

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה



שבת קודש במדבר - פרק ו' דאבות - מ"ד בעומר - מברכים חודש סיון

Shabbos Parshas Bamidbar - Sixth Perek

כ"ט אייר תשס"ו - May 27, 2006

1: 31 - מנחה גדולה / שבת -	(Monsey, NY)	6: 46 - פלג המנחה / ע"ש -
8: 19 - שקיעה של יום השבת -	~~~~~	* 8: 00 - הדלקת נרות של שבת -
9: 09 - צאת הכוכבים / מעריב -	~~~~~	8: 35 - זמן קריאת שמע / מ"א -
9: 31 - צה"כ / לשיטת רבינו תם -	~~~~~	9: 11 - זמן קריאת שמע / הגר"א -

* מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")



"במשפחתם לבית אבותם" - שומרים את מצות בריתמילה כדי להבדל מן הגוים, ואינם נושאים אלא נשים מבנות ישראל.

וכדאי הזכות הזה ללמד בו סגוריה עליהם ותנשאו ותשבחו אותם בכך - והשי"ת יעזור לכל בר ישראל שעושה עול לשוב בתשובה שלימה, ועי"ז נזכה ש"ייעזוב רשע דרכו ואיש און מחשבותיו וישוב אל ה' וירחמנו ואל אלקינו כי ירבה לסלוח".

**פקוד את בני לוי לבית אבתם למשפחותם ...
ויפקד אתם משה על פי ה' כאשר צוה וכו' (ג-טו, טז)**

פרש"י וז"ל: אמר משה לפני הקב"ה היאך אני נכנס לתוך אהליהם לדעת מניין יונקיהם? א"ל הקב"ה עשה אתה שלך ואני אעשה שלי. הלך משה ועמד על פתח האוהל והשכינה מקדמת לפניו, ובת קול יוצאה מן האוהל ואומרת, "כך וכך תינקות יש באוהלי". לכך נאמר "על פי ה'" עכ"ל. ועדיין יש לנו להבין, הרי הקב"ה היה מצוה למשה רבינו, ומאחר שנצטוה מאת השי"ת למנות את כל הנפשות, ונכלל עמהם אפילו התינוקות, כיצד החליט משה ע"ד עצמו לשנות, ואף

שאו את ראש כל עדת בני ישראל וכו' (א-ב)
יש להבין, מדוע כתיב כאן "שאו את ראש כל עדת בני ישראל", האם לא ברור שכאשר מונים את בני ישראל, צריכים למנות את כולם?

אלא מאיר לנו **החכם הספרדי כמוהר"ר יוסף חיים זצ"ל מבגדאד, בס' בן איש חי**, שידוע שצריך האדם להיזהר שלא ידבר חובה וקטגוריה על אנשים מבני ישראל לפני הקב"ה, ואפי' על הרשעים שבהם, אלא כדי להוכיחם ולהחזירם למוטב. כי לפני הקב"ה, אדרבה, ידבר זכות וסגוריה עליהם, כי הקב"ה מקפיד על המלמד חוב על ישראל.

והנה כלל ישראל מלים את בניהם לשמונה ימים, ונוזהרים שלא לשאת נשים נכריות, וכהנה, ובה גם אלו יהודים שאינם מדקדקים במצות כל כך, מ"מ אפי' הם מעידים על עצמם שהם מייקרים את יהדותם, ודבוקים באבותיהם עד אברהם, יצחק ויעקב.

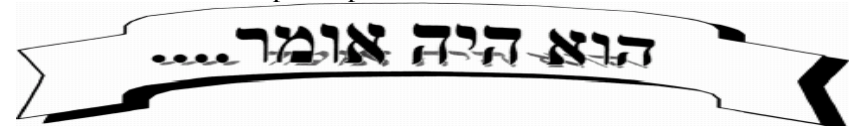
ובכן, בזה יבואר הכתוב ב' "שאו" ורוממו "את ראש כל עדת בני ישראל" - כלומר, כולם, אפילו העבריינים שבהם שיהיו במהלך הדורות, תנשאו אותם ותלמדו עליהם סגוריה. ואיך עושים? על ידי שהם דבקים

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HALACHAH
LIVING IN YESHIVAH (25) - BEING HEALTHY

Drinking - Yeshivah students should strictly adhere to the will of their *Roshei Yeshivos*, with regard to drinking liquor and alcohol. All agree that drinking alcohol in excess leads to genuine health risks, such as intoxication, driving hazards, addictive tendencies, etc., which may occur as a result of alcohol consumption. On specific days like *Purim*, *Simchas Torah* and by *chasunos* attended by *yeshivah* students, there is a tendency to consume more alcohol than is good for them and caution is definitely in order. On top of that, instead of a *Kiddush Hashem* that can be displayed through the spontaneous joy of *Bnei Torah*, the opposite may occur when external stimuli such as liquor takes over. Other excess consumptions which can lead to dependency, such as coffee, etc., is likewise undesirable.

Mental Health - The **Steipler Rov ZT"l** discusses in his קונטרס חיי עולם a common problem amongst *Yeshivah bochurim*, who may feel from time to time like they are unworthy. They see fellow students who are learning better than them or receiving extra attention from their *rebbeim*, and this causes them to feel mediocre. Every *talmid* should internalize, says the Steipler, that each and every word of *Torah* study is an infinite accomplishment, and *Hashem* rewards a person per the



R' Shlomo Rabinowitz ZT"L of Radomsk (Tiferes Shlomo) would say:

"The *posuk* writes: 'אִישׁ אִישׁ לְמֹטֵהוּ אִישׁ רֹאשׁ לְבֵית אֲבוֹתָיו'. The word 'מטה' - 'tribe' is written without *nekudos* and thus may be read 'מטה' - 'bottom.' This, then, is the meaning of the *posuk*: Each man who has descended to the bottom - to a lowly status - must nevertheless be united with the Jewish people and never cast away, since every Jew, no matter how inferior, is a child of Avrohom, Yitzchok and Yaakov."

R' Yosef Leib Bloch ZT"l (Mahari"l) would say:

"The *Torah* consistently records for us the faults and transgressions of even the greatest of our ancestors. This is to console and teach us an important lesson: no matter how high a level a person may be on, he has natural tendencies that try to bring him down. It is normal to have faults."

R' Eliezer Papu ZT"l (Pele Yoetz) would say:

"There is no shame in admitting that one made a mistake. But to stubbornly refuse to admit to a mistake is indeed shameful!"

נתנדב לפואה שלמה להר"ר אברהם רפאל בן רחל לאה נ"י בתוך שאר חולי ישראל

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effort put in. It is well known that many *Gedolei Yisroel* were "average" students in their younger years and only later became great lights in the history of *Klal Yisroel*, based on the above-mentioned attitude. A student who is feeling inferior or "down" should definitely discuss this issue with a *Rebbi*, *mashgiach* or older confidante.

Stress - One indication of a stressful student is when he starts accepting upon himself added חומרות - habits of strictness in *halachah*, without first discussing it with a *Rebbi* or mentor. This includes extra-long *davening* which lasts much longer than his *Rebbeim*. Of course, clear *halachos* must always be kept properly, yet, if a student feels any mental strain or excess nervousness about his performance of *halachah*, he should consult those mentioned above. **Note:** A general rule is that if it is not pleasant and natural (דרכי נעם), this is not "Torah," which is always "דרכי נעם" - "*Its ways are pleasant ways.*"

Dealing with Problems - If friction occurs between two students or a student and his parents, he should seek advice on how to conduct himself. One should not harp on problems or differences, over and over again, without discussing it with a mentor. Automatically changing *yeshivos* whenever a problem occurs, is not always the solution or a benefit for the student.

himself in a <i>mikveh</i> before <i>davening</i>, will come to no harm, especially from the <i>mikveh</i> water." R' Boruch Ber shrugged and said, "If this is what you hold dear from your <i>Rebbe</i> and it instills within you a true אמנות חכמים - <i>Belief in (the words of) the Rabbonim</i>, then there's nothing for me to say!" TORAH GEMS איש על דגלו באתת לבית אבתם יחנו בני ישראל (ב-ב) Why did <i>Hashem</i> wait until the "<i>second month of the second year after the exodus from the Land of Egypt</i>," to first issue the command regarding the דגלים - <i>Flags</i>, and the precise order of encampment for the Jewish People in the desert? Shouldn't this organization have been a top priority immediately after the entire nation - 600,000 souls, not including the woman and children - began their forty-year trek through the desert? Furthermore, on the day that <i>Bnei Yisroel</i> actually went out of the bitter <i>golus</i>, the <i>posuk</i> tells us "יצאו כל צבאות ה' - מארץ מצרים" - "<i>All the legions of Hashem left the Land of Egypt</i>," which would imply that the people were already somewhat organized into specific divisions based on their tribe's configuration. Why did <i>Hashem</i> wait an extra year and a month before directly issuing the command? R' Yaakov Kaminetzky ZT"L delivers a penetrating understanding. "Legions" and, in fact, the entire concept of the <i>Degalim</i>, served to organize, but also, to divide and separate between the various tribes of people. As important as this is within a large group of people, there is also the risk that it can create tension or potentially strife amongst the different factions, as each group displays its own themes, colors and strengths. Without a unifying body to hold the people in check, rampant chaos is likely to break out. The <i>Mishkan</i> was one such unifying entity, as the people recognized that their specific stations were organized to surround the holiest site - the place where the <i>Shechinah</i> - Divine Presence, rested. Since the <i>Mishkan</i> was only erected in <i>Nisan</i> of the second year, the <i>Degalim</i> could not have been introduced until the next month, the first of <i>Iyar</i>.		ולרצון ה' ממש, שנאמר "ויפקד אתם משה על פי ה' כאשר צוה" - כלומר, בדיוק כאשר היתה הציווי, ללא שום שינוי כלל וכלל. ועי"ז נאמר בתהלים "כי ישרים דרכי ה'", וכן "פקודי ה' ישרים משמחי לב", כי בכלל מעלות הישירות הוא ש"אם אין דרך ארץ אין תורה". שכן מדת דרך ארץ אף היא ממדות שהתורה נדרשת בהן, ובכוחה לבאר כוונת הציווי שיקויים רצון ה' כהלכה. מעשה אבות סימן לבנים ואתכם יהיו איש איש למטה איש ראש לבית אבותיו הוא וגו' (א-ד) Historically, we do not find very many incidents where an illustrious house of <i>Chassidus</i> and a celebrated family of <i>Litvishe Roshei Yeshiva</i>, have crossed paths with mutual respect and admiration. In fact, stemming back to the days of the holy Vilna Gaon ZT"L, a relentless feud between <i>Chassidim</i> and <i>Misnagdim</i> was the prevalent sub-culture, and just about every religious Jew in Europe came down on one side or the other. Although a minor revolution at first, <i>Chassidim</i> eventually spread all throughout the lands and became a mainstay, if not a mainstream, of religious Judaism. One notable exception is the mutual admiration between two of the greatest lineages in Judaism up until this very day: The House of <i>Brisk</i> and the <i>Rebbes</i> of <i>Ger</i>. R' Chaim Soloveitchik (Brisker) ZT"L was so impressed with the writings of the first <i>Gerrer Rebbe</i>, R' Yitzchok Meir Alter ZT"L (Chiddushei Harim), that he would quote them on a number of occasions in his <i>shiurim</i>. It was said that in the famed <i>Volozhiner Yeshiva</i>, the <i>Rosh Yeshiva</i> would test the students in their learning by asking questions from the <i>Chiddushei Harim</i>. If a <i>bochur</i> was capable of answering the poignant and intellectually challenging questions of the <i>Gerrer Rebbe</i>, R' Chaim would call him "an <i>illuy</i>!" (A genius) This, in spite of the fact that the <i>Brisker</i> method of <i>Torah</i> learning was far different in its entire basis from that of any of the prevalent methods of learning! When the holy Sefas Emes, R' Yehudah Leib Alter ZT"L of Ger, passed away, his family wished to publish his extensive writings. Before doing so, however, they sent the manuscripts to Brisk to ask R' Chaim to look it over and add his thoughts. R' Chaim marveled at the length and breadth of the <i>Sefas Emes'</i> intellect and the profundity of his works and immediately urged the family to publish the <i>seforim</i>. This affinity trickled down to the next generation, as well. The Imrei Emes, R' Avrohom Mordechai Alter ZT"L, would often send his own <i>chassidim</i> to learn in the <i>Kamenitzer Yeshiva</i>, led by the foremost <i>talmid</i> of R' Chaim Brisker, R' Boruch Ber Lebowitz ZT"L. Once, when a group of <i>Gerrer chassidim</i> came to learn in Kamenitz, R' Boruch Ber was informed that this group had a daily ritual whereby they would trudge out to the river edge on even the coldest winter mornings, break the ice and immerse themselves in the freezing water, before the morning prayers. As is well known, one of the basic fundamentals in Brisk is "ישמרתם את נפשותיכם" - guarding one's health fastidiously. R' Boruch Ber was appalled at this "reckless" custom, which could not only cause them to become sick, but could endanger their lives! He called them in and demanded an explanation. The young <i>chassidishe</i> boys were dumbstruck. Finally, one mustered up the courage and explained. "We have a long-standing <i>kabbalah</i> from the holy Baal Shem Tov ZT"L, that whoever immerses	