

Written by Rabbi Ziegler's grandson, Rabbi Tzvi Zev Teller

Chazal set up the Parshios so that Parshas Bamidbar is always Leined before Shavuos. The Sefer Kol Rena asks, why did Chazal set it up like that? What is the connection between Parshas Bamidbar and Shavuos? He explains, that some people may think that they are insignificant and not worthy of Kabolas Hatorah. They may say that that is something reserved for Rabbonim, Rosh Yeshivas and holy people, so Shavuos is not a Yom Tov for me. However, in Parshas Bamidbar Moshe is commanded "S'u Es Rosh Kol Adas B'nei Yisroel", count and thereby lift up the head of all B'nei Yisroel. Through counting them and thereby lifting them up, they will realize that they are Chashuv and count. Just like Moshe Rabbeinu counts as one, so too everyone in Klal Yisroel counts as one as well. This will show them that they are holy too, and can have a connection with Shavuos and the Torah also.

The Medrash says, Hashem asked all the nations of the world if they would accept the Torah. All the nations gave different reasons why they will not be able to keep the Torah and therefore they do not want it. However, the Yidden said Na'aseh V'Nishma, and received the Torah. The Munkatcher Rebbe asks, the other nations are right, there are many commandments that are difficult to adhere to, especially all the miniscule details attached to the them, and the Yetzer Horah is very strong, so how is it possible for a human being to accept and keep the Torah? The Munkatcher Rebbe answers, based on another Medrash that says, the nations of the world complained to Hashem, why are You showing favoritism to Klal Yisroel and giving them the Torah? Why not give it to us? Hashem answered them, bring your Sefer Yuchsin just like Klal Yisroel did. How is that a reason to give it to Klal Yisroel? The Yalkut explains that when the Yidden said Na'aseh before Nishma, they were saying, we have the ability to do this because it was done already. The Torah was adhered to by our forefathers, Avraham, Yitzchok, Yaakov, and the Shevatim, and they instilled within each and everyone of us the ability to keep the Torah. The Munkatcher Rebber continues, that is what Hashem was telling the other nations, the Yidden brought their Sefer Yuchsin to show that their forefathers kept the Torah and now everyone of them has the capabilities of fighting the Yetzer Horah and keeping the Torah as well, and that is why I gave them the Torah.

Furthermore, the Gemara in Pesachim (68b) says, Rav Yosef, on the day of Shavuos, would say, prepare a feast. He said, if not for this day that caused us to have the Torah, how many Yosefs would there be in the market? Meaning, that it is only due to the learning of the Torah that I became a Gadol among Klal Yisroel, therefore, I have an obligation to rejoice on this day. The Klausenberger Rebbe asks, what does Rav Yosef mean, if not for this day of Shavuos I would be a nobody? He answers based on a different Gemara which states that Moshe added another day of preparation before Kabolas Hatorah, and we received the Torah on the 7th day of Sivan. The Klausenberger Rebbe asks, if that is so, that we received the Torah on the 7th of Sivan, why do we celebrate Shavuos on the 6th of Sivan? He answers, Chazal tell us that Hashem considers the thought of a good deed, as if it was actually done. Furthermore, Rabbi Yonasan Eibeshitz adds, that Hashem considers it as if it was done with every minute detail - exactly as Hashem had in mind. The Klausenberger Rebbe continues, the Yidden were ready and desired to accept the Torah on the 6th of Sivan. However, Moshe pushed it off for 1 day. Hashem, though, considers it as if we accepted and kept the whole Torah on the 6th of Sivan. This is what Rav Yosef meant, I have a strong desire to learn Torah, and if not for Shavuos teaching us that Hashem considers it

as if we learned the whole Torah, then I would be a nobody. However, now that we celebrate Shavuos on the 6th of Sivan, I can consider myself a somebody.

Rav Eizel Charif, Rav of Slonim, was looking for a prospective match for his daughter. He went to the Volozhin Yeshivah, the most prestigious Yeshivah at that time, and asked the bachurim a question. He said that whomever can answer the question will become his son in law. The bachurim in the Yeshivah started discussing the question, dissecting it, and looking at it from all angles, all to try and figure out an answer to the difficult question. Some bachurim tried giving different explanations, however, Rav Eizel Charif was able to disprove all their explanations and was not satisfied with their answers. Rav Eizel stayed in the Yeshivah for several days, yet, nobody was able to give a satisfactory answer to the question. When Rav Eizel was leaving, and the Yeshivah was escorting him out, a young bachur suddenly called out, “shidduch or no shidduch, please tell us the answer to the question.” Rav Eizel turned, smiled and said, “you’re the one I want for my daughter. Someone with such a desire to learn Torah without any ulterior motives, is the one I want to marry my daughter.”

The story is told about a certain wealthy man who walked into a Yeshiva. He proceeded to explain to the Rosh Yeshiva that he was looking for the best bachur in the Yeshiva to marry his daughter. As a wealthy man this would obviously come with great financial benefits.

The man and the Rosh Yeshiva walked around the Beis Medrash together. The Rosh Yeshiva pointed in different directions calling one young man “the biggest masmid” another “the best lamdan” and yet another the “greatest tzaddik in the yeshiva”. The man grew a bit irritated, “this is all very nice but who is the best bachur?” The Rosh Yeshiva took the man to one bachur and said “him. He is the best bachur in the yeshiva.”

The man was confused. The Rosh Yeshiva had just pointed out the biggest masmid, the best lamdan, and the greatest tzaddik in the yeshiva, but this young man was the best bachur how could this be? What made him the best bachur in the yeshivah? The Rosh Yeshiva explained, “this bachur is the biggest mevakesh- he has the strongest desire to learn and understand the Torah, and wants to grow more than any of the other bachurim.” That bachur was the Steipler Gaon.

Have a Wonderful Yom Tov and Shabbos!