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



שבת קודש פרשת נשא
Shabbos Parshas Naso
ב' סיון תשע"א - June 4, 2011

טיב התבלין

ושמו את שמי על בני ישראל ואני אברכם (ו-כז) - שוית' ה' לנגדי תמיד

והדברים הללו הם יסוד גדול בעבודת ה', כי הרבה פעמים כאשר מדברים על זה הענין של 'שוית' ה' לנגדי תמיד' הרי יש לפעמים נטיה בלב אלו אנשים לחשוב כי הדבר הזה שייך רק אצל מי שזכה ויושב כל היום על התורה ועל העבודה, ואלו הדברים אמורים שיתעלה במעלות התורה והחסידות שיכווין בלימודו לשמו ית', ויתחזק יותר בתפילתו שיראה שכנה עומדת לנגדו.

אבל אלו שטורדים על המחיה ועל הכלכלה ומתוקף תפקידם עסוקים כל העת בחוויות העולם האין יוכלו לקיים המציאות הזאת לחיות תמיד עם הש"ת, אך הוא טעות גדול כי אדרבה ואדרבה עיקר העבודה של 'שוית' ה' לנגדי תמיד' הוא שבכל עת ובכל רגע יחיה את מציאות ד' שירגיש שהקב"ה עומד לנגדו ורואה במעשיו, ובאופן כזה הרי כל חייו נעשים חטיבה אחת של עשיית רצון הבורא יתברך, הן בעת שהוא זוכה לשבת בבית המדרש וללמוד תורת ה', והן בעת שהוא טרוד בעסקיו למעלה מראש. ויה"ר שזוכה לעשות נחת רוח לפניו יתברך ויהא כל מעשיו ודיבוריו לרצון ולנח"ר לפניו אכ"ר.

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

מאוצרותיו של המגיד

בעניין הרמז בנתינת התורה במים ובאש (שייך לחג השבועות)

וכמו שגופו נטהר כאשר הוא נכנס לתוך מים המחוברים אל האדמה וחוזר אל מקורו ומתחדש, כך נפשו הבהמית אשר היא טפלה לנשמתו מתחדשת ומטהרת ממידותיה החומריות ומחומריותה, כאשר האדם עוסק בתורה שהיא שורש נשמתו, ובכך חוזרת נשמתו אל שורשה ומתחדשת, וממילא גם נפשו הבהמית הטפלה לה מתחדשת ומטהרת. אלא שבתורה יש גם סגולה נוספת והיא סגולת האש, שביכולתו להכשיר את הכלי מאוסורו, כאשר הוא מתלבן באש, וכמו שאיתא באבות (ו' א') ש"העוסק בתורה וכו', ומכשרתו וכו'", ופירש ה"נפש החיים" (ד' ל"א), "לשון הכשר והגעלה וליבון, מגיעולי הרע שהיה בו תחלה, וכמ"ש (ירמיה כ"ג כ"ט), 'הלא כה דברי כאש וגו'', שהיא מלבנתו ומכשרתו וכו'". ויש להוסיף, שזאת כאשר האדם עוסק בתורה באופן של ריתחא דאורייתא, ו'מלחמתה של תורה'. ומעתה מתבאר מדוע ניתנה התורה במים ובאש, כדי לרמוז שבסגולתה של עסק התורה לטהר את האדם, כאשר כולו עוסק בה- 'במים', וכאשר הוא עוסק בה עם 'ריתחא דאורייתא' ו'מלחמתה של תורה'- 'באש'.

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישיא רחל בת ר' אברהם שלמה ע"ה
הדלקת נרות לשבת - 8:06 *
זמן קריאת שמע/מ"א - 8:34
זמן קריאת שמע/הג"א - 9:10
סוף זמן תפילה / הגר"א - 10:25
שקיעת החמה ליום השבת - 8:24
מוצג"ק צאה"כ/ מעדים - 9:14
צאה"כ/ לשיטת רבינו תם - 9:36

* פלג המנחה - 6:51 (מי שמדליק מוקדם אין לאחר זמנון עצם קבלת השבת [משאימר "בואי כלה"])

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

אִפְשָׁר לרמוז בזה כי בא לצוות על הכהנים שישתדלו לקרב את עם ישראל אל הקב"ה, שיהא שמו של הש"ת שגור בפייהם ויחשבו תמיד ממנו ית', ואז יזכו לברכת ד' כמו שמסיים 'ואני אברכם'. ואותו הדבר בכל אחד ואחד, כי כמה שישתדל לחיות עם מציאות הווייתו יתברך בכל עת ובכל רגע, ויקיים מה שכתוב: 'שוית' ה' לנגדי תמיד', אזי יזכה לכל השפעות הטוב ותשרה עליו ברכת הקב"ה. מסופר על רופא אחד שהשיח את ליבו לפני רב א' על שאינו מרגיש סיפוק בעבודתו הרוחנית. נענה אליו הרב ואמר לו: "הנה אנו לומדים בפרשת בראשית שהקב"ה שם את עץ החיים בתוך הגן, ונשאלת השאלה למה שמו באמצע הגן דווקא? אך יש בכאן הוראת דרך כי עץ החיים אינו מונח בקרן זוית ואינו נחלת יחידים, כי כל אחד ואחד בכל מצב שהוא יכול הוא להיות קשור אל העץ חיים". וכאן פנה הרב אל הרופא ואמר לו: "מאחר וכך עלה ברצוני על הקב"ה שיהא תפקידך בזה העולם כרופא, זאת אומרת שגם אתה כרופא תוכל להיות קשור בעץ חיים, על ידי שתמלא את תפקידך כראוי כפי שהשם דורש מעמך".

לקחי חיים ודברי התעוררות
וסדרו עפ"י פרשיות השבוע

לובא במדרש (במדבר א' ז'), "ניתנה תורה באש ובמים וכו', באש מנין, שנאמר 'והר סיני עשן כולו וגו', ובמים מנין, שנאמר 'גם שמים נטפו, גם עבים נטפו מים וגו'. ושמעתי ממורי ורבי הגאון הגדול רבי צבי קושלבסקי שליט"א בהקדם דברי הגמרא (קידושין ל'), 'בראתי יצה"ר, בראתי לו תורה תבלין', והיינו שהאדם נברא עם יצר חומרי המושך אותו אל החומריות וה'חטא החומרי', ובכך הוא נטמא בטומאת החומריות, ואין ביכולתו להשיג את הקדושה, וכדי לטהרו מטומאה זו, נתן לו ה' את התורה שביכולתה לטהר מטומאה זו באחת משתי דרכים. הדרך הראשונה היא שבתורה יש סגולת המים שביכולתה לטהר את הטהור מטומאתו, כאשר הוא טובל במקוה מים, ויתבאר טעם דבר זה בהקדם הא דמבואר בגמרא (נדרים ע"ו), שניתן לטהר זרעים טמאים, על ידי זריעתן בקרקע. וזאת משום, שהזרעים הטמאים שגדלו מן האדמה, חוזרים אל מקום גידולן, הם מתחדשים ומטהרים, וכן אצל גוף האדם שבא מן האדמה, כאשר הוא טובל בתוך מים המחוברים אל האדמה, זה נחשב כאילו חזר אל האדמה שבא ממנה, ומתחדש ומטהר.

the sum total of all that they brought. Rashi delineates from here that all the vessels of the Temple were equal, both individually and when weighed together, "no more and no less." Just as the holy vessels were of the same weight

A SERIES IN HALACHA
LIVING A "TORAH" DAY

- Laws and Customs that Merit a Good Parnassa (12)**
Salt on Table (cont.) As was previously mentioned, the Shach (Talmid of the Ariza"l) on *Vaykrah* (1) cites numerous reasons for having salt on one's table when eating. He quotes a *Medrash* (2) about the sea that strongly wished to come close to *Hashem* and was rewarded that salt - which comes from the sea water - shall be placed on the alter in the *Bais Hamikdash*, as well as on every Jewish table. Let us discuss a few more reasons.
- 4) **הוי עו כמור** - Be bold as a leopard to get close to *Hashem*. Salt reminds us that just as the lower waters attempted to climb up over the heavens with boldness to get close to *Hashem*, so too, we should learn to act with boldness in the service of *Hakadosh Boruch Hu*.
 - 5) **אין הקב"ה מקפת שכר כל בריה** - *Hashem* does not withhold reward for any good action that was done. For the act of pushing themselves higher to get close to *Hashem*, the very act which in and of itself displays the glory of *Hashem*, the sea was well rewarded. *Hashem* promised that all salt which emanates from the sea water shall be prominently placed on the alter and on every Jewish table.
 - 6) **Hashem Does Forgive**. Even though the sea was brash and may have acted a bit out of line by rebelling against *Hashem's* decree and jumping forward, nevertheless, *Hashem* forgave the sea, and even added blessing to its

אקדמות מילין לכבוד חג השבועות

מסיני בא וזרח משעיר למו הופיע מהר פארן ואתא מרבבות קודש וכו' (וברים לג-ב)

Chazal tell us that when *Hashem* prepared to give the *Torah* to the Jewish people, several mountains came forth and claimed that the *Torah* should be given on their summits. One of these was *Har Tavor* and another was *Har Carmel*. However, both mountains were rejected in favor of *Har Sinai*, due to its smaller size and stature, and thus its greater humility.

R' Yechezkel Abramsky ZT"l (Chazon Yechezkel) records a remarkable insight. *Har Tavor* represents *Bnei Yisroel's* military might, the site where Barak vanquished Sisra and his vast army (שופטים ד-טו). *Har Carmel* represents *Bnei Yisroel's* ability to guide and convince, as reflected in the successful challenge that *Eliyahu Hanavi* made on *Har Carmel* against the prophets of the idol Ba'al (מלכים יא). Each of these mountains argued that through the strength which it represents, the Jewish people would successfully spread the *Torah* to the entire world.

What these mountains failed to understand was that the *Torah* was not meant to be imposed on other nations either by military might or by persuasion. The Almighty declared: "I am *Hashem* your G-d, Who took you out of Egypt." The *Torah* is intended only for the nation that was taken out of Egypt. Only the nation that uttered those immortal words, "Naaseh V'Nishma" - "We will do - even before we understand." This is an absolute prerequisite to receiving the *Torah*.

A person must recognize through the statement of "Naaseh V'Nishma" that a person's actions will determine his spirit. A person cannot feel accomplished if he does not first accomplish. Through our blinding devotion to fulfilling the word of *Hashem* and performing His *Torah* and *mitzvos*, we will truly reach the "summit" of holiness, both in body and in spirit.

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whether taken alone, or as a group, so too, a person must live his life in equal proportions; he must be the same inside and outside, in public and in private. This is the way a Jew must live in order not to cause damage to his spirituality.

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

waters. We must learn and remember that no matter what we do, *Hashem* is always eager to forgive us and increase blessing into our midst.

- 7) **We Must Strongly Regret Our Misdeeds and Sins**. Just as the sea cried when it became separated from the higher waters and wasn't close to *Hashem*, so too, a person should regret and cry about the fact that he has become separated from his Creator due to his sins.
- 8) **One Must not be Haughty**. When a person sits by a table laden with food, with his family sitting all around him, there is a tendency to become haughty and arrogant, which is rebellious against *Hashem*. Placing salt on one's table, reminds him that that just as the salt in the sea waters was cast down from high-up to low-down, a person might - at any given moment - be knocked down from high to low.
- 9) **A Person was Created to Sing Shirah to Hashem**. As we mentioned, the waters of the sea were the first to sing songs of praise to *Hashem*. A Jew must understand that our entire purpose on this world is to sing *Hashem's* praises.
- 10) **Reminding us of the מצות הזין**. During a meal, when a person can potentially fall into the trap of pursuing the pleasures of the world, salt (as opposed to the sweetness of honey) reminds us that there is an ultimate judgment, and one must live and plan his life accordingly.

(1) ש"ך על התורה -

ויקרא ב"ק
(2) בראשית רבה ה"ג

מעשה אבות סימן לבנים

וישמע את הקול מדבר אליו וכו' (ו-פס)

On any given Friday night throughout the Jewish calendar year, *chassidim* from all over the world, and from every stripe and denomination, would descend on the famed *Pshevorsker Beis Medrash*, at Mercatorstraat 56 in Antwerp, Belgium. Specially chartered planes would bring the eager masses to Antwerp before every *Yom Tov*, every *simcha* celebration and especially for the High Holidays of *Rosh Hashanah* and *Yom Kippur*. They came to see, hear and just bask in the holy presence of the **Pshevorsker Rebbe, R' Yaakov Leiser ZT"l**, who assumed the mantle of *Rebbe* from his father-in-law, **R' Moshe Yitzchok ZT"l** in 5736 (1976), and proceeded to lead his flock for more than two decades. Among the visitors who came on an almost continual basis, were people seeking all sorts of salvation, advice in business affairs and those requesting a blessing from the holy man. Hundreds of stories abound about R' Yaakov's piousness, his wisdom, Divine inspiration (*Ruach Hakodesh*) and the many miracles that were attributed to him.

A truly remarkable story is related, that one year, on Friday night of *Parshas Naso*, R' Yankele - as he was affectionately known - was sitting at his *tish* surrounded by scores of his followers. It was his custom that after he had eaten and distributed pieces of fish - *shirayim* - he would deliver a *Torah* discourse. As the crowd hushed in anticipation, R' Yankele suddenly found himself speechless; he had forgotten what he had prepared to say! Another moment went by and R' Yankele had still not begun to speak. The *chassidim* continued to wait patiently and R' Yankele did not wish to leave the people hanging without telling them something, anything. He thought hard for an appropriate thought and all at once, a story came to mind, a story which he now repeated to the grateful *chassidim*.

R' Yankele told of a couple, almost a century earlier, who were expecting a child. Unfortunately, they had lost several infants shortly after birth, and wished to secure a blessing for the longevity of this child. They sought a *beracha* from the great **Chortkover Rebbe, R' Duvid Moshe Friedman ZT"l**. The *Rebbe* told them that when their child is born, they should name the child after a person found in that week's *parsha*, and by doing so, their baby would survive.

They were blessed with a baby girl in the week of *Parshas Naso*, a *parsha* notably replete with names of men, but none of women! The father approached his local *Rav* for advice, and was told to name his daughter after the mother of *Shimshon HaGibbur*, mentioned in the week's *Haftarah*, whose name was Tzlelponis. The couple was hesitant to afflict their child with such a name, but then they remembered the Chortkover's words, and did as they were advised.

Some time later, they traveled to Chortkov to inform R' Duvid Moshe of the good news. When they told him the baby's name, he smiled and told them they had chosen well. In fact, he said, the famous commentator, the **Maharsha'l, R' Shlomo Luria ZT"l**, writes (בבא בתרא צא) that the name "Tzlelponis" is auspicious for counteracting evil spiritual forces. Through following the *Rebbe's* advice the couple had selected a name that was perfectly suited to protect her.

R' Yankele finished his story and went silent. He could not recall any further *Torah* thought and he was happy that at least he had said over something. In due course, the *tish* concluded and everyone went home.

Later that night, a *chasid* came to R' Yankele in a frantic state, asking urgently for the *Rebbe's berachah*. His daughter, due to be married shortly, had slipped and fallen, and she now lay in a coma. R' Yankele wondered why that night had been the first time he had ever forgotten his prepared *divrei Torah*; undoubtedly it was Divinely ordained that he recall that specific story so that he should remember that the name Tzlelponis is a good omen for abolishing evil!

Turning to the distraught father, he instructed him to add the name Tzlelponis to his daughter's name. The man did so on the following morning, and almost immediately, his daughter's condition improved and she made a full recovery.

משל' למה הדבר דומה

כל כסף הכלים אלפים וארבע מאות בשקל הקודש וגו' (ו-פס)

משל' The famous Greek philosopher Aristotle, was known as a brilliant and revered man, whose writings created a broad system of philosophy, encompassing morality and aesthetics, logic and science, politics and metaphysics.

Aristotle was once dining at home when some of his students came to discuss matters of philosophy with him. The students were led into the dining room where their revered teacher was eating. They were rather surprised to discover that they could not see their master's face. He was indulging, head first, in an enormous piece of chicken!

They said to him, "Our master, how is it that a great man such as you can sink to such depths of baseness?"

Aristotle barely lifted his head as he replied, "When I am outside, I am the great philosopher, Aristotle, but when I am in my own home, I'm just a regular man who wants to eat!"

במשל' This is not the Jewish way, says **R' Moshe Feinstein ZT"l**. A Jew must behave in a proper manner both in public and in private. We see this from the description of the twelve princes' (נשיאים) offerings for the dedication of the *mishkan*, which is repeated twelve times, followed by

וידבר ה' אל משה לאמר. דבר אל בני'... איש איש כי תשטה אשתו ומעלה בו מעל (ו-יא:ב)

The *Medrash* on the opening *posuk* of the *Parsha* dealing with a *Sotah* (woman suspected of infidelity) is cryptic: "'And Hashem spoke to Moshe saying.' - *He (Hashem) said it for future generations.*" This *posuk* is one of the most common in the entire *Torah*. It is the opening *posuk* for quite a number of topics, and it is understood each time that we are to learn from the important concepts contained therein for future generations. Yet, we do not necessarily encounter this explanation by each occasion.

R' Yonason Eibenschutz ZT"l (Tiferes Yonason) provides a clever understanding based on the *gemara* (יומא עה): "*Rav Yosi said, 'Just as a Navi (prophet) was able to reveal what lay inside the cracks and corners of a home, so too, the Mann in the desert would reveal (and resolve) issues within the home. If a husband and wife would come before Moshe with complaints about one another, Moshe would resolve the matter by telling them to check in the morning where the Mann fell. If it fell in front of the husband's home, it was clear that her suspicions were unfounded. If it fell in front of her father's home, it would reveal that his suspicions were justified.'*"

If the *Mann* could resolve issues so easily in the desert, then there would never be a *Sotah* in the desert! If ever a suspicion arose between husband and wife, it would be dealt with almost immediately and in a most divinely obvious and clear fashion. If so, says R' Yonason, this *parsha* had no bearing on the Jews in the desert; thus, as the *Medrash* states, it can only be a reference for "*future generations*"!

Indeed, we are the "future generations" and we must take the Almighty's lead in the matter of creating peace in every Jewish home. There is a resolution; we must do our utmost to find it and implement it to the best of our abilities!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

מלכות

The *Middah* of "מלכות" is the culmination and combination of all six preceding *middos*. In Kabbalistic terms, these six *middos* correspond to various parts of the body. *Chessed* and *Gevurah* represent the right and left hands. *Tiferes* is the upper torso; *Netzach* and *Hod* are the right and left feet, while *Yesod* corresponds to the lower torso. The *middah* of *Malchus*, however, does not allude to a specific part of the body: *Malchus* is the elevation of the entire body to a high level of *kedusha*.

The **Chasam Sofer** quotes **Sefer HaYetzirah**, who explains esoterically that all aspects of holiness are divided into three parts: **עשן** - The "ע" stands for **עולם**; the "ש" stands for **שנה**; and the "נ" stands for **נפש**. **Olam** refers to the holiness of a place, קדושת המקום. **Shana** refers to the holiness of time, קדושת הזמן. **Nefesh** refers to the holiness of a person, קדושת הגוף.

In order to achieve these three forms of holiness, we have three festivals. *Sukkos*, for קדושת המקום, as we are surrounded by the *shechinah* inside the *sukkah*. *Shavous*, for קדושת הזמן, since the holiday of *Kabbolas HaTorah* is above any specific time; it is for ALL times! *Pesach*, for קדושת הגוף. On the night of the *Seder*, we take on the role of royalty, true "בני מלכים", as we fulfill the מצוה דאורייתא to eat *matza*, thereby elevating our mortal bodies to the lofty level of *Malchus*.

This "crowning" achievement, however, is but a gift which is removed from us the following day, for on the second night of *Pesach*, we begin counting *Sefiras Haomer*. We now start again at the beginning and work our way up so that through our own *Avodas Hamiddos*, we can reach *Shavous* and earn for ourselves the all-encompassing *middah* of *Malchus*.

TORAH GEMS

או איש אשר תעבר עליו דת קנאה וקנא את אשתו והעמיד את האשה לפני ה' וכו' (ה-ל)

A famous question is asked: Why is **Rabbeinu Gershom** (Renowned 10th-century scholar) the only *Rishon* (early commentator) that was given the distinguished title of "Meor Hagolah" - "*The Light of the Diaspora*"?

R' Meir Yechiel of Ostrovitze ZT"l answered as follows: "I believe it is because of the two famous halachic enactments associated with his name. The first outlawed bigamy (marrying more than one wife) for Jews; the second modified the practical aspect of the laws of divorce. *מדאורייתא* (according to biblical law), it is only the husband who can take the initiative in a divorce proceeding. He has the bill of divorce (*get*) written and delivered to his wife, with or without her consent. Rabbeinu Gershom ruled that the divorce can be effected only with the consent of both parties. The husband must agree to have the bill of divorce written and the wife must be willing to accept it.

"Now, we find many times in *Tanach* and Medrashic literature that the relationship between *Hashem* and His nation is compared to that of a husband and wife. When *Klal Yisroel* sinned and went into exile, a danger existed that *Hashem* might decide to divorce His mate and find another nation! But, as we know, the Heavenly court must abide by the decisions handed down in the earthly *Beis Din*, and as Rabbeinu Gershom banned polygamy and forcible divorce, *Hashem* is, so to speak, forever wed to us! And that is why he alone was granted the title of "Meor Hagolah."

In a similar vein, **R' Levi Yitzchok of Berditchev ZT"l**, the famous defender of his people, once declared, "Master of the World, do You think that You could ever exchange us for another nation? I swear by my beard, that no matter what faults You find in us, You can never change us for another! You will never get such a good deal with any other people!"

דרגת יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

כל מה שברא הקב"ה בעולמו לא בראו אלא לכבודו (פרק אבות ו-יא)