shavuos:

What were the only statues that the Jews were allowed to make?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, 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 Emor question is: SHOLOM YOSEF RUMSTEIN, Brooklyn, NY

*The question was: How many mumim are there that prevent a kohein from performing the avodah?
The answer is: 140*