



BS"D

To: [parsha@groups.io](mailto:parsha@groups.io)  
From: Chaim Shulman  
<[cshulman@gmail.com](mailto:cshulman@gmail.com)>  
& Allen Klein  
<[allen.klein@gmail.com](mailto:allen.klein@gmail.com)>

## INTERNET PARSHA SHEET ON SHAVUOS & NASO - 5784

[parsha@groups.io](mailto:parsha@groups.io) / [www.parsha.net](http://www.parsha.net) - in our 29th year! To receive this parsha sheet, go to <http://www.parsha.net> and click Subscribe or send a blank e-mail to [parsha+subscribe@groups.io](mailto:parsha+subscribe@groups.io) Please also copy me at [cshulman@gmail.com](mailto:cshulman@gmail.com) A complete archive of previous issues is now available at <http://www.parsha.net> It is also fully searchable.

---

Sponsored in memory of **Chaim Yissachar z"l** ben Yechiel Zaydel Dov.

In memory of Sara Masha bat R' Yaakov Eliezer a"h, Baila bat Arye Leib a"h & Ana Malka bas Yisrael a"h.

Sponsored by **Rabbi Meir Brueckheimer** in honor of his **new granddaughter Esther Brueckheimer**

To sponsor a parsha sheet contact [cshulman@gmail.com](mailto:cshulman@gmail.com) (proceeds to tzedaka)

---

<https://www.msn.com/en-gb/news/other/shavuot-2024-a-new-10-commandments-for-israel-and-jewish-destiny/>

### **An 'Extra' Ten Commandments for Shavuot 2024 By Rabbi Moshe Taragin June 6, 2024**

For over 2,000 years, humanity lived in darkness and confusion. The human imagination could not imagine a One God responsible for all creation, who scrutinized human behavior and held them morally accountable. In a tangled world of multiple gods, no common baseline of moral behavior emerged

The chaos and moral anarchy continued until, finally, God, Hashem, delivered His word and His will to our nation. We were selected to live a godlike lifestyle, obeying a system of 613 eternal divine mitzvot which permeate every aspect of human experience.

Additionally, Hashem God summarized this elaborate network of mitzvot by issuing ten foundational commandments which, like the stony luchot/ tablets upon which they were etched, are absolute and unchanging. The Ten Commandments, underscoring immutable religious and moral responsibilities, provided moral clarity to a muddled world.

We are living through a baffling period of history. Our people and our land were viciously attacked, yet we are blamed and denounced with baseless and spurious claims. The world around has gone berserk with hatred and antisemitism. This Shavuot, alongside the Ten Commandments of Sinai we require 10 additional "commandments" or 10 guiding principles to provide clarity and sanity during our age of bewilderment.

Here are 10 fundamental doctrines regarding Israel, Jewish destiny and Jewish universalism: I. Hashem chose us as His people, tasking us with inspiring the world to higher religious and moral ground. We were awarded His land of Israel to better broadcast our divine message. In an ideal condition, Jewish presence in Israel provides broader benefit to the entire world. Jewish settlement of Israel is both a nationalist and universalist agenda.

II. We broke history. Originally, we were intended to establish a Jewish homeland and monarchy in Israel and to educate humanity through the nation state we assembled. After our repeated betrayals of Hashem, we were expelled from Israel and, for the past two thousand years we have lived on the margins of history and of society. We are slowly repairing that rupture and gradually reconvening Jews into our ancient homeland. This gathering will not be swift, nor will it be easy. We continue to face domestic challenges and international opposition. Repairing historical breakdowns takes time.

III. Antisemitism is woven into the fabric of history. We serve as the moral and religious conscience of humanity, and no one likes a whistleblower. Though antisemitism can be traced to political, economic, ethnic and sociological factors, it stems from the larger truth that we challenge the world to higher ground. As antisemitism is programmed into history, it will only end when history ends. Over the past few decades, education and legislation have succeeded in dramatically curbing this hatred. Yet, despite our best efforts, the monster still lives. Just when we thought that Jew-hatred was a relic of an oppressive medieval past, we were reminded that it is still very much alive. It will only end when history itself ends.

IV. For years we were cast as outsiders, a subhuman race of religious infidels unfit for membership in general society. We were both hated and marginalized. We weren't viewed as central or even relevant to human history. Now that we have returned to Israel, the tables of history have turned. Our battle to defend our homeland lies at the center of a larger global battle of ideas. This is unsurprising. Israel is the land where human history began and where human history will end. We know it and, subliminally, the entire world knows it. For this

reason, Jewish presence in the land of God is so hotly contested, and for this reason the battle over the land of Israel is integrated within a larger ideological and cultural struggle.

V. Arab violence against Jews has absolutely nothing to do with borders, refugees or any other political factor. Regarded as religious heretics, Jews were discriminated against in Arab countries well before the state of Israel was conceived. We faced dozens of blood libels and pogroms unrelated to Jewish settlement of Israel. In the past two centuries, our constant willingness to negotiate peacefully was met with Arab inflexibility and intransigence. We were not the aggressors on October 7 and have never been the aggressors in our peaceful attempt to settle a small parcel of our ancient homeland. Sadly, had the Arabs not been so consumed with hatred and violence we would have long ago converted the Middle East into an oasis of prosperity. But history is too confusing for a tik-tok generation of protesters with attention spans of no longer than 15 seconds.

VI. The application of "International law" to Israel has become farcical. International bodies, established to supervise and enforce international behavior, have been hijacked by political interest groups and have been weaponized against our people. Condemning Israel in the UN or prosecuting us in the Hague provides the appearance of legitimacy to vile and repugnant law-hatred. Antisemitism has always taken two forms: raw violence by mobs complemented with governmental legislation. This wave is no different. We face both military and legislative antisemitism. Nothing about this war has violated international law, though we may have violated the verdicts of kangaroo courts manipulated by antisemites. Block out the noise.

VII. The sky isn't falling upon our people. We have suffered a horrible tragedy, and there is no easy or quick solution upon the horizon. However, the condition of our people has never been better in the past two thousand years. Despite our ongoing struggles, Jewish history has made dramatic strides. Our ancestors, who suffered far worse hardships, would gladly trade places with us. It is specifically during dark and depressing periods that historical perspective is crucial.

VIII. We are responsible to lead a moral lifestyle and to conduct warfare ethically. We avoid indiscriminate bombing not only to appease international opinion but because of our own moral code. As the people of Hashem, we are expected to try, as best we can, to protect innocent civilians. Hamas murderers and their accomplices must be killed or arrested but, to the degree possible, innocents must be protected. The unfortunate loss of civilian life is completely the responsibility of maniacal terrorists who exploit them as human shields. Battling murderers who have embedded themselves within citizens, we have conducted the most moral war in the annals of military history. Block out the cacophony of Israel bashing, and keep your sanity, while the rest of the world loses theirs.

IX. The easiest way to repel hate is to retaliate with our own

hatred, and this certainly hasn't been humanity's finest hour. However, in response to this loathing we cannot become misanthropic or lose hope in human potential. Currently, the world is very confused. People of higher education, from whom we expect more, are acting foolishly and embarrassingly. Yet we must continue to believe in the divine potential of every human being and hope that, one day, our current enemies will become our audiences as we deliver spiritual and cultural restoration. If we abandon this hope, we abdicate our Jewish mission.

X. We know how history ends. Knowing the ending doesn't excuse us from struggling with history and attempting to improve it. However, as gloomy as our current situation may be, we know how this all ends. What we don't know is how quickly it ends and on whose shoulders history will be carried to the finish line. One manner of negotiating tragedy is by taking the long view of Jewish history.

The writer is a rabbi at the hesder (pre-military) Yeshivat Har Etzion/Gush, with ordination from Yeshiva University and a master's in English literature from CUNY. He is the author of "Dark Clouds Above, Faith Below" (Kodesh Press), which provides religious responses to Oct. 7.

-----  
From: Destiny Foundation/Rabbi Berel Wein

<info@jewishdestiny.com>

reply-to: info@jewishdestiny.com

subject: Weekly Parsha from Rabbi Berel Wein

**Home Weekly Parsha NASSO**

**Rabbi Wein's Weekly Blog`**

The idea of the nazir always raises questions and problems.

The idea of monasticism is certainly not a basic Jewish value.

Just the opposite seems to be true from the ideas and statements of the rabbis in the Talmud and from Jewish societal behavioral patterns over the centuries.`

Jewish society, in its divisions and manifestations is vitally and socially gregarious to the extreme, with a brashness of involvement in all fields of human endeavor, thought and progress. Yet the Torah describes for us quite clearly and vividly the necessity for some necessity of monasticism, be it permanent or temporary, in Jewish life and social order.`

Yet even this monastic situation is not meant to separate the nazir from active participation in communal life. Shimshon, the prime example of the nazir in our Tanach is nevertheless the leader of Israel, its chief judge and commanding warrior. There are halachic restrictions placed upon the nazir but locking himself away from Jewish society is certainly not one of them. There are restrictions regarding retaining purity and cutting one's hair, avoiding any sorts of defilement and on consuming wine and affiliated beverages. These restrictions amongst others certainly remind the nazir of his special status, but the nazir is still positively a member of the general society in all senses of participation in normal human life. If anything, a nazir now becomes a model for others for the attempt to

achieve probity and purity in a world of the impure and sometimes wicked. So even though the rabbis are not happy with someone becoming a nazir, neziirim and nezirut are a necessary piece of the human puzzle that the Torah describes for us.

The Talmud also teaches us that the impetus for becoming a nazir is also societal. It stems not from the inner wish of the individual to forego certain pleasures and norms of life as much as it stems from the wish for a protective shield from the dissoluteness and licentiousness of the surrounding society. Apparently, in a perfect world, the whole concept of nezirut would be unnecessary. But the Torah judges human life, even Jewish life, as it really is in our imperfect world and not as it should somehow be. And, therefore, the nazir becomes a necessary ingredient in our Torah society.

Over the ages there have been outstanding people who have chosen the way of the nazir for themselves in their lifetimes. However, the reticence of the rabbis and Jewish tradition on this matter has prevented nezirut from becoming widespread or even accepted behavior. The Torah does not seek to impose burdens upon one's life as much as it intends to guide and temper our choices and behavior within the framework of a wholesome complete life. This is also part of the lesson of the parsha of nazir to us. In essence, by knowing that becoming a nazir is an acceptable last resort in dealing with immorality and heartbreak, we can avoid this by living daily according to Torah precepts and values and shunning foreign and immoral influences in our lives and communities.

Shabbat shalom  
Rabbi Berel Wein

-----  
from: The Rabbi Sacks Legacy Trust <info@rabbisacks.org>

subject: Covenant and Conversation  
COVENANT & CONVERSATION

Lord Rabbi Jonathan Sacks zt"l

### **The Pursuit of Peace**

#### **NASO**

#### **Rabbi Jonathan Sacks**

The parsha of Naso seems, on the face of it, to be a heterogeneous collection of utterly unrelated items. First there is the account of the Levitical families of Gershon and Merari and their tasks in carrying parts of the Tabernacle when the Israelites journeyed. Then, after two brief laws about removing unclean people from the camp and about restitution, there comes the strange ordeal of the Sotah, the woman suspected by her husband of adultery.

Next comes the law of the Nazirite, the person who voluntarily (and usually for a fixed period) took upon himself special holiness restrictions, among them the renunciation of wine and grape products, of haircuts, and of defilement by contact with a dead body.

This is followed, again seemingly with no connection, by one of the oldest prayers in the world still in continuous use: the

priestly blessings. Then, with inexplicable repetitiousness, comes the account of the gifts brought by the princes of each tribe at the dedication of the Tabernacle, a series of long paragraphs repeated no less than twelve times, since each prince brought an identical offering.

Why does the Torah spend so much time describing an event that could have been stated far more briefly by naming the princes and then simply telling us generically that each brought a silver dish, a silver basin and so on? The question that overshadows all others, though, is: what is the logic of this apparently disconnected series?

The answer lies in the last word of the priestly blessing: shalom, peace. In a long analysis, the 15th century Spanish Jewish commentator Rabbi Isaac Arama explains that shalom does not mean merely the absence of war or strife. It means completeness, perfection, the harmonious working of a complex system, integrated diversity, a state in which everything is in its proper place and all is at one with the physical and ethical laws governing the universe.

“Peace is the thread of grace issuing from Him, may He be exalted, stringing together all beings, supernal, intermediate, and lower. It underlies and sustains the reality and unique existence of each.”

Akeidat Yitzhak, ch. 74

Similarly, Isaac Abarbanel writes:

“That is why God is called peace, because it is He who binds the world together and orders all things according to their particular character and posture. For when things are in their proper order, peace will reign.”

Abarbanel, Commentary to Avot 1:12

This is a concept of peace heavily dependent on the vision of Genesis 1, in which God brings order out of *tohu va-vohu*, chaos, creating a world in which each object and life form has its place. Peace exists where each element in the system is valued as a vital part of the system as a whole and where there is no discord between them. The various provisions of parshat Naso are all about bringing peace in this sense.

The most obvious case is that of the Sotah, the woman suspected by her husband of adultery. What struck the Sages most forcibly about the ritual of the Sotah is the fact that it involved obliterating the name of God, something strictly forbidden under other circumstances. The officiating priest recited a curse including God's name, wrote it on a parchment scroll, and then dissolved the writing into specially prepared water. The Sages inferred from this that God was willing to renounce His own honour, allowing His name to be effaced, “in order to make peace between husband and wife” by clearing an innocent woman from suspicion. Though the ordeal was eventually abolished by Rabbi Yochanan ben Zakkai after the destruction of the Second Temple, the law served as a reminder as to how important domestic peace is in the Jewish scale of values.

The passage relating to the Levitical families of Gershon and Merari signals that they were given a role of honour in transporting items of the Tabernacle during the people's journeys through the wilderness. Evidently they were satisfied with this honour, unlike the family of Kehat detailed at the end of last week's parsha, one of whose number, Korach, eventually instigated a rebellion against Moses and Aaron. Likewise, the long account of the offerings of the princes of the twelve tribes is a dramatic way of indicating that each was considered important enough to merit its own passage in the Torah. People will do destructive things if they feel slighted, and not given their due role and recognition. Again the case of Korach and his allies is the proof of this. By giving the Levitical families and the princes of the tribes their share of honour and attention, the Torah is telling us how important it is to preserve the harmony of the nation by honouring all. The case of the Nazirite is in some ways the most interesting. There is an internal conflict within Judaism between, on the one hand, a strong emphasis on the equal dignity of everyone in the eyes of God, and the existence of a religious elite in the form of the tribe of Levi in general and the Kohanim, the priests, in particular. It seems that the law of the Nazirite was a way of opening up the possibility to non-Kohanim of a special sanctity close to, though not precisely identical with, that of the Kohanim themselves. This too is a way of avoiding the damaging resentments that can occur when people find themselves excluded by birth from certain forms of status within the community.

If this analysis is correct, then a single theme binds the laws and narrative of this parsha: the theme of making special efforts to preserve or restore peace between people. Peace is easily damaged and hard to repair. Much of the rest of the book of Bamidbar is a set of variations on the theme of internal dissension and strife. So has Jewish history been as a whole. Naso tells us that we have to go the extra mile in bringing peace between husband and wife, between leaders of the community, and among laypeople who aspire to a more-than-usual state of sanctity.

It is no accident therefore that the priestly blessings included in Naso end – as do the vast majority of Jewish prayers – with a prayer for peace. Peace, said the rabbis, is one of the names of God Himself, and Maimonides writes that the whole Torah was given “to make peace in the world” (Laws of Chanukah 4:14). Naso is a series of practical lessons in how to ensure, as far as possible, that everyone feels recognised and respected, and that suspicion is defused and dissolved. We have to work for peace as well as pray for it.

---

<https://rabbiemgoldberg.org/sounds>

ג' סיון ה' אלפים תשפ"ד JUNE 9, 2024

**DO THEY SEE OUR SOUNDS?**

**BY RABBI EFREM GOLDBERG**

Every year, about 11 million children in the United States participate in school-level spelling bees. The most prestigious competition is the annual Scripps National Bee that has been held since 1925. The words have gotten progressively more difficult over the decades as the competition has stiffened. In 1940, the winning word was “therapy,” whereas last year's was “psammophile.” (It means a plant or animal that prefers or thrives in sandy areas, in case you were not aware.)

Indian Americans comprise about 1% of the U.S. population, yet for the last 20 years, they have dominated the Scripps Spelling Bee. Two weeks ago, a 12-year-old Floridian named Bruhat Soma became the 29th (of 35) Indian American champion since 1999. What can explain this phenomenon? Are they on spelling steroids? Are Indian American's brains wired to spell better than anyone else?

וכל־הָעָם רָאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִים וְאֶת קוֹל הַשּׁוֹפָר וְאֶת־הַהָרָה עֹשֶׂן בַּיּוֹם הַהוּא וְכָל־הָעָם נִצְעָרוּ וַיָּנֻעוּ וַיַּעֲמִדוּ מֵרָחֹק: “All the people witnessed the thunder and lightning, the blare of the horn and the mountain smoking; and when the people saw it, they fell back and stood at a distance.” Matan Torah remains the most seminal event, not only in Jewish history, but in all of history. The Creator and Master of the Universe shared His blueprint for creation, handed over His manual for meaningful living, opened up His personal diary that is the description of His essence, and the world has never been the same since. Empowered and inspired with the tools of Torah, the Jewish people have transformed the world in so many ways.

That event, that moment, was uniquely momentous; yet, of all the miracles and special moments, the Torah doesn't mandate that we commemorate it. Hashem took us out of Egypt, and we have Pesach and a mitzvah to tell the story, and to do so over matzah and marror. He took us through the desert, and we have a Yom Tov of Sukkos where we sit in Sukkahs and remember the booths our ancestors sat in, exposed to the elements, under the Divine protection. On Chanukah we light the Chanukah candles, and on Purim we listen to the Megillah.

And yet, this greatest moment in our history has no mitzvah, no ritual or ceremony, no commemoration? Yes, the Torah does command us to celebrate a Yom Tov 50 days after the second day of Pesach, but nowhere does it mention that this holiday commemorates the revelation at Har Sinai. In his Mishnas Rav Aharon, Rav Aharon Kotler explains that the miracles of yetzias mitzrayim were one-time events, parts of history that need to be remembered, recalled and commemorated so that we can come as close as possible to imagining what it looked like because it was so long ago. The same is true for Sukkos, Chanukah, etc. However, the revelation of Har Sinai doesn't need remembering or commemoration because it is ongoing, it is still happening every day.

All over the world, every time a Jew opens a sefer, attends a shiur, sits down with a chavrusa, plays a Torah podcast, or engages with Torah in any form—the conversation continues,

Hashem is still speaking to us. And that is why 40 years after the Torah was given, in Moshe's soliloquy to the Jewish people, reflecting back on their short history to that point, he describes Matan Torah as קול גדול ולא יסף. Kol gadol means a great sound, but what does "lo yasaf" mean? Says Unkelus, לא פסק, a great voice that hasn't stopped. He is still speaking, the conversation never ended. Are we listening, are we participating?

When Rav Meir Shapiro ז"ל, the founder of the Daf Yomi, was seven years old, he found his mother crying and he asked her why. She explained that she was terribly sad because his melamed was scheduled to come that day but didn't show up. The young boy didn't understand why that moved her to tears. She explained, "You don't understand Meir because you are too young, but my son, I want you to always remember, if you miss a day of learning, it cannot be replaced, it cannot be made up."

Rav Meir Shapiro's mother understood something so fundamental, so basic and so core to our people - כי הם היינו, ואורך ימינו, Torah is not information, it is not a set of facts, laws, it isn't part of or commemorating history. Torah learning is not just a way of life, it is what provides life, sustains life and nourishes life. Without it we simply cannot live.

Rav Meir Shapiro's mother's tears left an indelible impression and when the opportunity presented itself, he introduced a system and initiative which would ensure we would never miss a day of learning in our lives. It is estimated that today there are more than 300,000 people around the world who learn the Daf Yomi daily. Rav Meir Shapiro and his wife didn't have biological children, but make no mistake, each blatt of Gemara learned daily by Jews everywhere is his continuity and legacy, each of the devotees of the Daf his progeny.

Our Judaism must not be commemorative, our commitment to Torah must not be a casual connection because of a past. It must be vibrant, dynamic, alive, passionate in the present. The Midrash tells us that when Hashem gave the Torah, כפה עליהם הר כגגית, He held it over our heads and said accept it or שם תהא קבורתכם, there you will be buried. Many ask, shouldn't it say פה, here, not שם, there? If Hashem is going to threaten us, shouldn't He get it right?

I believe, and we are sadly seeing empirically all around us, that if you don't feel the weight of Torah over your head, the responsibility of a deep, profound and passionate commitment to it personally, you may not spiritually die in that moment. Perhaps you can go a generation or two. But שם, down the line, a few generations in, it will catch up. If we negotiate with our Yiddishkeit, if we pick and choose, if we are casual about it, down the road it will come crashing down on our head. Do you know why Indian Americans children dominate the Spelling Bee? As explained in one of many articles exploring the phenomenon, it is because Indian American parents value and celebrate spelling well.

וְכַל־הַעֲמֹרָאִים אֶת־הַקּוֹלֹת – At Har Sinai we saw the sounds, we didn't just hear instructions, we saw a vibrant image of a passionate inspired life. Indian American children don't just hear their parents talk about spelling, they see the value of spelling, they see themselves as spelling champions and then they become that. For them it is more than just a competition, it is a true and genuine mission.

What do our children see? What are we celebrating for our children, for our family, for ourselves? Are we celebrating the things and accomplishments that we truly value? Here is why that question is critical: Because whatever you celebrate, that's what you'll value and that is what you children will value and sacrifice for.

Indian Americans celebrate spelling and they have therefore dominated the Spelling Bee. L'havdil, Rav Meir Shapiro's mother celebrated Torah learning every day and she had a son who introduced the world to the most popular program of daily Torah learning in history. What do you celebrate, what does your family hear you talk about, see you care about, watch you invested in?

Israel's war against her enemies and the rise of antisemitism have posed formidable challenges but they also bring an opportunity. How we react, what we are doing about it, how focused we are on the fate of our people, can and will leave an indelible and enduring impression on our children and grandchildren.

If we want our families to be passionate, practicing, and proud Jews, living and learning Torah and loving Israel when they are שם, down the road, they need to אֶת־הַקּוֹלֹת, not only hear, but see our voices in action now.

-----  
from: ArtScroll BookNews <emailupdates@artscroll.com>  
date: Jun 10, 2024, 8:03 PM  
subject: A Yom Tov Gift for You! Free Expanded Shavuos Newsletter

**Shavuos YOUR TORAH**  
Around the Year with **Reb Meilech Biderman**  
by **Yisroel Besser**

The main avodah and best way of preparation are by believing in the power of the Yom Tov and contemplating what it means that the hashpaah of Mattan Torah is coming down yet again. If we know that He will speak to us again, says the Kozhnutzer Maggid, then we will ensure that our ears are clear, so that when the voice rings out, we will be able to hear it.

"Naaseh," the Satmar Rav would quip — if a person does his part to prepare himself accordingly for Yom Tov — then "nishma," he will merit hearing that call on Yom Tov. Reb Meilech sticks his hand under his jacket, touching his heart. "Its not enough to clean your ears" he says. "If you want to hear clearly, you have to clean your heart. Di hartz! Oy, di hartz..."

There was a wealthy man who, even though he was blessed with material bounty, was limited intellectually. He came to

one of the great yeshivos one day and asked to meet with the Rosh Yeshivah.

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

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

This gvir showed his chassan to a spacious apartment and assured him that delicious meals would be delivered at his convenience. There was an account opened for him to use at the local stores, so that he could buy whatever he felt he was lacking.

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

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

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

The bachur spent the next week learning in the shul, his every need attended to — but there was still no evidence of a kallah. After another Shabbos, he finally asked his benevolent host when he would get to meet the young woman whom he was meant to marry.

The man looked confused.

"When will I get to meet your daughter?" asked the chassan again.

"I have no daughters, just seven sons," replied the gvir.

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

"I just saw all the other wealthy men in shul coming to shul with their sons-in-law," the gvir explained, "each one boasting of the talmid chacham that they had brought into their home, and I thought it would be nice to have a chassan to bring to shul as well!"

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

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

A chasunah requires two sides; a chassan is not enough if there is no kallah. The clothing and food symbolize the relationship between us and the Torah, and only when two parties are coming together is that celebration in place.

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

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

For this? To dress nicely and enjoy delicious meals?

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

He is quiet for a moment, then repeats the question. "Where," he asks,

"is your Torah?"

---

from: **Rabbi YY Jacobson** <rabbiyy@theyeshiva.net>

subject: Essay by Rabbi YY

### **The Corruption of Our Universities Is a Calling to Reinvigorate Jewish Education**

#### **Did Our Parents Brainwash Us?**

**Rabbi YY Jacobson**

Why the Tears?

The local Hebrew School decided to observe Chanukah with a special ecumenical celebration, and invited everyone in the neighborhood, of whatever background, to participate in any way they thought appropriate, or to just come and observe, and have some home-baked cookies washed down with grape juice or heavy, super-sweet wine.

There were speeches, dramatizations, and miscellaneous musical performances. At one point, Mrs. Goldberg, in the third row, wiped away a tear as her little Miriam scratched out a hesitant rendition of "Havanu Sholom Aleichem" on a shiny new violin. Mrs. Goldberg noticed that a man beside her also had tears running down his face.

"Isn't it wonderful", she said to him, "to know that our heritage will be carried on by the next generation!"

"I suppose so," he said, "but I'm not Jewish."

"So why the tears?"

"I'm a musician..."

The Guarantors

There is a fascinating Midrash describing a peculiar conversation between G-d and the Jewish people before the greatest historical event—the giving of the Torah at Sinai, 3,336 years ago (in the year 2448 since creation, 1313 BCE).

[1]

מדרש רבה שיר השירים א, כד: אמר רבי מאיר, בשעה שעמדו ישראל לפני ה' סיני לקבל התורה, אמר להם הקדוש ברוך הוא: אלעיי אני נותן לכם את התורה! אלא, הביאו לי ערבים טובים שתשמרוהו ואני נותנה לכם. אמרו לפניו: רבונו של עולם! אבותינו ערבים לנו. אמר להם: אבותיכם צריכין ערבים. למה הדבר דומה? לאחד שהלך ללוות מן המלך. אמר לו: הבא לי ערב ואני מלוה אותך. הלך והביא לו ערב אחד. אמר לו: ערבך צריך ערב. הלך והביא לו ערב שני. ואמר לו: ערבך צריך ערב! כיון שהביא לו ערב שלישי, אמר: תדע כי מפני זה, אני מלוה לך. כך בשעה שעמדו ישראל לקבל התורה, אמר להם: אני נותן לכם תורת, הביאו לי ערבים טובים, שתשמרוהו ואתנה לכם. אמרו: אבותינו ערבים אותנו! אמר להם הקדוש ברוך הוא: אבותיכם יש לי עליהם... אמרו לפניו: רבונו של עולם! נביאינו ערבין לנו. אמר להם: יש לי עליהם. אמרו: הרי בנינו עורבים אותנו! אמר הקדוש ברוך הוא: הא וודאי ערבים טובים על ידיהם אתנה לכם. הדא הוא דכתיב:

(תהילים ה) מפי עוללים ויונקים יסדת עוז... לפיכך, צריך אדם להכניס בנו לתורה ולהנכו בלימוד שיאריך ימים בעולם.

Rabbi Meir said: When the Jews stood before Sinai to receive the Torah, G-d said to them: "I swear, I will not give you the Torah unless you provide worthy guarantors who will assure that you will observe it."

The Jews responded, "Master of the world, our fathers will be our guarantors!"

"Your guarantors themselves require guarantors!" was G-d's reply.

"Master of the world," the Jews exclaimed, "our prophets will guarantee our observance of the Torah."

"They too need guarantors. Bring proper guarantors and only then will I give you the Torah."

As a last resort, the Jews declared, "our children will serve as our guarantors!"

"They truly are worthy guarantors," G-d replied. "Because of them I will give you the Torah."

This Is Not a Loan?

There is something enigmatic about this Midrash.

When you lend me money, you ask me to provide you with a guarantor out of fear that I may default. But how about G-d? What exactly was He worried about? If the Jews accept the Torah, it is because they want it. If they want it, they will keep it. And if not—how would a guarantor help? Will he practice Judaism for them?

And why would G-d refuse our forefathers and our prophets and yet accept the children? Just as they can turn their backs on the Torah, so can our children?

At a public address on the second day of Shavuot 5712 (Shabbos, May 31, 1952), a little more than a year after he assumed leadership of the fledgling Chabad movement, the Lubavitcher Rebbe offered a homiletical and humorous interpretation of the above Midrash.[2] He introduced his answer by saying that in America everyone loves to give "derashos"—exciting and hermetical speeches. So, he will attempt to do the same. In the Rebbe's "sermon," he captured one of the deep sentiments of American and world Jewry at the time, in the early 50s, one that still is heard often in our circles, yet now, with the hindsight of 20-20 we can, at last, appreciate its relevance.

The Three Options

The Jewish people loved Torah and accepted it. Torah is music to the Jewish ear, a symphony to the Jewish soul. The righteousness, the depth, the delight, the goodness, the purity, the innocence, and the brilliance of Torah wisdom speak to the deepest recesses of the Jewish mind and heart. Yet G-d knew that life is filled with turbulence and pressure—financial, social, and emotional. There is so much to do with so little time, so much going on, so much stress, anxiety, and confusion. Faith and religion may be cute and charming, but in the reality of life, they are easily pushed to the sidelines, not due to ill intent, but because of pain, apathy, or ignorance.

So G-d tells the people of Israel: I do not want the Torah to be abandoned. I am sharing My most intimate, precious gift with you. Who will ensure its continuation in Jewish life?

So the Jewish people say: "Our forefathers—our elders—will be our guarantors."

My Old Man

What the Jews meant, the Rebbe explained, is that our elders, the senior citizens, will keep the faith going. After all, they are retired with plenty of time on their hands; they do not have the burden of paying \$25k for their child's tuition. So together with playing golf and cards, why not a little Judaism too? Besides, older people tend to be more nostalgic. As they prepare for their future, they tend to crave a connection to the past. Religion is good for them, said the young Jews to G-d. It gives them purpose, meaning, hope, community, social standing, and something to do. So, said the young, busy Jewish entrepreneurs, our old men and women will hold on to the religion. They will guarantee it. They will come to shul, stick around for the sermon, stay for the kiddush, and maybe even pop in for a Torah class.

But G-d said no.

He didn't like that option. Because, in G-d's view, Judaism is not only for the old. It is also for the middle-aged, body-abled busy, successful, ambitious, robust, and driven people who think they own the world. Judaism is not only there to instill hope when one becomes frail; it represents the deepest truths of life and love for people of all ages, in all situations, under all circumstances, even when you think you're on top of the world and you need not G-d or faith.

It's The Rabbis Job

So the Jewish people said to G-d: Okay, "the prophets—our nevi'im—will be our guarantors." Our Rabbis, spiritual leaders, and Torah scholars will hold on to the religion. (The term "nevi'im" comes from the Hebrew word which means preaching, "prediken" in German.[3] Thus, the Jews were saying, our preachers, rabbis, and teachers, they will do the job.)

We, said the young successful Jews to G-d, will pay the Rabbi a nice salary, get him a house, a car, and health insurance, and, if he does a fine job preparing entertaining sermons, we may even give him a 15-year contract. He will sit in his study and study our holy texts. Our dear Rabbi is a wonderful, pious Jew; he will guarantee the continuity of our religion.

Besides, the hard-working Jews argued to G-d, and the Rabbi, anyway, has lots of time on his hands. While we labor away, he gets to sit in his office and figure out some good jokes and anecdotes for his sermon. We will tell the Rabbi to prepare not only a good joke and some commentary on current events but also a little bit of Torah, and all will be good.

But—to the dismay of us good rabbis—G-d did not "fall for this one" either. Somehow, G-d sincerely believes that Torah was not made only for Rabbis. Judaism belongs to every single

Jew. I am not interested only in the Rabbis, says G-d. I want every Jew. Rabbis may teach Judaism, but they don't own it. ˘

#### Last Resort

The Jewish people were now desperate. They thought they would get away by guaranteeing the elderly among them; they were sure that the Rabbis would satisfy G-d. Now what? They were clever enough not to tell G-d to forget the whole deal, but they were not ready to guarantee themselves! ˘

So our clever Jews came up with one last solution that would still work for them, without interfering too much with their daily lives: ˘

"Our children will serve as our guarantors!"

Our little young, innocent children—we will send them to a Jewish pre-school, a Talmud-Torah, a cheder, a yeshiva, maybe even a Jewish day school. When they are young, we are fine if they study a little Torah. As long as one day they can grow up and move on; we don't mind if our kinderlach learn a little bit about Chanukah latkes, Haman Taschen, and a song about dipping the apple in honey. We don't even mind if they are given a taste of Chumash and Jewish rituals—as long as they can grow out of it. ˘

To their shock, G-d said: Yes! I'm in. You got a deal! ˘

Why?

I will quote my Rebbe in his original Yiddish words: ˘

אויף די ערבות האט דער אויבערשטער מסכים געווען, ווארום אז די קינדער וועלן קליינערהייט גיין אין תלמוד תורה אדער אין ישיבה, איז אויך אז זיי וועלן עלטער ווערן, וועלן זיי ניט וועלן ארויסגיין פון ישיבה און וועלן בלייבן לערנען. נאך מער, די קינדער וועלן אזויפיל ריידן און אריינריידן אין די עלטערן, ביז זיי וועלן פועלן אויך אויף די עלטערן אז זיי וועלן אנהויבן לערנען תורה און מקיים זיין מצוות. ˘

The Rebbe said something so beautiful and moving: When our children will get a taste for authentic Yiddishkeit, when they will absorb some of the love, depth, majesty and light of Torah—they will ultimately never leave it. They will remain hooked for life. What is more, they will pass on their love for Torah to their parents too. ˘

#### Our Most Urgent Calling

As Jewish leaders and sociologists wonder about the secret to Jewish continuity, the Midrash quotes G-d's simple remedy, stated more than 3300 years ago: It is the children! ˘

G-d knows children best. He knew that if the children were involved and entrenched in Yiddishkeit, our people and their faith would endure forever. ˘

Our entire future depends on our children. As a community, our greatest concern and passion must be ensuring that every single Jewish child receives a powerful, loving, passionate, authentic, and inspired Jewish Torah education. If your child loves Judaism, our eternity and eternal link to the Torah are guaranteed. ˘

In our times, as we are all witnessing the horrific breakdown of all morality and humanity in our most cherished institutions, where our children are educated to equate Hamas and the Jews, it is time to give our children a Jewish education, saturated

with the values of sanity and authenticity, knowing how to distinguish between good and evil. Perhaps Jewish benefactors who invested hundreds of millions of dollars in these corrupt institutions, rotten to their core, will at last invest in authentic Jewish education. ˘

It is about time we create a "Mega Fund" to guarantee an intensive Jewish education for every Jewish child. It is about time that teachers and pedagogues in Jewish schools be paid reasonable living wages. It is time to shower our educators and principals with the utmost respect. If our children don't have quality teachers and receive a quality education, how can they be guarantors of a Jewish future? ˘

No other faith has attached a higher value to education and to teachers of Torah education. "For I love him," G-d says about Abraham in Genesis [4], "because he will command his children and his household after him, and they shall keep the way of G-d to do charity and justice." ˘

The Talmud relates a story [5] that Rabbi Judah the Prince sent Rabbi Chiya, Rabbi Assi, and Rabbi Ami on a mission through the towns of Israel to establish teachers in every place. They came to a town where there were no teachers. They said to the inhabitants, "Bring us the defenders of the town," "Niturei Karta." They brought them to the military guard, who often terrorized the inhabitants. The rabbi said, "These are not the protectors of the town but its destroyers." "Who then are the protectors?" asked the inhabitants. They answered, "The teachers." ˘

#### My Parents Brainwashed Me ˘

The first annual Bronx Youth Poetry Slam was held in May 2013 at the Kingsbridge Library in the Bronx, NY. When a young Jewish boy, Ethan Metzger, stood to recite his poetry titled, "My Parents Brainwashed Me," no one expected the words that came out of his mouth. The video of his poem went viral within days. Ethan's poem captures why G-d wanted the youth as the guarantors for the Torah: ˘

One day I was in school, in class,

Explaining my Judaism

When this person has the audacity to exclaim,

"You know you're only Jewish because your parents force you to be. ˘

I mean, it's all fake. You don't pray to God because you want to,

You pray to God because your parents made you think you have to.

You don't keep any of the laws of your own free will, Your parents just made you feel guilty if you didn't keep them." ˘

My classmates smirk. ˘

"Your parents brainwashed you your whole life,

Made you think you were doing God's work,

But they were just imposing restriction upon restriction;

You don't have any real conviction of your own.

You don't really know anything about anything." ˘



A silence swept over the class and  
I could sense all my friends look at me  
As to how angry I am...`  
The more I thought, the more I realized  
That this student actually had a very valid argument.  
I thought to myself,  
“You’re absolutely right. My parents did brainwash me.`  
From the time I entered this world, my parents brainwashed  
me.  
As early as I can remember, my parents were brainwashing me  
To have respect for other people, for their belongings, for  
myself.`  
When I was little, they corrupted me into thinking that  
I need to treat everyone else how I would want to be treated,`  
No matter what. My parents programmed me to believe that I  
should stand up for someone if that person were being picked  
on And that I shouldn’t be a bystander if  
I could stop bullying from taking place.`  
My parents brainwashed me?`  
Yeah. My father twisted my infant brain in such a horrific way  
That he made me value my integrity, and  
To make matters even worse,  
He led by example.  
And my mom? She incessantly told me as a child  
Again and again and again to ‘do the best you can; ’And that  
idea has become so ingrained in my mind.`  
That I don’t define success as whether I get an ‘A’, but  
whether I gave it my all.`  
My parents perverted my way of thinking...  
They contaminated my childhood with models and actions  
about  
Love and Faith and Character, and  
Yes, Religion, too.`  
And I’m sorry for you that your parents  
Really didn’t infect your DNA with any of these ideals.”`  
But, I didn’t say any of that.  
Because my parents also polluted my conscience  
Into believing that I shouldn’t judge someone until I walked a  
mile in their shoes  
Which makes me think that God must run marathons each  
day.`  
Quite frankly, I don’t have the stamina for that. But here’s  
what I did say, “You can call it brainwashing if you want.  
That’s fine.`  
I call it: Teaching.`  
Reb Michael Ber`  
I want to share with you the story of Rabbi Michael Ber  
Weissmandl (1903, Debrecen, Hungary – 1957, Mount Kisco,  
New York), an extraordinary rabbinic scholar and activist who  
became renowned due to his secret negotiations with the  
architect of the Final Solution, Adolf Eichman (yimach  
shemo), trying to save Hungarian Jewry from  
extermination.[6]`

Reb Michael Ber Weissmandl was born in Debretzin,  
Hungary, and moved in 1931 to the city of Nitra in Western  
Slovakia to study under the great Rabbi of the city, Rabbi  
Shmuel Dovid Ungar, whose daughter, Bracha Rachel, he  
married in 1937.`  
Weissmandl was a scholar and an expert at deciphering ancient  
manuscripts. He was the first author to demonstrate the biblical  
codes. To carry out his research on these manuscripts, he  
traveled to the Bodleian Library in Oxford, England, which  
gave him connections to the Western World that he used later  
during the hellish years of the war.`  
As the Nazis were well on their way to exterminating every  
Jew in Europe, Rabbi Weissmandl entered into secret  
negotiations with the SS in Slovakia. As a result of a  
handsome ransom, he managed to postpone the deportation of  
Slovakian Jews to the death camps for almost two years.  
Seeing the effects of the bribery and knowing that as the  
Germans were suffering defeat, they desperately needed  
money and merchandise, this Hungarian Orthodox Rabbi led  
secret negotiations with the SS to reduce the murder of Jews.  
This negotiation, which was later named the “Europa Plan,”  
called for the payment of 2 million USD for 1,000,000 Jews.  
Reb Michael Ber worked day and night to get the money, but  
to no avail. Slovakian and Hungarian Jews were deported and  
decimated.`  
In 1944, Weissmandl and his family were rounded up and put  
on a train headed for Auschwitz. He was separated from his  
family. Knowing full well the fate of the Jews who are taken to  
Auschwitz, Rabbi Weissmandl escaped from the sealed train  
by sawing open the lock of the carriage with an emery wire he  
had secreted in a loaf of bread. He jumped from the moving  
train, breaking his leg in the process, and hid in a secret bunker  
in suburban Bratislava. His wife and children perished in  
Auschwitz.`  
After the war, Weissmandl returned to his city of Nitra, where  
he once lived near his father-in-law, who hid during the  
holocaust and died from starvation in his hiding place in 1945.`  
Please Make Noise`  
This was the first Jewish holiday after the war. Many surviving  
Jews who returned to Slovakia, to Nitra, came to shul for the  
holiday services. It was a packed shul. Rabbi Michael Ber  
Weissmandl got up to speak, and this is what he said:`  
My father-in-law, Rabbi Ungar, would traditionally get up at  
the pulpit and say these words:`  
“My dear Jews! It is important to keep decorum in the  
synagogue. I will ask all the adults to maintain the utmost  
respect in our shul. And I will ask all of the children to please  
sit quietly and behave appropriately. If you wish to make  
noise, you may not do so in the Sanctuary. Children, it is  
important to remain silent throughout the services.`  
“‘This is what my father-in-law would say each year. But  
today,”—said Reb Michael Ber—“I am going to make a  
different announcement.`

With tears streaming down his face and a choked-up voice, he declared: “If there are any children here in shul, please make noise! Please make a commotion. Kinderlach, if any of you are still here with us in the world, I beg you, through a ruckus!”

The shul was silent. No children survived. The shul had only adults who survived the camps, no children.

And Reb Michael Ber could not console himself. Arriving later in the United States, having lost his family and having been unable to save even Slovakian Jewry, he was so distraught that he would pound the walls and cry bitterly about what had befallen his people. Later, he remarried and had five children, founded a Yeshiva on a farm in Upstate NY, and built an impressive Jewish community in NY, but died in 1957 at the age of 54 from a broken heart.

Let’s Hear the Ruckus

80 years ago, there were few children left to make noise. Seven decades later, thank G-d, we have a shul filled with children.

ברוך שהחיינו וקיימנו והגיענו לימן הזה

I want to ask our children to make noise and a ruckus. Let us hear your sounds of laughter, your giggles, and your running around playing with each other.

The Ponovizher Rav, Rabbi Yosef Shlomo Kahaneman (1886-1969), who himself lost his wife, children, and community in the war, once remarked: “An orphan is a child without parents; an orphaned people is a nation without children.” Let us make sure today that we do not remain an orphaned people. Let our children generate excessive Jewish noise. Let the sounds of our children studying Torah, celebrating Yiddishkeit, singing, dancing, laughing, and enjoying—resonate in each of our homes and in all our communities.

As we prepare for Yizkor on Shavuot, let us remember all the children who perished, and let us promise them that the lively voices of Jewish children will never ever be silenced again. As we recite Yizkor for our loved ones, for our parents, grandparents, and all our family members who are no longer with us, let us vow to them that their sacrifices will have an eternal future, for our children will once again become the guarantors for G-d’s Torah on this very Shavuot of 5783-2023. The voices of their innocent souls, declaring Shma Yisroel and Torah Tzivah Lanu Moshe, will resonate forever.

With such guarantors, we will be in business for eternity.

Bring all the Kids

Now, we can finally appreciate the Jewish tradition of all Jews coming to the shul on Shavuot to hear the Ten Commandments as they are read on this holiday.

When the Torah is read in the synagogue on Shavuot, we experience anew the Sinaitic transmission of the Torah by G-d. Just as the Sinai event was attended by every Jewish man, woman, and child, if even one child was missing, G-d would not give the Torah to His people. [7] So, too, every Jewish person should make every effort to be present in a synagogue this year as the Ten Commandments are read from the Torah.

This is deeply meaningful. As I was growing up, I recall how the Rebbe would suggest each year that we make an attempt to have every child, even infants, present at that moment—that shaped us and continues to shape us for eternity.

[1] Midrash Rabba, Song of Songs 1:4 [2] Sichas Shavuot 5712, Toras Menachem vol. 5. Part of the talk was published in Likutei Sichos vol. 2, p. 572-573 [3] See Rashi to Exodus 7:1 [4] 18:19 [5] Yerushalmi Chagigah 1:6 [6] I heard the following story from Rabbi Yerachmiel Milstein. I would be thankful to anyone who could point out its original source to me. [7] Midrash Rabah Devarim 7:8. Cf. Mechilta Yisro 19:11

-----  
from: Rabbi Yissocher Frand <ryfrand@torah.org> to: ravfrand@torah.org

date: Jun 10, 2024, 11:02 AM

subject: Rav Frand - Birkas Kohanim: Peace of Togetherness Vs. Peace of Separate Pieces

**Rabbi Yissocher Frand**

**Parshas Naso**

**Birkas Kohanim: Peace of Togetherness Vs. Peace of Separate Pieces**

These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand’s Commuter Chavrusah Series on the weekly portion: #1295 — Davening/Bentching/Making Kiddush in Front of a Woman Who Is Not Properly Dressed. Good Yom Tov & Good Shabbos!

I found the following idea in a sefer by Rav Dovid Zucker, a Rosh Kollel in Chicago.

The last bracha of Birkas Kohanim (the Priestly Blessing) is “V’yasem lecha shalom” (And He Will Give You Peace) (Bamidbar 6:26). The more common Hebrew word for the verb “to give” is v’yiten. Why does the Torah here use the less common word v’yasem lecha shalom, which literally means “He will place peace in you”?

Furthermore, the last bracha of Shemoneh Esrei also invokes the prayer “sim shalom” (place peace), rather than “ten shalom” (give peace). Likewise, the bracha concluding the evening Shemoneh Esrei begins with the words “shalom rav tasim.” In all three places, we find the peculiar verb sima, as opposed to nesina. Why?

To address this observation, Rav Zucker quotes a comment from Rav Chaim Kanievsky: There are two ways of making peace when people are having an argument. One way is to “make shalom” – everyone shakes hands, makes up, and resets their relationship such that everything is good again. However, sometimes the only way to “make shalom” is by a lack of contact.

Consider the case of two partners who have a business and they get into a fight. They unfortunately hate each other and can in no way, shape or form, reestablish a peaceful relationship. What is the best approach? The best approach is to sell or split the business so that they can each take their half and go their separate ways. They can no longer work together.

That is one way to achieve shalom, by no longer being together. This does not only happen in business. In the yeshiva world, this is also sometimes, unfortunately, the case. There can be two roshei yeshiva who don't see eye to eye regarding how a yeshiva should be run. What do they do? They split the yeshiva, sometimes amicably and sometimes not so amicably. But this too can be called "shalom."

It happens in marriages as well. Sometimes a marriage counselor can make shalom between a husband and wife who are having marital problems. However, sometimes the only way to make shalom is for them to split. This is exactly what happened between Avram and Lot. Their shepherds had an argument. By mutual agreement, they concurred that the best plan was: "If you go left, I will go right and if you go right, I will go left." (Bereshis 13:9) That made shalom.

We see this in the pasuk by Terumas HaDeshen (the daily removing of the ashes from the mizbayach) that the connotation of the word *sima* is 'all together.' The pasuk there says "*v'samo etzel hamizbayach*" (Vayikra 6:3) (you shall put the ashes by the mizbayach). Chazal provide the connotations of the word *v'samo*: "You shall place it gently, you shall place all of it, you shall place it in a way that it will not scatter." (Temurah 34a) For some reason, the connotation of the word *sima* is to place it all together.

Thus, the *v'yasem lecha shalom* – the last bracha of the Birkas Kohanim – is that there should be shalom, but also that it should be a desirable type of shalom – a shalom where people can make up and be together again and have real shalom once more. So too, by *sim shalom* and *shalom rav tasim*, Hashem is giving us a bracha, not merely to have any kind of shalom, but to have shalom that enables us to coexist and be together as before.

The Minhag of Saying "Y'asher Koach" to the Kohanim for Their Blessings

The Rashash in *Maseches Sheviis* (4:2) brings a Mishna as the source for the widespread custom of thanking the Kohanim (Y'asher Koach!) individually upon the conclusion of their reciting Birkas Kohanim. This is, in fact, brought in halacha by virtue of the fact that they are instructed to remain on the "platform" until after the conclusion of the Shemoneh Esrei (the Mishna Berura writes until after the conclusion of kaddish following Shemoneh Esrei). This is because the congregation is supposed to give them a "Y'asher Koach" and we would not be allowed to do that in the middle of the repetition of Shemoneh Esrei or kaddish.

Why is this the custom? After all, the Kohen is obligated to recite Birkas Kohanim. If a Kohen is called up to "duchen" and he ignores the call, he is *mevatel a Mitzvas Aseh!* Y'asher Koach? Y'asher Koach for what? When we put on tefillin in the morning, no one comes over to us and says "Y'asher Koach!" I need to put on tefillin. I need to recite krias shema. I need to sit in the Succah. We are not accustomed to receiving complements for doing what we are commanded to do!

The answer is that Birkas Kohanim is not merely the Kohen getting up there and reciting those three pesukim. One of the requirements of this mitzvah is to say it "b'ahava u'b'lev shalem" (with love and with complete sincerity). I assume that Kohanim get in bad moods just like the rest of us, and I assume that Kohanim may have things going on in their lives at times that make them not very happy. A Kohen needs to get up there in front of Klal Yisrael and say "I want for you that you should have an abundance of *parnassah*, that you should be healthy and strong, that all your needs should be taken care of" – even though the Kohen himself may be facing bankruptcy, may be facing illness, or may be facing anything. If he can't come through and deliver that blessing "with love" he has not fulfilled his mitzvah. I am not giving him a "Y'asher Koach" just because he fulfilled his mitzvah by rote. Doing it right can take a lot of effort.

I think, *rabosai*, that this is a lesson for us. Sometimes we go to a simcha and we are not in the best of moods. Sometimes we go to a simcha and it perhaps bothers us that the sun is shining so brightly on the ba'al simcha, far more than we feel it is shining upon ourselves. His children are getting great *shidduchim*. He has such a wonderful job. Everything is going great for him. In the meantime, we are suffering.

When we go to such a simcha, there are two ways of giving Mazal Tov. We can give a perfunctory Mazal Tov wish, but our demeanor may reveal the envy and jealousy that we are feeling. Or we can give a sincere "Mazal Tov! I feel so happy for you! Baruch Hashem!" Anyone who has been in that situation knows that this is sometimes a very difficult thing to do. It is not easy for a person to raise himself above his own personal tzores and to give Mazal Tov with a "full heart."

I once heard from Rav Matisyahu Solomon that a person who does not participate in the trials and tribulations of his friend – empathizing and commiserating with him – is a *rasha* (wicked person). But sincerely participating in someone else's simcha requires the person to be a *malach* (angel).

This is the "Y'asher Koach" that we give to the Kohanim: Great Job that you were able to convey this blessing "b'ahava" (with love). No matter what was going on in your life, you raised yourself above that and looked beyond yourself. The lesson for us is that when we need to give *brochos* and *Mazel Tovs*, we should also do it b'lev shalem and try to raise ourselves up beyond our own personal issues, whatever they may be.

The Sotah in Parsas Naso: Miraculous Restoration of Peace Between Husband and Wife

The Ramban points out the uniqueness of Parshas Sotah. This ritual, which determines the fidelity or infidelity of a wife suspected of adultery, is the only mitzvah in the Torah that functions via the performance of a *nes nigleh* (open miracle). Explicit Divine intervention does not occur by our carrying out of any other of the Torah's prescribed mitzvos.

Rav Yaakov Kamenetsky explains that the reason for this is to demonstrate to us the great importance of shalom bayis (domestic tranquility). If a husband suspects that his wife was unfaithful to him, even if she produces two witnesses that she was not unfaithful, he still may have lingering doubts in his heart: Can I really trust her? This would cause a reticence on the part of the husband in their relationship. The only thing that could fully dispel such suspicions, removing any and all doubts, is the Ribono shel Olam Himself testifying in a miraculous and dramatic fashion about the innocence of the suspected adulteress. By virtue of the fact that she was not negatively affected by drinking the “bitter waters,” the husband fully realizes that his suspicions were unjustified, and that his wife had not been unfaithful.

However, there is another issue that we need to understand here. The pasuk says that if the “bitter waters” prove that she had been inappropriately suspected, then, as a reward for undergoing this ordeal, she will experience much easier childbirths in the future, her children will be more beautiful than before, etc. However, this woman was still no tzadekes! This is a married woman who secluded herself with another man, in violation of her husband’s warning and in violation of a Torah prohibition! Why should she merit these brochos (blessings) just because the waters proved that she did not commit actual adultery with the gentlemen with whom she allowed herself to be secluded? This lady is not Rebbetzin Kanievsky or Sara Schenirer! Why should she be reaping such rewards?

The Ibn Ezra explains that these brochos are compensation for the embarrassment she endured. As compensation for the humiliation that she experienced, Hashem gives her a bracha: You will have an easy time in childbirth, etc.

I saw this same issue addressed in the sefer Avir Yakov. The Avir Yakov suggests that perhaps there is another reason behind this bracha that the vindicated sotah receives. The Gemara also says that if a woman does not suffer the fate of a “convicted sotah” (i.e. – “exploding”), it could be because she has a specific zechus (merit). A husband with lingering doubts might think to himself, yes, maybe my wife did not “explode,” but maybe that was not because she is totally innocent. Maybe it is because she has a zechus. If the whole point of this process is to remove all doubts in the husband’s mind, how do we address this issue? That is why Hashem provides another confirming sign of the wife’s innocence. Not only did she survive the drinking of the “bitter waters,” and not only did she not explode, but let the husband see that she is now the recipient of special Divine blessing. Notwithstanding the fact that she did something untowardly (by secluding herself improperly with another man), nevertheless, the Ribono shel Olam is rewarding her in order to – once again – restore the peace between husband and wife.

<https://jewishlink.news/shavuot-and-matan-torah/>

## **Shavuot and Matan Torah**

**By Rabbi Menachem Leibtag** I June 6, 2024

When the Torah wishes to inform us of the "historical" reason for a holiday, it certainly knows how to do so. For example, the two other pilgrimage holidays—Chag HaMatzot and Sukkot—even though these holidays, as Shavuot, are first presented in Shemot 23:14-17 from their "agricultural" perspective, in other instances, the Torah informs us of their historical perspectives as well (Shemot 12:17 and Vayikra 23:43).

Therefore, it is simply baffling that the Torah, in each of the five instances (Shemot 23:15, 34:22, Vayikra 23:15-21, Bamidbar 28:26 and Devarim 16:9-12) when it discusses Shavuot, presents the holiday solely from its agricultural aspect and never even mentions any connection to the events of Matan Torah! Should we conclude that it is only coincidental that Shavuot falls out on the same date as Matan Torah?

To answer this question, we must first take issue with our original assumption that the Biblical date of Matan Torah indeed coincides with the holiday of Shavuot. When the Torah wishes to inform us of the precise date of a certain event, it does (Shemot

12:6, 12-14, 17-18 and 16:1). However, in regard to Matan Torah, the Torah is quite vague.

Note how that story begins: "In the third month of Bnei Yisrael's departure from Egypt, on this day, they came to Midbar Sinai" (Shemot 19:1).

Even if we assume Bnei Yisrael arrived on the first day of the month (Rashi, Shemot 19:1, "bayom hazeh,"), the lack of a clear chronology in the subsequent events makes it impossible to determine how many days transpire between their arrival at Har Sinai and Matan Torah.

The Midrash (Shabbat 86b) calculates that the Torah must have been given on either the sixth or seventh day of Sivan, yet the Torah itself never mentions that date, even though it could! Furthermore, we never find a specific mitzvah whose purpose is to commemorate that date or event (in Devarim 4:9-11 we are told never to forget what happened, but not to commemorate).

To answer this question, we must consider a fundamental difference between the very nature of two monumental events in our history, i.e., the Exodus and Matan Torah. One could suggest that the Torah's deliberate obfuscation of the date of Matan Torah may suggest that we should not treat it as a historically bound event. Instead, the Torah wants one to feel as though the Torah has just been given each and every day. This concept is reflected by the famous Rashi in 19:1: " ... it should have been written: 'on that day.' This comes to teach us that the words of the Torah should be considered new to you, as though they were given today!" (Rashi, Shemot 19:1). We should not view Matan Torah as a one time event. Rather,

every generation must feel as though God's words were spoken directly to them, no less than they were to the first generation. Hence, a celebration of its anniversary as a singular moment in our history might diminish from its eternal meta-historical dimension.

In contrast, the Exodus—the birth of our nation—was, and should remain, a one time event in our history. As such, it becomes an event that must be constantly remembered, but not necessarily relived.

So why do we commemorate Matan Torah on Shavuot? In this regard, we find a beautiful balance between our oral and written traditions. Even though the Torah's obfuscation of this event may reflect the inherent danger of its commemoration, our oral tradition could not possibly totally neglect its anniversary.

Therefore, unlike Passover eve, when we gather at the Seder to "retell" the story of the Exodus, on the evening of Shavuot, we "relive" that experience by engaging in Torah study, a most appropriate expression of our gratitude for God's most precious gift.

Rabbi Menachem Leibtag is an internationally acclaimed Tanach scholar and online Jewish education pioneer. He is a member of the Mizrahi Speakers Bureau ([www.mizrachi.org/speakers](http://www.mizrachi.org/speakers)) (<http://www.mizrachi.org/speakers>). The RZA-Mizrachi is a broad Religious Zionist organization without a particular political affiliation.

-----  
from: Ira Zlotowitz <[iraz@klalgovoah.org](mailto:iraz@klalgovoah.org)>

date: Jun 10, 2024, 6:21 PM

subject: Tidbits • Shavuot 5784 in memory of Rav Meir Zlotowitz zt"l

First Night of Yom Tov: Maariv may not begin until after nightfall (some wait as late as 72 minutes after shekiya), so as to ensure 49 complete days - "sheva shabasos temimos" - seven complete weeks - in the Sefirah count • Shehecheyanu is recited on both nights of Yom Tov • There is a minhag to learn Torah throughout the first night of Shavuot until morning. One reason suggested is that at Kabbalas HaTorah, Klal Yisrael had to be woken and were not properly ready at the time of Kabbalas HaTorah. To rectify this misdeed, we stay awake on the night of Kabbalas HaTorah immersed in learning. Many recite Tikkun Leil Shavuot.

First Day of Shavuot: After daybreak, one who has not slept should relieve himself, wash his hands and only then say al netillas yadayim, along with asher yatzar. One who has not slept at all since the prior evening may not recite: Elokai neshamah, bircas hatorah, and hamaavir sheina and should instead be yotzei these berachos from someone who slept. (The prevalent minhag is to be yotzei all of the birchos hashachar from someone else.) When making the berachah on the tallis gadol, one should have in mind to include his tallis katan.

Otherwise, one should be yotzei the berachah on his tallis

katan through another person • Hallel is said after Shacharis. Akdamus is 'sung' by the Baal Koreh before beginning leining. Many have the minhag to stand when the Aseres Hadibros are leined. Kah Keili is sung before mussaf. Mussaf includes bircas kohanim.

Second Night of Shavuot: Preparations for the second night may not begin until after tzeis hakochavim.

Second Day of Shavuot: Shacharis is followed by Hallel • Megillas Rus is leined prior to kerias hatorah • Yetziv Pisgam is read during the haftarah • Yizkor. Most shuls do not say Kah Keili before mussaf due to Yizkor.

For the Yom Tov Table

The Magen Avraham offers an explanation as to what connects Megillas Rus to Shavuot. It is said that Kabbalas HaTorah can only be achieved through initial hardship. As Rashi explains (Shemos 19:5): Hashem told Klal Yisrael, "If you will accept the Torah, it will be sweet for you; however, know that all beginnings are difficult." Although Rus was the daughter of a king, she chose to forgo all material and social comforts to join Klal Yisrael, without even knowing if she would be able to build a family due to her foreign lineage. Despite, or perhaps in the merit of, her initial difficulties, she married Boaz, one of the Gedolei Hador, and ultimately became the matriarch of Malchus Beis Dovid.

Each morning, the berachah of La'asok B'Divrei Torah, to busy oneself in the words of the Torah, is recited, immediately followed by V'haarev Na, a plea to sweeten those same words. Every day, we renew our commitment to accepting the yoke of Torah, with faith that Hashem will fulfill His promise of making the Torah sweet. As we celebrate Shavuot and commemorate Matan Torah, we recognize that our efforts and resolve will effect sweetness in Torah learning and true satisfaction.

-----  
---  
from: Jewish Action <[ja@ou.org](mailto:ja@ou.org)>

date: Jun 10, 2024, 8:02 PM

subject: Your **Shavuot Edition** Newsletter is Here!

KASHRUT

**Timing it Right: The Halachot of Waiting Between Meals**  
**RABBI AVROHOM GORDIMER**

"You shall not cook a kid in its mother's milk" (Shemos 23:19).

The Talmud (Chullin 115b) explains the Biblical verse above as prohibiting the consumption of a domesticated animal (cattle, sheep or goat) that is cooked in milk. Poultry or venison cooked in milk, or beef eaten with but not cooked in milk (e.g., a sandwich of cold cuts and cheese as opposed to a cheeseburger), is rabbinically prohibited.

In order to assure further separation between meat and milk, the rabbis of the Talmud added another safeguard—waiting after eating meat before eating dairy.

Why did the Talmudic rabbis determine that we must wait?

The Rambam explains that meat tends to get stuck in one's teeth, and if one consumes dairy shortly after eating meat, the two may mix in his mouth (Hilchot Ma'achalot Asurot 9:28). Rashi maintains that since meat leaves a fatty residue in the mouth, time is needed to allow it to dissipate (Chullin 105a). While these reasons do not apply to poultry, waiting was mandated on all types of meat, be it from fowl, livestock or wild beasts.

How long must one wait after eating meat before eating dairy? The Talmud relates that the great sage Mar Ukva contrasted his approach to waiting after eating meat with that of his father: "If Father would eat meat now, he would not eat cheese until the next day at this time. I, though, will not eat [cheese] at this meal, but I will do so at the next meal" (Chullin 105a). Mar Ukva's father was super-stringent and went beyond the requirements, whereas Mar Ukva went according to the letter of the law.

Mar Ukva's practice of "waiting until the next meal" is seen by halachic sources as being the basis for the requirement to wait after eating meat before eating dairy. Posekim, however, do not agree on how long Mar Ukva waited. Some opine that Mar Ukva simply provided us with a general rule: Do not combine dairy and meat at the same meal; and, if you eat a meat meal, you cannot have dairy until the meat meal has been completed; any further waiting is optional. Others maintain that Mar Ukva advocated waiting a specific duration of time, and that this is what halachah requires.

The Shulchan Aruch presents various approaches. In Yoreh Deah 89:1, Rabbi Yosef Karo—whose authority is binding on most Sephardic Jews—states in no uncertain terms that one must wait six hours after consuming meat before eating dairy. On the opposite end of the spectrum is the Rema—whom Ashkenazic Jews follow—who posits that the rule is to not consume meat and dairy in the same meal. While the Rema maintains that, according to the letter of the law, one may eat a meat meal, recite Birkat Hamazon, change the tablecloth, clean one's mouth, and then immediately begin a dairy meal, he asserts that the regionally accepted custom of Ashkenazic Jewry was to wait an hour between meals.

The Rema then notes that those who are punctilious in halachic observance ("medakdkim") wait six hours, and he says that this is the proper thing to do. Nowadays, most Jews indeed wait six hours, although Dutch Jews wait one hour (as per the common regional practice cited by the Rema), and German Jews wait three hours.

(It should be noted that instead of stating that one must wait six hours between eating meat and dairy, the Rambam [Hilchot Ma'achot Asurot 9:28] states that one must wait "about six hours." Although some have interpreted the Rambam's words to allow for a five-and-a-half-hour period, this is not the simple meaning of his words, and it is highly unlikely that the Rambam allowed it.)

Why are there such diverse views on waiting?

It all goes back to Mar Ukva's statement about waiting "until the next meal." Some interpret the "next meal" to mean six hours, which is the average amount of time from lunch to dinner or from a late breakfast—"brunch"—to dinner. (In Talmudic days, most people ate only two meals: "brunch" and dinner.) Others believe Mar Ukva meant that one should wait an hour, the amount of time it takes for digestion to begin (Chochmat Adam 40:13). Those who wait three hours may understand Mar Ukva to be referring to the interval between breakfast and lunch, rather than that between lunch and dinner. Sephardic Jews must wait six hours as a matter of halachah; there is no room for divergent customs or leniencies (unless there is a medical need, of course, which would require the input of a learned rabbi). Ashkenazim, however, wait as a matter of accepted custom, roughly similar to the Ashkenazic custom to refrain from eating kitniyot on Pesach.

For Ashkenazim, it is always necessary, however, to recite the required berachot upon completing a meat meal before eating dairy, regardless of the time that has elapsed. These berachot serve to separate the meals.

If—after waiting the requisite period of time—one finds meat stuck between his teeth, he must cleanse his teeth and rinse his mouth. There is no need to wait any longer.

Do children have to wait between meat and dairy meals?

Although children who do not yet have a basic understanding of a given halachic principle are not bound to observe it, it is prohibited for an adult to directly cause a child to violate halachah. Therefore, a parent is not allowed to feed his child—or even an infant—meat and dairy together. (The general rule is that an adult may not make a child transgress a Biblical prohibition. Some halachic authorities make exceptions for rabbinic prohibitions in certain cases. The overall topic is very complex and is beyond the scope of this article.)

Very young children who do not understand the basic principle of not mixing meat and dairy do not need to wait between them. Once a child has a minimal understanding of the prohibition, he should wait an hour after eating meat before eating dairy. As a child grows older, he should be encouraged to wait longer (unless he is from a Dutch family). The exact amount of time to wait depends on the child's maturity and ability to wait; other factors may also be considerations. (For example, if a child's younger siblings are allowed to wait less time, and this may cause him to view the halachah negatively, this must be factored into the decision.) Consult a competent rabbinic authority for guidance.

Must one wait after a dairy meal before eating meat?

After eating dairy, one can eat meat so long as he does the following:

1. separates the meals by reciting the necessary berachot
2. cleanses his mouth
3. rinses his mouth
4. washes his hands

Steps 2-4 may be done in any order, but the berachot should be recited right after the dairy meal is over. One must wash his hands and clean his mouth even if he feels that they are clean. An exception for washing one's hands is made for one who used utensils and had absolutely no physical contact with the food. (One may clean his mouth by eating or drinking something pareve. Any solid pareve food other than dates, raw flour and greens can be used. Enough of the food needs to be eaten in order to be sure that it has cleaned the mouth of any dairy residue.)

If the meal to follow consists of poultry and not beef, there is no need for one to cleanse his mouth or wash his hands. (This is because mixing poultry with dairy is only rabbinically prohibited.)

Although there is no halachic requirement to wait after eating dairy before eating meat, some wait an hour or half an hour, based on a statement found in the Zohar. (The Zohar's exact wording can be found in the commentary of the Vilna Gaon on Yoreh Deah 89:1.)

Isn't the halachah different after eating hard cheese?

The Rema posits that if one wants to eat meat after eating hard cheese, he should wait the amount of time that he waits after eating meat before eating dairy. Commentators note that Rema is only referring to aged cheese, since such cheese adheres to the mouth, as well as to pungent cheese, which leaves a long aftertaste. These reasons mirror those of waiting after eating meat.

What qualifies as aged cheese? According to halachah, this is cheese that is aged for six months or so, such as Parmesan, Romano, and medium and sharp cheddar. What qualifies as pungent cheese? Examples include bleu cheese and Limberger. For a complete list of aged and pungent cheeses, please see the OU Cheese List: <https://oukosher.org/blog/consumer-kosher/aged-cheese-list/>

Many posekim are of the opinion that one need not wait after eating aged cheese that is melted, since melting compromises the brittle texture of the cheese, and such cheese no longer sticks to the mouth. (This applies only to cheese that is melted into other foods and is thereby not any longer discernable as a separate item.) This is the OU's position as well.

Can meat and dairy be eaten at the same table?

Dairy and meat may not be simultaneously present on the same table (Shulchan Aruch Yoreh Deah 88:1) If this is the case, how can one eat dairy (or meat) at a public table or bench (e.g., at a public park) when someone at the other end of the table may be eating meat (or dairy)?

The ban on having meat and dairy at the same table only pertains when the individuals eating are friendly with one another, as there is a concern that they may share their meals and inadvertently end up eating meat and dairy together. If they are strangers, or if they eat on placemats or they place an object on the table to remind them that they should not share meals, they may eat at the same table. If a religious Jew is

eating dairy at a table where another individual is eating non-kosher meat, there is no need for a placemat or any other reminder, as there is no concern that the religious Jew will eat the non-kosher meat.

In all cases—when transitioning from meat to dairy and from dairy to meat (as well as from dairy to poultry)—the table must be fully cleaned. The tablecloth and all dishes and cutlery must also be changed, of course. Bread used with a meat meal may not be used with a dairy meal and vice versa. (Thus, leftover challah that was used at a meat meal may not be used to make [dairy] French toast.)

Rabbi Gordimer is a rabbinic coordinator in the OU Kashrut Department. He specializes in the dairy industry, where he manages the kosher certification programs for over 200 plants. This article was featured in the Fall 2006 issue of Jewish Action. We'd like to hear what you think about this article.

Post a comment or email us at [ja@ou.org](mailto:ja@ou.org).

©2024 Orthodox Union. All Rights Reserved.

-----  
from: Rabbi Yirmiyohu Kaganoff <[ymkaganoff@gmail.com](mailto:ymkaganoff@gmail.com)>

to: [kaganoff-a@googlegroups.com](mailto:kaganoff-a@googlegroups.com)

from: [Yeshiva.org.il](mailto:Yeshiva.org.il) <[subscribe@yeshiva.org.il](mailto:subscribe@yeshiva.org.il)>

reply-to: [subscribe@yeshiva.org.il](mailto:subscribe@yeshiva.org.il)\_

**Muktzah on Yom Tov**

**By Rabbi Yirmiyohu Kaganoff**

Question #1: Not far from the tree

An apple fell off my tree on Shabbos or Yom Tov. May I eat it?

Question #2: Raid the pantry!

We live in an apartment right above our grocery store. On Shabbos and Yom Tov, may we help ourselves to items that are in the store?

Question #3: Will these bones live?

May Fido's Yom Tov seudah include leftover bones?`

Introduction

When discussing the laws of Yom Tov, the Torah teaches kol melacha lo yei'aseh bahem, ach asher yei'acheil lechol nefesh hu levado yei'aseh lachem (Shemos 12:16), "No work should be performed on these days. However, that which is eaten by everyone, only that may be prepared for yourselves." We see from the pasuk that, although most melachos are forbidden on Yom Tov, cooking and other food preparations are permitted. Imagine preparing a meal in the days of Chazal, or even as recently as just over one hundred years ago. Refrigeration and most modern methods of preserving food do not exist. Most food cooked earlier than the day it is served will be spoiled, or at least not particularly tasty. Therefore, virtually all preparations for a festive meal must be done on the day of the occasion. Not only all the baking and cooking, but even the shechitah and salting the meat (kashering) are performed the day the meal is served. To guarantee that our Yom Tov feasts are memorable and quality events, the Torah permitted any

activity necessary to prepare a meal that will be served on Yom Tov.

In truth, there are a few food preparatory activities that are not necessary to have a delicious meal that day. It is rarely necessary to pick fruit and vegetables on the day that they are to be eaten -- they can be picked a few days in advance of a banquet, without any risk of spoilage. Similarly, juices and oil can be squeezed a few days in advance, without affecting them adversely. We will see, shortly, some of the halachic ramifications of these observations.>`

Laying an egg

The freshest egg is one recently laid. May I cook on Yom Tov an egg that was laid the very same day? The opening Mishnah of Mesechta Beitzah, which is the primary source for the laws of Yom Tov, quotes a dispute in which Beis Shammai rules that an egg laid on Yom Tov may be eaten that day, whereas Beis Hillel rules that it may not. This is an atypical situation, since Beis Shammai rules more leniently than Beis Hillel; usually, Beis Hillel is the more lenient (see Eduyos, Chapter 4).>`

Which came first, the chicken?

The Gemara inquires why Beis Hillel prohibits eating an egg laid on Yom Tov. After all, it is permitted to shecht a hen on Yom Tov and, thereby, eat its as-yet-to-be-laid egg. To resolve this conundrum, the Gemara (Beitzah 2a-3a) presents four approaches:>`

A. The Mishnah is discussing a hen that is a professional, designated egg-layer, not yet ready for retirement to the pot. Since this hen is still considered more valuable for its egg-laying talents, it would not be used typically for meat, which will permanently hamper its ability to produce eggs. This protected status renders the hen muktzah as a meat source on Yom Tov, since we assume that its owner does not consider it a candidate for the Yom Tov pot. Because of a concept called nolad -- that the egg makes its grand appearance from a muktzah hen on Yom Tov -- Beis Hillel considers not only the hen muktzah and not for Yom Tov consumption, but also its egg.>`

On the other hand, Beis Shammai does not consider this hen to be muktzah, since every farmer and homeowner always realizes where a hen's retirement home is and never loses track of its ability to be a source of Yom Tov meat. Therefore, they permit shechting this hen on Yom Tov, and, as goes the hen, so goes its egg, even one laid on Yom Tov. Anything laid by a hen that is not muktzah cannot be muktzah.>`

Although a great scholar, Rav Nachman, explains the dispute between Beis Hillel and Beis Shammai in this fashion, the Gemara calls a technical foul (or should I say "fowl"?) on his reason -- the wording of the Mishnah seems to indicate that the status of the hen is not the source of the dispute between the two esteemed academies.>`

Or the egg?

B. The second great scholar to explain Beis Hillel's position is Rabbah. He contends that Beis Hillel prohibits any egg laid on Yom Tov, regardless of whether the hen is muktzah or not. Rabbah's rationale is based on a concept called hachanah. When the Torah describes preparing the mann on Erev Shabbos to eat it on Shabbos, it uses seemingly unnecessary words. Rabbah derives from these words that there is a category of muktzah that is prohibited min haTorah.>` Rabbah understands that Beis Hillel accepts this halachic genre, which teaches that a food that did not exist in edible form prior to the onset of Shabbos or Yom Tov is muktzah, and a freshly laid egg fits this category. Beis Shammai does not accept the concept of hachanah -- and this explains why the latter academy permits an egg laid on Yom Tov.>`

The fruit does not fall...

C. The Gemara (Beitzah 3a) ultimately concludes that not all amora'im accept the halachic status that Rabbah calls hachanah. Among those who reject it are Rav Yosef and Rav Yitzchak. Since they also did not accept Rav Nachman's approach, they present other approaches to explain why Beis Hillel banned consumption of an egg laid on Yom Tov.>`

Rav Yosef interprets that Beis Hillel prohibits any egg laid on Yom Tov because it was included in a rabbinic prohibition banning fruit that fell off a tree on Yom Tov. These fruits are prohibited because of concern that someone might pick produce on Yom Tov. As I explained above, failure to harvest fruit, vegetables or grains on the day of Yom Tov itself will not disturb the festivity or pleasure of a Yom Tov repast (Tosafos, Beitzah 3a). As such, although most food preparations are permitted on Yom Tov, picking fruit is not. Not only that, but Chazal prohibited eating fruit that fell off a tree on its own, out of concern that someone might pick fruit on Yom Tov. This is itself very curious, because it is not clear whether harvesting fruit on Yom Tov is prohibited min haTorah or only miderabbanan. (Rashi [Beitzah 3a s.v. Veyitlosh] and many rishonim understand that harvesting fruit is prohibited min haTorah on Yom Tov, whereas many other rishonim disagree and contend that it is prohibited only miderabbanan [Tosafos 3a s.v. Gezeirah; Rambam, Hilchos Yom Tov 1:5-7; Shulchan Aruch, Orach Chayim 495:2].)`

Not far from the tree

At this point, we can answer our opening question: "An apple fell off my tree on Shabbos or Yom Tov. May I eat it?"` The answer is that, because of a rabbinic injunction, I must wait until after Shabbos or Yom Tov to eat it.>`

Free-run juice

D. Rav Yitzchak disagrees with Rav Yosef's approach that the reason why Beis Hillel prohibits an egg laid on Yom Tov is because it is included in the rabbinic prohibition banning fruit that fell off a tree on Yom Tov. Rav Yitzchak agrees that the fallen fruits are prohibited, but he contends that freshly laid eggs are not included in that prohibition. Instead, Rav Yitzchak includes eggs laid on Yom Tov under a different rabbinic



prohibition – that which bans consuming juice or oil that flows out of a fruit by itself (called “free-run juice”) on Yom Tov, until Yom Tov is over. This juice is prohibited, because of concern that someone might squeeze fruit on Yom Tov. All halachic authorities prohibit squeezing fruit such as grapes, olives or pomegranates on Yom Tov, although it is disputed whether this prohibition is min haTorah or miderabbanan. Beis Shammai agrees that free-run fruit juice or oil is prohibited on Yom Tov. According to Rav Yitzchak’s opinion, Beis Shammai does not include eggs in this prohibition, whereas Beis Hillel does. ˘

Yom Tov stricter than Shabbos?!

In the course of the above lengthy debate, the Gemara points out that the Mishnah’s principles regarding the laws of muktzah are stricter on Yom Tov than they are on Shabbos. The Gemara (Beitzah 2b) then asks, why did Rabbi, the author of the Mishnah, treat Yom Tov more strictly than Shabbos? Should not Shabbos, where the laws of melacha are more severe (see Mishnah, Megillah 7b), have stricter muktzah rules than Yom Tov?

The Gemara concludes that, since Yom Tov has many halachic leniencies, people might bend its laws when forbidden to do so. In order to reinforce the proper observance of Yom Tov, certain categories of muktzah were made stricter on Yom Tov than they are on Shabbos. ˘

Many early halachic authorities rule this way. Here are a few examples of items that are muktzah on Yom Tov, notwithstanding that they are not muktzah on Shabbos: ˘

Edible merchandise

Edible merchandise that you intend to sell, such as fruits, vegetables or treats, are not muktzah, should you decide that you want to eat them on Shabbos. However, on Yom Tov these items are muktzah and cannot be consumed, since, when Yom Tov started, you intended to leave them as items to be sold in your business and not consumed at home (Mishnah Berurah 495:20). ˘

We can now answer the second of our opening questions: “We live in an apartment right above our grocery store. On Shabbos and Yom Tov, may we help ourselves to items that are in the store?” ˘

The answer is that on Shabbos this is permitted (see Shulchan Aruch, Orach Chayim 310:2), whereas on Yom Tov it is not! ˘  
Partly dried fruit

Another example of an item that is muktzah on Yom Tov but not on Shabbos is fruit set aside to dry which is not fully dried when Yom Tov begins. If they are not yet dry enough for most people to eat them, it is not permitted to eat them on Yom Tov. However, if they are dry enough that some people would eat them, they are not muktzah on Shabbos, notwithstanding that most people would not eat them (Shaar Hatizyun 495:31). ˘

Will these bones live?

Yet another example is leftover bones. The case would be that on Shabbos or Yom Tov you ate meat and you want to give the

leftover bones to your dog. If the bones were considered part of a “people food” when Shabbos or Yom Tov started and are now considered animal food, they have a status called nolad, a category of muktzah that most poskim prohibit on Yom Tov, but not on Shabbos. Nolad means that the item changed status during Shabbos or Yom Tov – in this case, it changed from being food to feed.

This allows us to answer the last of our opening questions: “May Fido’s Yom Tov seudah include leftover bones?” The answer is that you may not feed Fido leftover bones on Yom Tov, although it is permitted to feed him the bones on Shabbos, because the laws of muktzah are stricter on Yom Tov (Mishnah Berurah 495:17). ˘

Muktzah only on Shabbos

On the other hand, because the melachos of food preparation, such as shechting, cooking and kneading, are permitted on Yom Tov, sometimes something is muktzah on Shabbos but not on Yom Tov. In order to explain this adequately, I need to digress a little and explain some of the general rules of muktzah that apply every Shabbos and Yom Tov. There are three levels of muktzah: ˘

K’li she’me’lachto le’heter

This is an item whose primary use is permitted, such as a chair or a pillow. These items can be moved on Shabbos or Yom Tov in order to accomplish one of three purposes: ˘

(1) To use it. ˘

(2) To use the place where it is located. ˘

(3) To avoid it becoming stolen, lost or damaged.

However, it may not be moved without any reason (Shabbos 123b-124a; Shulchan Aruch, Orach Chayim 308:4). ˘

K’li she’me’lachto le’issur

This is an item whose primary use is forbidden, such as a hammer (primary use is to hammer nails, which violates the melacha of boneh) or a needle (primary use is to sew, which violates the melacha of tofeir), although you might have a permitted reason to use it. Items in this category may be moved to accomplish one of two purposes: ˘

(1) To use it. If there is a need to use it for a purpose that is permitted and there is no k’li she’me’lachto le’heter readily available to do the job (Shabbos 124a). For example, it is permitted to use a hammer on Shabbos or Yom Tov to open a coconut, or a needle on Yom Tov to sew closed a chicken or turkey that you are baking with its stuffing inside. ˘

(2) To use the place where it is located. For example, you accidentally left a hammer on a chair that is needed on Shabbos or Yom Tov. ˘

Under normal circumstances, k’li she’me’lachto le’issur may not be moved for any other purpose, including concern that it may be stolen, damaged or lost. ˘

Completely muktzah

These are items that may not be moved on Shabbos. This includes items that are not considered “utensils,” such as stones, wood and animals. ˘

## Differences between Yom Tov and Shabbos

Because it is permitted to cook and prepare food on Yom Tov, the definition of what fits into each category on Yom Tov is often not the same as it is on Shabbos. For example, cooking utensils are usually categorized as k'li shemelachto le'issur on Shabbos and can be moved only if you have a Shabbos use for them, or you need their place for something else. However, these same items are k'li shemelachto le'heter on Yom Tov, since it is permitted to cook with them. Therefore, on Yom Tov, they can be moved, even if your only reason to move them is that you are afraid that they might become damaged where they are. In other terms: If the Torah permitted us to cook on Yom Tov, pots and stoves are therefore not muktzah on Yom Tov, although they have the status of k'li she'me'lachto le'issur on Shabbos.

Here is another example of a type of item that is muktzah on Shabbos, but not on Yom Tov. On Shabbos, charcoal, pieces of wood and other items that can be used as fuel are muktzah because they have no use. On Yom Tov, however, when cooking is permitted, charcoal and wood are usually not muktzah. Wood that fell or was chopped from a tree on Yom Tov is muktzah.

### Moving muktzah to cook on Yom Tov

There is another leniency that applies on Yom Tov that does not apply on Shabbos. It is permitted to move a muktzah item on Yom Tov in order to enable the preparation of food or to enhance simchas Yom Tov (Rema, Orach Chayim 509:6 and 518:3). For example, a completely muktzah item was left or placed on top of a stove or a counter that you need to prepare food. You are permitted to pick up the muktzah item with your hands and move it, in order to cook and prepare food (Mishnah Berurah 509:31; 518:23). Since on Yom Tov it is permitted to cook and prepare food, if the prohibition of muktzah would disturb the ability to cook or otherwise prepare food on Yom Tov, it is permitted to move the muktzah item.

### Conclusion

The Torah refers to the Yomim Tovim as Mo'eid. Just as the word ohel mo'eid refers to the tent in the desert which served as a meeting place between Hashem and the Jewish people, so, too, a mo'eid is a meeting time between Hashem and the Jewish people (Hirsch, Vayikra 23:3 and Horeb). Although on Shabbos we are to refrain from all melacha activity, on Yom Tov the Torah permitted melacha activity that enhances the celebration of the Yom Tov as a mo'eid. Permitting the preparation of delicious, freshly prepared meals allows an even greater celebration of the festivities of the Yom Tov, as we honor our unique relationship with Hashem.

<https://aish.com/after-the-honeymoon-why-shavuot-is-compared-to-marriage/>

**After the Honeymoon: Why Shavuot Is Compared to Marriage**  
by Marc Eichenbaum

Lasting love doesn't just happen; it's something you create. This also applies with your relationship with God.

The holiday of Shavuot celebrates the day God gave the Jewish people the Torah at Mount Sinai. The Talmud states that the Giving of the Torah was more than a mere transaction; it was a theophanic wedding and the beginning of a relationship with God.

The depiction of a wedding between the Jewish people and God appears in many rabbinic texts<sup>1</sup>. This description has its roots in Biblical texts such as in Hoshea (2:21) where God says "And I will betroth you forever."<sup>2</sup> Just as a marriage between two people is based on a mutual commitment, our relationship to God is predicated on an intimate devotion to each other.

A more perplexing tradition depicts the divine wedding as a marriage between the Jewish people and the Torah itself.<sup>3</sup> What does it mean to be married to the Torah? Presumably, the Torah, a legal work, makes more sense to be conceptualized as a Ketubah, a marriage contract that delineates responsibilities. Although supremely holy, it is unclear what it means for a nation to be married to an inanimate document.

### Love and Contracts

One avenue to deciphering this mystery may be gleaned from couples counseling. There is a stark disparity between how marriage is depicted in Hollywood rom-coms and real life that picks up after the fairytale, "happily ever after" ending.

Marriages are never devoid of struggle. They have ups and downs, times of blissful love and times of agonizing indifference. The moments of enchanted intimacy are important, but they do not typically predict a marriage's long-term success. The real work of marriage takes place after the glow of those Hollywood moments fade away.

Many people become depressed when the harsh reality of "washing the dishes, running carpools, and paying tuition kick in. As psychologist Dr. Joyce Brothers said, "Marriage is not just spiritual communion, it is also remembering to take out the trash."

Although contracts aren't typically associated with images of passionate intimacy and love, researchers have found that, counterintuitively, the contractual elements of marriage can be utilized as tools to enhance relationships as well. In her New York Times article, "To Fall in Love, Sign on the Dotted Line," Mandy Len Catron discusses the importance of creating "relationship contracts" in order to help couples express their needs and work together to craft the parameters of their own unique relationship. Although the legalistic moniker may sound unromantic to some, Catron stresses that it is simply a way to exhibit one's investment into the relationship and their dedication to try their best.

One element of a relationship contract, whether formally written or not, should include scheduled acts to enhance the relationship. Renowned couples' therapists Drs. John and Julie Gottman studied thousands of couples to identify the patterns that lead some couples to thrive and, conversely, others to

struggle. One factor that was found among couples who reported relational dissatisfaction was that they were reluctant to schedule acts of relational connection. Many feel that love must be spontaneous in order to be successful. The Gottmans showed, however, that planning consistent acts of connection – whether they be daily text messages, date nights, or even hugs – helped couples stay close even during distressing times. Rather than seeing these acts as “fake,” these couples saw them as opportunities for connection.ˆ

Relationship contracts and scheduled acts of connection reveal that the seemingly mundane, even contrived, elements of relationships are just as important to the relationship’s success as are the moments of lovestruck romanticism. In fact, in some ways they are more important.ˆ

Judaism is filled both with moments of supreme inspiration and moments of every-day perspiration.ˆ

In his *The Art of Loving*, German psychoanalyst Erich Fromm bemoaned the phrase, “falling in love,” as it connotes love as a passive experience. Lasting love, says Fromm, is not something that happens to you; it’s something you create. One way to create love is through embracing the contractual elements of it. Doing the dishes may be an obligatory nuisance, but when seen as an act of service towards one’s partner it can also cultivate intimacy.4ˆ

The dialectic of intimacy and contractual obligation is not just a feature of relationships between two people, it’s also a part of our relationship with God. Judaism is filled both with moments of supreme inspiration and moments of every-day perspiration.ˆ

These “contractual” elements of Judaism can serve as a vehicle to enhance our relationship with God. Obligations and contracts can be expressions of our dedication to God and our desire to keep the relationship strong.ˆ

Scheduled acts of connection are also relevant to our relationship to God. One Hasidic Rebbe homiletically interpreted of the word “kidshanu,” (who sanctified us) recited in a blessing prior to performing a mitzvah as an allusion to word kiddushin, connoting betrothal, to represent the fact that every mitzvah is an opportunity of marital connection with God.ˆ

Perhaps here lies the key to understanding the rabbis' mysterious view that Shavuot was a marriage to the Torah itself. Viewing Shavuot as a wedding between the Jewish people and God represents the passionate highs of relationship when contracts seem like an afterthought. That’s the romantic side of Shavuot.ˆ

But when the dust settles and the Hollywood lights are dimmed, we need another model to relate to in order to keep our relationships strong. The view that sees Shavuot as the celebration of the marriage between the Jewish people and the Torah represents an emphasis on the contractual elements of the relationship with God. Although utilitarian at first glance,

these mundane elements of relationships are just as important as the moments of spontaneous romantic bliss.ˆ

Shavuot not only teaches us how to improve our relationship with God, but offers a roadmap as to enhance our relationship with our partners as well.ˆ

See Pirkei D’Rebbi Elazar Chapter 41, Numbers Rabbah 12:8, Taanit 26b, Songs of Songs Rabbah 3:11, Exodus Rabbah 52:5, Numbers Rabbah 12:8, Midrash Tanhuma, Exodus "Pedkuday" 8, Numbers "Bamidbar" 5, and Pesikta de Rav Kahana 1:3,22:5, Yoma 86a, and Rambam Hilkhos Teshuva 10:3

See also Hoshea 2:9 and Lamentations 1:1

See Exodus Rabah (33:7), Pesachim (49b), Midrash Tanchuma (16), and Pesikta D’ Rav Kahana (12:19).

I thank Rabbi Yakov Danishefsky for introducing me to some of these ideas in his excellent work, *Attached*, which elaborates on this topic

-----