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אלטר בן ר'
טובי ז"ל
ורעינו וישא
רחל בת ר'
אברהם
שלמה ע"ה

שבת קודש פרשת נשא ... י"ב סיון תשע"ט SHABBOS PARSHAS NASO ... JUNE 15, 2019

פגל המנחה עש"ק - 6:56 | חדלקות נרות שבת - 8:12 | זמן קריאת שמע / מ"א - 8:34 | זמן קריאת שמע / הגר"א - 9:10
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טיב התבלין

באתר הנדסה רב גמליאל חסון ובשביל שלישיאר ר' שר חסון יחזיק עוזר

דבר אל בני ישראל ואמרת אליהם איש איש כי תשמה אשתו ומעלה
בו מעל (ה-יב) - להיוהר מדברים הגורמים רוח שטות

פ"ש: כי תשטה אשתו - שנו רבותינו אין המנאץ נואף עד שתכנס בהן רוח
שטות, דכתיב כי תשטה, וכתוב בו (משל"ו, ל) נואף אשה חסר לב. כעין דברי רש"י
אלו מציינו בגמרא (סוטה ג:) ר"ל אמר, אין אדם עובר עבירה אלא אם כן נכנס בו רוח
שטות, שנאמר, 'איש איש כי תשטה אשתו', תשטה כתיב. ועייין שם במדשא"ח"ל:
מלישנא דתלמודא אין אדם עובר עבירה כו' משמע דבכל עבירה יש ללמוד כן והיינו
שדורנו מטעה ומשטה אותו מדרך טובה לדרך רעה. עכ"ל.

והנה מן הראוי להתבונן בשתי נקודות, א' מה כיוונו חכמינו ז"ל להודיענו באלו
הדברים, שהרי לא יתכן שכיוונו רק לגלות את מהותו של החוטא, שהרי זהו מהדברים
המובנים מעצמן, כי מי פתי שיעלה על דעתו שרעת החוטא בהרה ושפויה, הרי עצם
הדעת שנוטה הוא מצויי מלכו של עולם מעידה על כך יותר מאלף עדים, הרי יודע
הוא כי בסופו של דבר ימנה על יורשי גיהנום, וגם עלול לאבד הרבה טובה בעולם הזה,
ובדברך שאילו היתה דעתו מיושבת עליו לא היה מטה עצמו להרע, ובדברך שלא
בקשו חז"ל להודיע לנו דברים דברים ידועים מעצמן, ועלינו להתבונן מה אכן הייתה
כוונתם? ב' לאור ידיעה זו שסיבת המכשול בחטא כרוך ברוח שטות האופפת הא
החוטא מתעוררת התמיהה אודות העונש הצפוי לו להחוטא, שהרי לכאורה אין הוא
אשם כלל על חטאו, שהרי באותה שעה שחטא היה בגדר שוטה, ואין לו הרעת לבחור
בטוב ולהגביה על דרע, ולמה אם כן אינו מוגדר כאנוס דרחמנא פטריה?
התשובה להתמיהות הנזכרות הם על פי היסוד שגם מציאותו של הרח שטות'

מאוצרותיו של המגיד

באתר הנדסה רב גמליאל חסון ובשביל שלישיאר ר' שר חסון יחזיק עוזר

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

איתא בגמ' (ברכות כ:), 'אמרו מלאכי השרת לפני הקב"ה, רבונו של עולם, כתוב
בתורתך 'אשר לא ישא פנים', ודלא אתה נושא פנים לישראל דכתיב 'ישא ה' פניו
אליך', א"ל, וכי לא אשא פנים לישראל, שכתבתי להם בתורה זאכלת ושבעת וברכת
את ה' אלקיך, והם מדקדקים על עצמם עד כזית ועד כביצה' (עד כזית לדבי מאיר,
עד כביצה לדבי יהודה (ורש"י), וגם אני צריך לישא להם פנים, מידה כנגד מידה).

אולם בגמרא (ראש השנה י"ז) מבואר יישוב אחר לשאלה זו, 'שאלה בלודיא
הגיוורת את רבן גמליאל, כתיב בתורתכם (וכתב רבנן **יבין הידיע'** שם, 'ונראה, דשאלה זו
שאלה קודם שנתגיירה, ולאחר שנתגיירה איך תאמר 'בתורתכם' שתוציא את עצמה
מן הכלל אחד שנכנסה לדת ישראל, דזה לשון עכ"ם הוא, שמדברים כך עם ישראל')
אשר לא ישא פנים', וכתביב 'ישא ה' פניו אליך'. נטפל לה רבי יוסי הכהן ואמר לה (ויש
להבין, הלא היא שאלה את רבן גמליאל, ומדוע הוסיף רבי יוסי הכהן את עצמו ביניהם
והשיב לה תשובה בלי שהתבקש לעשות כן, וכי דרך ארץ הוא זה, ויש ליישב, שלא
דכניס את עצמו ביניהם בחינם, אלא כך אמר, הלא עיקר השאלה הוא על הכתוב

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Honoring Seforim: The Prohibition of Putting Objects on Seforim. It is forbidden to place a mundane object on top of a *sefer* (1) whether they are in or out of a bookshelf. Even to place such an object on the part of the *sefer's* cover that protrudes past the pages, is forbidden (2). There are two basic exceptions where one can place a mundane item on a *sefer*. One is to guard the *sefer* and the other is if it helps one to learn from the *sefer*.

Guarding the Sefer. If one wants to guard a *sefer* from rain, snow or dust, he is allowed to put any item on it to protect it. Similarly, if one leaves *seforim* in a hot car in direct view of the sun's rays, they can bend and warp the cover and pages. If one wants to protect them, he can put anything, such as newspapers, over the *seforim* (3). Additionally, the **Bach** (4) writes that it is forbidden for one to walk away in the middle of learning and leave his *sefer* open. He explains this is because it is considered shaming the *sefer*. The **Shach** (5) adds from the *Mekubalim*, that there is a certain Kabbalistic entity that can cause a person to forget his learning if he walks away leaving his *sefer* open. However, both the Bach and Shach agree that if one covers the *sefer*, he can safely leave it open and walk away. This covering can be a mundane item such as a towel, since it is coming to honor the *sefer* and save his learning from that *sefer* from being forgotten. However, it should not be "an item of stupidity" (רבאי) (6). Many sections of certain newspapers would be included in this.

Using One Sefer to Guard Another Sefer. The above leniency is to allow putting a mundane object on a *sefer* to guard it. Is it also permitted to put one *sefer* on top of another *sefer* to guard the bottom one? For example, to put a *sefer* that has a a waterproof cover on top of another *sefer* to protect the bottom one from rain. Maybe this is called degrading the top one by

הלכה למעשה

מאת מוה"ר ברוך זירטפלד שליט"א
ראש כולל עשרת חיים ברוך קלבלר הי"טס

using it as a cover. Another example would be leaving a *sefer* open and walking away by covering it with another closed *sefer*. Some *Poskim* permit this, although the **Yeshuos Chochma** (printed in **Kitzur** with **Misgeres Hashulchan** 27:48) prohibits it. **To Help One's Learning from a Sefer.** If one wants to place an object on or in a *sefer* to help his learning from that *sefer* it is permitted. Some examples are: 1) using any object as a book mark, 2) putting any object on an open page to hold one's place, 3) to hold the pages down from being turned by the wind or a fan, 4) some bound *seforim* with narrow margins don't stay open without being held open and one can put any mundane object on the pages to weigh them down. Using a *sefer* to assist one's learning from a different *sefer* will be explained next week, *B'ezer Hashem*.

בין הריחים - תבלין מדרף היומי

Bechoros 58a - קפין אחד מן המנייני לרובן הרי אלו פטורין

Our *Mishna* explains that if one is counting his animals for *Maaser* and before reaching number 10, one of the counted ones jumps back into the large pen holding the other as of yet uncounted animals, all the animals in the uncounted pen are *patur*. This is learned from the *posuk* "העשירי יהיה קודש". Only a uncounted animal may be *maaser*, if we are in doubt if this animal has been counted already it is exempt from *maaser*. So in our case, every new animal that comes through the opening is possibly the previously counted one, and they are all *patur*. Many *Meforshim* ask: we know that when in doubt we always follow the majority (רוב), so every new animal that comes through is from the majority that was uncounted. Why is it a doubt and all animals are *patur*? The *Torah* tells us to follow the majority, it is for *halacha* purposes but does not actually clarify (בירור) the majority, the identity of the item is still uncertain; מצאית. In actuality, just tells us how to proceed. So in our case even though we have a majority, since it doesn't make it a certainty, we can't use רוב and all are *patur*.

(1) י"ד רפב"ה, משנה בורה קנדלא (2) גני הקודש גנב (3) י"ד רע"א (4) י"ד רע"ז (5) שד שם (6) שיעוריו כנסת הגדולה

הוא היה אומר ...

R' Mordechai of Neshchiz ז"ל (Rishpei Aish) would say:

The commandment of confessing the sin is in the plural (והתודו), but making restitution is in the singular form (והשיב). This, unfortunately, is the way of the world. To confess with our lips, to enumerate our sins, everyone is willing to do. But when it actually comes to doing something concrete about our sins - to make restitution - not everyone jumps at the opportunity. Only certain specific individuals are prepared to actually pay."

Chacham Rabbi Ben Zion Abba Shaul ז"ל (Ohr L'Tzion - Chochma U'mussar) would say:

Regarding the offerings of the *Nesi'im*, the *Torah* is particular with each offerings of each leaders' *korban*, even though each *shevet* brought the exact same offering. Through this repetition, the *Torah* stresses that the *korban* of every leader was a result of his own personal awakening and not because he saw the deeds of the others and wished to copy them, therefore it is understandable why the *Torah* details each one. This is also the reason why with the second leader it says "*he brought his offering,*" since he brought it from his own initiative."

A Wise Man would say: "The greatest danger in life for most people is not that they aim too high and miss their goal, but that they aim too low and reach it."

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Mazel Tov to the Schwab & Snyder families on the birth and bris of a Grandson, to their children Dovid & Gitty Schwab. May they see much nachas from him and from their entire family.

מעשה אבות סימן לבנים

נשא את ראש בני גרשון גם הם לבית אבתם למשפחתם ... (ד-כב)

Rabbi Levi Welton is the Rabbi of the Lincoln Park Jewish Center in Yonkers, NY. He tells an amazing story of how he recently decided to visit his parents in Sacramento, California, on a random *Shabbos* in the winter. He went to *daven Shacharis* at the closest *shul*, a *Chabad minyan*, and when he was there, there was a *Kiddush* in *shul* after *davening*. An out-of-town family was there that *Shabbos* celebrating their daughter’s *Bat Mitzvah* and chose the *Chabad* center for the celebration. It was a beautiful *Kiddush*, replete with singing, *Torah* inspiration and some hearty *L’chaims*.

The party continued into the afternoon. At one point, Rabbi Welton walked over to the *Baal Simcha* and asked his name and where he’s from. The man said his name is Chaim Valencia, originally from Mexico City. He had converted to Judaism many years ago (before he had his kids) and he was thrilled to celebrate his daughter’s milestone here.

“So why’d you pick your Hebrew name of Chaim?” asked Rabbi Welton.

He said that he had once *davened* a Friday night *Shabbos* service at a synagogue in Westchester, NY, back when he was just starting out on his spiritual journey. One of the Rabbis had told him that if he ever met a Holocaust survivor, he should remember that any Holocaust survivor who went through what he did and believes in G-d is an angel. During that Friday night service, they were dancing around welcoming the holiness of the “Shabbos Queen” when he looked down at the arm of the person he was holding hands with and saw numbers. He felt overwhelmed that he was dancing with an angel and couldn’t control the urge to ask the man his name. The older man smiled and said his name was Chaim. From that moment on, this man from Mexico City decided that when it came time to pick his Hebrew name, he would name himself after the angel he was lucky enough to dance with. Years past and he never saw the man again.

Rabbi Welton stopped smiling and asked the *Bat Mitzvah* girl’s father, “Is his name Chaim Grossman?”

His mouth dropped. “How do you know that?”

He told him that he was the Rabbi of the Lincoln Park Jewish Center in Yonkers, New York, and that Mr. Grossman is a member of his *shul*. He survived Buchenwald, went on to become a pilot in the IDF, and then immigrated to America and settled in Westchester. The man began to cry. He hadn’t even known that Chaim Grossman was still alive. Rabbi Welton told him that Chaim Grossman was very much alive and that he would be seeing him the following *Shabbos*. After *Shabbos*, Chaim Valencia gave him a photo of himself and sent his love and awe to his “Godfather.”

The next *Shabbos*, Rabbi Welton asked the elderly Chaim to sit in the center of the large *shul* and began his sermon. Looking at the elderly man, he explained that 3000 miles away there lived another man who carried his name and who was raising his family to follow in the ways of *Hashem* - all because of him.

“It is truly incredulous,” said Rabbi Welton to the astonished congregation. “What is the mathematical probability that on the exact *Shabbos*, the ONLY *Shabbos* in the entire year, that I would fly out to Sacramento, California, it would be the same *Shabbos* of this convert’s daughters *Bat Mitzvah*? What are the chances he would decide to make his *Kiddush* at this specific *Chabad* synagogue? What are the chances that after four hours at his *Kiddush*, we would have that conversation about the origin of his name? Indeed, there is no such thing as ‘chances’ as we all know.....”

And then, Rabbi Welton pulled out the photo, printed and framed, and looked Chaim Grossman in the eye. As he raised his numbered arm to receive the photo of his “Godson,” everyone began to cry. You see, Chaim had never been blessed with any children. All his life he wondered who will carry on his name. And yet now he had a proud Jew on the other side of the country who was indeed carrying his name and who would pass it on to his children’s children.

Rabbi Welton made sure to reintroduce Chaim Grossman to his namesake, Chaim Valencia. After many years, the family he never had now became the family who would continue his precious legacy of life for generations to come.

אשר בחר בנביאים טובים ...

מה נעשה לנער הוולד ... (שופטים יג-ה)

Shimshon was arguably one of the greatest *nezirim* in history, and the story of his birth is filled with lessons for the Jewish people forever. An angel informed Shimshon’s mother that after years of childlessness, she will finally bear a child. This child was to be a lifetime *nazir* and both her and her child must abstain from all foods forbidden to a *nazir*. Manoach, her husband, wasn’t there at the time but asked that the “messenger” return and repeat the instructions. Interestingly, the angel did indeed return, but did not repeat anything new. Why, then, did the angel return at all?

R’ Yitzchok Zev HaLevi Soloveitchik ז”ל (Brisker Rav

- Chiddushei HaGriz) explains that Manoach had no idea how to care for such a child. He was rather annoyed that a strange “messenger” met his wife and promised her a child on condition that she fulfill a rather vague set of rules. The *Torah* teaches that a *nazir* needs to actively decide to accept this status upon himself. Therefore, Manoach needed clarity on how to initiate a *nezirus* from birth and requested that the “messenger” return so he can ask him “*what to do with the lad that will be born?*” The angel said nothing new about the *nezirus* because nothing was required to start such a *nezirus*.

The lesson to be learned is that sometimes, we scurry about frantically hoping to accomplish something while really, silence and patience is required to accomplish our goal.

“A Tale Of Two Chaims” by Rabbi Levi Welton

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מחשבת הלב

וזאת תורת הנודד בינים מלאת ימי נודד ויבא אתו אל פתח אהל מועד. וחקרים את קרבנו לה' וכו' (ו-יד)

The *Torah* says that a *nazir* must bring a *Korban Chatas* when his *nezirus* is terminated. Why is he obligated to bring a *Chatas*? Which *aveira* did he transgress? The **Ramban** suggests that at the culmination of such a lofty period of time it would have been proper that he extend his holiness further, retaining his high level of *avodas Hashem*. Since he ended it and didn’t take it further, he must bring a *Chatas* to atone. As the **Vilna Gaon ז”ל** explains on the *posuk*: “מי עלה בהר ה' ומי יקום במקום: “Who will ascend?” And after reaching the pinnacle of “מי, “Who will struggle to maintain that high level without descending even an iota. This concept is echoed by a beautiful *vort* from the **Imrei Emes of Ger**. After listing the *korbanos* of the *Nesi'im*, the *posuk* states: “את חנוכת המזבח אחרי המשח אותו”. These last three words seem extra. Says the *Imrei Emes*, the *Nesi'im* made a commitment and brought *korbanos*, a wonderful act of *avodas Hashem*. One might tend to lose his longing and zest for the *mitzvah* after a while. Says the *Torah*, “אחרי המשח” - even after their offerings, they still remained on a high level and didn’t lose their momentum. The *machshava* here is clear.

After a *Yom Tov* like *Shavuos*, after *Shabbos*, after any uplifting experience, one must persevere to retain his drive to constantly move upwards and onwards. After a commitment to a *chessed* drive, after any *kabbala* to be better, one must not grow lax; he must constantly strive to grow and follow them. And as the school year for our children comes to a close, to ascertain and ensure that while relaxing and preparing for the new year, they don’t *ch”v* have a spiritual decline. Keep them busy with good, fun, healthy things - don’t let them get bored. Use incentives and prizes to help them continue to bring you *nachas*. May HK”B help that we all grow steadily in our own *avodas Hashem* and be *mekaveim* the *posuk* “ומי יקום במקום קדש”.

משל למה הדביר דומה

”שא ה' פגיו אליך וישם לך שלום ... (ו-כו)

משל: One of the classic *seforim* that no self-respecting *ben Torah* can ever do without is the **Pnei Yehoshua**, written by **R’ Yaakov Yehoshua Falk ז”ל**. During the mid-1700’s, he served as the *Rav* in a number of prominent Jewish communities, and was Chief Rabbi of Frankfurt for close to ten years before he was forced out of town due to *machlokes* which broke out between the supporters of **R’ Yehonason Eibenschutz ז”ל** and **R’ Yaakov Emden ז”ל**.

The *Pnei Yehoshua* found himself on the side of R’ Yaakov Emden and as a result, the more vocal and virulent supporters of R’ Yehonason became the *Rav*’s enemies and made his life miserable until he was compelled to leave.

Many years later, a *talmid* of the **Chasam Sofer ז”ל** recalled that due to the dispute in Frankfurt, his *Rebbi* would never place the *sefer Pnei Yehoshua*, written by R’ Falk, on the

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... הסתפקות

דרגה יתירה

ישמו את שמי על בני ישראל ואני אברכם ... (ו-כו)

The beautiful *berachos* of *Birchas Kohanim* are truly all-inclusive. They contain blessings of *ruchniyus* and *gashmiyus*, protection, *parnassa*, health, *hatzlacha*, and anything one could possibly need. At the conclusion of the *berachos*, *Hashem* says, “*I will place My name on Bnei Yisroel, and I will bless them.*” Why is this necessary? If all the *berachos* come from *Hashem*, then *Kohanim* cannot bless anyone unless *Hashem* Himself wishes to shower the blessing on us from Above!

R’ Shimon Sofer ז”ל explains that a person can be blessed with riches, and health. He can have all the good in the world, but he only sees bad. He views the world through a dark lens and therefore everything good in his perception is bad. On this world, there is never total perfection or completion, and as a result, there will always be something missing in a person’s life. The question is what should a person choose to focus on? What will determine his happiness in life? The word CHACHAM stands for “חצי כוס מלא” - the cup is half full! A wise person is one who always sees the good in his/her life. This is why *Hashem* Himself comes to bless His beloved nation after the *kohanim* have showered us with everything good under the sun. *Hashem* gives us the ultimate blessing, that we should see the good in all of the goodness.

In *Parshas V’zos Habracha*, when Moshe is blessing the *shevatim*, Naftali is referred to as “שבע רצון מלא ברכת ה'”. In our *parsha*, the *Nasi* of *Shevet Naftali* is “אחירע בן עינן”. ACHIRA in Hebrew means bad brother (אחיר רע). What kind of name is that? The **Ohr HaChayim** explains that *Achira* doesn’t mean “bad brother” but that what my brother has, is “bad” for me. It is for him - not for me! Whatever I have is exactly what is good for me! This is why Naftali was “מלא ברכת ה'”. He was truly blessed for he knew what was his and what belonged to his brother. Naftali had this blessing that *Hashem* gives us after *Birchas Kohanim*. May we all be *zoche* to be happy with what we have, because that is truly the greatest blessing of all.

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZTL

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO