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הדלקת נרות שבת - 8:07

זמן קריאת שמוע"מ"א - 8:34

זמן קריאת שמוע"הג"א - 9:10

סוף זמן תפילה / הג"א - 10:25

שקיעת הזמנה של יום השבת - 8:26

מוע"ש"ק צאת הכוכבים / מעריב - 9:16

צאת הכוכבים / כשיטת רבינו תם - 9:38

ברכת יצא הדל וברכת כל

תורה תבלין

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שבת קודש פרשת נשא - פרק א' דאבות Shabbos Parshas Naso - First Perek

י"ד סיון תשס"ט - June 6, 2009

* פלג המנוחה בערב שבת בשעה 6:52 - מי שמדליק מוקד, אין לאזור מזמן עצם קבלת השבת (משיאמר "בוא כלה")

הע"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

נשא את ראש בני גרשון גם הם וכו' (ו-כב) – קבלת התורה האמיתית הוא גם בלא לחדש שום דבר בה
כך, שילמוד התורה גם אם לא מרגיש הוא שום סיפוק וחינוך בלימוד, שהדרך הוא שאם לאדם לא מתחדש שום דבר בלימודו, אין לו חשק בלימוד התורה, ולכן כופלו התורה י"ב פעמים, שילמוד האדם אפילו דבר זה שהוא בלא שום חידוש, ועוד צריך לחזור עליו י"ב פעמים. והוא מדרגה גדולה להגיע לאהבת התורה כזה, וכמו שמספרים על **הגאון מוילנא זצוק"ל**, שאמר פעם על עצמו, שאם לא היה גם כן מצוות ידיעת התורה, היה יכול ללמוד כל היום פסוק אחד ולחזור על זה, ומשום שהגיע כבר לאהבת התורה אמיתית, שלא היה צריך כלל לחדש איהו דבר בתורה כדי ללמוד את התורה, רק היה אוהב את התורה בעצמה, ורק משום מצוות ידיעת התורה למד כל הזמן עוד דבר בתורה. ולכן בא ללמדנו זאת שאחר שזכינו כבר לקבלת התורה, צריכים אנו לבוא לקבלת התורה האמיתית, שהוא ללמוד את התורה בלא שום הנאה, מאהבת התורה בעצמה, ומראים את זה בכך, שיכולים ללמוד ענין אחד בתורה י"ב פעמים, אף שלא מיתוסף בה שום דבר, מכל מקום צריכים אנו ללמוד התורה כך, ומשום שזה הוא מצוות הלימוד התורה האמיתית, ועל ידי זה רואים אהבת התורה באמת שיש לאדם.

מאת הרב שלום פערל שליט"א
נ"נ בישיבת הגר"צ קושלבסקי
מהאוצרותיו של המגיד
כה תברכו את בני ישראל אמור להם ... ושמו את שמי על בני ישראל ואני אברכם (ו-כג) – השלום כתנאי לחלות הברכה
מוחשין להיחזר מלעשות דבר שיפריע לו, יבוא גם לבטל את רצונותיו ואנוכיותו גם כלפי ה' [שהוא מופשט], ויהיה לא לעשות דבר שהוא נגד רצונו, ולקיים את רצונו כראוי.

ולפי זה מובן מדוע השלום הוא 'כלי מחזיק ברכה', שע"י השלום-ביטול האנוכיות יוכל לקיים כל מצוות התורה, ועי"ז תחול עליו הברכה. ויש לומר שנרמז טעם זה בפסוק, 'ה' עוז לעמו יתן', היינו התורה, שע"ז קיום מצוותיה מתברכים, אבל יוכלו לקיים המצוות כראוי ולהתברך רק אם יהיה להם שלום-ה' יברך את עמו [ע"י התורה] בשלום". ומעתה מובן מדוע פתח בלשון רבים-להם וסיים בלשון יחיד-יברך וגו', כי תנאי יש בחלות הברכה, שרק ע"ז שמתבטל המצב של פירוד-רבים [אנוכיות], ומתאחדים-יחיד [ביטול אנוכיות], יזכר לברכה. וזהו 'שמו את שמי על בני' [היינו שישפיעו עליהם להיות בשלום זה עם זה (ששמו של ה' היא 'שלום' [שבת י:])] ואני אברכם" [היינו שאז הברכה תתקיים אצלם]. [ע' **כתב סופר** [בראשית ט"ו ה]].

ZT”L of Bagdad, the *Kohanim* turn around and face the congregation rather than face the *Aron*, when they recite the Priestly Blessings and beseech the Almighty to bestow His kindness upon us. The *Kohanim* are pleading with

A SERIES IN HALACHAH
LIVING A “TORAH” DAY
Halachos Pertaining to the “Torah” Table (24)

Saying a Beracha in a Pure Setting. A *beracha* must be said in a pure setting. This basically includes two main restrictions: 1) Not to say a *beracha*, or any other holy speech, such as davening or *Torah* learning, in view of an inappropriately dressed person, whereby body parts that should be covered are not covered (1). 2) Not to say a *beracha*, etc., in the close proximity of human waste or rotten items that have a bad smell, and the like (2). We will explain the first restriction.

Torah Prohibition. “*He (Hashem) shall not see among you a naked thing.*” (דברים כגט) From here we learn that if private body parts of a man or lady, Jewish or not (3), close relative or not, are visible, it is Biblically prohibited to make a *beracha*. Similarly, if one is listening to a *beracha*, such as *Kiddush*, in order to fulfill his obligation, it is as if he is reciting *Kiddush* and the above restriction applies (4). According to *Ashkenazim* who rule like the **R’MA** (5) one may say a *beracha* in sight of an uncovered boy under the age of nine and a girl under the age of three. Therefore, a *Mohel* may say the *beracha* on *Bris Milah* even if the baby’s place of *milah* is uncovered. (*Sefardim* who rule like the **Shulchan Aruch** (6) prohibit no matter the age.)

If one did recite a *beracha* in sight of an uncovered part, he must repeat the *beracha* (7). This prohibition applies even if one closed his eyes, is blind, or is in a dark room, as long as he is facing the *Ervah* (8) (uncovered part). (By a rabbinic *Ervah*,

Rabbeinu Ovadia Seforno ZT”L writes:

This *posuk* refers to stolen property of a convert (*Ger*) who subsequently died. Since the convert has no relatives to inherit him, when the thief wishes to repent he gives the money to a *kohen*. The *Torah* stresses that this crime involves a ‘*transgression before Hashem*’ - a *Chilul Hashem* brought about by stealing from a convert, who came to reside under the wings of the *Shechinah* as a Jew, only to be a victim of theft and robbery. How much care must religious Jews take to increase the respect for *Hashem* and His *Torah* and not the opposite, Heaven forbid.”

R’ Eliyohu Eliezer Dessler ZT”L (Michtav M’Eliyohu) would say:

“*reaches the point of error.*’ But there is a deeper understanding. The presence of anger betrays the presence of error. A person loses his temper because he knows in his heart that he is mistaken and desires to hide this fact from the world by acting out in anger.”

A Wise Man would say:

“If you are content with the best you have done, you will never do the best you can do!”

us, imploring us, as if to say, “Improve your ways! Bring the *Shechinah* into your lives.” This is why the *posuk* states, “*They will place My Name upon Bnei Yisroel,*” and only afterwards, “*I will bless them,*” with an open hand!

מאת מו"ה ר' יצחק אהרן ישראל, קליבלנד הייטס
רב וקהל אהבת ישראל, קליבלנד הייטס

which will be explained later, shutting one’s eyes can sometimes help.) If one turned his whole body (not just his head) to the side putting the immodest scene out of view, he may say a *beracha* (9). Uncovered parts of an animal are not forbidden (10). **Thinking.** Although this *issur* includes studying *Torah* in front of an *Ervah*, only verbalizing is prohibited. Thinking in learning or reading a *Torah* text without verbalizing it, is permitted (11). Accordingly, one can listen to a *Torah* Tape in such a position because he is only listening and thinking without verbalizing. Even though audible words are coming from the tape in front of the *Ervah*, it is not a problem because no human mouth is uttering those words. Even if *Torah* words are being said by somebody not in view of the *Ervah*, they may be listened to by someone in view of the *Ervah*. The **Eishal Avrohom** (12) from **Butshash** rules that writing words of *Torah* is like verbalizing. **A Transparent Cover.** If the private parts are covered by a see-through garment or a glass cover, it is still prohibited. However, that cover helps a little, and permits one to say the *beracha* with shut eyes or turning his face without turning his whole body (13). **The Rabbinic Issur.** The sages added an *issur* to the *Torah* prohibition of saying a *beracha* in front of an uncovered *Ervah* in the following cases: 1) In front of a woman not modestly dressed. 2) In front of the uncovered hair of a Jewish married woman. 3) In earshot of a lady singing. These will be explained next week, *Bezras Hashem*.

(1) אר"ח ע"ה (2) שם ע"ו (3) שם ע"ד (4) משנה ברורה
ע"ה (5) אר"ח ע"ד (6) שם (7) ענין אשר ישראל נהיט
(8) מ"ב ע"ה (9) שם (10) מ"ב ע"ה (11) שם (12)
ע"ה (13) מ"ב ע"ה

הוא היה אומר ...

Rabbeinu Ovadia Seforno ZT”L (Michtav M’Eliyohu) would say:

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A Wise Man would say:

“If you are content with the best you have done, you will never do the best you can do!”

נפטר ט"ז סיון תשנ"ז תגצ"ה - DEDICATED L'ILUY NISHMAS REB AVROHOM YOSEF SHMUEL ALTER KURZ Z" L - GREAT NEWS! PLANS FOR TORAH TAVLIN VOLUME 2 ARE UNDERWAY! SPONSORSHIPS/DEDICATIONS ARE NOW AVAILABLE! DAY (1 PAGE) - \$50, SHABBOS / YOM TOV (2 PAGES) - \$100, WEEKLY DEDICATION - \$180. LARGER SPONSORSHIPS 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.

מעשה אבות ... סימן לבנים

והעמיד את האשה לפני ה' ועשה לה הכהן את כל התורה הזאת וגו' (ה-ל)

Late one night, there came an urgent knocking at the door of the *Rov* of Yerushalayim, **R' Tzvi Hirsch Pesach Frank ZT"l**. A woman with lines of bitterness etched on her face, stood at the open door. R' Frank recognized her. This was the woman who had consulted with him once before about her terrible situation. As he recalled, the woman's husband had begun exhibiting unusual characteristics, was eventually pronounced insane, and had to be committed to a mental institution. With no hope of seeing him recover, the young wife wanted her freedom. Halachically, however, the husband could not give her a *get* (religious divorce) while he was not in control of his faculties.

"Honored *Rov*," she was now saying breathlessly, "you told me that if I ever catch my husband in a lucid moment, I should summon you immediately. Well, I have just come from him and his mind seemed very clear. He recognized me and seemed to remember our relationship. Perhaps now I can obtain my *get*? Can you bring an end to my suffering?"

At the time, R' Frank was weak and ill, and the hour was late. But a Jewish daughter was in pain and here was an opportunity - perhaps the only opportunity - to alleviate her suffering. It may be a long trip in the dead of the night but none of this seemed to matter to him, as he summoned his *dayanim* (members of a rabbinical court), a *sofer* (scribe) and witnesses, some of whom had to be awakened. He quickly hired a wagon and they all traveled together to the institution, an hour's drive away.

Upon their arrival, the *Rov* was led into the institution and right to the husband's room. Without preamble, he began to talk to the deranged husband, asking him carefully thought-out questions to see whether he was really aware of what was going on. Then, he paused for a moment and asked the question he was saving for last.

"Tell me," asked R' Tzvi Pesach, "Would you agree to divorce your wife?"

"*Rebbe*, do you want me to have no wife or home to return to when I leave this place?" the man asked plaintively.

This last response far exceeded R' Tzvi Pesach's expectations and it satisfied him to the husband's mental condition of the moment. Turning to his *dayanim* he said, "By the question he just asked, this man has proven that he is in control of his mind right now. Let us proceed to prepare the divorce."

Now, came the unpleasant part. He had to convince the temporarily lucid man who couldn't bear to live without his wife, to now divorce her! Turning back to the husband, R' Tzvi Pesach began to speak to him in gentle tones. He explained that it would be a great *mitzvah* to divorce his wife, and pleaded with the unfortunate man to do the right thing immediately. At first, the man couldn't understand why the esteemed Rabbi would ask him to do such a thing but after listening to the arguments and an evaluation of his mental status, the man reluctantly agreed.

The woman received the *get*, and it was past three o'clock in the morning when the small party left the asylum. As they traveled back towards the city, R' Frank apologized to the *dayanim* for disturbing their sleep. "At least we may take some measure of comfort in knowing that we were able to release this unfortunate woman from her chains, and did not strengthen them by our laziness," he exulted.

His daughter met him at the door. "*Tatteh*," she said anxiously, "in two hours it will be morning. How will you have enough energy to face the coming day? Why didn't you go to sleep for a while before going out?"

R' Tzvi Pesach answered, "*A Yiddishe tochter trinkt zich in blit, un ich vell gein shloffen?*" ("A Jewish daughter is drowning in blood and I should go to sleep?")

משל' למה הדבר דומה

דבר אל אהרן ואל בניו לאמר כה תברכו את בני ישראל אמור להם וגו' (ו-כג)

משל' A prominent man from a distinguished background had a son who began to turn away from the traditions of his father. He fell in with bad people and began acting inappropriately and sinful. Eventually, his father had no choice but to drive the child out of his house. Left on his own, the boy joined the gangs in the street.

A merchant met the father and told him, "You know that the winter is well on its way, and your son will be sleeping on a bench in the park wearing his summer clothes. Why don't you give him some money so he can at

least rent someplace to live and buy some clothing?"

The father's eyes began shedding tears as he said, "It hurts me to no end, my friend, but you are speaking to the wrong person. I am ready to give him everything - to take him back into my home - I have an entire wing in the house ready for him. But his misbehavior forced me to send him away and now he will not deal with me any more. If you are concerned about his well-being, speak to him, and persuade him to come back home and behave."

במשל' For this reason, said **R' Moshe Yechezkel Salah**

צו את בני ישראל וישלחו מן המחנה כל צרוע וכל זב וכל טמא לנפש וגו' (ה-ב)

Rashi writes: "*There were three camps there at the time of the encampment The one who has צרעת (leprosy) is sent out of all (three) camps; the זב (one who has impure discharges) is permitted in the Machane Yisroel (Camp of the Yisraelim) but sent out of the other two; the טמא לנפש (contaminated soul) is permitted also in the Machane Leviyah (camp of the Leviim) and is only sent away from the presence of the Shechinah.*" One must understand: What is the difference in the three levels of impurity and the manner in which these three people are sent out of the camp?

The **Izhbitzer Rebbe, R' Mordechai Yosef Leiner ZT"l**, answers by clarifying the three categories of impurity. A "צרוע" (leper) is a person who is not in control of his anger. He is consumed with jealousy and rage against others causing him to speak *Lashon Hara*, and consequently, to contract this disease. A "זב" is one who indulges his desires and lusts for immorality. This craving encompasses his mind and body, resulting in impure discharges. A person referred to as a "טמא לנפש" is a despondent and unhappy individual. His soul has become contaminated by being sad.

These three people may not remain amongst the Jewish People and need to be removed. The one who is consumed with anger must leave entirely from all three camps for a בעל כעס is poisonous to the well-being of everyone around him. The one who cannot control his desires is required to take leave of the two inner camps - the *Shechinah* and the *Leviim* - to symbolize that a true *Talmid Chacham* and master of *Torah* is in control of his inner cravings and will not let them overtake him. However, a sad person is only required to leave the presence of the *Shechinah*, for although *Torah* scholars may feel down at times, in the presence of the *Shechinah*, one can only feel joy and gladness.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

שלום

In *Birchas Kohanim* we are blessed with three things. The *beracha* of "שים שלום" in *Shemona Esrai* is actually based on this three-fold blessing of peace. The first type of peace we refer to is peace of mind. The content and serenity that comes from being secure in your relationship with *Hashem*. The second type of peace is that between man and his fellow man, something we so desperately need! Peace is much more than just NOT fighting! If two people live in the same house and have little to do with each other, even if there is no friction between them, we do not describe their relationship as "*Sholom Bayis*." *Sholom* comes from the word "שלם" - which means whole. The idea of *sholom* is to work together towards the goal of being whole, perfect. When one Jew meets another he says "*Sholom Aleichem*" and his friend answers, "*Aleichem L'sholom.*" This means my *shlaimus* (completeness) is dependant on you! And vice versa. We all need each other and must actively be involved in helping one another in order to achieve true peace and wholeness! And the last type of peace we mention is that *Hashem* should save us from pain and protect us from our enemies.

Aharon Hakohen brought about so much peace between people - "אוהב שלום ורודף שלום" - and in his merit, *Bnei Yisroel* received the *Ananei Hakavod* - Clouds of Glory. Clouds are formed through vapor. It was the kind words that people used to bless Aharon for the peace and happiness that he brought them, that rose up like vapor and formed the *Ananei Hakavod*. The *Kohanim*, therefore, have the power with their words to bless all of us, the Jewish People.

מיון ושכר יזיר חמץ יין וחמץ שכר לא ישתה וכל משרת ענבים לא ישתה וכו' (ו-ג)

The *nazir* is commanded to remove, refrain and restrain himself to the utmost from drinking wine. He must abstain from, "*weak and strong wine, vinegar of weak and strong wine, nor anything from which grapes were steeped.*" What is it about wine in particular that is so repellent to a *nazir* that the *Torah* warns him again and again about it?

R' Boruch Sorotzkin ZT"l delivers a brilliant insight. Wine is a unique drink. It contains both positive and negative qualities. On the one hand, wine is used for *Kiddush*, for *bentching*, at a *simcha* celebration; it was even poured on the altar in the *Bais Hamikdash*. It is spiritual in nature and can elevate a Jewish soul when drunk in moderation and joy. On the other hand, wine can bring out the worst attributes in a human being. It causes one to lose himself in lustful pleasure, to use foul language and speak of sinful ideas. When a person becomes drunk from wine, he will say and do things that he would never even consider if he were sober. Wine is the ultimate "double-edged sword."

We find this concept when Yaakov and Esav each brought food to their father Yitzchok. Yaakov brought a full meal of delicacies and with it, he brought wine. He recognized that for an auspicious occasion like the blessings of the *Bechorah*, wine will elevate the proceedings and add joy to his father as he delivers the blessing. Esav, though, knew wine for what it represented to him: an addictive alcoholic beverage which causes men to swear, curse and act in shameful ways. This drink has no place at his father's table while he is in the midst of performing this most meaningful ceremony on his behalf.

Thus, a *nazir* is warned to refrain from wine. Since he is vulnerable to sin, and wine is a drink that can turn him the wrong way, he must remove himself from wine at all cost!

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ישא'ה פניו אליך וישם לך שלום וגו' (ו-כז)