



Issue #28 | Bamidbar - Shavuos | May 29, 2025 | 2 Sivan 5785

Dear Parents, Talmidim & Friends,

As we approach the Yom Tov of Shavuos, the Yeshiva is filled with palpable excitement and spiritual energy. The anticipation is building as talmidim prepare for Kabbalas HaTorah with renewed vigor and deeper understanding.

Shavuos in Yeshiva promises to be a truly uplifting experience, enhanced by special shiurim, inspiring tefillos, and delicious Yom Tov meals joined by the Rosh Yeshiva and his family, along with various rebbeim.

We are thrilled to share with you the enclosed Divrei Torah, written by some of our Rebbeim and Talmidim, reflecting the vibrant kol Torah and growth that define our Beis Midrash. These pieces offer a glimpse into the deep engagement with Torah that our talmidim are experiencing each day.

In preparation for Shavuos, the Yeshiva had the zechus to visit one of the Gedolei HaDor, Harav Dovid Cohen shlit"á, Rosh Yeshivas Chevron, where we heard powerful divrei chizuk and received heartfelt brachos for continued aliyah in Torah and yiras shamayim.

Baruch Hashem, the learning in Yeshiva is electric, and as the zman progresses, we are witnessing incredible growth and enthusiasm in every corner of the Beis Medrash. We look forward to sharing in this kedusha and simcha together this Shavuos.

Wishing you a Chag Sameach and a meaningful Kabbolas HaTorah!

DIVREI TORAH

Rabbi Rafi Brodie (Rosh Beis Medrash)

We are all familiar with Rashi's well-known explanation (in the name of Chazal) of the singular term **"Vayichan sham yisrael neged hahar"** - Bnei Yisrael camped at the foot of the mountain **"like one man with one heart."** This beautiful insight highlights the

incredible *achdus* and oneness that Bnei Yisrael experienced as they prepared to receive the Torah. Many *mefarshim* understand this to mean that unity is a fundamental prerequisite for kabbalas haTorah.

But this raises an important question: While unity is certainly a remarkable *middah*, there are many other qualities one might consider essential for receiving the Torah - love or fear of Hashem, holiness, humility, just to name a few. Why is unity specifically singled out as **the** condition for Kabbalas HaTorah?

I would like to suggest a novel approach. Perhaps Chazal are not stating that unity is **the** prerequisite for receiving the Torah but rather offering praise for Bnei Yisrael - that even though they stood at the foot of the mountain, in the most exalted of spiritual moments, they still maintained their *achdus*.

This can be explained with a nice *mashal*: A *chosson* on the day of his *chasunah* is immersed in preparation. He goes to the *mikvah*, says Tehillim, *davens* a long *mincha* - he is on a spiritual high, hoping to carry that elevated state through the *chuppah* and beyond. But then, his mother insists he take family photos, his aunt from abroad wants a long conversation, and his brothers are each vying for his attention. It would almost be understandable if he were to grow irritated or frustrated - after all, he's trying to hold onto his *madreigah*! However, the lesson we're taught is clear: aspiring to live with the *malachim* must never come at the expense of the people standing beside us.

The Klausenberger Rebbe was once asked what lofty *kavanah* one should have while shaking *lulav*. He famously replied: "*Nisht sh'techen yenem*" - not to poke the person next to you! This, I believe, is the deeper meaning behind Chazal's comment. They are lauding Bnei Yisrael for maintaining their unity at the height of their spiritual elevation - at the moment of kabbalas haTorah. Even as they stood poised to connect with Hashem in the most direct and awesome way, they did not lose sight of the Jew standing next to them. They treated one another with love, respect, and unity.

This is a timeless lesson. In our pursuit of *madreigah*, we must never overlook the basic requirement to be a *mentch*. Spiritual growth shouldn't come at the expense of those around us. This is the message we carry with us from the Yom Tov of Shavuot.

Rabbi Tzvi Dov David (Rebbe)

The Gemara in Pesachim 68b quotes Rav Yosef as saying: "Make me a special meal with the finest meat - because if not for this day [Shavuot], how many Yosefs would there be in the marketplace?" Rashi explains Rav

Yosef's intent: "If not for this day, the day I received the Torah and elevated myself through it, what would differentiate me from the rest of the Yosefs in the market?" Without Torah, he would have been indistinguishable from any ordinary man. Just another Yosef. Just another face in the crowd.

But there's something puzzling here. The Gemara elsewhere tells us that Rav Yosef forgot his Torah learning. So what was he celebrating? If he no longer remembered what he learned, what made him different?

Rav Shlomo Arielli shlit"a, explains that Rav Yosef was not merely rejoicing over retained information - he was celebrating what Torah had made of him. Even if the actual knowledge was no longer at his fingertips, the Torah had already changed who he was. It had shaped his essence. He wasn't the same Yosef anymore. He had become an elevated person - a "Yosef" transformed by the Torah.

This leads to a few fundamental questions:

- Why would Rav Yosef remain a different person if he had forgotten his learning?
- Why did he emphasize Shavuot specifically as the day to celebrate?
- What is it about Shavuot that distinguishes Rav Yosef from any other man in the marketplace?

In Shemos 20:17, Moshe Rabbeinu tells Bnei Yisrael that the purpose of *ma'amad* Har Sinai was to elevate the Jewish people. The giving of the Torah wasn't just about receiving *mitzvos* - it was about becoming something greater. At Har Sinai, there was a unique moment: Hashem, the ultimate Giver, gave His Torah to us, His chosen nation. Torah wasn't just transferred - it was infused with Divine connection. **This** is what makes Torah unlike any other body of knowledge. When a person studies math, science, or literature, he acquires intellectual information. That knowledge may make him smarter, but it doesn't necessarily make him better. And if he forgets it, the benefit is gone. But Torah is different.

When a Jew learns Torah, he's not just absorbing facts - he is connecting to Hashem. Torah is Divine wisdom, and learning it is an act of spiritual attachment. It refines the soul, even if the mind no longer retains the details. The process itself elevates the person. This is why Rav Yosef celebrated on Shavuot. It's not just the anniversary of receiving the Torah - it's the day we became connected to Hashem's Torah. It's the day we were granted the opportunity to become more than we could ever be on our own. Rav Yosef recognized that he wasn't just celebrating his knowledge - he was celebrating his transformation. Because of the Torah, he became a different person entirely.

As we prepare for Shavuot, we must remember that learning Torah is not simply about knowing - it's about becoming. It's about realizing that

every moment of Torah study connects us to Hashem and shapes who we are at the core. Even if we struggle to retain everything we learn, the act of learning still uplifts us.

That's the power of Shavuos. That's the power of Toraseinu. And that's the legacy of Rav Yosef - not just another man in the marketplace!

Rabbi Yehuda Abramov (2nd Year Maggid Shiur)

In Parshas Yisro, as the Torah describes the awe-inspiring moment of Matan Torah, the giving of the Torah at Sinai, the *pasuk* begins with a powerful statement:

"Atem re'isem asher asisi leMitzrayim va'esa eschem al kanfei nesharim va'avi eschem elai" - "You have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to Me."

On the words "va'avi eschem elai", the Targum Yonasan ben Uziel gives an eye-opening explanation: "Karivis yis'chon le'ulfan oraisi" - I brought you close to Me, to study My Torah."

This teaches us a fundamental truth: learning Torah is not merely one of the 613 mitzvos. It is the vehicle through which a Jew achieves closeness to Hashem - what we call *deveikus* baHashem. Torah is the direct path to spiritual intimacy with the Ribbono Shel Olam.

But there is an even deeper message here. The Targum emphasizes that we do not achieve this closeness on our own. We are drawn near only because Hashem brings us close: "va'avi eschem elai". This raises a vital question: what must we do in order to be worthy of that closeness?

The answer lies in the very next *pasuk*:

"Ve'atah im shamo'a tishme'u bekoli u'shemartem es berisi..."

"And now, if you will surely listen to My voice and guard My covenant..."

Rashi explains this phrase to mean: "Im atah tekablu aleichem, ye'arev lachem mikan ve'eilach" – "If you accept it upon yourselves now, it will become sweet for you from this point on."

This is the secret of Kabalas haTorah: the very first step is kabbalah - the wholehearted acceptance of the Torah, even before fully understanding it. This willingness to commit is what opens the door to closeness with Hashem and to the sweetness of Torah.

We find a beautiful echo of this concept in Parshas Bamidbar. At the beginning of *perek gimme*l, the Torah lists the children of Moshe and

Aharon. Strangely, only Aharon's sons are named. Where are Moshe's?

Rashi explains: "Kol ha'melamed es ben chaveiro Torah, ma'aleh alav ha'kasuv ke'ilu yelado" - "Whoever teaches another's child Torah, the Torah considers it as if he fathered that child."

In other words, Moshe's students were considered his children. But there's a strong question here: this took place on the very day that Moshe received the Torah. How could he have already taught them?

The answer, say the *mefarshim*, is that even before Moshe began teaching, the people had already accepted him as their rebbe. That simple act of acceptance - of making themselves into vessels ready to receive - was so powerful that it defined the relationship entirely. The Torah considers that moment of Kabalas haTorah enough to make Moshe their spiritual father.

Once again, we see the immense spiritual value of simply accepting Torah upon oneself. Before the learning, before the retention, before the questions - comes Kabalah. Rashi in Parshas Yisro adds another critical point: only through that act of Kabalah can a person merit to experience the "*areivus*" - the sweetness - of Torah. When we fully commit ourselves to Hashem's Torah, He gives us the gift of enjoying and connecting to it in a deeply personal way.

As we prepare ourselves for Shavuos, the anniversary of our national Kabalas haTorah, we must remember this: Torah is not only about knowledge - it's about relationship. It's not just about information - it's about transformation. Even before we understand or retain what we learn, the moment we accept the Torah as ours, we are already being drawn close to Hashem.

Rabbi Avi Leiberman (1st Year Maggid Shiur)

Rav Elazar Menachem Shach stood at the helm of Torah Jewry in Eretz Yisrael, leading and teaching until his very last day. When Rav Elyashiv first heard of his passing, he sat silently for some time. He had held a special connection with Rav Shach, even meeting with him secretly on a number of occasions to discuss matters pertaining to Klal Yisrael. One *talmid* carefully spoke up and asked, "Rebbe, how would you define Rav Shach's greatness?" Rav Elyashiv was thoughtful for a few moments before responding. "I think the story that best shows Rav Shach's greatness is something that took place in his younger years."

He went on to tell of one wintry, cold night, when the snow was falling and the streets stood bare. One lone man was walking along the whitened streets of Yerushalayim, when he suddenly noticed someone in

the distance jumping up and down. He came a bit closer and noticed that it seemed to be a person dancing in the snow! He didn't know if he should approach or not, until he realized that the man dancing was none other than Rav Shach! "Why is the rav dancing outside in the snow?" he asked. Rav Shach responded "I am coming from the house of the Brisker Rav, who has just told me a most amazing *chiddush* in learning. I was so excited and overcome with joy! However, there are usually people outside and I am too embarrassed to display my emotions. But on a night like tonight when the streets are empty, I felt no need to contain myself and began dancing from the delight of this *chiddush*!" This story says so much about Rav Shach's connection to Torah. Moreso, it shows us which quality Rav Elyashiv felt best encapsulated the *Gadol Hador*. More than his *hasmada* or leadership qualities, he was the most impressed by Rav Shach's joy for Torah.

There are many reasons given for the custom to eat dairy on Shavous. The Toras Chaim (Baba Metziah 86) suggests it has to do with the *midrash* that states when Moshe Rabbeinu went up to heaven to receive the Torah, all of the *malachim* objected. They sought to kill him for even trying to take the Torah away from them! Hashem encouraged Moshe to respond, so he asked the *malachim*, "Don't you remember what you did when you sat by Avraham Avinu's tent? You ate meat and milk together! How, then, can you think you have any connection to the Torah?!" Although the Sifsei Chachomim teach the *malachim* were just pretending to eat, Tosfos (Bava Metziah 86b) says that they actually did. Nevertheless, it was this incident of not keeping the *mitzvos* that caused them to lose their grip on the greatest treasure known to mankind.

It seems a bit confusing that this should be the direct premise for eating dairy on Shavous? The Torah wasn't even given yet! Were they really expected to refrain from eating milk and meat together? In fact, Chazal (Bava Metziah 86b) teach that a person shouldn't deviate from the customs of the place! Avraham had offered them a meal and they were being on their best behavior! How can this be used against them so long before there was even a Kabalas HaTorah? What did they really do wrong?

Perhaps before pointing to what the angels did do, we should take note of what Avraham Avinu didn't do. While they themselves were eating - Avraham was not. He was very involved in preparing all the food, but it wasn't for him. Why, then, didn't he leave the work to his servants? The Sefer Apiryon (written by the author of the Kitzur Shulchan Aruch) explains that Avraham didn't want to rely on his servants because it was Erev Pesach. He wanted to ensure that the dough did not become *chometz*!

Now let's try to understand this dynamic. How come the *malachim* weren't being careful while Avraham Avinu was? Was there a Torah yet or not?! The Pardes Yosef explains that the obligation not to eat *chometz*

is only intended for us, not the *malachim*. Each person has a *yetzer hara*, which is also called "*chometz*" and that's why it must be destroyed. However, *malachim* don't have an inclination towards evil! Rashi (18:5) even points out that the *yetzer hara* has no power over *malachim*! That's why Avraham had to be careful regarding *chometz* while the *malachim* didn't. It's a *mitzvah* that has nothing to do with them! This revelation also stands to help us appreciate the entire Torah at large. Every single *mitzvah* carries such depths and importance, but belongs to whom it is intended. Each *mitzvah* in the Torah is intended for **us**.

The Zohar (1:101) tells us that the 613 *mitzvos*, which are made up of 248 positive commandments and 365 negative commandments, compare to the limbs and sinews of a person's body. The Kedushas Levi (Vo'eschanan) explains this is because each of our limbs corresponds to a specific *mitzvah* and is created for the sake of keeping the Torah. Every *mitzvah* that we do brings *kedusha* to that limb. So too, if a person ever does an *aveirah*, he should perform a *mitzvah* with that very same limb. Our entire being is designed and intended for the sole purpose of Torah.

When Moshe Rabbeinu defended his "intrusion" into heaven by referring to when the *malachim* ate milk and meat, he was setting the record straight. He was proving that the Bnei Yisrael, waiting down below at Har Sinai, were created limb by limb to uphold the Torah. While the *malachim* may not have needed to refrain from eating *basar vechalav* or *chometz*, Bnei Yisrael has what to gain from every single *mitzvah* and *pasuk*. This is because a Jew is made to learn and uphold the Torah.

My rebbe, Rav Nissan Kaplan shlit"a, had a special relationship with Rav Shach. He once told over an incident from when he was a young *bachur* learning in Ponovizh. An urgent matter had arisen and Rav Shach needed it tended to immediately. He told young Nissan to close his gemara and take charge of the circumstances. "I was sent with two cars at my disposal to take me throughout the country to confer with various *gedolim* and leaders. When the first driver would tire, I would continue with the second onto my next destination. There was barely anytime to sleep, but after two days my mission was accomplished." Rav Kaplan recalled returning to Rav Shach feeling exhausted but excited to have had fulfilled his request.

The Rosh Yeshiva, however, immediately looked up at his *talmid* and reacted by asking in his usual way, "Nu, where are you holding in learning?" "Could this be?" wondered young Nissan. "I've been running around the country and the Rosh Yeshiva is asking me about *sugyos*?" "Rebbe," he responded. "You told me to close my Gemara because you wanted me to act quickly and efficiently! I was on the road with no time to myself and I'm coming to you exhausted! Just when was I supposed to learn?" Rav Shach turned serious as he rose to his full height. He looked towards his *talmid* and answered, "I know you were busy and involved in important matters. But let me ask you something. . . did you eat? Did you

find time to drink? Then you also find time to learn!”

There’s a sweet message that must be acknowledged when we eat our *milchigs* on Shavous. The message of *malachim*! Each and every Jew has a portion in Torah waiting for them. Each one of us was created with the ability to connect to it. Every parent and rebbe has tasted the satisfaction of watching their son or *talmid* begin to realize that he can do this! He can learn! He can find relevant meaning within these holy words! This is what Bnei Yisroel is all about.

The Sfas Emes (Shavous 5637) writes, “Just like Hashem gave us the Torah, He also gave our *neshamos* the ability to accept it.” On this Shavous, let our efforts towards Torah grant us access to the greatest depths of *hasmada*. Let us *daven* that we overcome any pitfalls so that we may keep and adhere to each and every beautiful *mitzvah*. And we should find enjoyment in doing so. For that’s what we’re made to do.

So dance away, my friends. Dance to the tune we know so well!

Rabbi Moshe Cohen (Meishiv)

Abaye tells us at the end of *Maseches Megillah* that we read the *parsha* of Bechukosai before Shavuot so that “*tichleh shanah v’kileloseha*”. That is, since Shavuot is a Rosh Hashanah upon which we are judged for *peiros ha’ilan*, it makes sense to “finish off the year” with the *kelalos* of the *tochacha* behind us, similar to the way in which we read Parshas Ki Savo before Rosh Hashanah.

Upon some reflection, this concept is hard to understand. How does the reading of this parshah “finish off” the curses? Is that all it takes? We read them – and they’re gone? Are they not real? How are we meant to understand this statement of Chazal?

In the *tochacha*, we are told that with Klal Yisrael sent into exile, the land will finally rest, making up for those *shemita* years that we did not allow it to remain unworked. Rashi makes a *cheshbon*, concluding that in the nearly five centuries during which Shemita should have been kept, Klal Yisrael kept **not a single one**. This is mind boggling! Klal Yisrael during the period of *Bayis Rishon* was on a level worthy of experiencing a multitude of *nisim* – ten of which happened on a daily basis. It would seem to stretch the limits of credulity to imagine that the nation as a whole simply never bothered to keep this fundamental commandment.

But aside from this, the *navi* tells us that when *churban Bayis Rishon* occurred, no one – not the *nevi'im*, not the *chachamim*, nobody – could figure out why. They felt that Klal Yisrael were doing great! Hashem had to inform them that it was because “*lo berchu ba’Torah techilah*” –

they didn't make *birchos ha'Torah* before learning. The Ta"z famously explains that this means although they indeed were learning Torah, they didn't have a proper appreciation of how central Torah learning is. It was good, yes – but not the prime purpose of creation, the engagement in which being the engine that keeps the world running.

If the Torah in Parshas Bechukosai explicitly states that the reason for *galus* is failure to observe *shemita* – and not a *single shemita* was ever kept – how did it not occur to anyone that this might be the reason for the *churban*? And why was this not the reason that Hashem gave?

Perhaps the answer to this question lies with a *yesod* from R' Yaakov Kaminetsky zt"l. R' Yaakov explains that the *parshiyos* of Behar and Bechukosai are really one continuous message. (It stands to reason that double *parshiyos* ought to be connected in some way, and careful observation bears this out. It also is instructive to note that in most years, *Behar* and *Bechukosai* are both read on the Shabbos prior to Shavuos.)

The Torah instructs us to refrain from working the land for an entire year every seventh year, and for an additional year after every seven such cycles. Given that some 90% of the world's population, until the Industrial Revolution, were heavily involved in agriculture, this begs a question. What are we meant to do, pray tell, for these sixteen years every century?

After finishing the discussion of *shemita*, *yovel*, and related *inyanim*, the Torah tells us the answer to this question. "*Im bechukosai telechu*" – *shtiyahu amelim ba'Torah*! The purpose of all of this time off is to connect with Hakadosh Baruch Hu through the Torah. The first message for us is to see that Hashem can and does take care of us even when we do not work the land. This will ensure that we do not make the tragic mistake of thinking that *kochi v'otzem yadi asa li es ha'chail ha'zeh*. And why is Hashem taking care of us? Because He wants a closer connection to us. And so he gives us the opportunity to do so – we have time to toil in His Torah.

When Rashi teaches us that Klal Yisrael never kept a single *shemita*, asserts R' Yaakov, it does not mean that they worked the land. Of course they didn't! But they also did not use the *shemita* year for its intended purpose – engaging in the study and labor of Torah.

With this idea we can perhaps gain an additional appreciation of the connection between *shemita* and Har Sinai. As Rashi says, "Just as all of the details of *shemita* were given at Har Sinai, so too were *all* of the details of the Torah". Perhaps included in this idea is that we are meant to delve into the details of the entire Torah over *shemita* – and that this concept itself is one of the details of the *shemita* year!

And now we understand why no one thought to suggest that lack of *shemita* observance was the cause of the *churban*. It was the same lack of full appreciation for the centrality of Torah that caused them to miss their full observance of the *shemita* year.

How do we vanquish the curses of the *tochacha* by reading them before *Shavuot*? By internalizing the message that lies therein. If we understand that our “free” time is to be dedicated to *ameilus ba’Torah*, then our *kabala ha’Torah* becomes a different *kabalah*. We understand well that Hashem is in the details – and we commit ourselves to pursuing them. And through this, we stave off the need to live through any necessary wake-up calls.

Raffi Hutman (3rd Year)

If we pay close attention to where Hashem gave us the Torah, we see that it wasn’t by chance. Har Sinai wasn’t grand or majestic - it was a small, modest mountain in the middle of a barren desert. This leads to an obvious question: Why didn’t Hashem give us the Torah on a more beautiful, impressive mountain?

The Midrash gives us a powerful answer. Someone who is a *baal ga’avah* - someone full of arrogance like a towering, magnificent mountain - cannot truly receive the Torah. That’s why the Torah emphasizes “**B’midbar** Sinai” - not just Sinai, but the desert of Sinai. The location wasn’t a minor detail. It was a message.

Practically, this teaches us two things: First, a person who wants to receive Torah must be ready to let go of the comforts and distractions of the world. And second, he must possess *anavah* - true humility. The Torah could only be given in a place that reflected that message.

But this raises another question: If the goal was to teach humility, why give the Torah on a mountain at all? Why not in a deep, low valley?

(This part I actually wrote myself lol) While be humble is very essential, total self-nullification isn’t the goal either. Har Sinai may have been the smallest mountain, but it was still a mountain. Because to grow in Torah, you do need a bit of confidence - you need to believe in yourself and carry yourself with purpose. It's the balance between standing tall and staying grounded. Har Sinai was humble, but it still rose above the desert floor. That’s the kind of person who can truly receive the Torah.

Eliyahu Setzer (2nd Year)

On Pesach, we eat *matzah*. On Succos, we sit in the *succah* and shake the *lulav* and *esrog*. But when it comes to Shavuos, aside from eating cheesecake (and in the times of the Beis HaMikdash offering the *shteihalechem*), it seems like we don't have any special mitzvah. Why is that?

Let's ask another question. If we count the days from when Bnei Yisrael left Mitzrayim until they received the Torah, we don't get 50 days - we get 51. That brings us to the 7th of Sivan. And yet, we celebrate Shavuos on the 6th of Sivan (at least in Eretz Yisrael and on the first day everywhere else). If *matan* Torah really happened on the 7th, why do we celebrate a day early? And why do we stay up and do Tikkun Leil Shavuos on the night of the 6th?

To answer this, we must go back to a remarkable moment in the Gemara (Shabbos 88b). When Hashem was giving the Torah to Moshe Rabbeinu, the *malachim* protested. They asked: Why give the Torah to mortal, human beings? Give it to us! Moshe responded with a question: "Do you have parents to honor? Do you have a *yetzer hara*? Are you bound by the *halachos* of kosher food or Shabbos?" Obviously, the answer was no. The *malachim* understood that the Torah was meant for us.

But if the *malachim* knew what was written in the Torah and that they couldn't fulfill its *mitzvos*, what was their *hava amina* - what were they even thinking?

The Tiferes Yaakov, in his *hakdamah* to Maseches Gittin, explains beautifully. The *malachim* didn't want to keep the Torah. Rather, they didn't want us to have the power to be *machri'a halachah* - to rule and decide the *halachos*. They understood the greatness of Torah and felt that such authority shouldn't be given to human beings.

According to Chazal, *matan* Torah was originally supposed to be on the 6th of Sivan. But Moshe Rabbeinu, using his authority to interpret and be *machri'a*, added an extra day of preparation. And Hashem accepted it. The Torah was therefore given to us on the 7th of Sivan - not because Hashem changed His plan, but because Moshe, using the very power of Torah that was being given, and the ability to be *machri'a halachah* determined the time of *matan* Torah.

However, we still need to understand why we celebrate Shavuos on the 6th of Sivan?

The answer is that Shavuos isn't just about the day the Torah was given - it's about the fact that the Torah became **ours**. The fact that we celebrate it on that day, despite the Torah being given on 7th of Sivan, highlights that this day represents the gift of Torah being placed in our hands - on our terms.

That may also explain why there's no specific *mitzvah* associated with Shavuos. *Matzos* on Pesach and a *succah* on Succos remind and connect us to what our ancestors did in the desert. But on the 6th of Sivan, what were they doing? They were preparing to receive the Torah. And today, that's our *avodah* too. We just receive the Torah - no special actions are required.

The Beis HaLevi points out that we refer to Shavuos as "*Zman matan Toraseinu*" - not Kabalas Toraseinu. Why? He suggests that we could be celebrating the fact that **w**e determined the time of the giving of **o**ur Torah.

We can takeaway from this that since Hashem gave us the Torah and empowered us to be *machri'a halachah*, we have a responsibility to live up to that. It's not enough to just learn - it has to be deep enough that we can pasken, that we can give clarity, that we can be true owners of Torah. Shavuos is the celebration of Toraseinu. That means we must make it truly ours!

Noach Leib Moskowitz (1st Year)

Ever wonder why we read Megillas Rus on Shavuos? There are many explanations, but one powerful lesson stands out.

Rus and Orpah were sisters-in-law, both married to the sons of Elimelech and Naomi. After their husbands passed away, Naomi decided to return to Eretz Yisrael from Moav. At first, both Rus and Orpah insisted on accompanying her. Naomi pleaded with them to stay behind, warning them of the challenges ahead. Eventually, Orpah kissed Naomi and turned back - while Rus clung to her and refused to let go.

The *pasuk* says, "Orpah kissed her mother-in-law, but Rus clung to her" (Rus 1:14). What made Rus different?

Rus and Orpah were both Moavite princesses, raised in wealth and comfort. Following Naomi meant embracing a life of uncertainty, poverty, and rejection. But Rus made a decision - not one of comfort, but of commitment. She chose a life of *emes*, one rooted in Hashem and His Torah. That decision changed history: Rus became the great-grandmother of Dovid HaMelech and the matriarch of *Malchus Beis Dovid*.

On Shavuos, we commemorate Matan Torah. Just as Rus clung to Naomi with unwavering devotion, we too have the opportunity to cling to Torah. No matter our background, no matter the challenges we face, the Torah is ours to embrace. And when we do, we're promised *siyata dishmaya* beyond measure.

Rus teaches us that even in the face of difficulty, loyalty to Torah and truth brings greatness. This Shavuot, let's strengthen our commitment and cling to Torah with the same *mesirus nefesh*. Because from such devotion comes *malchus*.

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