

מאת הגאון מ"ר הרב ברוך הייטפלד שליט"א,
ראש טלל עטרת חיים ברוך, קליבלנד הייטס

Talking on the phone depends. It is assumed that when using a speaker or Bluetooth, it is safe to drive and the law of the land permits it. If the conversation is intense enough to require extra concentration, it should be pushed off till later. Listening to *Torah* tapes while driving is a *mitzvah* of "ובלכתך בדרך" and is also a *shmira* for a safe trip. However, if one finds that it takes away his concentration, due to the topic at hand, or driving conditions, one should refrain and do his best effort to have a safe trip.

Monetary, Interpersonal Laws and Din Torah (33)

There are also *halachos* which are not part of any specific set of *halachos* in *Shulchan Aruch*, but are general practices we must be careful to follow, such as safety precautions, performing *chesed* while driving, and making a *Kiddush Hashem* on the road.

בין הריחיים – תבלין מדרך היומי – שביעות לא.

The Gemara asks, why is the Gemara not addressing the fact that the ליה has been denying the other loan, and is being מדבר עובר, and is going to ask שקה תרחק on that point? The שבית יעקב brings a שאלה: A דין who was judging a case with 2 other judges, felt they were going to pasken wrongly. He inquired if he may say regarding the case "איני יודע", (recuse himself) thus requiring them to replace him and add 2 different judges to the ב"ד. Hopefully, these 2 new judges will pasken correctly. Or, since saying איני יודע is not the אמת, this would not be permitted? The שבית יעקב paskens that he may say איני יודע in order to try to achieve a correct psak. Since we have a rule: מותר לשנות because the pasuk says: וּמִשְׁכַּח שָׁלוֹם שִׁפְרוּ בְּשֻׁעֵרֵיכֶם; to say איני יודע would be permitted.

R' Gamliel Rabinowitz *shlita* (Tiv HaTorah) would say:
 “נשא את ראש בני ישראל” - We read *Parshas Naso* after *Shavuot* to indicate that after *Kabbolas HaTorah* and our sincere acceptance and devotion to the performance of *Torah and mitzvos*, we will have attained a new level of ‘נשא’ - ‘elevation’ from the level we were on before *Yom Tov*. This grand נשיאה is the entire purpose of *Kabbolas HaTorah*.”

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תורה
תורה

פרק א' דאבות

לע"נ ר' אברהם יוסף שמואל אלתר בן ר' טובי' ו"ל
ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ

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MONSEY EDITION

פלג המבחה ע"ש – 6:52

הדלקת נרות שבת – 8:08

שמך קדיאת שמע / מ"א - 8:34

זמן קריאת שמע /הט"א - 9:10

סוף זמן תפילה/להגר"א – 10:25

שקיעת החמה שבת קדש – 3:27

מצט"ק צאת הסוכים – 9:17

צאה'צ / לדביע תם - 9:39

(Courtesy of MyZmanim.com)

שבת קודש פרשת נשא – י"א סיון תשפ"ה
Shabbos Kodesh Parshas Naso - June 7, 2025

טיב התבלין

מאת הגד"צ רבי גמליאל חסדק רבינוביץ שליט"א, ריי שער השמים ירושלים עה"ק

נשא את ראש בני קהת מתוך בני לוי למשפחתם לבית אבתם ... (ד-ב) - במעלת כל אחד מישראל

ומן הנכון להעתיק מהספר הקדוש **‘בית אטרוס’ (סלוניס)** המברך מהעבודה הלבבית הנרמזת באלו המקראות, ותוכן דבריו דם, שאלו השלושה משפחות מזרים על גישה בחינות ומודריות שבהם יכול האדם להִמָּצָא, ובכל מצב ומדרגה מוטל על ים לעבוד את הבורא ברוך הוא כפי כוחו ויכולתו, וגם זה שהוא במדרגה נמוכה לא להעבוד שהועידו לו מן השמים, ועליו לדעת שבאותה מידה שהקב"ה זקוק לדתו של בעל המדרגה, כל שזקוקים הם לך לעבודתו מידה ואותו נחת רוח יא מעורר בעבודתו הנמוכה אינה יכולה להעבודתו מעבודתו ודמה של חברו.

ני קהת הם שעבודת הקודש עליהם בכתף ישא

ל כבודו. ועל כן כתיב אצלם 'וְנָתַתָּם לָהֶם וְהָיוּ יְמוֹתָם

ש' הקדשים' היינו שמגדל פחד ה' והדר גאונו. לא ימותו מכלות הנפש. ושיחיה

עדותיך אתבונן

למרות זאת דב אברהם ודניאל אבסטיין מלשיא בעלים קדח אברהם

ויסוד זה אנו יכולין ללמוד מפרשת נשא, שפרשה זו ארוכה יותר מכל הפרשיות. תורה האריך טובה בהקבנות של כל נשיא ונשיא, ופירט הקרבן בכל פרטיה של אחד ואחד, וכבר עמדו המפרשים ע"ז, מדוע התורה האריך טובא כ"כ, דרי היה ל התורה לכלול כל קרבנותם כאחת, ולא היה צורך להאריך טובא, וכידוע שאין

כעין דבריו הביא המהר"ל בספרו **'גוד אריה'**, וז"ל: זמפני כי עבודת הגרשוני הוא כמו הממוצע בין עבודת הקהתי והמירי, היה עבודתו כללית, לפי שהוא נוטה לשני הצדדים, לכך נתמנה עליהם אהרן ובניו. אלא שמעלה בקודש ואין מורידין לחיות לאעליו, שכבר יתכן לו דבר קודש יותר, והוא משמלת הקהתי: ומכל שכן אהרן שהיה חשוב יותר מן אהרץ, לפיכך נשאר יאחזקל בן אחימלך מן אהרץ, עכ"ל.

זהו דרכו של התורה, שיש כמה וכמה דנים שדרשו חז"ל מתיבה אחת או אות אחת שמיותר, וא"כ צ"ב מדוע האריך התורה כזה.

הרי שיש מקום שיעלה על דעת האדם לומר, מה ההשיבות אצל קוב"ה עם התורה והמצוות שאני פוסק, הרי יש עוד כמה אנשים אחרים והם יותר חשוב ממני, ועו' האריך התורה ב' הנשיאים, שהם שכל הנשיאים עשו ממש הקרבן הדומה להללד' מ' פדת התורה הק' על כל נשיא לחרות על יסוד ה' שיש חשיבות במשם, על כל מעשה שהוא עשה הגם שיש כמה אנשים שעושים אותו מעשה.

מעשה אבות סימן לבנים

ולקח הכהן מים קדשים בכלי חרש ומן העפר אשר יהיה בקרקע המשכן יקח הכהן ונתן אל המים ... (ה-ו)

Part of the *Sotah* process, determining the status of a woman accused of infidelity, entails writing a document that contains the Name of the Almighty, which is then completely erased in the bitter waters of the *Sotah* ritual. We are met with a true contradiction. On the one hand, the *Torah* warns against destroying even one letter of the holy Name. Yet, the *Sotah* process mandates the destruction of that very Name! How are we to understand this inconsistency? One of the clearest resolutions is found in *Talmud Yerushalmi*, *Sotah 1:4*, where Rabbi Meir’s students witnessed a woman spitting in the face of their beloved teacher, and felt that he had been mistreated. Rabbi Meir, however, had instructed the woman to do so. “If the Holy Name that was written in total *kedusha* must be obliterated in [bitter] waters in order to bring about peace between a husband and his wife, should I not act in the same manner?” Rabbi Meir’s response to his students enables us to view the *Sotah* ritual, and its concomitant obliteration of *Hashem’s* Name, in an entirely new light. Though at first glance it may appear to be a trial by ordeal, nothing could be further from the truth. In the vast majority of cases, the authentic purpose of the *Sotah* process was to reunite a couple in marital harmony. Given the holy purpose of reconciliation, nothing should stand in the way. Even the destruction of the Divine Name itself is a small price to pay to achieve peace.

R’ Nissim Karelitz ז”ל, one of our generation’s great *Litvishe poskim*, and a nephew of the **Chazon Ish ז”ל**, founded the *Beis Din Tzedek of Bnei Brak*, which later grew to become a *beis din* staffed with tens of *dayanim* and *rabbanim* and dealt with complex cases from all over the world, including financial disputes, marriage conflicts, and conversions. On one occasion, R’ Nissim oversaw a complex case in which he ruled in favor of one litigant over the other. The man who lost the case was so incensed at the *psak din*, that he refused to accept it. Instead, he jumped to his feet and began shouting and cursing at R’ Nissim and the members of his *beis din*. The courtroom was shocked into an uneasy silence as the man continued to harangue the *dayanim* sitting at the head of the table. But he reserved his most choicest words of slander and disrepute for the *Rosh Beis Din*, R’ Nissim Karelitz, himself. The words that emanated from this despicable man’s mouth were beyond disgrace. Curses and innuendos, mixed with shouts and menacing words, made everyone in the room squirm. No matter how many people attempted to quiet him, he would not be silenced. In fact, it got to the point that some of the *rabbanim* went over to R’ Nissim and insisted that this man must be placed in *cherem* for the despicable words he was saying.

“*Kavod HaTorah!*” they insisted. “Is this proper, to allow a man to harangue you in front of everyone and you just sit here and allow him to continue to spew forth his disgraceful words of *chutzpah* like the boor and empty person that he is?”

R’ Nissim listened to them but he immediately told them to stand down. As the man continued to curse and shout at him, he explained to the other *dayanim*, “Look at it from this man’s perspective. He just lost a difficult and complicated court case, one that could end up costing him a great deal of money. He is in pain, and not a small amount of pain. He is hurting badly and when one is hurting, he needs to unload and release a good measure of his pain. This is just human nature.”

Looking at the man with sympathy, R’ Nissim continued. “The minute he leaves this courtroom, he will likely go home and the first person that he encounters will bear the brunt of his lengthy diatribe, where he bemoans his fate at the hands of this court. Now, who do you think will be the hapless recipient of his ferocious temper? Who do you think will have to suffer as he unloads and lets out all of his steam of curses and nastiness? It will be none other than his wife. She will be the ‘*korban*’ that is forced to bear the brunt of his rage. Is it her fault? Does she deserve this? Of course not. So what is the big deal if I let him ‘spill it all out’ here inside the court and direct his rage at me, rather than at her? I hope that by the time he is finished his tirade, he will be spent and have nothing left to yell at her. After all, *Chazal* tell us that if *Hashem* allows His Name to be erased for *Shalom Bayis* purposes - how much more so for a human being to allow himself to be embarrassed for the sake of peace...!”

ויעתר מנחם אל ה' ... ויברך נא עוֹד אֵלֵינוּ ויורנו מה נעשה לנער הוֹלֵד ... (שפטים יג-ה)

Manoach and his wife Tzelponi were childless until one day an angel appeared and informed her that she would give birth to a child who was to be a lifetime *Nazir* - the famed *Shimshon HaGibor*. The *Navi* says that the angel first came only to Tzelponi, but then it came again after Manoach pleaded for the “messenger” to reveal himself to him as well. Why was it so important to Manoach to be able to see the angel? Did he not believe his wife was telling the truth?

The **Zohar** explains that Manoach was not on the same spiritual level as his wife - and he knew it. As such, he was afraid that the special child was only promised to her and not to him. But what would it matter anyway? He explains that ramifications would be that the child would not be linked to

Manoach’s strengths - only to his wife’s. *Chazal* teach us that there are three partners in the formation of a child: *Hashem*, the father, and the mother. In fact, each partner gives a critical component to the child’s development which sets the tone for the child’s entire life, and even Manoach knew this. Despite his deficiencies in spirituality, Manoach understood the critical role he played in his future son’s development, and as such he begged *Hashem* to allow the “messenger” to return so that he could clarify what his role was with this child.

The *Zohar* explains that we often think that our input may be insignificant, however we should take a lesson from Manoach to always see ourselves as important - despite how pointless our involvement may seem.

לא יצק עליו שמן ולא יתן עליו לבנה כי מנחת קנאת הוא ... (ה-טז)

Parshas Naso discusses the detailed process and *halachos* of the *Sotah*. As part of the procedure, the *sotah* had to bring a *korban mincha*. A flour-based offering. While the typical *mincha* contained oil - שמן, and frankincense - לבונה, hers did not. **Rashi** explains the reason for the lack of לבונה. He says that our אמהות are likened to לבונה, and she deviated from their altruistic ways. Thus, her *mincha* offering is lacking לבונה.

One may ask: What does doing good or, *chas v’shalom*, the opposite have to do with our forebears? When reading in *Parshas Vayeishev*, of *Yosef Hatzadik* and Mrs. *Potifar*, Rashi tells us that according to one דאמר, in order to prevent Yosef from possibly succumbing to her entreaties, the דמות דיקנו of his father appeared to him. When he saw the image of Yaakov, there was no longer a threat of sin. Clearly, a powerful tool to avoid the *yetzer hara’s* devious tactics is to constantly ask oneself, “What would my father say if I were to fail this *nisayon*”? That parental disapproval is so meaningful and potent that one must constantly live with this image. Thus, the *sotah*, who clearly didn’t, could not have the לבונה.

Perhaps this runs a bit deeper. Our DNA is wired such, that we received certain in-born traits from our ancestors. *Chazal* speak to us numerous times regarding the three innate *middos* of a *Yid*. *Rachmanim*, *Bayshanim*, and *Gomlei Chasadim*. We, as a people, are compassionate, possess a keen sensitivity, and dole out to others generously. Therefore, the *Sotah*, having veered from the traits of our nation, showed clearly, that she is undeserving of certain ingredients. So yes, our actions and molecular makeup are directly connected to our forefathers. And when we perform *mitzvos* and *maasim tovim* on this world, their “accounts” are credited as well. It is our fervent *tefillah* that our deeds pave not just a one-way street, but a two-way street, enabling them to be, *oif yenner velt, meilitzei yosher* for *Klal Yisroel*. ישנשמע ותבשר בשורות טובות ישועות ורחמות.

משל למה הדבר דומה

איש או אשה כי יפלא לנדר נדר נזיר להויד לה' ... (ו-ב)

משל: When exiting Ben Gurion airport in Tel Aviv, one can see a large line of ten-passenger taxis and vans lined up waiting outside the airport. The taxi driver waits until he has ten passengers, and then goes on his way, some to *Bnei Brak*, some to *Yerushalayim*, and so on.

A fascinating story is told over by **R’ Elimelech Biderman *shlita*** of a *yungerman* who came outside to the taxis. He found a taxi that already had eight people inside, and now they were waiting for a tenth man to come. After a few minutes, a tenth person came but it was a woman and the only place for her to sit was next to this *yungerman*. Although according to strict *halacha* it was permissible to sit next to her, for the sake of *kedushah*, holiness, he politely declined the ride, removed his suitcase from the van and

יתן ה' אותך לאִהֶב ולשִׁבֶּעָה בתוך עַמְךָ בַּת ה' אֵת יִדְכָּךְ נִפְלֵת וְאֵת בִּטְנְךָ צָבָה ... (ה-כא)

In his classic *sefer*, *Orchos Yosher*, **HaGaon R’ Chaim Kanievsky ז”ל** brings the following story: A *Kohen* once came to the *Chacham* of his city, the legendary **Chida ז”ל**, and put forward a complaint that his wife had secluded herself with another man. The Chida duly informed him that according to the *Torah*, he must divorce her at once. The other *dayanim* who were present (and who were, incidentally, relatives of the woman) voiced their shock at his *psak*: how could the *Rav* pass judgment without any witnesses or due process? But the Chida reiterated that the man should listen to him and divorce his wife.

Well, the woman’s family was powerful and very influential in the community, and they riled up the whole city against the Chida. When the Chida heard what was going on, he summoned the woman herself to his study. Upon her arrival, the Chida immediately took out a *Sefer Torah*, and proceeded to read aloud the *parsha* of *Sotah*. Haughtily, the woman turned to leave, but as she did so, the Chida called out to her in a loud voice the *pasukim* of the *Sotah’s* oath, and of the curse that befalls her from drinking the *Sotah* water. And as she put her foot on the first step to descend from his study, her face suddenly turned a sickening green, and her eyes began to bulge, and all that is written there about what happens to a guilty *Sotah* happened to this brazen woman, right there on the first step down from the *Chacham’s* study! Hearing her shrieks of fear and agony, the other *dayanim* and many passersby ran over. When they saw the terrible sight of what had happened to her, they immediately cried out, “Take this accursed woman out of the *Rav’s* home, lest she contaminate it with her *tumah!*!”

All then recognized the saintly nature of the *heilige* *Chacham* in their midst, and were overcome by a tremendous awe and fear of him. As a testament to his greatness, and to the miracle that he wrought, the community had the steps upon which the woman died in paved with gold. R’ Chaim adds that he heard that the steps were still in existence up until the last World War!

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOPMAN ז"ל

מחשבת הלב

waited for the next taxi. It took forty-five minutes before the next taxi filled up and set out towards *Yerushalayim*.

Even then, a traffic jam slowed them down considerably. But what amazed the *yungerman*, were the images he saw as they passed through the traffic jam. Apparently, there was a car accident that involved a minibus - the exact minibus taxi that the *yungerman* had refused to take! *Hashem* has a special protection service for those who build barriers for themselves as they strive for greater spiritual heights.

משל: **Harav Gedalia Schorr ז”ל** would comment, that the principle we encounter in the *parsha* of *Nazir* is common throughout almost every area of *Torah*: *harchakos*, making a protective fence around the *mitzvos*. The idea is, “Keep away from transgression,” meaning make a ‘buffer zone’ because without it there is a good chance that even a well-meaning Jew will end up stumbling in a *Torah* prohibition.

INSIGHTFUL TORAH THOUGHTS ON THE WEEKLY SEDRA TO LEARN AND TO ENJOY BY R' MOSHE GELB

הנפש