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Introduction

The world is in much upheaval as all the world powers are fighting with each other, and our country is heavily involved, as always. War is raging in Ukraine for over a year already and there doesn't seem to be any respite, as the threat of a nuclear war gets stronger r"l.

The economies everywhere are hanging by a needle's thread especially here in the United States. Quite a few large banks have collapsed, and they are warning that there is more to come r"l. Many people are getting sick and there were many Korbanos in the past few months.

Many people are suffering from side effects of the "safe and effective jab" r"l. Anti-semitism is rampant and everyone has their personal tzaros. Whether it's with גידול בנים or parnessa due to inflation or other causes. Many people are suffering from either physical health problems or mental health problems. Not to mention the spiritual sicknesses that we suffer.

The bottom line is that galus is not easy, and we need to get out as soon as possible. Our attitude in our current situation should be that we are yearning to leave already. We have been in Galus long enough.

However, while we are still in galus we need to make the best of it. With the chessed Hashem He gave us Yomim tovim that give us the chizuk to go on and to reconnect to Hashem. Therefore, we should make the best and get the most out of Yom Tov, but this needs preparation. I apologize that I didn't put this kuntres out earlier, but as they say, "It's better late than never".

With Hashem's help we will get chizuk together to prepare toward this awesome Yom tov that is rapidly approaching. Additionally, we should get ready for another day that is hopefully rapidly approaching—the coming of Moshiach tzidkeinu, Amen.

Pinchas Halevi Doppelt

Reminder: Please don't read this Kuntres in middle of davening.

מכתב ברכה

באתי בשורות קצרות אלו לחזק ולעודד את ידידי הנכבד והמפואר הר"ר פינחס הלוי שליט"א שהוא ידוע לי כתלמיד חכם ובעל יראת שמים ועובד ה' שעמל בכח רב להוציא דבר יקר, קונטרס מלא יראת שמים ומלא דברי מוסר המעורר לבבות של בני האדם לבא ולחשוב חשבוננו של עולם ולהתעורר ממקרי הזמן המתרגשים ובאים בעולם ולהתגבר על הנסיונות המתחדשות בכל יום, וחזקה על חבר שאינו מוציא מתחת ידו דבר שאינו מתוקן, ואברך אותו שבכל יום אשר יפנה יצליח ומובטחני שכל המעיין בדבריו היוצאים מן הלב יתעורר לחזק עצמו להתקרב לאבינו שבשמים.

ועל זה באתי על החתם היום

שלמה רפאל לאווי

Let's Be Real - Hachanah for Kabbalas Hatorah

We are getting closer and closer to the Yom tov of Shavuos. The days of Sefira are winding down, but it's important to realize while we are still counting, we are still in the mode of preparation. I would like to discuss what are we getting ready for, and what are we anxiously waiting for.

The Chinuch writes that the reason we count the days is to show our eagerness for Kabbalas Hatorah. The question is that Kabbalas Hatorah happened over three thousand years ago. So, what are we waiting for, and what are we preparing for by counting sefira.

Let's begin with a mashal:

There was a very high mountain that people avoided climbing. This was because it had obstacles and was a very difficult mountain to climb. However, when people found out that there was a treasure buried somewhere on the top of the mountain, suddenly people took an interest in climbing the mountain. Moreover, as they started climbing the mountains, they were able to overcome the obstacles as they envisioned the treasures that awaited them.

In the same way, the days of Sefira are like climbing the mountain toward the treasure. However, we are supposed to rise higher and higher in Tikkun Hamiddos, Ahavas Hashem and Yiras Shamayim (which is itself a treasure). It's not an easy climb as the Yetzer Hara does not make it easy for us. He makes it very bumpy and there are many obstacles on our way up.

We need to realize with clarity that yes, there is a treasure that awaits us on the top of the mountain, and that treasure is Shavuos. So let's explore this amazing day(s) (in chutz l'aretz) of Shavuos and get an appreciation for it, so we will get the chizuk to finish climbing the mountain all the way to the top.

Many Seforim say that the Yom tov of Shavuos is called Shavuos because the Yom tov is built on our avoda, which is the climbing that we did during these seven weeks.

So let's discuss the great Yom tov of Shavuos so we realize what a great treasure is in store on top of the mountain. Then we will anticipate this great treasure and we will prepare ourselves for the great light (which we have been doing until now, but now more than ever).

I heard in the name of the Chasam Sofer that describes the Torah as follows. The world is full of amazing things, but there is one thing that encompasses everything, and that's the sun. The sun is the source of all growth and provides us with the ability to see the world. Without sight, it is difficult to appreciate anything.

The Torah is like the sun. Without the Torah, we would all be walking around blindly in the streets, as we wouldn't be able to see Hashem in the world. As Dovid Hamelech says "עינים להם ולא יראו" They may have eyes, but they cannot see. That's how we would be. Shavuos is a time to celebrate our eyes that we received.

As we mentioned, the sun is responsible for the growth on this world. Similarly, on Shavuos we are rejoicing on that Hashem gave us the Torah for our spiritual growth and survival. Otherwise, Klal Yisroel would not have any potential for spiritual growth. As Dovid Hamelech says "לולא תורתך שעשועי אז אבדתי בעניי"

This approach is highlighted in the Gemara Pesachim that quotes Rav Yosef who said in regard to this day the following statement. "אי לאו אי לאו". "If not for this day (Shavuos), there would be many Yosefs walking the streets." In other words, if not for Shavuos, I wouldn't be anything special. What Rav Yosef is saying that on Shavuos we are celebrating the existence of Klal Yisroel on a spiritual level.

Many years ago, I heard of an Adam Gadol in Eretz Yisroel that went around with a vort in his pocket, and he would say it over whenever he got into a taxi. This vort was short, sweet, straight to the point, and it gave a perspective of the beauty of Torah. He would explain that he was giving the taxi drivers the zechus of learning during those few minutes. Additionally, the Torah has the ability to open their hearts. He was planting seeds that will possibly take root. Who knows how many Baalei teshuva grew from this vort.

Over the years, P'eylim-Lev L'achim would send out their precious youngerleit to people's houses and offer to learn with them. These Tzaddikim understood the power of Torah. They understood how much one can grow from learning Torah.

The truth is that even one word of Torah and even the smallest mitzva is a treasure beyond our comprehension. As Dovid Hamelech exclaimed “שש אנכי על אמרתך כמצא שלל רב.” The Mashgiach Rav Dan Segal shlita says this pasuk with much fervor. He says that we see from here that even one word of Torah should bring joy to a Yid as one who chanced upon a great treasure. This is not an exaggeration, chalila. It's the truth.

I heard the following story from Rabbi Avi Weisenfeld. During World War Two as the Germans were pounding London with bombs from the sky, the civilians would run for the shelters. Rav Yechezkel Abramsky had a bank near his building and the vault was considered a safe shelter from the bombing. So, whenever the siren would start wailing, Rav Yechezkel and many others would head over to the vault.

A few Yidden noticed that as soon as Rav Yechezkel would come into the vault, he would start murmuring something. They figured that he was davening for everyone that they should be safe. They approached the Rav's son and asked him why his father started whispering when he came into the vault.

He responded that of course his father was constantly davening for his safety and the safety of the community, but that was not what he was muttering. He explained that when he walked into the vault, he would see the bars of gold and silver, the glistening jewelry and the wads of cash. At that time, he would repeat to himself the words “טוב לי תורת פיך מאלפי זהב וכסף.” I wouldn't give away one word of Torah or one mitzva for all the gold and jewelry in the world.

I always ask myself, “If I would receive a treasure worth millions of dollars, wouldn't I be jumping for joy?” The answer is a resounding YES! So let's do a simple calculation. If one mitzva and one word of Torah is worth more than all the treasures, so why am I not hitting the roof from joy? I should be on cloud nine.

The basic answer is twofold. 1. Perhaps although intellectually I know that it's worth everything in the world, but I haven't internalized this concept properly, therefore I may not feel it. 2. The truth is that if one strikes it rich, after a while he gets used to it and he takes it for granted. Therefore, he doesn't experience the joy of his riches anymore. Perhaps we may have gotten used to the fact that we are living with such treasures.

The trick is like Rashi tells us that we need to look at the Torah with a *התחדשות*. We need to refresh ourselves every day. Hashem refreshes the world each day, as we say in davening "יום תמיד בכל יום המחדש בטובו בכל יום תמיד". Why does He do that? Perhaps we can say that Hashem wants to give us the strength to refresh ourselves and to wake up in the morning with a fresh start.

So, as the sun comes streaming through our window in the morning as we awaken after just experiencing a "taste of death", we should look at this in a positive sense. It's as if we were reborn today. We are starting anew. Today will be an amazing day like never before. We will say *אלקי נשמה* with utmost kavana and picture our soul returning to our body [because in essence that is what happened].

Now it's time for Birchas Hatorah. We will make the Brachos with fire and thank Hashem for the gift of Torah that He is giving us NOW. Today, we will learn Torah and do His mitzvos with sweetness and fire. We will delve into the wellsprings of Torah and bask in its light that is unfathomable [As it's brought down in *Derech Hashem*]. We will daven to Hashem to make it sweet and fresh so we can appreciate the treasure of the Torah.

There is the famous statement of the Ohr Hachaim Hakadosh (Ki Savo) "If people would know and feel the sweetness of Torah they would run wildly after the Torah with such a thirst and they will become drunk from the sweetness."

This may be one of the many reasons that Dovid Hamelech refers to the era of Yemos Hamoshiach "אז ימלא שחוק פינור". That's because at that time our hearts will become connected and we will feel that Torah is

such a treasure and we will begin to feel the התחדשות, as well. We will walk around with the words that we mentioned earlier “שש אנכי על” “אמרתך כמצא שלל רב”, and we will live up to the words of the Ohr Hachaim Hakadosh, as well.

Part 2 - Action

I know we are deep into Sefira, and you may be reading this kuntres with only one day left. Perhaps we haven't climbed as much as we would have liked. We can still accomplish tremendous things. Sometimes, with lots of מסירת נפש we can get an overdose of Siyata d'shmaya and we can have קפיצת הדרך, especially during these exalted days of Sefira. Some people may have trouble relating to the concept of קפיצת הדרך .

The day after Lag B'omer I spoke to my cousin, and he mentioned that he went to Eretz Yisroel right before Lag B'omer and he was back already. So I asked him, “Let me get this straight. You went within thirty six hours to Eretz Yisroel, to Meron and you are back in America”? He replied, ‘Yes indeed, and I did even more than that. I went to daven at our grandmother's kever on Har Menuchos which isn't anywhere near Meron.”

My friends, in the past five and a half thousand years of the creation of this world such a trip would have taken maybe six months, and he did it in a day and a half. This is called kefitzas haderech without saying any special שמות. Hashem has given us the ability to do kefitzas haderech in a hidden way.

So now that we can relate to kefitzas haderech, we are ready to do some serious last minute climbing so we can be zoche to a Shavuot on a very high level, b'ezras Hashem. Moreover, we will be ready to greet Moshiach and to start serving Hashem with the Bais Hamikdash. Let's begin.

The weeks of ספירה are seven. Whether you say the techinos after Sefiras Ha'omer or not, the Sifrei Kabala divide the seven weeks into

seven Sefiros. The last week of Sefira is known as malchus. Therefore, although it would have been appropriate for all of us to work on the other different Sefiros (and there are people that have done it), but as we mentioned earlier we will hopefully be zoche to kefitzas haderech.

We will split it into four parts.

A. בן מלך - In the days of old there was a king in every country. He was the most respected and powerful person in the country. The king's son was known as the crown prince. This title was not dependent on his accomplishments in his life. This is who he was. Period.

In a similar vein, Chazal tell us that we are a bnei melachim, We are all princes. We are a tzelem Elokim and a chelek Elokal mimal. This is who we are - period. This itself should give us a tremendous source of pride and joy. Furthermore, we are offspring of the famous luminaries and pillars of the world- the Avos. This defines us as tremendous shining stars. This is our essence. Period

Sometimes we may forget these concepts. Therefore, Reb Avigdor Miller zt"l urges us to say each day while looking at another Yid (or even in the mirror) "I am looking at a Tzelem Elokim". This exercise will help us keep this concept fresh in our minds. Yes, we are a holy nation, and I have a holy Neshama regardless of my circumstances in life.

However, there is another dimension to every Yid. Just like the crown prince, besides for his royal blood, he also has potential to be the next king. This makes him even more unique and special, although we don't know for sure that he will be the king. He can die before his father, or he can become sick and be unfit to rule the kingdom. However, the mere fact that he has potential to become the next king makes him exalted and special.

We know that Chazal tell us that מאן מלכי רבנן our chachamim are kings. The Rambam says that every Yid has the potential to be great like Moshe Rabbeinu. The Rambam does not make any exceptions. Therefore, this includes you. Yes, you. Yes, we can

work on ourselves to become great. We are like the prince who has potential to become the king. This is a new dimension to our greatness.

There is a famous story with the Bais Halevi who arrived at an inn late one night. The innkeeper, unaware of his identity, treated the Bais Halevi roughly and without any respect. He even refused to give him a proper bed. The story goes that a Rebbe came to the inn the same night with his entourage. As expected, the Rebbe was given the royal treatment.

To the horror of the Rebbe, the Rebbe found the Bais Halevi laying on the floor. When the innkeeper found out whom he had mistreated, he fell on the floor and begged the Bais Halevi for mechila. The Bais Halevi replied, “You don’t need to ask me for mechila. You need to ask mechila from every simple Yid.”

Based on what we are saying, we can understand that the Bais Halevi was telling him two points. First of all, you are terribly mistaken on your assessment of a fellow Yid, as we explained. You think that there is a poshute Yid. Oh no! Every Yid is tremendous. Therefore, you need to ask mechila from every Yid.

Furthermore, even with your view, why don’t you look at their potential. Every Yid can become a Gadol b’Torah, Avoda, Gemilas chassadim and in Middos tovos.

Just like you thought that I was a “Poshute Yid” and in a few hours I was transformed into the Bais Halevi, it’s the same with another Yid. When you mistreat that Yid today, perhaps in a few years, months or even days he will be transformed into a Gadol like the the Bais Halevi. You obviously don’t realize the power and potential that a Yid has. That is a powerful thought indeed.

We know that Chazal teach us that even a rasha that did aveiros his whole life, if he does a sincere teshuva, he will be totally forgiven. Furthermore, if he does teshuva out of love, then his trainloads of sins are transformed into merits. Can we imagine how much potential we have? יש קונה עולמו בשעה אחת.

We all know the story with Rebbe Akiva, who was but a simple shepherd. Rachel, the only daughter of the Kalba Savua, wanted to marry Rebbe Akiva. Kalba Savua was up in arms to stop the shidduch.

I heard a tremendous insight from Rabbi Yisroel Applebaum shlita. He pointed out that Kalba Savua wasn't looking for a "working boy". He was looking for a Talmid Chacham and Rachel could have had it all. So why was Rachel so insistent on Rebbe Akiva? The answer is that she saw in Rebbe Akiva the potential of the Gadol Hador, and that's what she was looking for. In retrospect, she was right. On the other hand, her father did not see it. He just saw an ignorant shepherd boy.

We see from here that every Yid has a tremendous treasure buried within them. Sometimes you have to dig a bit to find the treasure, but it's there.

B. מלכות - As mentioned earlier, Chazal tell us that מאן מלכי רבנן, our chachamim are kings. Why is that? The simple reason is because they rule over themselves and their yetzer hara. They are like great warriors that conquered their yetzer hara.

We know that Yosef had the midda of malchus because he controlled his eyes, as is brought down in the Midrash. The obstacle that the wife of Potiphar encountered was mainly because Yosef always had his eyes averted from her. He controlled his temptation like iron and steel. This is true מלכות, because מלכות is the ability to control one's eyes and mouth.

Yes, this week we can make the commitment to stay strong *at least* this week in our שמירת עינים and שמירת הלשון. We will make fences so we don't stumble. We will learn the Seforim that will give us the התעוררות we need to succeed בע"ה. We have the power. If we, chas v'shalom, fall then will move on to the next midda of מלכות.

Not to give up - Another trait that Yosef possessed, and we see it with Yehuda as well, is not to give up no matter what situation

he was in. Whether it was when he was in the house of Potifar he didn't give up in his war against the wife of Potiphar, even though the odds were against him.

Rav Yitzchok Kirzner zt"l tells us that Yosef's battle with the wife of Potiphar was as follows. She used to tell him, "I don't understand, you will not be able to stay strong forever, as you are only human." To which Yosef responded, "Maybe you are right, but **today** I can fight, and today I will fight. Tomorrow is not my business. Who knows what could happen tomorrow."

When Yosef went to jail he didn't despair. We see that he was upbeat, and he didn't lose his charm which brought him חן to the eyes of the inmates and jailers. The Meforshim learn from the words ויהיו שם to teach us that since he understood that Hashem wanted him there, so he settled there willingly to carry out the will of Hashem. That is מלכות.

Yehuda was also the Melech of the שבטים. After they sold Yosef, the whole family plunged into mourning. Yehuda was at least partially responsible for Yosef being sold, and he lost his position among the brothers. At that point Yehuda could have thrown in the towel. Not only did Yehuda not lose himself, on the contrary, he went to get married. The Midrash says that Hashem was very pleased with this, and at that time Hashem went to prepare the light of Moshiach.

We can work on this as well. Even if we fall in our battle, and yet we get up like a lion and we don't lose ourselves, this is a sign that we tapped into מלכות. We need to stand strong despite our difficulties and not to let the situations rule us. Rather we need to rule over the situation. Wherever life (Hashem) takes us, we accept Hashem's will with joy and make the best of our difficulties. Moreover, we can be מחזיק ourselves that the climb may be difficult but there is a great treasure waiting at the top, like what happened to Yosef.

Another midda we see with Yehuda, was that he was מודה על האמת in the story of Tamar, although it may have brought him discomfort and shame. This is also the midda of מלכות-- not letting other people influence you in your decision. If this is what Hashem wants, then this what I want, and feelings of shame will not alter my decision.

This is also known as עזות דקדושה. Many times, people want to improve their ways, but they are deterred by feelings and thoughts (sometimes subconscious thoughts) like “what are my family and friends going to say”. Or “how are my family and friends going to think of me if I do this”. All this is opposite of מלכות. We need to stand strong.

ענוה - As we mentioned earlier, true מלכות is when we rule over our yetzer hara. One vital sign that you will notice by all our Gedolim and of course by Yehuda and Yosef is the midda of ענוה. It's a sign that the neshama rules over the body (נפש). Gaava is from the body, while humility is the essence of the neshama. **This is מלכות that we need to acquire.** It takes work, but with some serious Mussar we can get closer and closer to the goal.

Furthermore, this week we are going to be reading Parshas Bamidbar and the Seforim teach us that the significance of the Midbar is to teach us that in order to acquire the Torah we need make ourselves like a Midbar. This signifies humility. We also know that the reason why Hashem chose Har Sinai was to teach us that Torah requires humility. Therefore, it's appropriate to work on this at this time. [Saying Iggeres Haramban is a good start].

Part 3 – Malchus Hashem

C. We need to work on focusing on Malchus Hashem.

הכנעה - This is related to ענוה. However, הכנעה is the act of bending ourselves to Hashem. This includes subjugating our will to Hashem's will. As it says in Pirkei Avos, בטל רצונך לרצונו. This also includes when we have yissurim, to accept the yissurim with love. Understand that this is Hashem's will and He knows much better than I do.

A perfect mashal is if one travels on a plane, he doesn't give the pilot any ideas because he understands that the pilot knows much better, and he is מכניע himself to the pilot. The same is with the physician. Although the doctor is causing him pain, he understands it's for his benefit. It's no less with our loving Father, Hakadosh Baruch Hu.

קריאת שמע - This Mitzva is known as עול מלכות שמים. It's also known as the mitzva of יחוד ה'. We cannot speak at length on the enormity and fundamentality of this great mitzva. However, I will say that this mitzva is the key to become an eved Hashem and to be מבטל ourselves to Hashem totally. It also contains the key to loving Hashem.

Therefore, if we want to acquire Yiras Shomayim, it is recommended to delve into Krias Shema. Ahavas Hashem is the next step, and to become a real eved Hashem. The *Sefer Pele Yoetz* is recommended to give you a taste of Kriyas Shema. Another recommended sefer is the *Yesod V'shores Ha'avoda*. The bottom line is we need to say Krias Shema slowly and with feeling, and what's vital is the עול מלכות שמים.

ברכות - Throughout the day we are constantly making brachos. Whether it's when we wake up, Shacharis, Mincha, Maariv, eating food throughout the day, and when we go to the restroom. Each time we make a bracha we are proclaiming מלכות ה'.

throughout the day. We just need to be mindful about the Brachos that we make.

Let's start this week--the week of מלכות. Whenever we make a bracha, stop, and say to yourself, "I am getting ready to proclaim 'מלכות ה'. I am going to thank Hashem and praise Him for the benefits that He bestows on me and my family. This will not only change your day, it will change your life. This will bring us to Kabbalas Hatorah like never before.

נעשה ונשמע - We know that Klal Yisrael reached a milestone when they proclaimed together, "נעשה ונשמע". As a result, they were zoche to two crowns. From the words of Chazal it seems obvious that there was something special about saying "נעשה" first. On the other hand, it seems that the "נשמע" was extremely essential, and they were rewarded for the "נשמע" as well.

The question should be obvious. If they said "נעשה", the next step is to know what to do. Then why is נשמע such a profound statement that deserves a crown? We can say that נעשה represents that we are Hashem's servants ready to do His bidding no matter what, even before we know what the צווי is.

However, when a servant stands before his master, he may be ready to do his master's bidding, but deep down he would rather go back to sleep and do nothing. If Klal Yisrael would have just said, "נעשה", it would have been a statement that we are His servants, and if the master wants something, we will carry it out, by all means.

However, Klal Yisrael added "ונשמע", which represents the will to learn the halachos, so we can start doing the mitzvos. "We want to hear the mitzvos. We know they are for our benefit and furthermore we yearn to do the רצון ה'. We want to bring out kavod Shamayim. This Shavuot (or any other time), if a person tells Hashem, "Ribbono shel Olam. I'm ready to be Your servant, he has fulfilled the נעשה." However, that's not enough!

On Shavuos night, many people have the custom to go through the Taryag mitzvos, thereby proclaiming “נעשה ונשמע”--they are learning the mitzvos to know what is the רצון ה'. However, we know and understand that it cannot stop there: we have to keep all the halachos with every detail to be an עבד ה'. Therefore, it's recommended that one should be מקבל on themselves this Shavuos to start a serious Halacha Seder.

לימוד התורה - We should be working on learning ברציפות and with עמלות and יגיעה, with the proper חשיבות התורה, this week before Shavuos, and especially on Shavuos. It's also recommended to learn the קניני התורה מ"ח this week.

D. צפית לישועה

Many, many seforim teach us that this is crucial to be zoche to be part of the Geula, which should be coming במהרה. This is called yearning for Malchus Shomayim. This shows that we really care about Malchus Shomayim.

We now stand at the Shabbos before Shavuos. There are different names for this Shabbos brought down. One of them is שבת הגדול. How do we understand this? On a basic level because it's the Shabbos before Matan Torah.

However, we can say based on the Maharal that explains the reason why the Shabbos before Pesach is called שבת הגדול is because it's the Shabbos before the day that the Geula will happen which is Pesach. Moshiach is called יום הגדול, therefore the Shabbos before that is called שבת הגדול.

The Zohar Hakadosh says בשבועות יפקון מגלותא . The Zohar is saying that on Shavuos we will be redeemed. If that's the case, using the Maharal's reasoning we can understand why the Shabbos before Shavuos is called שבת הגדול.

The question is, what does it have to do with Shabbos? The answer I believe is that we know that Shabbos is the source of all

Bracha even in רוחניות. Shabbos is a day of Malchus Shamayim. As we say in the Shabbos davening ישמחו במלכותך שומרי שבת וקוראי טוג. When a Yid abstains from thirty nine Melachos and leaves all his work behind that is proclaiming 'מלכות' of Hashem.

The seforim teach us that the Geula can come with chessed or סעורה. which are the middos we see in front of us. However, we can still be ממתיק את הדין. One of the ways to do this is by צפית לישועה. The Midrash says clearly that if Klal Yisroel would be waiting for the Malchus Hashem מיד הם נגאלים. Keeping Shabbos with joy and gladness is a perfect way to show that we are waiting for 'מלכות ה'

Let's work on מלכות this week of מלכות, which begins this Thursday night. Shabbos Kodesh is an opportune time for our Avoda of 'מלכות ה'. Let's try to bring in Shabbos early to show we are waiting anxiously (or at least eagerly) for Shabbos. Let us try to keep the halachos meticulously and eat the three seudos with Zemiros, joy and splendor.

In conclusion, Shavuos is called יום חתונתו. This is a time that Hashem, Kaviyachol married Klal Yisroel, and we became the beloved Kallah. The Ramchal teaches us that once a time has the light of a specific event, it stays like that forever. From the words of the Neviim (and the Chofetz Chaim elaborates) we know that when Moshiach comes there will once again be a Chasuna and a Chuppa. Can there be a more befitting time for Moshiach to come?

Furthermore, on the day of Shavuos Hashem revealed His glory to Klal Yisroel as He opened up the skies, that אין עוד מלבדו. Can there be a more befitting time to bring the Geula and reveal to the world that אין עוד מלבדו?

Shavuos was a time when Klal Yisroel showed their great trust and love that they said the famous words נעשה ונשמע that caused such an

