



AVAILABLE IN YOUR LOCAL
JUDAICA BOOKSTORE!!

שבת מברכים חודש סיון
מולד: מישוואד (יום רביעי)
2:12 PM מיט 10 חלקים

הגה"צ רבי גמליאל הכהן רבינובין שליט"א
ראש ישיבת שערי השמים בירושלים עה"ק

מספחות בני קהת יחנו על ירך המשכן תימנה וגו' (ג-כט) – טוב לצדיק טוב לשכנו

נזחרים מלדבר באמצע התפילה כדי שלא יתפש ח"ו במצותם הרעה.
סיפר לי איש אחד שבהיותו נער לפני הבר מצוה נכנס עם אביו להתברך אצל הרה"ק הבית ישראל מגור זי"ע, וכמעט כל משך זמן שהותם אצלו לא הפסיק מלדבר עמו על הזיהרות להתחבר אך ורק עם חברים טובים, וסיפר לי הלה כי אז בהיותו נער לא הבין כל כך ולא ירד היטיב לסוף דעתו, אך ברבות הימים נוכח לראות בעיני כי הרבי האציל עליו את הברכה החשובה ביותר, ובדבריו כדברונות שנכנסו אז לליבו הציל את כל עתידו הרוחני במשך השנים.

ולא די בזה לבד שהוא שומר את עצמו מלהתחבר עם אנשים שאינם הגונים, אלא אף גם זאת שישים מגמת חייו להתקרב אל הצדיקים ואנשי המעלה, לחפש כל הזדמנות להימצא בקרבתם, לשמוע דברי תורתם, להתבונן אחר תהלוכותם ואורחות חייהם אשר יש בהם תורה שלמה, ויבטל את עצמו תחת הנחתם בביטול מוחלט בלי שום התחכמויות. יתן ה' ונזכה לחנך צאצאיו בדרך הישר והרצוי ולהשריש בתוכם את גודל חביבותנו והערכתנו לעובדי ה' ולמקיימי מצוותיו ועמלים בתורתו.

מאת הרב שלום פערל שליט"א
מגיד מושרים בק"ק בית שמש

מאוצרותיו של המגיד

ויהיו כל הפקודים שש מאות אלף ושלשת אלפים וחמש מאות וחמישים (א-מ) – צורך למנות גם את מספר הכולל של כל העם אל אותו יום הוא סופר את הימים שנשארו לו עד היום ההוא, כן אצל עם ישראל המצפה ליום החמישים-יום מתן תורה, מתוך תשוקתו אל אותו יום, הוא סופר את הימים שנשארו עד אותו יום מתן תורה" (וע' 'חינוך'). ומעתה הוא מבאר כוונת 'תספרו חמישים יום', שכיון שתשוקתו של עם ישראל במ"ט ימי ספירת העומר, היא אל יום החמישים-יום מתן תורה, זאת סיבה להחשיב את מ"ט ימי הספירה ויום החמישים כיחידה אחת, ולכן נאמר 'תספרו חמישים יום'. אבל הרא"ש מבאר כוונת 'תספרו חמישים יום' 'דדרך המקרא, כשמגיע המניין לסכום עשירית פחות אחת, מונה אותו בחשבון עשירית, ואינו משגיח על חסרון האחד וכו'".

ומעתה מיישב ה"שרי מפנין" מדוע כתבה התורה גם מספר הכולל של כל העם, "שאם היתה כותבת רק מספר בני כל שבט ושבט, לא היינו יודעין את המספר המדויק של כל העם, דהיינו יכולים לומר, שממספר כמה מהשבטים היה חסר אחד, והתורה 'אינו משגיח על חסרון האחד', אבל מעתה שכתבה גם מספר הכולל של כל העם, אנו יודעין את מספרו המדויק, שהרי בדאי שיותר מאחד אינו חסר מהמספר הכתוב".

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישיא רחל בת ר' אברהם שלמה ע"ה
(Monsey, NY)
הדלקת נרות לשבת – 8:00 *
זמן קריאת שמע/מ"א – 8:35
זמן קריאת שמע/הגר"א – 9:11
סוף זמן תפילה / הגר"א – 10:25
שקיעת החמה ליום השבת – 8:19
מוצג"ק צאה"כ/ מעדים – 9:09
צאה"כ/ לשיטת רבינו תם – 9:31

* פלג המנחה – 6:46 (מי שמדליק מוקדם אין לאחר מזמן עצם קבלת השבת [משניאמר "בואי כלה"])

שבת קודש פרשת במדבר
Shabbos Parshas Bamidbar
May 28, 2011 – ל"ט בעומר – כ"ד אייר תשע"א

טיב התבלין

רעיונות ופירושים לעורך את האדם לעבודת השי"ת והתחזקות באמונה ובשתון מאת

ב"רש"י וסמוכין להם דגל ראובן החונים תימנה, אי לרשע ואוי לשכנו, לכך לקו מהם דתן ואבירם ומאתיים וחמשים איש עם קרח ועדתו שנמשכו עמם במחלוקתם. ובהמשך הפרשה: והחונים לפני המשכן קדמה לפני אהל מועד מורחה משה ואהרן ובניו וכו'. וברש"י: וסמוכין להם דגל מחנה יהודה, והחונים עליו יששכר וחובלן, טוב לצדיק טוב לשכנו, לפי שהיו שכנו של משה שהיה עוסק בתורה נעשו גדולים בתורה שניאמר יהודה מחוקק ומבני יששכר יודעי בינה וגו' מאתים ראשי סנהדראות ומזבולון מושכים בשבט סופר.

הנה דברי חז"ל אלו מחייבים את כל איש, כי הלא מדברים כאן על שבט קהת שהיו צדיקים וקדושים מנושאי הארון, ואעפ"כ לא עמד להם צדקותם וחסידותם, והיותם סמוכים וקרובים לאנשי רשע הרי נסחפו גם הם אחר מעשה הרשע והגיעו לאן שהגיעו. כמה צריך כל אחד לפקוח את עיניו ולהיזהר מאד להימצא תמיד אך ורק בקרבת אנשים טובים, שיתפלל רק בבית כנסת אשר מתפללים שם אנשים יראים ושלמים, ואף באותו בית כנסת עצמו ישמור א"ע שלא לישב בין אלו אנשים אשר אינם

לקחי חיים ודברי התעוררות
וסדרו עפ"י פרשיות השבוע

ויהיו כל הפקודים שש מאות אלף ושלשת אלפים וחמש מאות וחמישים (א-מ) – צורך למנות גם את מספר הכולל של כל העם לירך להבין, מדוע אחר שכתבה התורה מספר בני כל שבט ושבט, חזרה וכתבה את המספר הכולל של כל העם (וע' ברמב"ן מה שיישב בזה)? ב"שיר מעון' (לנכד ה'חנני סופר') מיישב, שנכתב מניין בנ"י בכללך' וב'פרטן' כדי לרמוז, שטוב לאדם להיות נמנה עם הכלל, וגם בפני עצמו, כי יש זכות לאינם זכאים אם מכוללים עם הצדיקים, שגון זכות הצדיקים עליהם, וזכות ליזכאים אם נמנים כל אחד לעצמו, שלא יהיו נכללים עם עוברי עברה, וייענשו בסיבתן". ומיישב עוד בהקדם מה שהקשה הרא"ש (נרבי פסחים סימן מ'), "ש מקשין, כיון דקרא קאמר 'תספרו חמישים יום' למה אין אנו מונים אלא תשע וארבעים יום".

ומביא הא ש"ש דוחקין לפרש הפסוק 'עד ממחרת השבת השבעית, שהוא יום חמישים, תספרו', א"נ חמישים יום א'והקרבנם' דבתריה קא, וה"ק, 'עד ממחרת השבת תספרו, ולא עד בכלל, חמישים יום (היינו שביום הני), והקרבנם מנחה חדשה לה'". וה'בני יששכר' (מאמרי חודש ניסן, מאמר י"ב, אות י"א) מיישב, שזאת "כדמיון, איש המצפה לאיזה יום שבו יתענג ביותר, ואותו היום הוא במרחק הזמן כמה ימים שמתוך תשוקתו

"In the end," said R' Shach, "I made it in the 'wilderness'!"
Traveling for forty years in the desert wilderness was a daunting feat, however, Hashem saw to it this way so that the young nation of Israel can grow into its own.

A SERIES IN HALACHA
LIVING A "TORAH" DAY

Laws and Customs that Merit a Good Parnassa (11)

Salt on Table (cont.) Last week we began to explain how salt on the table elevates one's meal and his eating table, making it the proper pipeline to bring down a good *parnassa*. We mentioned the two reasons of the *Poskim* for having salt on the table: 1) To dip the *Hamotzie* bread into salt and make it more tasty, which is a honor for the *beracha*. 2) To make the table like the alter in the *Bais Hamikdash* which always had salt on it. **Other Reasons for Salt on the Table.** The Shach ⁽¹⁾ (a *Talmid* of the *Arizal* - not the Shach found in *Shulchan Aruch*) on *Chumash Vayikra* cites ten reasons for having salt on the table.

- 1) **Salt Symbolizes Torah.** "מלח" (salt) is the same letters as "לחם" (bread), which refers, in many places in *Tanach*, to *Torah* study: "בר"ך" (2). The word "בר"ך" is written with regard to salt (3), just as with *Torah*. Just as the world cannot exist without salt (in pre-refrigeration days, food could only be preserved with salt), so too, the world cannot exist without the preservative of *Torah*. Having bread on the table reminds us to speak words of *Torah* at a meal.
- 2) **Salt reminds us** that just as we sit at the table to feed our bodies, we must also feed our *neshמות* (souls) with *Torah* study.
- 3) **Salt reminds us** of the city of Sodom, that was destroyed with sulfur and salt (4) because they did not share their wealth with guests. Lot's wife turned into a pillar of salt for not

הוא היה אומר

Chacham Rabbeinu Yosef Chaim of Bagdad ZT" L (Ben Ish Chai) would say:

"In the *posuk* (ב-ב) 'באת לבית אבותם יחנו בני ישראל' (do not read the word as 'באתת' (symbols) but rather 'באותיות' (letters) to the house of their fathers. The total number of letters in the names of the *Avos* - Avraham, Yitzchok and Yaakov - equals 13, which corresponds to the *gematria* of the word 'אחד' (13). Thus, the *Torah* teaches us that the manner of *אחדות* - unity and harmony."

R' Meir Horowitz ZT" L of Dzikov (Imrei Noam) would say:

Aharon Hakohen (ד-יט) (and his sons would assign each *Levi* his designated task in carrying the *mishkan*. This is also a *remez* to the *Tzaddik* in our day who is looked upon by his followers to guide him on the proper path. He must assign him 'על עבודתו' - in areas of *Ruchnius*, of *Torah* and *Avodas Hashem*, as well as 'אל משאו' - in his *Gashmius* needs, to carry the 'burden' of his labor as a good Jew."

A Great Torah Personality is quoted as saying:

"The essence of the attribute of 'הוד' (splendor) reflects a Jew's inner beauty. The greatest expression of '*Hod*' is on the thirty-third day of the *Omer*, which is referred to as 'הוד שבהוד'. This corresponds to the day of *Lag Baomer*, the very day that *Rabban Shimon Bar Yochai* revealed the innermost beauty and deepest secrets of the *Torah*."

SPONSORED BY THE SCHLOSSER FAMILY IN HONOR OF THEIR CHILDREN

TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM.

מאת מנ"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קהילתנו הייטס

offering to give salt to her guests. Salt on the table reminds us not to be like the people of Sodom, but rather to share what we have on our table with others.

4) **Salt reminds us** of sea water from which salt comes from.

Before proceeding, it is worthwhile to study the words of the *Medrash* (Bereshis Raba 5:3). When *Hashem* separated the upper waters from the lower waters on the second day of Creation, the lower waters complained that they were forced to exist so far from *Hashem*. The *Medrash* writes that they decided to rebel and burst through to the top waters. *Hashem* shouted at them and they fell back into their place. However, since they attempted to show honor by trying to rise closer to *Hashem*, He rewarded them with the following: Any salt that will emanate from the lower waters will be placed on the *מזבח*, as well as on every Jewish table; this salt will serve as a preservative for the entire world; the upper waters will not sing *shira* until the lower waters do so first. What do they sing? "אדיר במרום ה'".

Another *Medrash* quoted in the Shach states that the first creation to sing *shira* to *Hashem* was the sea. *Hashem* was pleased and declared that if the sea, which has no actual mouth, can sing *shira*, certainly when man will be created, he will sing *shirah*. However, when the generations of *Enosh* and the *Dor Hamabul* did not sing *shira*, *Hashem* became angry with them and destroyed them with water. To be continued.....

(1) ש"ך על התורה - ויקרא ביג (2) משלי גב (3)
ויקרא ביג (4) עיני בראשית יחכד, דברים כטיב

מעשה אבות סימן לבנים

איש על דגלו באתת לבית אבותם יחנו בני ישראל וכו' (ב-ב)

June 6, 1967. The second day of the Six-Day War. As nightfall descended on the second day of intense battles between the forces of Israel and a host of Arab countries intent on its destruction, a contingent of Israeli paratroopers fighting near the Old City were forced to take cover in a shelter in a Jerusalem neighborhood. The shelter was crammed. Groups of children, mothers, old men and women packed inside the bunker alongside the soldiers. People looked frightened and bereft. The government had imposed a news black-out so that Arab countries wouldn't be able to figure out their positions. And the news, originating from Jordan, Egypt and Syria, was enough to induce hysteria: calls for the total elimination of Israel; calls for the Arab hordes to push the fledgling State of Israel into the sea. Things looked so bad, that Israelis converted public parks into mass graves, in preparation for the expected casualties.

As one soldier sat there in the bunker, hopeless and uncertain, he saw an old woman slowly make her way over to him. “Excuse me,” she said, standing at his side. She held a satchel in her arms. He lifted his eyes. “Yes, *Doda*. What is it?”

“Tomorrow, when you go to the Old City you will go to the *Kosel Hamaaravi*.” He shook his head at the absurdity. There were no plans to liberate the Old City. First, they were fighting just to hold their positions. And second, who could even think of “liberation” at a time when they were literally hanging on for their very survival?

The old woman looked at him, steady-eyed. “You will go,” she said, not as if she were trying to convince him, but as if relaying a simple fact. “I have a favor to ask you.” She reached into her satchel and took out a flag. White, with a blue *Magen Dovid* on it. From the way she touched it, it was clear the flag had some personal meaning for her. “Please, when you go, take this flag. When you get to the area of the Temple Mount, hang it up.” She held out the flag.

The soldier repeated, “*Doda*, you don't understand, we are not going into the Old City.” But she wouldn't listen to him. “Please,” she said hoarsely. “Do me this favor.” He shrugged again. Why was he arguing with this old woman? Let him take the flag, let him make an old woman feel good. He could always get rid of it later.

The next day, at the crack of dawn, fighting resumed. Contrary to everyone's expectations, the Israeli army entered and liberated the Old City. Defense Minister Moshe Dayan had ordered his troops not to enter East Jerusalem; however, upon hearing that the United Nations was about to declare a ceasefire, he changed his mind, and without cabinet clearance, decided to capture it. With lightning speed, paratroopers entered the Old City via the Lion's Gate. The intense battle for the Old City was fought mostly by paratroopers, who fought the Jordanian defenders street-by-street. The Israeli High Command had sent orders not to use heavy armor in the Old City since this was a holy area and the government wanted to leave it intact. With Divine assistance, the soldiers reclaimed the Old City and the Western Wall.

Sure enough, the soldier's unit ended up at the Temple Mount. Jubilation, mixed with tears of emotion, as he and his fellow soldiers approached the *Kosel Hamaaravi*. After a short prayer, he suddenly remembered the flag and the old woman's words. Yes, he would do it, he would! He enlisted two buddies, and together they draped the flag over the grating on the upper left side of the Wall, and there they hoisted and hung the Israel flag for all the world to see.

After the war, the soldier's commanding officer singled him out and asked, “What were you thinking when you hoisted the flag?” The soldier answered, “I was thinking that this was the answer to 2,000 years of Jewish suffering.”

There, in Israel's darkest moment, outnumbered and surrounded by enemies, one old woman saw what no one else could. The banner of Israel is eternal - it will never be taken from us. There are two kinds of prophecy. One that predicts the future, and one that makes the future.

משל' למא הדבר דומא

יודבר ה' אל משה במדבר סיני באהל מועד וכו' (א-א)

משל': When R' Elazar M. Shach ZT"l mentioned to R' Chaim Ozer Grodzensky ZT"l that he wished to move to Israel, he told him, “What for? It is a barren wilderness!”

As a leader of his generation, R' Chaim Ozer felt that it was imperative for teachers of *Torah* to stay with their flocks especially during the difficult period of the rise of Communism. But R' Shach had already made up his mind, and notified R' Chaim Ozer that he was indeed leaving.

When R' Shach arrived in Israel in 1940, he had no way of earning a living. The small *Torah* community in Jerusalem

could not possibly provide decent jobs for all the *Torah* scholars coming to Israel. R' Shach began to think that R' Chaim Ozer was right in calling Israel a barren wilderness, and a person could not be choosy in earning a living in the wilderness. In the end, he took a job in a subpar institution.

Unhappy where he was, R' Shach went to speak to the **Chazon Ish**. When asked about earning a living, he replied, “Leave, and if the Heavenly Court calls you to order for giving up a place in which you could earn a living, tell them that you had no interest in earning a living from such a place!”

Adapted from “A Solider and an Old Woman” by Ruchama Feuerman

ותילדו על משפחתם לבית אבותם במספר שמוות מבן עשרים שנה ומעלה לגלותם (א-יה)

At a celebration in the Sharab, the ancient Jewish quarter in the city of Taizz, Yemen, many of the prominent members of the Jewish community came together for a grand feast. The wine flowed freely and the atmosphere was festive. At one point, the conversation focused on the rich history of the Sharab, and the many great men who had lived there throughout the generations.

The *Rav* of the Sharab, **Chacham Yosef Algamal ZT"l**, also had his fill to drink and had not realized how great of a pedigree the Sharab held. When one person brought out a book of lineage (ספר יוחסין) in which a detailed account of every *Chacham* and *Parnas* in his family was listed, dating back over 3,000 years, he immediately became concerned.

“What will the Arabs say if they see this? That the Jews think they're greater because they have a richer history? You know what will happen? They will come in and brutalize us! They will kill and destroy our city once and for all!”

The *Chacham's* words - perhaps spoken in haste and with an unclear head - wholly frightened the people, who were constantly subjected to torment by the authorities, to the point that they agreed to burn the old book right then and there so as not to inflame the Arabs and cause a problem.

The next day, when the wine had worn off, the men saw what they had done. A great cry went up in the Sharab for in a temporary lapse of judgment, they had wiped out any record of their long and prestigious heritage!

Every single Jew is a walking “Book of Lineage!” By virtue of his ancestry combined with his present actions, he represents a rich lineage that dates back thousands of years. How careful must every Jew be to protect that heritage, not to lapse in his *Avodas Hashem*, for all it takes is a mistake in judgment - and he can send that glorious *yichus* up in smoke!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
יסוד

The word “סוד” means foundation and we know that a building is only as tall and strong as its foundation. So too, a Jew can only grow in *Torah* and *middos* as much as he develops his own *middah* of *yesod*. What is this *middah* that our yiddishkeit depends on? **R' Avraham Pam ZT"l** quotes the *posuk*: (תהלים פז) - “*His foundation in the mountains of holiness.*” This refers to the two mountains which play a pivotal role in the formation of the essence of Klal Yisroel.

Hashem told Avraham Avinu to slaughter his beloved son on *Har Hamoria*. Without a hint of doubt, Avraham displayed extraordinary love and devotion to *Hashem* by nullifying his own will to the will of his Creator. On this mountain, we were taught to follow *Hashem's* command even if it means giving up one's life *al Kiddush Hashem*.

Upon *Har Sinai*, we were given the *Torah*. We were told exactly what we must do to fulfill the will of *Hashem*. After all, the six-hundred-and-thirteen commandments are really 613 ways to come closer to *Hashem*. By following the *Torah* and keeping it's laws, we become *Hashem's* beloved children whose purpose of existence is to live *al Kiddush Hashem*.

The *middah* of “*Yesod*” is the *middah* of Yosef Hatzadik. Yosef became a *tzadik* by putting aside his own emotions and feelings and focusing on the most important thing, the foundation of it all: "צדיק יסוד עולם" - a righteous man is the foundation of the world. A righteous man is one who knows how to live *al Kiddush Hashem* and yet is willing to die *al Kiddush Hashem* because the purpose of his life is only to do the will of *Hashem*. Let us achieve this level and become *tzadikim*.

והיה מספר בני ישראל כחול הים אשר לא ימד ולא יספר (הפסרת במדבר - השע ב-א)

The *posuk* in this week's *Haftorah* states: “*The number of Bnei Yisroel shall be like that of the sands of the sea, which cannot be measured nor counted.*” At first glance, this *posuk* seems to contradict itself: it speaks of a “number” that cannot be counted. How can this be? *Chazal* explain that when the Jewish people obey *Hashem's* will, then He will bestow His blessings upon them, such, that no number can count them. When they do not perform *Hashem's* will, they can be counted. A number of questions arise: How can it be that the first half of the *posuk* speaks of one situation whereas the second half speaks of the exact opposite one? Additionally, the *posuk* appears to describe the time of redemption, when *Bnei Yisroel* will all be doing *Hashem's* will. Furthermore, if the nation does not obey *Hashem's* will, and thus their number is finite, how is it possible that when *Moshiach* arrives, suddenly they cannot be numbered?

The **Chid'a, Rabbeinu Chaim Yosef Dovid Azulai ZT"l**, explains that when a Jew sins, he literally minimizes and diminishes himself, whereas doing a *mitzvah* act, such as kindness, *Torah* and *tefilah*, elevates the individual. The moment a person obeys *Hashem's* will, or displays remorse over the past, with a genuine commitment to improve in the future, his Jewish soul bursts forth from its confinement, and becomes several times greater than it had been. Indeed, there is a number that can count him, but qualitatively, he has multiplied many times over by performing *teshuvah* - he is now a soul “*which cannot be measured nor counted.*”

In a business sense, if one hears of a no-risk investment that guarantees a ten percent annual profit, every financial advisor will warmly recommend it. 20% - amazing; 30% - unheard of. Here we deal with our *neshamos*. And not ten percent; many times over! All it takes is a real *teshuva*!

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

הוי עז כנמר לעשות רצון אביך שבשמים (פרקי אבות ה-כג)