

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



שבת קודש פרשת במדבר - פרק ו' דאגות - מ"ו בעומר  
Shabbos Parshas Bamidbar - Sixth Perek  
ב' סיון תשס"ז - May 19, 2007

|                                                                                              |              |                               |
|----------------------------------------------------------------------------------------------|--------------|-------------------------------|
| הדלקת נרות שבת - 7:52 *                                                                      | (Monsey, NY) | מנחה גדולה / שבת - 1:30       |
| זמן קריאת שמע/מ"א - 8:38                                                                     | ~~~~~        | שיקיעה של יום השבת - 8:11     |
| זמן קריאת שמע/הג"א - 9:14                                                                    | ~~~~~        | צאת הכוכבים / מעריב - 9:01    |
| סוף זמן התפילה / להג"א - 10:27                                                               | ~~~~         | צאה"כ / לשיטת רבינו תם - 9:23 |
| * פלג המנחה בעשי בשעה 6:40 - מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "ביא כלה") |              |                               |
| לקחי חיים ודברי התעוררות מאיצרותיו של המגיד                                                  |              |                               |
| נסדרו עפ"י פרשיות השבוע                                                                      |              |                               |
| שאו את ראש כל עדת בני ישראל למשפחתם לבית אבותם וכו' (א-ב)                                    |              |                               |

ועל דרך זה מפרש הרש"ר הירש זצ"ל, את הפסוק "כי תשא את ראש בני ישראל לפקודיהם וגו'" (שמות ל', י"ב), "כי תשא את ראש בני ישראל" - כשסופרים את בני ישראל, "לפקודיהם" - לשון תפקיד, כלומר, שע"י שסופרים אותם מתעוררים לקבל על עצמם תפקידים המרומם, ונתנו איש כופר נפשו לה" - ובזה יתנו את נפשם לה" - מסירות נפש.

והנה בשבת (קכ"ט): מבואר, שבכל שנה בערב שבועות יוצאת רוח הנקראת "טבוח", שאם ישראל אינם מקבלים את התורה, אותה רוח תפגע ותטבח בהם. והנה, אם ממשיכה הרוח בכל שנה ושנה לצאת לטבוח את עם ישראל אם לא יקבלו את התורה, מוכח שאותה בחינה של קבלת תורה שהיתה בהר סיני קיימת בכל שנה ושנה. והנה בכל השנה לפני שבועות קוראים פרשת במדבר, ומביא הירש"ע (סימן תכ"ח סעי' ד') סימן לזה - "מנו ועצרו". נמצא שקריאת פרשת מנין עם ישראל באה כהכנה לחג השבועות, ולפי דרכינו עניינו, שמנין עם ישראל מגלה על חשיבות תפקידם של עם ישראל, לקדש שם שמים בעולם, ובקריאת התורה מעוררים עצמינו לקבל את התפקיד הנשגב עלינו - קבלת התורה. נזכה בחג השבועות הזה לקבל על עצמינו עול מלכות שמים בשלימות, ולקיים את תפקידנו בעולמנו בנאמנות, ועי"ז נזכה ל"שאו את ראש" לשון התנשאות וגדולה.

אָתָּמָּה במדרש: "רומם את ראש, גדל את ראש לא נאמר, אלא 'שאו את ראש', שאם יזכו יעלו לגדולה כמה דתימא 'ישא פרעה את ראשך והשיבך על כנך', ואם לא יזכו ימותו כלם כמה דתימא 'ישא פרעה את ראשך מעליך ותלה אותך על העץ'". ומתבאר מדברי המדרש שמלבד המשמעות הפשוטה של "שאו" שהוא למנות את בני ישראל, יש עוד ב' משמעויות. א. אם יתנהגו כראוי, יתנשאו ויתרוממו. ב. ואם לא יתנהגו כראוי, ישאו את ראשם מעליהם בעונשם. וכתב השם משמואל (תרע"ב), שב' העניינים שדרשו במדרש שהם נכללים במילה "שאו", הם כתוצאה מהענין של משמעות הפשוטה של המילה "שאו" - לספור אותם, דהרי מנין מורה על חשיבות הדבר, וכמו שמצינו ש"דבר שבמנין אינו בטל", וחשיבותם של עם ישראל על שאר האומות, הוא מחמת תפקידם היחודי בעולם הן ככלל והן כפרט, כמקדשי שם שמים. וכיון שיש להם תפקיד כל כך חשוב, אם יקיימו את תפקידם יזכו לשכר גדול, ואם לא יקיימו אותו, אזי מגיע להם עונש גדול ונורא. וכן מפורש בעמוס (ג', ב') "רק אתכם ידעתי מכל משפחות האדמה, על כן אפקוד עליכם את כל עונותיכם". ומתבאר, כי מחמת שנבחרו עם ישראל ע"י בורא עולם בשביל התפקיד הנשגב של עבדות ה' ולקדש שמו בעולם, כאשר נמנעים מלעשות את תפקידם כראוי, עונשם גדול הוא משאר האומות החוטאים.

A SERIES IN HALACHAH  
LIVING A "TORAH" DAY

## הלכה למעשה

Chag HaShavuot - Recently Published Rulings of  
R' Shlomo Zalman Auerbach ZT"l

A new volume of **Halichos Shlomo** was recently published with many rulings relevant to this time of year. The following is a selection of those *halachos* with the reasons and explanations found on pages 371-389.

**Haircuts:** Those who keep the *Sefirah* custom to refrain from taking haircuts until the third day of *Sivan* (which falls out on Sunday), will have a leniency this year. Just as the **Rema** rules <sup>(1)</sup> that on a year like this when *Lag Baomer* falls out on Sunday one can take a haircut on the Friday before, similarly, it is permitted to cut one's hair on the Friday before the third day of *Sivan*. (According to those who are strict not to cut their hair on *Rosh Chodesh* <sup>(2)</sup>, they cannot make use of this leniency.) The logic behind this leniency is that it would be degrading to the holy *Shabbos* if one does not groom himself until Sunday, waiting until after *Shabbos* to first do so. Some *poskim* argue and differentiate between *Lag Baomer* and the third of *Sivan*.

**Yom Tov Candles:** Ladies who light *Yom Tov* candles before sunset, as some *poskim* prefer, should do so before *Shavuot* with the *beracha* "שהחיינו". This is not considered cutting off from the "seven full weeks" of *Sefirah* counting. A lady can still answer *Amen* when her husband makes the "שהחיינו" by *Kiddush*.

(1) אור"ח תצניב (2) מגן אברהם ר"ס (3) אור"ח של"ט

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

**Staying up the whole night:** Those who customarily stay up the entire night of *Shavuot* learning in a *Beis Medrash* or at home, and tend to drink throughout the night a number of times (coffee, tea, soda, etc.), should preferably do the following: Break up the night with a few separate and/or individual drinks, each one consisting of its own first and after *berachos* (ברכה ראשונה וברכה אחרונה).

One who stays up the whole night learning until daybreak can continue his studies without needing to interrupt for the purpose of washing his hands.

**Krias Hatorah:** The custom in many congregations to stand just for the *Torah*-reading section of the *dvora* is fully acceptable.

**Dancing:** Even those who don't dance on *Shabbos* and *Yom Tov* <sup>(3)</sup>, are permitted to dance on *Shavuot*.

### WEEKLY CHIZUK # 31

The **Shela Hakadosh** and others write that on *Shavuot* a person is judged on his learning over the previous year. It is an opportune day to daven for Heavenly assistance to:

- (1) Understand and remember one's learning.
  - (2) Have time and peace of mind to learn well.
  - (3) Have suitable learning partners, *shiurim* and *seforim*.
- The special places where one can have in mind for extra Divine assistance are in *Birchas Hatorah*, "אהבת עולם", "אהבה רבה", "אהבה רבה", "אלקי נצור", "ובא לציון".

## הוא היה אומר...

R' Zalman Sorotzkin ZT"l (Oznaim L'Torah) once said:

"When *Bnei Yisroel* camped in the desert, they did so in a tight and specific formation. No one complained about their place and no one attempted to change their position in the total configuration. We, too, should emulate this quality of our ancestors and not quarrel about where we sit in *shul* or who has a more honorable and respectable place. *'It is not the seat that brings a man honor, but the man who brings honor to his seat!'*"

R' Aharon Kotler ZT"l (Lakewood Rosh Yeshivah) would say

"On *Shavuot*, it is appropriate to sing the famous words in *Tehillim* 'לולי תורתך שעשעי או אבדתי בעיני' *'Had Your Torah not been my obsession, I would have perished in my affliction.'* Imagine! *Chazal* record *Dovid Hamelech's* enormous material wealth. Yet, *Dovid*, himself, proclaims that he would have drowned in a sea of poverty without *Torah*, the source of his vitality!"

R' Avrohom Yeshaya Karelitz ZT"l (Chazon Ish) would say:

"A person who lives with a constant awareness of the Almighty will live a life of constant happiness."  
**BEST WISHES TO ALL OF KLAL YISROEL FOR A GOOD YOM TOV AND A TRUE KABBOLAS HATORAH.**  
**SPONSORED BY CAMP MEROCKDIM - LOOKING AHEAD TO ANOTHER GREAT SUMMER!**

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.

impossible for them to afford the expense of marrying off their children unless her husband managed to earn an income of some sort. Especially in Switzerland, where the high cost of living and the expensive prices per product was prohibitive for those who were unable to make ends meet.

One night, she brought up this point to him, but he remained unconcerned. “*Chazal* tell us,” he said in a soothing voice, “‘כל המקבל עליו עול התורה מעבירין ממנו עול דרך ארץ’ - ‘*Anyone who accepts upon himself the yoke of Torah (learning), has removed from upon him the yoke of the ways of the world (parnassah and sustenance).*’ *Hashem* will not forsake us nor will He let us down. We will have enough for ourselves and more than enough for our childrens’ weddings and dowries. Of course, if *Hashem* sustains the entire world which includes even sinners and unrighteous people, how much more so will He see to it that the people who strive to keep his *Torah* and *mitzvos*, will be taken care of! You just wait and see!”

Well, she did just that while her husband continued his learning unabated. Until one day, when a letter came in the mail addressed to her husband from the Supreme High Court of Switzerland. It informed him that he must appear on a specific day in regard to a very urgent matter. She panicked. What could the Swiss authorities want with her husband? All he did was sit and learn. What would happen to him? When he came home from *Kollel* that evening, she showed him the letter and began crying. “Don’t appear in court,” she begged. “Who knows what will happen if you submit to the authorities.”

But he disagreed. “I’ve done nothing wrong and have nothing to fear,” he proclaimed. “I cannot run away from them for that would make it worse.” On the appointed day, he arrived at the imposing stone building and gave his name to the guard at the entrance. A strange thing happened: when people heard his name, they stopped talking and began staring at him. He was led inside in an almost ceremonial manner and directed to the waiting pews. He was told that the judge would call his case soon and he was to wait right there, which he did in a state of suspicious awareness as people continued to point and whisper in his direction.

Finally, the judge called his case and he stood before the bench. “Please state your name,” barked the judge. He did so and immediately the judge’s features softened. “Sir, how many children do you have?”

“We have fourteen children, הרע, בלי עין הרע,” he answered. “And how do you make ends meet?” asked the judge.

“It is difficult, but G-d provides for us,” he answered proudly. The judge laughed out loud. “Well, your G-d really took care of you this time!” To his uncomprehending gaze, the judge explained, “A few days ago, one of the richest men in Switzerland died. He was a bit eccentric and when his will was unsealed, it was found that he left one of the grandest hotels in all of the land to the largest family in Switzerland. Well, after carefully scrutinizing the records of the Interior Ministry, it was discovered that you, sir, have the largest family in the land. This massive hotel now belongs to you! Congratulations!”

זו תורה וזו שכרה - *This is Torah and its reward!* Not to mention the reward awaiting in the World-to-Come!

## משל למה חדבר רומה

תולדותם למשפחותם לבית אבותם וכו' (א-כ)

**משל** **Beis Halevi, R' Yosef Dov Halevi Soloveitchik ZT"L** became engaged, he received a large and respectable dowry. The groom was thrilled with his good fortune and the Beis Halevi soon recognized a bit of conceit on his son's face. R' Yosef Dov was unhappy with his son's reaction and said to him, “Don’t think that it was in your honor that you received this large endowment. In fact, it is because I am your father, that the family of your bride decided to lavish you with generosity.”

“Oh no, it cannot be because of your honor,” said the son quickly. “Had my father-in-law wanted to honor you, he would have pledged an even greater

amount as a dowry. The fact that this was ‘all’ he gave proves that it is because of me!”

R' Yosef Dov shook his head mockingly vehement. “No, no. You’ve got it backwards. In fact, the dowry was supposed to be even greater due to my honor. It was because of you that they lowered it .....!”

**נמשל** When each *shevet* is listed and counted, the *Torah* is very clear to mention, “*the offspring of each family according to the house of their fathers.*” Giving honor to one’s elders is an integral part of our illustrious heritage, for we know that without the trail blazed before us by our holy and venerable fathers and forefathers, we would have no place in history.

אלה קדאי העדה נשיאי משות אבותם ראשי אלפי ישראל הם וכו' (א-טז)

## TORAH GEMS

*Parshas Bamidbar* is always read on the *Shabbos* immediately preceding the *Yom Tov of Shavuot* - and for good reason. The *parsha* contains an important lesson: “*Proper conduct precedes the Torah.*” **R' Moshe Alshich ZT"L** writes that the נשיאים - *Princes*, had been distinguished members of the community even before they were chosen to lead the people. Nevertheless, *Moshe Rabbeinu* did not specifically call upon them in this capacity until the Almighty explicitly singled them out. He was concerned that other great men might become insulted by his personal choice of tribal leaders. *Moshe Rabbeinu* exercised extreme care when it came to the respect and feelings of others and conducted himself with the utmost sensitivity.

The *gemara* (סנהדרין יא.) states that *Rabbeinu Hakadosh* was teaching *Torah* when suddenly he smelled the foul odor of garlic. The smell was bothersome and he asked that whoever had eaten the garlic should step outside. Immediately, the greatest among the students, *Rabi Chiya Hagadol*, stood up and walked out. All the other students saw this and they too walked out after him. Thus, that day the *shiur* was not completed. On the next day, Rabi Shimon, turned to Rabi Chiya and asked, “Why did you eat garlic which bothered our *Rebbi* so?”

“Heaven forbid!” Rabi Chiya replied. “I didn’t eat garlic. I only left so that no one would know who really ate the garlic and he would not be ashamed!”

*Derech Eretz* precedes *Torah* and for this reason the *shiur* of *Rabi Yehudah Hanasi* was canceled. Bearing responsibility towards others is chief among the prerequisites for the acquisition of *Torah*!

## מעשה אבות ... סימן לבנים

וידבר ה' אל משה במדבר סיני וכו' (א-א) כל מי שאינו עושה עצמו הפקר כמדבר אינו יכול לקנות התורה (מדרש רבה)

The *Parnassah* of every single individual is precisely calculated by the Almighty Himself, and if anyone has the temerity to feel differently, let him read the following amazing story. A young man from Switzerland got married and was immediately blessed with children. In fact, he was blessed every year with another child and his small family quickly grew. His trade was *Torah* and learning in *Kollel* gave him unlimited boundless joy. His wife was a true צדקנית - *virtuous woman*, who made it her business to see that her husband never ceased learning. Day and night, he would learn *Torah* in the *Beis Medrash* while she tended to the children, performed odd-and-end jobs, and sustained the family with a quick smile and good cheer.

When their oldest daughter reached marriageable age, the situation became a bit more complicated. On the one hand, she really wanted her husband to grow in *Torah* and continue learning. Yet, it would be practically

ואני הנה לקחתי את הלויים מתוך בני ישראל וחת כל בסדר וכו' (ג-ג)

The tribe of Levi was designated by *Hashem* from among the entire Jewish Nation for greater spiritual progression. Their role was to vigilantly guard and maintain an ever-present level of holiness so as to serve in the *Mishkan* and *Bais Hamikdosh* at all times. The *posuk* employs a rather unusual word to confer this responsibility on *Shevet Levi*: “*Behold, I have taken the Leviim from within (מתוך) the Children of Israel in place of the first-born.*” The word “מתוך” - “*within*” seems an interesting choice, when the *posuk* could have simply stated, “*I have taken the Leviim in place of the first-born.*” Similarly, on at least two other occasions, the word “מתוך” is used in conjunction with *Shevet Levi*. Why?

A tremendous insight is noted by **R' Yosef Chaim Sonnenfeld ZT"L**. The *Torah* wants us to know - and to never forget - that although *Shevet Levi* was not granted their own autonomous portion of *Eretz Yisroel*, they are no less worthy than any other member of *Klal Yisroel*. At the same time, although *Shevet Levi* is considered on a higher spiritual level than the rest of the nation, they are nevertheless an equal member of the Jewish people as a whole, not an exalted community above and beyond *Klal Yisroel*. This is hinted to in the word “ישראל” itself. If one takes the middle of each spelled-out letter of “ישראל”, one will find a “י” from the letter “*Yud*,” a “ר” from the letter “*Shin*”, a “י” from the letter “*Raish*”, a “ל” from the “*Alef*”, and a “מ” from the “*Lamed*”. These middle-of-the-middle letters spell out “לויים”! Thus, the *posuk* uses the word “מתוך” - “*within*” to signify that *Shevet Levi* is always in the “middle” of the nation and *Klal Yisroel* must always regard them as such.