

TORAS AVIGDOR

AUTHENTIC TORAH THOUGHT FOR LIFE

RAV AVIGDOR MILLER ZT"L

SHAVUOS

WITH

RAV AVIGDOR MILLER ZT"L

BASED ON HIS BOOKS, TAPES & WRITINGS OF TALMIDIM

AT MOUNT SINAI

CONTENTS

Part I. What Happened at Sinai - 1

Part II. A Nation at Sinai - 4

Part III. Forever at Sinai - 7

Part I. What Happened at Sinai

The Gentile Testifies

I was once reading a brochure published by a certain Christian sect in support of 'the truth of the Jewish Scriptures'. They printed a pamphlet with various proofs that the Old Testament – it means our Torah – is true from beginning to end. That it was given at Har Sinai in the year 2448 from Creation to the Jewish nation at Har Sinai and that is the Torah the Jewish nation still has in their synagogues, their shuls.

And they wrote there that since the beginning of our history whenever the Torah is raised in the synagogue, the Jews get up and they point to it and they say, וזאת התורה אשר שם משה לפני בני ישראל – *This is the same Torah that Moshe put before the sons of Yisroel.* The Jews are testifying that this Torah that they are pointing at, is the same Torah that they received from Hashem at Har Sinai.

We all get up once a week – that's what was written there; the author didn't know about

Mondays and Thursdays – we all stand up when the Torah is raised, and we testify: 'This is it! This Torah is the same Torah that our ancestors accepted on Har Sinai.'

Testifying to the Words

That's why, by the way, we don't say it unless we can see the writing. If you see merely the back of the *sefer Torah* you don't say that; you wait till the words are facing you. Because we're not interested in proclaiming something in general, 'this scroll' or 'this book'. No, it's the words – every word in that *sefer* is *emes*. And so it's when the writing is turned towards you, you say it.

Now, if you are far away and you can't read the words – you see the script but you can't make out the exact letters – that's good too because you can rely on the people who are nearby. Most likely they're not pulling one over on you. But whatever it is, we are all testifying – it takes place in the synagogue, the place of the Jewish nation. We represent everybody and we're testifying that the words on that scroll, every word, is 'the

THE CHOPP HOLDINGS EDITION
IN HONOR OF THE CHOPP & NUSSEN FAMILIES

CHODESH SIVAN

Sponsored by the Newhouse Family
Leilui Nishmat Eliyahu Shraga ben R' Avrohom
לעילוי נשמת אבינו אליהו שרגא בן אברהם, וסיון תשנ"ח

EasyPrint Sponsor

Sponsored lilui nishmas for our dear parents

R' Yitzchak ben R' Chaim z"l & Frimsche bas R' Shraga Faivish z"l

Phil & Mark Halpern and Families, Toronto Canada

WEALTHinsurance.com

Torah that was given to us by Hashem, through His servant Moshe, at Har Sinai.'

Strong Evidence

Now, to the *goy* who wrote the brochure, it's pretty good evidence. After all, the Jewish people have been doing this as far back as they've been around. A whole nation, week after week, month after month, year after year, decades and centuries and millennia, should declare that they know by means of tradition? My father heard from his father who heard from his father all the way back to Har Sinai. It's as good as being there.

And believe me it's good evidence; the *goy* doesn't even *begin* to understand how strong this evidence really is because if ever there have been any naysayers, any defectors who would have strayed from the truth, it would have been dragged out into the light. We would have heard about it!

Centuries of Sin

And how! Because if you know anything about our history, if you know anything about Tanach, it's a remarkable fact that any wrong thing that was ever done among the Jewish people was never covered up. Anything that was even under the shadow of suspicion – it *looked* like a misdeed – was dragged out into the light and was criticized with the very worst and most extreme terms. The Neviim blame us for everything. All of our sins, big and small, are laid bare in the Tanach.

We see that we had among us some people who worshiped idols; there were adulterers too. Not many, but there were. There were stealers, there were murderers. They were the best people in the world – never again was there such a good nation but it was a nation after all. A nation is made up of people, not angels. And it

wasn't one day, it's a period of hundreds of years we're talking about – from the time they accepted the Torah until the destruction of the first Beis Hamikdash was over eight hundred years; eight hundred and fifty years. In the span of eight hundred and fifty years you're surprised to find sinners? You're surprised to find that in a nation of millions there was some backsliding?

The Missing Sin

But of all the sins that we find that we are blamed for over our long period of time, you'll find that there is one sin that is missing and that is the sin of disbelieving in the Torah. It's a remarkable thing. Every other sin, yes. But we don't find a single instance where a prophet accused anybody of disbelieving Matan Torah.

And that's very significant. Because you can be sure that if there was even a whiff of such an idea the Neviim wouldn't have kept quiet about it. The Neviim lambast us about everything and the whole nation is blamed even for the sins of individuals; and if someone would have opened his mouth to question the veracity of the story we would have been castigated with the strongest words.

You know what that means? It means that our nation was unified, *b'peh echad*. From the beginning down until about two hundred years ago we were all unanimous; there was no question at all that we received the Torah from Sinai. The whole nation stood behind this tradition without even one defector.

Lunacy, Not Heresy

Now, the fact is that it couldn't have been any different. To sin, to fall into sin, even the worst of sins, is one thing. It could happen to anyone. But **להכחיש המציאות**, to deny reality, to dispute

something that an entire nation saw, only a lunatic would do that.

The Rambam explains that when the Torah was given, it wasn't done in secret. Like it states *לא מראש בסתר דברתי* – *At the beginning, I did not speak to you in secret* (Yeshayah 48:16). The entire Jewish nation witnessed the giving of the Torah.

That's a very important point, especially when compared to the other religions. A whole nation saw Hashem and heard His voice! It's unequaled in the claims of all the nations. They make big promises and they tell about big incidents, but never in all their literature is any statement to be found that Hakadosh Baruch Hu appeared to their entire nation and spoke to them. Because even the biggest falsifier has limits to what he can claim. It would be too much to be so bold and have such effrontery to say such a big falsehood. A claim like that wouldn't get anywhere; it wouldn't get any traction.

Testimony of Islam and Christianity

The most Mohammed could do was say that Allah appeared to him in the tent – when he was alone of course – and spoke to him. He came out of his tent and he said, this and this was told to me. So, go believe him.

It was a problem. Why should anyone believe him? That's why he came out with his sword and he said either you believe that Allah spoke to me from Heaven or with the fire and the sword I am going to destroy you. That's why the Rambam calls him 'the *meshugeneh* who came out of the desert'. Because that's how he spread his doctrines – a *meshugeneh* holding a sword.

J.C. was no different. He never claimed, and neither did his disciples ever claim, that Hakadosh Baruch Hu spoke to him in the presence of the multitude. He couldn't get away

with such a thing. Even the 'miracles' of the New Testament didn't take place among a crowd. They always 'happened' in the presence of one or two people. And not important people at all. According to the New Testament two harlots saw something happen and they came and told their story. So you have to believe two *zonos* that this *neis* took place. The foundation of Christianity stands on the testimony of two degenerates.

So how did Christianity spread in Europe? Did the two degenerates tell their children who told their children who told their children and from them a nation, a nation of degenerates, came? No. Missionaries came to the kings and converted them and the king said to the ignorant masses: this is it, accept it. The masses didn't know what to do; if the king tells them to accept, they accept it. It's the only way you'll keep your head on your shoulders.

Testimony of Millions

But, *lehavdil elef havdolos*, when our nation heard the Voice of Hashem at Har Sinai, millions heard that Voice! Millions! Millions claim that they were there! That's our history! They saw with their eyes! The only case in history where such a claim is made is by the Jewish people because such a story can't be falsified.

And therefore when you tell your children about Har Sinai, who told *you* about these things? Millions of parents told it to millions of their children. Children heard from their father what he saw. The mother also spoke about it. Always! They heard it from their grandparents too. And so they believed them; it went into their blood and later, when they had families of their own, they told their children what they had heard from *eidim neemanim*.

The Unparalleled Testimony

The Rambam calls it the טענה המביאה לאמת – *it's the best argument that leads to the truth*. We can bring a lot of arguments for the Torah but here is the one that's the biggest argument of all. Our entire nation claims not that they heard it from one individual, not that somebody wrote a book and said that this book came down from heaven; the entire nation claimed that we were present and we saw and we heard. All of us! It was ויחן כנגד ההר; like one man they encamped around the mountain witnessed everything.

It's a remarkable thing, unparalleled, unequaled in history. And that's why we have the confidence to say it boldly to the whole world. Our tradition is intact, *ben achar ben, bas achar bas* and that's why we'll never stop testifying. And therefore, we get up in the shul and we say with confidence, with boldness, with veracity and assuredness and conviction, וזאת התורה – 'This Torah, these words, לפני בני ישראל – *it's the same Torah that our forefathers received on Har Sinai!*' And nobody and nothing will ever budge us from this truth.

Part II. A Nation at Sinai

Witnesses at the Mount

Now, it's important to know that we're talking here not about just the facts; that we happen to know the truth because of our traditions and therefore we are able to testify to the truth. No; it's more than that – it's an obligation. The Navi tells us what Hashem says: 'אתם עדי נאום ה' – *You are My witnesses, says Hashem* (Yeshayah 43:10). *Maamad Har Sinai*, the Giving of the Torah to the nation, was a set-up; it was an orchestrated show in order to make a nation of witnesses.

We saw it with our own eyes! We heard with our own ears! We witnessed it! Our nation, on that day, became witnesses forever. From now on, the Am Hashem testifies forever and ever to what their forefathers saw at Sinai.

A Second Job

Every Jew, that's his job – to make known in the world that we received the Torah from Hashem; that we received from Him the ideals and principles and attitudes of how to live in this world. "You can be a plumber," Hashem says, "You can be a storekeeper. You can be a physician or an accountant. But whatever you are, that's only your ways and means of paying your bills. But your career in this world is *atem eidai*, you are My witnesses."

A Jew has to know, he goes out into the world as a witness to Matan Torah. Every man and woman, boy and girl, is a witness to revelation at Sinail an *eid neeman*, a trustworthy witness to the ideals that Hakadosh Baruch Hu wants His holy nation to accept.

Subpoenaed to Testify

Now, even though this tradition, this truth of *Maamad Har Sinai*, is the most believable thing, but because it's the most important event in the history of the world it's not left to chance. This *eidus* is the עמוד שהאמונה סובבת עליו – *the pillar upon which the whole emunah turns* (Rambam, Igeres Teiman) it's a command, a mitzvah, to think about it and talk about it always. Not just to know it once, to know it happened and that's it. No; the Torah wants that it should be part of your mindset always. That's included in *Kabolas HaTorah* – the obligation to never forget what happened on that day.

That's what the Torah says: רק השמר לך – *be on guard*, ושמוּר נפֶשְׁךָ מֵאֵד – *and guard yourself exceedingly*. What is all this guarding? Guard and guard exceedingly? What's the treasure here?

A picture! A scene! A memory! Guard that picture of Matan Torah in your mind, פֶּן תִּשְׁכַּח אֶת – *lest you will forget the things that your eyes saw*, הַדְּבָרִים אֲשֶׁר רָאוּ עֵינֶיךָ – *lest they depart from your mind all the days of your life*.

You hear that? All the days of your life you must continue to see what happened at Har Sinai. It's not talking about believing, knowing it happened, because for that, who needs such a guarding? I accept that it happened and finished. No, that's not enough. It's a matter of living with the picture; the picture of Matan Torah shouldn't *yasuru milvavecha*, it shouldn't depart from your mind.

Making it Real

You're walking outside? You're going to the store or to the shul? Think about Har Sinai. At least two million people were standing there and they all heard the Voice of Hashem. נִפְשֵׁי יִצְאוּ – *when He spoke, they fainted from happiness*. They were delirious. They fell down on the floor in happiness. They had to be revived. They got up; they were groggy, they were intoxicated with happiness.

That tremendous scene should be replayed again and again in your head. Of course, if your head is empty so it's not so easy. You have to learn things. You have to study the story in the Chumash, you have to study the *maamarei Chazal*. You have to make pictures in your mind. And then you have to spend time thinking about those pictures. That's how you guard something; you're not מְסִיחַ דַּעַת from it.

And not merely give lip service; that's nothing. It's not enough. You know what happens when it's superficial, when it's lip service? Here, I'll tell you.

Who Needs Zechus Avos?

A *frum* man in this neighborhood was telling me that years ago, when he was in Eretz Yisroel, he was pursued by a Mohamedan who tried to convert him. This Arab was talking to him and cajoling him with all types of *sevaras* and this person said that he was almost converted. He said that it was only the merit of his ancestors that rescued him. "It was *zechus Avos*," he told me.

Zechus Avos?! Had he followed this mitzvah of the Torah he wouldn't need *zechus Avos* – maybe for other things yes, but for this surely not. Because a *frum* Jew means a Jew who is imbued with the picture of what happened that day. He sees before him always the whole Am Yisroel gathered at the foot of the mountain.

The truth is – all he needed was a little *seichel*. In the Koran it says that when Pharaoh in Mitzrayim was thinking of making decrees against the Jews in the days of Moshe Rabbeinu he called in a person to help him make the decrees. You know whom he called in? Haman! That's in the Koran! Pharaoh called in Haman! Now you know what a scholar Mohamed was!

And if you think it was an error, maybe it was a slip of the tongue, a few pages later it says again; when Pharaoh needed more help again he called in Haman!

What a Loser

They're all the same. Christianity is also one big fraud. A little *seichel* is all you need. Listen to what's written in the New Testament. JC told his

followers, “Before you perish, before you pass out of this world, you’ll see all of my words will come true.”

Well, he perished and they perished and nothing came true. He made a lot of claims. He said he’s going to reign from sea to sea. But he didn’t reign over his own person. They took him and they strung him up. He couldn’t even save his own life. So they have nothing there; there’s nothing to testify to. It’s not difficult at all, with just a little bit of *seichel*, to see the *sheker* of all the religions and to acquire more and more *emunah*.

But the strongest proof to the *emunah* is that our entire nation was together at Har Sinai. We saw it! We heard it! And therefore that’s the picture we want to think about and talk about most. וגרלו המעמד ההוא על כל גדולה – *And you should make that scene more important than any scene in your life or in the entire history of the world* (Rambam *ibid.*).

Generating Witnesses

Not only for yourself. For all the generations! You’re a link in the eternal chain. That’s why the Rambam continues, וראוי לכם אחינו – *and it is fitting for you, our brothers, שתגדלו בניכם על המעמד ההוא הגדול – that you should bring up your children on that great scene.* It means you should raise them on that like you raise your children on vitamins and you raise them on food. You need to raise them up with a picture of Har Sinai. It should get into their blood and into their bones.

Hashem commanded us to teach our children about the giving of the Torah to our children, כדי שיגדלו על תלמודו – *so that the next generation too should grow up thinking and learning about Matan Torah.* It shouldn’t be just once a year before they go to camp, there’s a

yomtov of Shavuot. What took place then should be taught so much to children that they should grow up with this idea always in their minds. They have to grow up on that.

Of course, you have to do more. You have to send your children to Torah schools. You have to keep them there until they’re married. You have to din the words of Torah into their ears by day and by night, the ideals of the Torah, the principles that the Torah wants us feel and to practice. All good ways of living, all righteous attitudes, the technical laws of the Torah, all the *dinim*, *chukim* and *mishpatim*; that’s our job to give over to our children.

But the Torah tells us about something else. You should tell them about יום אשר עמדת לפני השם – *the day that you stood before Hashem in Chorev.* K’pshuto it means you should make known to your children what happened at Har Sinai. They’re not so interested? They have other things they like to talk about? So be a *chochom*; find ways and means of bringing up the subject. It’s more important than vitamins and food so one way or another you’ll have to find a way.

Accepting the Torah Now

ולבני בניך – *And you should tell it to your grandchildren too (ibid.).* You hear that *zeides*, what you have to talk about with your grandchildren? So next time a grandchild comes, put on the face of a hypocrite – even though you don’t feel fit to do it – and tell him what happened at Har Sinai. It’s a good hypocrite to be.

At least once in your life fulfill the *peshuto shel mikra*. Tell your grandchildren what happened; יום אשר עמדת לפני אלוקיך בחורב – *about that day when we stood before Hashem at Har Sinai.* Tell them about it.

So he says, ‘How do you know, Zeide?’

“Because my *zeide* told me. And he heard it from his *zeide*. All the way back.”

And by doing that, the Gemara says, it's **כאילו סיני קיבלה מזהר סיני** – it's like the child himself accepted the Torah from Har Sinai. Because it's so real to him now, so true; it's as if he was there.

Part III. Forever at Sinai

Kabbalah for Everyone

So let's imagine now that you heard these words tonight and you accept them. We accept the tradition from the ones who came before us. Very good. And we think about that great day always. Very good. And we even give it over to our children and grandchildren. Excellent! You're a witness, a loyal witness for Hakadosh Baruch Hu. Don't think it's a small thing; you're living successfully.

But that's not enough; you're not done yet. There's something else that *Kabolas HaTorah* means, something that we overlook. And that is that *we ourselves have to be mekabel the Torah*. Not only that we are *eidim*, that we know that it happened and speak about it, but we choose *Kabolas HaTorah* just like our forefathers did.

Kabbalah Forever

Kabolas HaTorah is not a one-time thing. It happened at Har Sinai, but it's something that takes place every day.

Here's a girl who marches into a synagogue, takes a seat in the ladies' section, opens up a *siddur* and reads the English. For the first time in her life she's in a synagogue and something stirs in her, an emotion; a little flame is kindled. And she walks out with a holy flame burning in her heart. She's *mekabel* the Torah. Whatever her

Torah is, it's pretty small, but she's *mekabel* her Torah.

A boy comes from the Midwest. He brings with him his baggage, all his worldly possessions and he's at the railroad station in Manhattan. Why did he come to New York? He's looking for the Torah.

Kabbalah at Midnight

A true story. He called me up at 11:00 at night.

I said, “What can I do for you?”

He said he read Rejoice O' Youth and he wants to come to me. He was in Grand Central Station. It's 11:00 at night.

“Do you have money?” He has no money.

“Do you have friends?” No friends.

So, I'm stuck now. He read Rejoice O' Youth.

“So come here,” I told him. I gave him my address.

He came to my home with his luggage and duffel bags. It was 12:00 at night now and I always go to bed at 11:00 but I had him on my hands now. So he told me his life story. It was very late when I finally went to bed but I saw that he was serious. He was ready for *Kabolas HaTorah*. Now that's one story out of thousands. *Kabolas HaTorah* takes place every day.

Kabbalah for the Frummeh

But I'm not talking now about that. I'm not talking only about a *baal teshuvah*, someone who knows nothing and now he wants to start doing. I'm talking about ourselves; I'm talking about the Orthodox, *frum* Jews who keep everything. Even we have to be *mekabel* the Torah.

Let's understand that. Everybody knows that Hakadosh Baruch Hu said, **וְלֹא אֶתְכֶם לְבַדְכֶם** – ‘Not

only with you who are here today I made the bris of Torah, כִּי אֶת אֲשֶׁר יִשְׁנוּ פֹה ... אֵינְנוּ פֹה – but even with those who are not here today I made this covenant of the Torah (Devarim 29:13-14). So everybody says that it means we were present at *Kabolas HaTorah* (Shevuos 39a). Everybody knows the tradition that our *neshamos* were there and we all swore to keep the Torah.

A Nation That Swears

מוֹשֶׁבֶעַ וְעוֹמֵד מֵהַר סִינַי – *The Jewish nation are all under oath from Har Sinai* (Nedarim 8a). When Moshe Rabbeinu came down and gave them the program so נָדַר גָּדוֹל נָדַר לְאֻלֹּקֵי יִשְׂרָאֵל. They all got up and a great *neder* they made then. And what did they swear? כָּל אֲשֶׁר דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע – *Everything that Hashem says we're going to do and we're going to listen.*

That's why if a Jew today wants to swear that he won't fulfill a certain law of the Torah, his oath is not valid because he's *mushba v'oimed*; he's already under oath. You can't swear against an oath that you made before. And the whole nation, even those that weren't born yet, was there and they swore.

But that's not a proof that you were *mekabel* the Torah. At most it means that the *neshamah* became obligated; that's the most that it means – that you can't back out! But there was no choosing there; the *neshamah* doesn't have any *bechirah*, any free will.

Those who were present they were *boicher*, they chose and they said *na'aseh v'nishma*. No matter what, we are willing to accept! We choose to do no matter what You'll tell us to do! A tremendous achievement! A tremendous moment! A whole nation chose and they became elevated!

You're Not So Accepting

But what about us? Did we accept the Torah? Our bodies weren't there and so we lost out. We live all our lives without *Kabolas haTorah*.

And don't say, "I obey the Torah anyhow. I'm a *shoimer mitzvos*." That's only because it's already forced on you. That's good too but did you ever accept it *lechatchila*?

Suppose you were not yet accustomed to doing any *mitzvos*. All of a sudden, the time came and you were told to get ready; that you're going to have the opportunity to accept now a new way of living, a long list of things you have to do and not do. Would you say *na'aseh v'nishma*? That generation, they did it. What about us, however? Would you have said *naaseh v'nishma*?

Probably not. *V'haraya*, many times somebody comes along and he tells you, "Do you know, you're neglecting a certain *din*?" and at first, you're not happy to listen to that. You start arguing back. That's not an attitude of *Kabolas HaTorah*.

The Middah You Didn't Know About

You have to understand what's being said here. Some people think it's nothing to worry about, that I'm just inventing problems, but that's a big mistake. You're missing the great *zechus* of accepting the Torah.

Kabolas HaTorah is not only our history. It's not something that's done already; our forefathers did the job for us and now we can lean back and relax. No! It's a *middah* of character called *kabolas haTorah*. It's a quality of character, a frame of mind. You have to work on *kabolas haTorah*, to be more and more willing, more and more ready, happy, accepting: 'I accept the Torah right now. *Naaseh v'nishma*! I'm choosing right now. I want to fulfill the whole Torah.'

“Let’s Get Practical”

What are you accepting? Everything. The whole Choshen Mishpat. Ohohohoh! Choshen Mishpat – who knows if you’ll ever learn it. The entire Choshen Mishpat is not a small task to learn; it’s a very big *sefer*. Even just the *pnim*, even the Shulchan Aruch of Choshen Mishpat, is quite a scholarship but you have to learn also the *meforshim* on it. And all the rest of the Torah that we were given at Har Sinai. It’s a big job.

Not that we should despair and give up. No. We won’t give up, but still there’s something we’re expected to do now – even if we’re not learning it. *Kabolas HaTorah* means the attitude of being *mekabel* now *b’lev shalem*. You have to work on that. *Lev shalem* is not something you can gain by saying it. Saying it helps but that doesn’t achieve it. You have to keep on convincing yourself every day more and more. ‘I am accepting the Torah on myself forever and ever.’

Once a Day

Now it’s late and so we’re not going to dwell too long on this, but before we conclude the subject, it’s worth noting an important passage in the daily *tefillos* that most people overlook; they’re not aware of an opportunity to do this every day without almost any effort.

If you’ll take out a *siddur* and turn to *Emes v’yatziv*; right after you say *Kriyas Shema*, that whole section from *אמת ויציב* up till *זרע ישראל* is *Kabolas HaTorah*. After that we go on to a different subject but up to the beginning of *עזרת אבותינו*, we are accepting the Torah all over again. That’s what we’re saying there, that *Hakadosh Baruch Hu* offered us the Torah and our forefathers accepted it. But it’s not only accepted by them – right now, here in my little shul in Flatbush, I am accepting it all over again.

הדבר הזה, ‘*This thing*—it means what we’ve been saying up till now in the *Shema*, the subject of accepting the Kingdom of Hashem and the Torah that we received at Har Sinai—‘*אמת ויציב* – *ונכון וקיים וישר ונאמן ואהוב ונחמד ונעים ונורא ואדיר ומתוקן ומקובל וטוב ויפה הדבר הזה עלינו לעולם ועד* – *it’s true and firm, and established and enduring and right and trustworthy and beloved and cherished and desired and sweet and fearsome and grand and well-ordered and acceptable and good and beautiful*’. Sixteen adjectives of *Kabolas HaTorah*! All the adjectives have to be understood but even if you don’t understand them, at least while you’re saying these words make a real acceptance of the Torah in your heart. Every day! And little by little you become a more sincere *mekabel haTorah*.

People don’t realize that these words are expressions of satisfaction with *Kabolas HaTorah*; that it’s an opportunity to go back again now to *Ma’amad Har Sinai* for *Kabolas HaTorah*. It’s such a shame that good people, even *chashuvim*, can say these words day after day, for years and years, and it means nothing at all to them. They could be talking Chinese and it wouldn’t make a difference.

It’s not a small thing you’re hearing now. *Emes v’yatziv* means that right now, every morning when you say these words, you’re picturing yourself standing at Har Sinai and you’re concurring with the whole *Klal Yisroel* and you’re saying *b’lev shalem*, “I accept the Torah”. You’re re-experiencing what our forefathers experienced at *Kabolas HaTorah* only that this time you’re accepting the Torah along with them.

A Fortified Nation

That's our *kabbalah*. Every day we proclaim to ourselves and to the world, על הראשונים ועל האחרונים – *Kabolas HaTorah is forever; upon the first generations who accepted the Torah at Har Sinai and upon the last generations, דבר טוב וקים לעולם ועד* – it is a good and enduring thing forever. Because from Har Sinai down till now we're one nation proclaiming 'Na'aseh v'nishma.'

And the more we think into the words, the more we're fortified. We're fortified with the truth that זואת התורה אשר שם משה לפני בני ישראל; fortified with our traditions that we received from millions who stood at Har Sinai and heard the Voice of Hashem. We're fortified with the pictures of *Maamad Har Sinai* that we see always in our minds' eye and most of all we're fortified by our own *Kabolas HaTorah*; by our own commitment to נעשה ונשמע.

That's the most important ideal of this season because that's how we make ourselves into a nation of witnesses and of *mekablei HaTorah*. And that's how we'll be the most loyal nation forever. Forever and ever until that great day of והוא ישמיענו ברחמי שנית – *once more He will let us hear that great Voice that He let us hear on Har Sinai*. A second time! Only that this time it will be לעיני כל חי; *this time it will be before the eyes of all the living* and the whole world will know that we were right all along; that You have chosen us להיות לכם לאלוקים!

Have a Wonderful Shabbos

This week's booklet is based on tapes:

S-23 – Truth of Torah | **124** – At Mount Sinai | **268** – What Happened at Sinai | **460** – One Person Accepts the Torah
508 – Receiving the Torah II

Q&A WITH RAW AVIGDOR MILLER ZT"l



HOSTED BY
BULK SOLUTIONS
FOR ALL YOUR TELECOM NEEDS
www.bulkvs.com
1.855.906.0901

QUESTION

What is the greatest Zechus a person can merit?

ANSWER

By means of being nitpal l'osei mitzvah – taking part in a Mitzvah endeavor, you can achieve the greatest of merit. Zechus harabim means benefiting the public spiritually and it's one of the greatest things that can be done.

I'll quote to you what the Chovos Halevavos says of this great deed of helping bring the public back to Judaism, back to avodas Hashem.

He says like this: “No matter how perfect you are in all the forms of shleimus, in every kind of perfection, it is as nothing compared to the perfection that comes from causing the multitude to become virtuous.” And he explains that it's because all of their subsequent good deeds are credited to your account. Zechus harabim pays off very well in the World to Come!

But you think “What can I do already? I'm a simple Jew in Flatbush; I don't have influence, I don't have money.” But we're learning tonight that by looking to join others who are performing good things there's always something you can do.

There are ways and means of doing good things, only that you have to have an interest in it. You have to be interested in wanting to join in. Now if you do that, so you've joined in to the great project of the Am Yisroel of trying to bring back our lost brothers.

So when you hear about good things being done so you think, “Ah! It's a very good thing.” You have to express happiness about it. Think, “Yes, I'm full of simcha that they did it.” Of course, if you can send five dollars, or a bigger contribution, even better. And Hakodosh Boruch Hu gives you credit for joining in with them.

–Toras Avigdor Parshas Shoftim