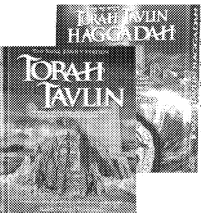


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עקלת הזמנה של יום השבת - 8:08  
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שבת קודש פרשת במדבר - פרק ו' דאבות - מ"ו בעומר  
**Shabbos Parshas Bamidbar - Sixth Perek**  
ב' סיון תש"ע - May 15, 2010

\* פלג המנחה - 6:37 - מי שמדליק מוקדים אין לאויר בזמן עלם קבלת השבת (מש"אמר "בואי כלה")

רעיונות ופירושים לעורר את האדם לעבודת הש"י והתחזקות באמונה ובטחון מאת

**ט"ב התבלין**  
הגד"צ רבי גמליאל הכהן רבינוביץ שליט"א  
ראש ישיבת שער השמים בירושלים עיר"ק

**ידבר ה' אל משה במדבר סיני וכו' (א-א) - ברוב אהבת הבורא לישראל מגאן כל הזמן (לכבוד חג השבועות)**  
חשובין לפחות כמו שכתב ואבנים טובות חשבים אצל אנשי העולם, וברוב גדול חשיבותו מנה אותו, רק כדי לדעת את המספר העכשווי. ואפשר שלכך הפרשה הזאת, קוראים אותו סמוך לחג השבועות, שהוא חג מתן תורתנו, כדי שנקדים ונדע ענין הזה, ונבוא לדעת, שכל זה שנתן לנו את תורתו, הוא רק מגודל חביבות הבורא את עמו ישראל, דלכך ספר ומנה אותם במדבר מגודל חביבתו שמחבב את עמו ישראל. ולא רק בכללות ישראל היה חמוץ, אלא בפרטות של כל שבט ושבט, וגם כל זכר לגלגלותם, שרצה הבורא לומר בזה אלינו, שכל אחד בישראל יש לו את החשיבות המיוחדת שלו, ולכל אחד יש לו חיבה מיוחדת, ולכך כל ראש מבני ישראל נספר, שכל אחד היה מספר בפני עצמו לבד. ולכך הבורא סופר כמו אחד שיש לו כמה מיני אבנים טובות ומרגליות, שסופר לעצמו כל מין ומין בפני עצמו, כך כ"א משראל בעצמו, יש לו ענין מיוחד של חשיבות אצל הבורא, ולכך נבאר במיוחד לשם ענין שלו בעולם.

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

**ידבר ה' אל משה במדבר סיני וכו' (א-א) - הדרך להשגת התורה**  
יותר מכדי השגתו. ויש לפרש כוונה נוספת ב"מדבר-הפקר", והוא על פי לשון המדרש (במדבר רבה י"ט כ"ו), "מי שמשים עצמו כמדבר ומפליג עצמו מן הכל", וכן איתא ב"מדרש תנחומא" (חקת כ"א) "מי שמשים עצמו כמדבר ומפנה עצמו מן הכל", והיינו שמפקר את כל רצונותיו החומריים, ומפליג ומפנה את עצמו מהם, ועל ידי שאינו נמשך אחר החומריות ביכולתו לזכות לתורה הרוחנית.

וגם מבואר מדוע הלוחות מסמלות את ה"חירות" מן הרצונות והתאוות החומריות, וכפי שדרשו חז"ל (אבות ו, ב') את הכתוב, "חרות על הלוחות" - אל תקרי חרות אלא חירות. והיינו חירות מן היצר הרע החומרי, כי תנאי בהשגת התורה הרוחנית, הוא החירות מן הרצונות החומריים.

ויש להוסיף, שגם "מגילת רות" שנקראת בחג השבועות מלמדת זאת, כי כל השגתה הרוחנית של רות "אמנה של מלכות", בא לה מאמת שהפקירה את כל רצונותיה החומריים, ולמרות שהיתה בתו של גלון מלך מואב הסכימה לעזוב את כבודה ועושרה ונחיותה ללכת עם חמותה היהודיה ולחיות חיי עניות (וע' 'מאורי שערים'- 'שער התורה' [ב], להגאון רבי אריה זאב גורביץ זצוק"ל). ומש"ה קבעו חז"ל את קריאת פרשת "במדבר" קודם חג מתן תורה, כי בה אנו למדים את הדרך להשגת התורה.

hand. In a few days, his suffering ended and he was able to assume the position of *shochet* with his father.  
**גמטל** *Pidyon haben* is a unique *mitzvah* in that if it wasn't done perfectly the first time, it can and should be done

A SERIES IN HALACHAH LIVING A "TORAH" DAY  
**Halachos Pertaining to the Shavuot "Torah" Table**  
Many congregations have a festive gathering at the end of the *Shavuot Yom Tov* (נעילת הרג). Since on *Yom Tov* there is no obligation of *shulchan*, they serve just drinks with *mezonos* and/or fruit. This is debatable since the *Gemara* says if one is eating a meal before sunset he can continue after sunset, because the *Havdala* obligation with the prohibition to eat before *Havdala* does not go into effect to stop one from continuing his meal (1). However, if one is merely having drinks he must stop because of the *Havdala* obligation. It is not clear from the *Gemoro* whether a fruit or *mezonos* snack can be continued after sunset. The **Aruch Hashulchan** (2) says that only a bread meal can be continued. This, too, sounds like the words of some *Rishonim* (3). One should therefore start *Mincha* a bit earlier, leave 15 minutes for the snack before sunset, say a *beracha*, and then continue the *simcha*.  
**Drinking Throughout the Night**, Many people keep the old custom of staying up a whole *Shavuot* night and learning (some learn the specific topics set up by the *Mekubalim* called "*Tikun*"). They often drink hot coffee or tea throughout the night to give them energy and help them stay awake. There are a number of *halachic* questions regarding the *berachos*, both before and after. 1- Can one *beracha* exempt all the drinks all night even if there might be long breaks? (כדי שיעור עיכול)  
2- What is the length of a break that might cause the first

למנחה

**הוא היה אומר ....**  
**R' Isaac Sher ZT"l (Leket Sichos Mussar)** would say:  
“Why were the *Leviim* counted from such a young age (one month old) while the rest of *Bnei Yisroel* were counted from age twenty? This was in recognition of the fact that the *Leviim* willingly performed many dangerous tasks in the *mishkan*. (Failure to treat the *mishkan* and its vessels with proper respect could cause a *Levi* to be punished with death.) Such *mesiras nefesh* does not come to a person unless he is trained in it from his infancy.”  
**R' Yitzchok Hamburger ZT"l (Quoted in Iturei Torah)** would say:  
“We read in the *Haftorah*: “*And the number of Bnei Yisroel will be like the sand of the beach which cannot be measured nor counted.*” This *posuk* contains an inherent contradiction. On the one hand, it refers to “*the number of Bnei Yisroel*,” but on the other, it says that they “*cannot be measured nor counted.*” The explanation is this: When the Jews did *Hashem's* Will, they were numerous, and also identifiable. Today, unfortunately, the Jews cannot be accurately counted because due to intermarriage we no longer know who is truly Jewish and who is not!”  
**A Wise Man** would say:  
“Some people only follow the path well-tread. But great people go where there is no path ... and leave a trail.”  
**MAZEL TOV TO THE BLONDER FAMILY ON THE ENGAGEMENT OF THEIR SON AVRUMI TO SARAH BENEDICT**  
GREAT NEWS! THE NEXT "TORAH TAVLIN" BOOK/SEFER IS BEING PUBLISHED! SPONSORSHIPS/DEDICATIONS ARE AVAILABLE! TO DEDICATE A DAY OR WEEK OF TORAH TAVLIN IN MEMORY OF A LOVED ONE, A SIMCHA OR JUST FOR THE ZECHUS, OR TO RECEIVE THE WEEKLY TORAH TAVLIN FREE, PLEASE SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM OR CALL: 845-821-6200.

again. It was said about the holy **Vilna Gaon ZT"l**, that he gave 5 coins to every *kohen* he met, just in case the original *kohen* that did his *pidyon haben* was not genuine. The healing and protection of doing it right is surely worth it!

מאת מו"ה ברוך הירשפלד שליט"א  
רב דקהל אהבת ישראל, קליבלנד הייטס

הלכה למעשה  
**beracha** to expire and make it too late to say an after-*beracha*?  
(תשובה: יש אומרים ע"ב [72] דקות, ו"א ל [30] דקות, ויש עוד דעות)  
3- What are the time and volume amounts to surely necessitate or surely not necessitate an after-*beracha*?  
(תשובה: י"א כדי אכילת פרס והוא בערך ד' [4] דקות וי"א שיעור קטן, ושיעור משקים לברכה אחרונה נחלקו אי רביעית או כית)  
**Solutions**, Because of the above-mentioned doubts either of the two following methods is recommended.  
1) One should drink one or two cups and have in mind with his first *beracha* to drink now and “decide later, after the *beracha*, if he'll drink more.” In this first “drinking session” at some point, when a hot drink cools down, some of his drinking should consist of 3 oz. in a 4-min. span (if possible in a 15-second span) and say ברא נפשות after his cup(s). If later he feels he needs more, he should repeat the above.  
2) If one feels that he needs to drink constantly, he should say one *beracha* for the whole night and try to not let any 30 minutes go by without a sip. Regarding the *beracha*, he should make sure at some point during the evening to have 3 oz. in a 4-min. span as mentioned above, and not forget a *beracha* at the end of the evening. Alternatively, he should sip small sips and not consume more than one ounce in any 4-min. span. Then, he need not say a *beracha*.  
**IMPORTANT NOTE: These halachos apply all year round to those who drink tea/coffee while they are learning.**

(1) פסחים קה. (2) רצוטה (3) רבינו חננאל ומאיר שם (4) מ' אחרונים במשנה ברורה קפדיו

# מעשה אבות ... סימן לבנים

וידבר ה' אל משה במדבר סיני באהל מועד באחד לחדש השני בשנה השנית לצאתם מארץ מצרים לאמר וגו' (א-א)  
 "כל מי שאינו עושה עצמו כמדבר הפקר אינו יכול לקנות את החכמה והתורה לכך נאמר במדבר סיני" (מדרש רבה א-ו)

On a rare excursion to Lakewood, New Jersey, in 5758 (1998), **R' Aharon Leib Steinman Shlit'a**, author of "*Ayelet Hashachar*" and head of *Yeshivas Gaon Yaakov*, paid a visit to the home of the current *Rosh Yeshivah* of *Bais Medrash Govoha* in Lakewood, **R' Aryeh Malkiel Kotler Shlit'a**. As they were sitting and talking, R' Aharon Leib noticed that in the corner display cabinet, amongst the silver and other glittering items there, was a pair of old and worn-looking shoes. He questioned R' Malkiel about this unusual artifact on prominent display.

"These shoes were the property of my great-grandfather, who passed them along to my grandfather, who handed them down to my father, who left them for me." This mystifying response only intrigued R' Aharon Leib even more.

R' Malkiel smiled as he retold the story. "During World War I, conditions were so difficult that people literally had nothing to eat. My great-grandfather, **R' Isser Zalman Meltzer ZT"L**, was then heading the *yeshivah* in Kletzk, but he soon realized that it was impossible to keep the *yeshivah* open due to a lack of funds and the trying conditions. He announced one morning that the *yeshivah* was unable to support the students and everyone should find their way home.

"One *bochur* traveled hundreds of kilometers to get home, but the minute he walked into his house, his mother looked at him and said, 'What are you doing here? Why aren't you in *yeshivah*?' The *bochur* told her that the *yeshivah* could not take care of the students and everyone went home. 'What?' she screamed. 'Go home? Why is it any better at home than in *yeshivah*? You think I can protect you during a war? You belong in *yeshivah*. The *Torah* you will learn there will better protect you and maintain you. Go back to the *yeshivah*, this minute, and learn *Torah*!'

"The *bochur* didn't have a penny in his pocket, but this did not stop him for one moment. He turned around and immediately headed out. He hoped to hitch a ride or possibly hop a train but these opportunities did not present themselves to him. He kept on walking .... and walking ... and walking. Day by day he trudged on, traversing hundreds of kilometers on foot! His mind constantly absorbed in *Torah* study, he had no idea how long it took him or how many days and weeks he was walking along the dusty roads of Eastern Europe. Eventually, he found his way back to Kletzk, whereupon he went directly to the home of R' Isser Zalman.

R' Malkiel looked at his esteemed guest who was listening with rapt interest. "When my great-grandfather opened the door and saw who was standing there, he immediately asked, 'What is this? Why are you here ... more importantly, how did you get here?' The exhausted *bochur* explained to him how he had come home and his mother had sent him right back to the *yeshivah* in order to learn *Torah*. Since he had no money or resources for transport, he ended up walking all the way back to Kletzk.

"R' Isser Zalman was filled with wonder at the emotional fortitude of this boy's mother, who was more concerned for her son's spiritual state than the physical comfort she could provide. But he was even more amazed by the *Mesiras Nefesh* of this young *bochur* who walked for weeks upon weeks, traveling a great distance, just for the opportunity to learn *Torah*. Without a second thought, my great-grandfather turned to the boy and offered to buy his shoes! He gave him a considerable amount of money just to be able to own the pair of shoes that was used to walk hundreds of kilometers to learn *Torah*!"

Walking over to the display, R' Malkiel pointed. "These are the shoes that my great-grandfather bought as a legacy, to be passed down from generation to generation. And do you want to know who that *bochur* was? The *bochur* that gave his entire life to *Torah*? It was none other than the great *Rosh Yeshivah* of Ponovezh, **R' Elazar Menachem Mann Shach ZT"L**!"

## משל' למה הדבר דומה

ויקח משה את כסף הפדיון מאת העורפים על פדויי הלוים וגו' (ג-ט)

**משל'** The son of the *shochet* in the city of Butchatch was once involved in an accident with a knife that injured his fingers so badly that the doctors feared he would never be able to use his hand again. Every doctor that looked at him told him the same thing: It was unlikely that he would ever be able to take over his father's business. He was distraught.

The father had an idea. He came to the famed *Brezhaner Rav*, **R' Sholom Mordechai Hakohen Schwadron ZT"L**, and said, "It is well-known that you are a 'כרן מיוחס' (authentic *kohen*), and you are able to trace your lineage

directly back to *Aharon Hakohen*." The Maharsham nodded in agreement. "Well then, I would like you to perform a *pidyon haben* (redeeming the first-born) on my son, since I cannot be sure that the original *kohen* that did it was genuine. Maybe, this will help my son to get better."

The man wasted no time and obtained the five coins needed for the ceremony. The Maharsham performed the *pidyon* and afterwards, they all ate a festive meal. To the *shochet's* amazement and relief, his newly redeemed son immediately reported a dramatic improvement in his injured

שאו את ראש כל עדת בני ישראל למשפחתם לבית אבותם במספר שמות כל זכר לנולגלותם (א-א)

*Sefer Bamidbar* is known as the "Book of Numbers" as a result of the national census with which the first *parsha* begins. This *sefer* also details how the Jewish people begin their preparation for war; the battle to claim *Eretz Yisroel*, in accordance with *Hashem's* instructions. In war, the single most important preparation one can make is to solidify the resolution of his heart. If the desire on behalf of those involved is to steadfastly and resolutely persist until the battle is won, then it will be won. And this, writes the **Shem M'Shmuel, R' Shmuel Borenstein ZT"L**, is exactly why the census was taken at this time.

*Hashem* wanted the people to be counted in order to steel their hearts for battle. Something that is counted is important (דבר שבמנין) and can never be dismissed. The counting process was to fortify *Bnei Yisroel's* resolution and bolster their self-esteem by recognizing their individual importance. Only then, can they be victorious.

Of course, this idea is true of any battle, be it national or personal, physical or spiritual. Anything that is a struggle for us to accomplish, like taking time out of our busy lives for *Hashem* and his *Torah*, requires a resolution and dedication of the heart - a strength that is augmented by healthy self-esteem. Our Sages teach us to think of the world teetering on a see-saw, ready to tilt for better or worse, and to picture ourselves standing in the middle. As we lead our lives, the whole world hangs in the balance. Every one of us is critically important.

With strength of heart we can win the tough battles, in whatever realm of our lives we face them. From mundane issues that we face on a day-to-day basis or wrestling with the achievement of our ultimate spiritual goals, we can win if we are strong! (**Torah Today - R' Raphael Leban**)

EDITORIAL AND INSIGHTS  
ON THE WEEKLY MIDDAH OF ...

תורת לשון

## דרגה יתירה

רבי מאיר אומר כל העוסק בתורה לשמה זוכה לדברים הרבה (פרק אבות ו-א)

FROM THE WELLSPRINGS OF  
R' GUTTMAN - RAMAT SHLOMO

As we approach the *Yom Tov* of *Shavuot*, we read the final chapter of *Pirkei Avos* which speaks about the greatness of *Torah*! (Now what could be more appropriate?) The first *mishna* in this *perek* enlightens us with a long list of good *middos* that is ascribed to one who learns *Torah* with a pure motive. Not only that, but for this one pure and sincere *ben Torah*, states the *Tanna* of the *mishna*, it was worth it for *Hashem* to create the entire world! Every single country, mountain, valley, tree, animal, flower, etc., in the entire world is worth creating for the person who learns *Torah Lishma*! AMAZING! This certainly tells us a lot about why *Hashem* created the world and what He expects of us!

This also explains why, in the entire *Pirkei Avos*, we find the same refrain over and over: "*Hu Haya Omer*" - He would say. Why is this so important? It's not *halacha*. Yet, there is a deeper, more inspirational meaning here. The *mishna* is teaching us that "*Hu*" – the *Tanna*, "*Haya*" - was, "*Omer*" - what he said! As the expression goes: "He practiced what he preached"! The great *Tannaim* who gave us all the important life-lessons in *Pirkei Avos* were not just giving us good advice. They didn't just preach. They LIVED; they embraced; they truly embodied every word that they said.

This is the goal of *Torah*. Not just to learn *Torah* - but to learn it LISHMA! To live what we learn and not just to talk about it, or read about it in the *Torah Tavlin*! (Ed. note: Thanks for the plug, R' Guttman!) Each one of us must become a living *Torah* about whom *Hashem* will smile and say, "For YOU it was worth creating the entire world!"

