

THE COMMUNITY Parasha Sheet



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RABBI JONATHAN TAWIL

**DIRECTOR
TAL**



THE MITZVAH ESSENTIAL FOR JEWISH SURVIVAL!

Baron Horace Ginzburg was a resident of St. Petersburg in Russia and a person of significant influence there in the latter part of the nineteenth century.

It was a solemn Yom Kippur and the Baron was in the great synagogue whilst the bidding started for "Peticha" (the opening of the ark where the Torah scrolls are kept) at Neila – the most precious time of that holy day.

Baron Falk was also in attendance and was excited to get the Mitzvah. He bid a whopping 2000 Roubles (roughly today worth £300,000) for the opportunity to open the ark.

The short silence in the synagogue was eagerly followed by a 25% increase in the bid by Baron Ginzburg – "2500 Roubles" – he shouted.

Within seconds he had won the bid.

As the commotion died down, Baron Ginzburg turned to his colleague on the right and said, "What's Peticha?"

Bewildered his colleague gazed at the Baron and asked "Baron Ginzburg, you have just paid 2500 Roubles for Peticha on Neila and you don't know what Peticha is?"

Why did you bid so much for it if you don't know what it is?"

The Baron smiled answering his colleague, "I don't know what Peticha is, but I sure do know that Baron Falk is a masterful business man. If he bid 2000 Roubles, I know it must be worth much more!"

The world is full of many great blessings, yet we find ourselves sometimes oblivious to their true value.

If you had to pick a mitzvah that you consider essential for the survival of Judaism, what would it be? Would you choose one of the Ten Commandments or 'love your neighbour?' How about a Jewish holiday or Shabbat? Such a choice is a subjective matter but there is no question in my mind which one I would choose: Talmud Torah, making time in one's daily life for the study of Torah. If I could inspire people to do only one thing in their daily lives on a regular basis it would be to study Torah not as a leisurely activity but as a mitzvah and a daily discipline. The sages could not say enough about the importance of learning. We begin our day by acknowledging our responsibility 'to occupy ourselves with Torah.'

Torah study is of more value than the offering of daily sacrifice in the Bet Hamikdash (Eruvin 63b). A single day devoted to the Torah outweighs 1,000 sacrifices (Tractate Shabbat 30a).

One cannot overstate the emphasis the sages placed on living a life of learning. Such learning does not even end in this world.

The image of Olam Haba, the World to Come, as a great Yeshiva where those who are worthy merit the right to sit at the table studying Torah, is a popular image. ►

> TIMES

SHAVUOT BEGINS – 20.51
SHAVUOT 2ND NIGHT – 20.51
SHAVUOT ENDS – 22.12
SHABBAT BEGINS – 20.55
SHABBAT ENDS – 22.14

> UPCOMING EVENTS

4th JUNE YMC PROGRAM & BBQ EVENING @ NW4
14th JULY YP'S FRIDAY NIGHT DINNER @ W9



THE WEEKLY QUOTE

"Change your thoughts and you change your world"

> MAZAL TOV TO

Moise & Carine Saidi
on the birth of their baby boy

Josh & Sophie Felberg
on the birth of their baby girl



DVAR TORAH

The Mitzvah essential for Jewish Survival
RABBI JONATHAN TAWIL

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**DVAR
TORAH**

DVAR TORAH

GUEST WRITER ARTICLE

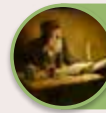
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HALACHOT

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OUR CHACHAMIM

Rabbi Nathan Tzvi Finkel
 The Alter of Slabodka

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Q&A AND CARTOONS

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This newsletter contains Divrei Torah and may contain Shemot - Please dispose of accordingly

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The story is told of one man who was given a glimpse of the World to Come. Just a bit disappointed, he asked. "Are these people in heaven?" His host said: "These people who are studying Torah are not in heaven; rather heaven is in them!"

So why is there so much emphasis on Talmud Torah? Perhaps it's because learning Torah is the doorway to everything else in Jewish life. That is why the Talmud says, "The study of Torah is equal to all the other commandments." (Shabbat 127a)

After the counting of the Bnei Yisrael and most of the tribe of Levi in Parshat Bamidbar, our Parasha continues with the counting of the sons of Gershon: "Take a census of the sons of Gershon also."

Rabbi Avraham Saba z"l (Spain, 1440-1508) asks why the Torah stresses the word "also".

He explains that Gershon was the oldest son of Levi, and his descendants had a claim to be counted before the descendants of Gershon's younger brother Kehat. Since the family of Kehat was already counted at the end of last week's Parasha, our Parasha says, "Take a census of the sons of Gershon also."

And why were the descendants of Kehat counted first? R' Saba explains that the Torah honours Kehat for his Torah knowledge, just as we read in Divrei Hayamim I (4:9), "And Yaavetz was honoured more than his brothers." As the Gemara explains, Yaavetz was one of

the greatest Torah scholars of the generation following Moshe Rabbenu.

Similarly, Kehat's family was honoured over the family of the firstborn Gershon because of the former's association with the Torah.

On the verse (Mishlei 3:15), "It [the Torah] is more precious than peninim / pearls," the Midrash comments: "More precious than a firstborn" (a play on "lifnim" / "earlier," i.e. the firstborn, who is the early one). The family of Kehat carried the Ark which contained the luchot. Moreover, Kehat used to assemble crowds and teach them Torah. They were thus honoured with being counted before the firstborn Gershon.

The Tzror Hamor explains that Kehat's name alludes to his assembling crowds, just as King Shlomo is called "Kohélet" because he also assembled large audiences; however, King Shlomo has an additional letter "lamed" ("Kohélet" vs. "Kehat") because the Mishnah (Avot ch.6) states that a king has 30 special attributes, corresponding to the Gematria of "lamed" which is 30.

Our Torah is priceless and if the Torah put so much emphasis on the mitzvah of studying Torah, you can bet like Baron Ginsburg that it is worth a great deal.

The Rambam states (Talmud Torah Ch1 8-10): "Every Jewish man is obligated to study Torah, whether he is poor or rich, whether his body is

healthy and whole or afflicted by difficulties, whether he is young or an old man whose strength has diminished. Even if he is a poor man who derives his livelihood from charity and begs from door to door, even if he is a husband and a father of children, he must establish a fixed time for Torah study during the day and at night, as [Joshua 1:8] commands: "You shall think about it day and night."

The greater Sages of Israel included wood choppers, water drawers, and blind men. Despite these difficulties, they were occupied with Torah study day and night and were included among those who transmitted the Torah's teachings from [master] to [student in the chain stretching back to] Moses, our teacher.

Until when is a person obligated to study Torah? Until the day he dies, as (Deuteronomy 4:9) states: "Lest you remove it from your heart, all the days of your life." Whenever a person is not involved with study, he forgets."

A few days ago we commemorated the great event at Har Sinai where we were blessed with G-d's most precious gift - the Torah. Today we read the longest Parasha in the Torah to reinforce the idea of Torah learning and we gain an insight as to how important Torah learning is for our continuity as a people.

Let us strengthen our Torah study, appreciate its sweetness and understand its true essential value. ■

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SHAVUOT

Shavuot, so called because it marks the culmination of the seven weeks of counting the Omer, also alludes to the shevuot (oaths) which exist between Hashem and Bnei Yisrael.

According to Ohr Hachaim Hakadosh, two oaths were made on this holiday of Shavuot:

1) Hashem swore that he would never exchange us for another nation.

2) we vowed never to forsake Hashem for a foreign deity.

The way that the days of the Omer connect Pesach with Shavuot is comparable to the relationship between the names of Hashem, Havaya and Adnut. The name Adonai corresponds to Shavuot where the giving of the Torah was done through Gevurah/strength, midat Hadin-attribute of judgement. Using this concept Hazal were able to link Shavuot with Yitzhak Avinu as he exemplified strength.

Avraham Avinu is linked with pesach as his great virtue was Hesed- loving kindness, the attribute embodied in pesach.

Succot is identified with Yaakov Avinu as the pasuk says "and Yaakov journeyed to succot" which the Zohar says alludes to the holiday of Succot.

We can also deduce that the numerical value of Succah is 91, the same as the 2 names of Havaya and Adnut. Yaakov Avinu's greatest quality was Tiferet -glory, which encompasses the unity of these 2 names loving-kindness and judgement.

The Devekut - cleaving of Bnei Yisrael to Hashem is attained during the days of the Omer, by remedying character faults. One of the reasons why we refrain from

festivity during this period is because of the lack of honour exhibited between the students of Rabbi Akiva. The word Kavod - honour can also be read as kaved - heavy, which refers to recognizing another person as significant and appreciating that person's unique spirit. The primary concern during the days of the Omer is to develop Lev Tov (numerical of 49), the quintessence of all attributes.

Shavuot is also known as Chag Habikurim - Holiday of the first fruits, which teaches us the connection between Torah and nature, since the entire creation of this world was according to the Torah. On Shavuot which is the time of baking the newly harvested wheat into bread, Bnei Yisrael received the Torah, the food of the soul.

Kabbalistically wheat symbolizes knowledge and wisdom. Chitah - wheat has a numerical value of 22, alluding to the 22 letters of the alphabet, the basis of speech, which represents knowledge and wisdom.

This recognition can be found before a man makes a blessing, Berach - Bless is constructed from the word Bikurim - first fruits. Offering the first fruits of the season expresses man's complete faith in Hashem.

The Mishna in Pirkei Avot (4:21)says:

Rabbi Eliezer said: jealousy, lust and pride remove man from the world.

The Chiddushei Harim explains that the Shalosh Regalim atone for these three. Pesach makes up for lust, as we eat poor man's bread, the simplest most base of all foods. This is our main staple for a week, demonstrating how we marginalise our desires, purely because Hashem asks us to. ■

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DAVID HAMELECH & SHAVUOT

כי יהיה בך אביון מאחד אחיך בארצך אשר יהיה אלהיך נתן לך לא
תאמץ את לבבך ולא תקפץ את ירך מאחריך האביון: כי פתח תפתח את ירך לו והעבט
תעביטנו די מחסרו אשר יחסר לו:

(דברים טו, ז-ח)

(Bava Batra 10a):

רב פפא היה סליק בדרגא אישתימיט כרעיה בעי למיפל אמר השתא כן איחייב
מאן דסני לן כמחללי שבתות וכעובדי עבודה זרה א"ל חייא בר רב מדפני לרב
פפא שמא עני בא לידך ולא פרנסתו

Rav Pappa was climbing a ladder, a rung gave way and he nearly
injured himself. Chyia Bar Rav Midifti offered him a potential
explanation. Perhaps a pauper came to you and you refused?

The Vilna Gaon asks¹: **What has a rung breaking have to do with
Tzedaka?**

(Devarim 15,8) "כי פתח-תפתח את-ידך לו"

The cantillation notes on the words פתח-תפתח are called Darga Tevir
which is Aramaic for "broken step". Even the cantillation notes are
"הלכה למשה מסיני", and hold secrets and answers!

Rabbi Isaac Bernstein ZT"l comments that it reminded him of a Gemara
in Shabbat 30b²:

כל יומא דשבתא הוה יתיב וגריס כולי יומא ההוא יומא דבעי למינח נפשיה קם
מלאך המות קמיה ולא יכיל ליה דלא הוה פסק פומיה מגירסא אמר מאי אעביד ליה
הוה ליה בוסתנא אחורי ביתיה אתא מלאך המות סליק ובחיש באילני נפק למיחזי
הוה סליק בדרגא איפחית דרגא מתותיה אישתיק ונח נפשיה

David Hamelech was informed he would die on a Shabbat. He thus
spent the whole of every Shabbat learning so his soul could not be
taken. On the Shabbat he was due to depart the מלאך המוות was
unable to take his soul, and had to think of a plan. He went and shook
a tree, David, startled by the noise, went to inspect. He climbed up the
ladder, the rung broke, he stopped learning, and the מלאך המוות took
his soul.

Why did he die in this manner?

(Berachot 3b)³

דאמר רב אחא בר ביזנא א"ר שמעון חסידא כנור היה תלוי למעלה ממטו של דוד
וכיון שהגיע הצות לילה בא רוח צפונית ונושבת בו ומנגן מאליה מיד היה עומד
ועוסק בתורה עד שעלה עמוד השחר כיון שעלה עמוד השחר נכנסו חכמי ישראל
אצלו אמרו לו אדונינו המלך עמך ישראל צריכין פרנסה אמר להם לכו והתפרנסו זה
מזה אמרו לו אין הקומץ משביע את הארי ואין הבור מתמלא מחוליתו אמר להם
לכו ופשטו ידיכם בגדוד

The Gemara introduces us to David's daily schedule, with the famous
harp to awaken him early. There was a famine that lasted 3 years. The
Elders came in every day saying "עמך ישראל צריכים פרנסה" but David
told them he could not help and they should initiate battles against the
bandits and take the spoils.

**Rav Yonasan Eibishetz ZTZ"l asks why did they come in every day for
3 years with this same request and same reply?**⁴

He brings a Midrash⁵ based on Divrei Hayamim I (22,14):

והנה בעניי הכינוי לביית יהוה זהב מאה ככרים אלה וכסף אלה אלפים ככרים
ולנחשת ולברזל אין משקל כי לרב היה ועצים ואבנים יכינויות ועליהם תוסף

"And behold, in my poverty, I prepared for the House of the Lord one
hundred thousand talents of gold, a thousand thousand talents of
silver, and of copper and iron without weight, for it was in abundance,
and I prepared wood and stones, and you shall add to them."

Is this, he asks, called poverty?

The Midrash explains the source of this wealth. When David returned
from defeating Goliath the women threw their precious metals to him
and he kept it all for the building of the בית-המיקדש, and refused to use
it for the poor.

Hashem was angry: "טובה צדקה מבנין בית-המיקדש". Therefore David
would not be allowed to build it!

Indeed the Radak⁷ says that Shlomo finished building the בית-המיקדש
and only then took the money inherited from David; but he did not use
it for the actual building.

We can now understand, explains Rabbi Bernstein, why he died with a
breaking step. He refused to help the poor and thus died with the Darga
Tevir (broken step) of פתח-תפתח. Thus in refraining from supporting the
poor, one's own support is also withheld, midda keneged midda.

When I heard the Vilna Gaon's insight, I thought of the following:

The Talmud Yerushalmi informs us that David Hamelech died on
Shavuot⁸. According to some, that year Shavuot fell on the 7th of Sivan
instead of the 6th of Sivan.⁹ The rule that Shavuot cannot fall on Shabbat
is only now that we follow the fixed calendar, but at the time they were
still fixing it via eyewitness reports and thus could fall on Shabbat. This
way we can say there is no contradiction between the Yerushalmi (that
it was Shavuot) and the Bavli (that it was Shabbat)¹⁰. (This also explains
why some have the custom to read Megillat Ruth on the second day,
i.e. the 7th of Sivan, to correspond to the actual date of David's Petirah,
even though in the time of David Hamelech there wasn't even a 2nd
day!)¹¹.

The portion of the Torah we read on the 2nd day Shavuot which falls on
Shabbat (i.e. Shabbat 7th Sivan, the day of David Hamelech's Petirah)
is this exact Parasha containing פתח-תפתח! (It was Moshe Rabbeinu
himself who instituted the Yomtov readings)¹².

It thus seems likely that David Hamelech was learning דיומא, and Divine Providence
ensured David stopped learning just as he
uttered the words פתח-תפתח, as a result of David not prioritising the
poor over the building of the בית-המיקדש, causing the Darga Tevir, rung
to break and allowing the מלאך המוות to take his soul.

This explanation is not a contradiction to Rabbi Bernstein's but rather
compliments it to show the absolute precision of Divine Providence.

לעילוי נשמת אבי מורי יוסף בן חיים פדלון

1 Kol Elyahu Parshat Re'eh

2 Shabbat 30b

3 Berachot 3b

4 Some learn this only occurred one day, but
the lesson still applies.

5 Yalkut Shimoni Ruth Remez 603/607

6 Divrei Hayamim I (22,14)

7 Malachim I (7,51)

8 Yerushalmi Chagiga 2,3 quoted in Tos
Hagiga 17a

9 Seder Hadorot 2924

10 Shabbat 30b as brought above

11 Pri Megadim Eshel Avraham 0°C 490,8

See Lik Sich Shavuot note 8

12 Rambam Hilchot Tefilla 13:8



OUR CHACHAMIM

RABBI NATHAN TZVI FINKEL

THE ALTER OF SLABODKA

The gaon Rabbi Nathan Tzvi Finkel Zatzal was born in the tiny Lithuanian town of Rasei in the year 5609. From his youth he was known as an illui (genius), a child prodigy. As he grew older, he was among those close to the gaon Rabbi Simcha Zissel Ziv of Kelm, the disciple of Rabbi Israel Salanter (the founder of the Mussar movement). Although Rabbi Simcha Zissel Ziv appointed Rabbi Nathan Tzvi as the director of the Kelm Talmud Torah, he did not rest upon his laurels. In fact he began establishing numerous yeshivot throughout Poland and Lithuania. In 5637 Rabbi Nathan Tzvi helped establish the famous Telshe yeshiva, while at the same time he set up the Kovno kollel. It was there that remarkable avrechim perfected themselves, and where the Mussar movement produced tzaddikim.

Rabbi Nathan Tzvi went on to establish the Slabodka yeshiva, the crown jewel of yeshivot. It was to the Slabodka yeshiva, which Rabbi Nathan Tzvi saw as his great goal in life, that he sent famous gaonim to teach. Nevertheless, he did not neglect other yeshivot, for he cared for his students as a father for his children.

When the First World War began, Rabbi Nathan Tzvi was forced to leave Slabodka, traveling with his students to Minsk, and from there to Kremenichug. In 5684 a portion of his yeshiva students left for Hebron, where the yeshiva continued under the direction of his son-in-law, Rabbi Moshe Mordechai Epstein. It remained there until 5689, when Arabs committed the infamous Hebron massacre. Because Rabbi Nathan Tzvi was so concerned for his students, he became known as the Alter ("elder," i.e., father) of Slabodka. He passed away on Shevat 29, 5687. May the memory of the tzaddik be blessed. ■



HALACHOT

RABBI ELI MANSOUR

LAWS OF BORER THAT APPLY WHEN PREPARING AND EATING A VEGETABLE SALAD

If a person eats on Shabbat a salad that contains, for example, lettuce, tomatoes and onions, and he does not like onions, he may not remove the onions from the salad. Halacha forbids removing on Shabbat *Pesolet* (an undesirable substance) from *Ochel* (a desirable substance), and this applies even to a "relative *Pesolet*," a food which is perfectly edible but one does not want to eat. Therefore, the person in this case would have to take the lettuce and tomatoes from the salad, rather than removing the onions.

However, if there is somebody else at the table who enjoys eating onions, one may remove the onions from his salad to give them to that other person. Since he removes the onions not to discard them, but rather for somebody else to eat, this is considered separating *Ochel* from *Ochel*, which is entirely permissible on Shabbat. This is the ruling of Hacham Ovadia Yosef, in *Hazon Ovadia – Shabbat* (vol. 4, p. 188, in the annotation).

If some pieces of lettuce in the salad are spoiled, one may not remove them from the salad, as this would constitute separating *Pesolet* from *Ochel*. This is the ruling of the Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909), in *Parashat Beshalah* (2:6; listen to audio recording for precise citation). However, the Ben Ish Hai adds, if one is taking leaves from a head of lettuce, and the outer leaves are spoiled, he may remove them in order to access the fresh leaves underneath them. Just as one may remove a peel of a fruit in order to access the edible part of the fruit, similarly, one may remove the spoiled lettuce in order to access the desirable leaves. Since this is done in order to facilitate eating, it is permissible and does not violate the prohibition of *Borer*.

Hacham Ovadia Yosef (ibid. p. 191) rules that it is permissible on Shabbat to check leaves of lettuce for bugs, and if one finds a large bug, he may remove it. Since the bug is not mixed with the lettuce, but rather constitutes an independent entity, removing it from the leaf is not considered "separating." Nor is this forbidden on the grounds of *Mukseh*, because it is permissible to remove an item normally considered *Mukseh* if this is necessary to access food. Hacham Ovadia notes in this context the Halacha permitting removing a bug from a cup of wine on Shabbat (under certain circumstances).

The Rama (Rabbi Moshe Isserles of Cracow, 1525-1572) writes (302:1) that it is permissible on Shabbat to remove feathers from one's garment, as this does not constitute "separating." Similarly, if pieces of food fall onto one's beard as he eats, he is permitted to remove them from his beard, as this is not regarded as "separating."

Summary: One who is eating a salad may not remove the vegetables that he does not want to eat, unless he does so to give them to somebody else who wants to eat them. One may not remove spoiled pieces of lettuce from a salad on Shabbat, but one may remove spoiled leaves from a head of lettuce if this is necessary to access fresh leaves. It is permissible to check leaves of lettuce for bugs on Shabbat, and to remove bugs that are found. ■

*The Rabbi Jacob S. Kassin Memorial Halacha Series
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KINDNESS LEADS TO TORAH

Avi, I sure am excited about Shavuot.

So am I, Chaim. I stay up late into the night learning Torah with my father.

Me too. It is really something to see the Beis HaMidrash (study hall) packed at that hour.

My father will be giving a class Shavuot night.

Really, Avi? What will he be speaking about?

He will talk about the connection between the Megilla of Ruth, which we read on Shavuot and the holiday itself.

I always wanted to know what the story of Ruth had in common with the giving of the Torah on Shavuot.

Why don't you come to the class, Chaim?

I think I will.

Later that night, Avi's father begins the class.

I am happy that all of you could join us this evening. Tonight we will be discussing the connection between the Megilla of Ruth and the holiday of Shavuot.

Our story begins with a famine in the Land of Israel. Elimelech was one of the wealthy men of the time, a supporter of many people. Due to the famine, poverty became rampant, and Elimelech did not want to support the many needy people who would beg for his help. He decided to leave his homeland, along with his family, and stay in the land of Moab. After a while he decided to live there. That is when the problems began. Elimelech passed away. His sons married non-Jewish women. They too passed away, leaving his wife, Naomi, a widow with no children. She became poverty stricken and heartbroken. Naomi decided to return to her homeland, the Land of Israel.

Her daughters-in-law, Ruth and Orpah, were Moabite women. Moab was the son of Lot, the nephew of Avraham Avinu, our father Abraham.

Ruth and Orpah had Jewish ancestry. We know that Avraham Avinu was a man whose very essence was kindness. He spent his entire life doing acts of kindness for others. That is why he was fitting to be the father of the Jewish nation. His descendants also had this character trait of kindness. However, Lot, his nephew went to live in Sodom, a place where kindness was against the law. The trait of kindness became hidden, covered up, and eventually almost forgotten. Until it surfaced generations later in the person of Ruth, the Moabite.

She married an elderly man, Boaz, for the sake of Naomi's family. These two acts of self-sacrifice earned her a place in Jewish history.

Now, what does this have to do with receiving the Torah on Mount Sinai? The very essence of the Torah is kindness. The mitzvos are one act of kindness after another. In order to receive the Torah, one must prepare himself. What sort of preparation is necessary? Being kind to others,

becoming a compassionate, selfless, empathetic person. Only such a person can receive the Torah.

The story of Ruth can be an inspiration to all of us in our day and age. All Jews have that spark of kindness in their hearts. They are exiled throughout the world, far and wide. Sometimes that spark of

Jewishness is covered by many layers of the foreign culture in which they are living. We should not be discouraged, however. The spark is always there. It just needs to be uncovered and brought back to its source. There it will grow into a flame of Jewishness, loving G-d, Torah, and all Jews.

Back to our friends, Avi and Chaim.

Avi, that was so inspiring. I am ready to go help anyone that I can

come closer to Judaism.

Chaim, it is also a self-inspiration. Our own hearts also want to do more acts of kindness. When we help others, we are also helping ourselves, and preparing ourselves to receive the Torah in its entirety this Shavuot.

Avi, we should all be successful.

Amen.

"Picture Story"

When Moshe received the 10 commandments, he went to Mount Sinai for 40 days & 40 nights. The Jewish people were worshipping a golden calf. Moshe did not want the Jewish people to receive the Torah because they were on the level to accept it. There he broke the tablets. Moshe went up to Mount Sinai again for another 40 days and nights. During this time he pleaded very hard. The Jewish people gave them Hashem to give them. Then Moshe came down with the new tablets. This time the Jewish people were ready. All the Jewish people said together "Na'aseh Vi-nishma". We will do and we will listen. 1st, the Jewish people agreed to accept the commandments of Hashem and then they wanted to write these commandments.

Ruth was a beautiful woman, the daughter of Eglon, King of Moab. She could have stayed in Moab and married a wealthy young man. Instead, she clung to her mother-in-law, Naomi, and returned with her to the land of Israel. Why did she do this? She saw Naomi's plight and empathized with her.

She saw the truth of the Torah and was drawn to it. The trait of loving kindness, which had lain dormant for generations, was coming out. She later performed an even bigger act of kindness.



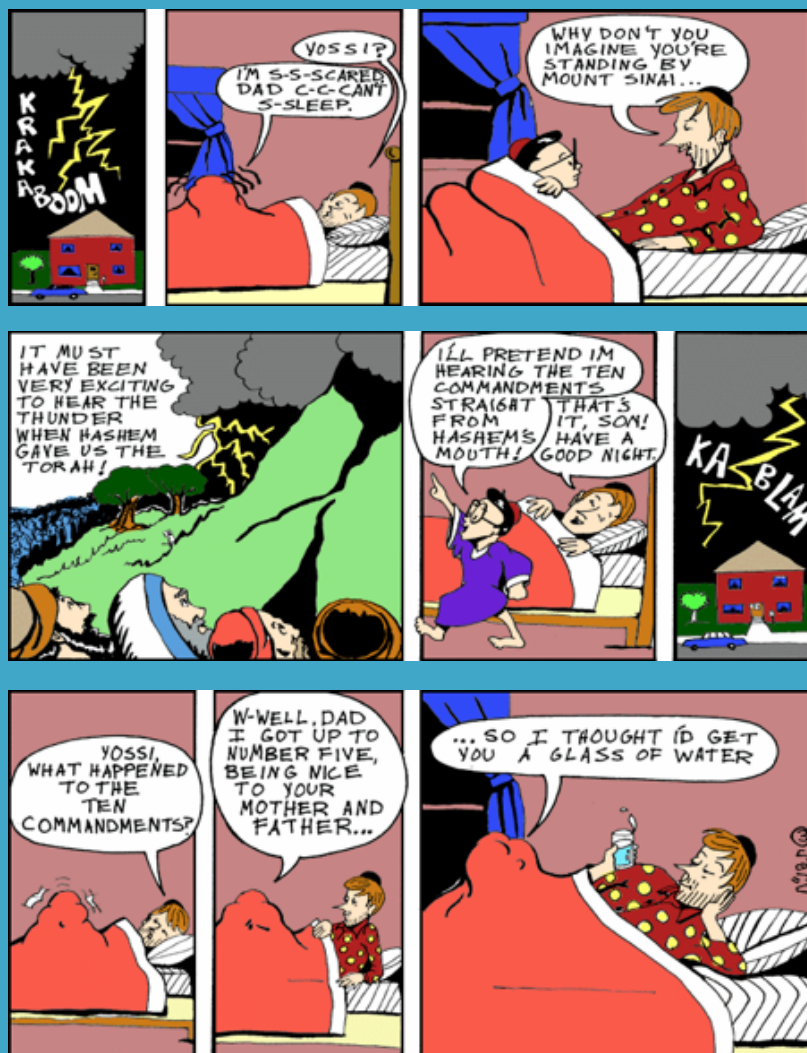
TEST YOURSELF - Q&A

- ❶ What is the meaning of the blessing, “May Hashem lift up His countenance upon you?”
- ❷ The tribe of Yissachar was the second tribe to offer their gifts. Why did they merit this position?
- ❸ What is the significance of the number 8,580 in this week's Parsha?
- ❹ Besides transporting the Mishkan, what other service performed by the Levi'im is mentioned in this Parsha?

Answer

- ❶ 6:26 - “May He suppress His anger.” ❷ 7:18 - The Tribe of Yissachar was well versed in Torah. Also, they proposed the idea that the Levi'im should offer gifts.
 ❸ 4:47-48 - It is the number of Levi'im between ages thirty and fifty. ❹ 4:47 - Singing and playing cymbals and harps to accompany the sacrifices.

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