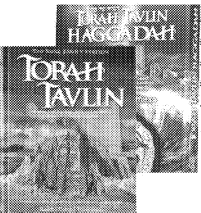


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סוף זמן תפילה / הג"ר א - 10:26
עקלת הזמנה של יום השבת - 8:14
מועל"ק צאת הכוכבים/ מוע"ר - 9:04
צאת הכוכבים / לשיטת רבינו דת - 9:26

תורה תבלין
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ט' סיון תש"ע - May 22, 2010

* פלג המנחה - 6:42 - מי שמדליק מוקדים אין לאויר בזמן עלם קבלת השבת (בשיאמר "בואי כלה")

הגדע צרבי גמליאל הכהן רבינו גינז שליט"א
ראש ישיבת שער השמים בירושלים עיר"ק

טיב התבלין

רעיונות ופירושים לעורך את האדם לעבודת
הש"י והתחזקות באמונה ובטחון מאת

איש איש כי תשטה אשתו ומעלה בו מעל וגו' (ה-ב) - כל מה שנפגע האדם הוא רק בעונות של עצמו

אשה לא כשרה, ולכן באים ר"ל ואומרים לו, דע והבן, שכל מה שהגיעה לך הוא ממך ורק בעונותיך. שהתורה מגלה בזה, דכל מה שהאשה נכשלה בעון החמור הזה, הוא רק בעונות שלך עצמך, דבזה שלא נתת אתה את המעשרות, הגעת לזה שאשתך נכשלה בעון סוטה. והוא דבר שמאד מצוי, ובפרט בענין שלום בית, שהרגילות הוא, שהבעל מאשים את אשתו, והאשה מאשימה את הבעל, ומזה עצמו יוצא הרבה חילוקי דעות בענייני שלום בית, וצריכים ללמוד מזה, שכאשר רואה הבעל איזה חסרון באשתו, צריך הוא לבדוק רק בעצמו, וכמו שרואים בזה, שמה שאשתו סוטה זה רק בא בעונות שהוא לא נתן מעשרות. והוא כלל גדול בעבודת ה', בין ללמוד בזה לחיות עם השני בהסתכלות נכונה, ויהיה לו שלום עם אשתו ועם חבירו, וגם אם האדם יחיה כך, ידע על נכון שהוא בדוק כלפי הבורא, שידע ויחיה שכל דבר הבא עליו הוא על איזה דבר שפגם בו, ולכן יתקן את הדבר והפגם, ויחזור השלום להיכלו.

מאת הרב שלום פערל שליט"א
מגיד מישרים בק"ק בית שמש

מאוצרותיו של המגיד

ושמו את שמי על בני ישראל ואני אברכם (ו-כז) - ישראל אוכלים בעולם הזה בשכר האמונה

(מכות כ"ג:), "אמר רב המנוטא, תורה צוה לנו משה וגו', תורה בגימטריה שית מאה וחד סרי הוי (היינו שתרי"א מצוות נצטוונו מפי משה, אבל, 'אנכי' ולא יהיה לך, מפי הגבורה שמענום" (היינו שנצטוונו עליהם מפי ה'), ונמצא שבתרי"א מצוות שכן ה' את ישראל ע"י שליח-משה, וליכא בהו משום כל תלין, ולכן 'שכר מצוה בהאי עלמא ליכא'. וזה רק לגבי תרי"א מצוות, אבל לגבי 'אנכי' ולא יהיה לך' ש'מפי הגבורה שמענום', ונמצא שבהן שכן ה' את ישראל בעצמו, אית בהו משום כל תלין. ולפי"ז מובן מדוע 'כל מה שישראל אוכלים בעולם הזה, אינן אוכלים אלא בשביל שכר האמונה', שהיינו בשכר קיום מצוות 'אנכי' ולא יהיה לך-יסוד האמונה' שנצטוו מפי הגבורה, ואית בהו משום כל תלין. ולפי"ז פירש הח"ת 'אינן' את הפסוק, 'טובים השנים מן האחד, אשר יש להם שכר טוב בעמלם' (קהלת ד' ט'), היינו שעל שני המצוות של 'אמונה' ששמענוס מן ה' אחד, מקבל שכר טוב מיד בעולם הזה. ולפי זה יש לפרש את כוונת הפסוק, 'ושמו את שמי על בני ישראל', היינו שכאשר ילמדו את בנ"י להאמין כראוי בשמי, 'ואני אברכם', יכונ לברכה ושכר בעולם הזה.

פרש"י: מה כתיב למעלה מן הענין ואיש את קדשו לו יהיו, אם אתה מעכב מתנות הכהן, חייך שתצטרך לבא אצלו להביא לו את הסוטה. רש"י מסביר בזאת, דהענין שמגיע העונש לאדם, שאשתו תיעשה לסוטה, הוא לכן שלא נתן את המתנות כהונה, דבזה יכול אדם לקבל עונש גדול, שאשתו תהא נחשדת כסוטה ממש, עד כדי שיהיה לו צורך ממש להביא אותה אל הכהן, ולכן שאין עונש בעולם, שלא יבוא על איזה חטא ועוון שעבר לפני זה, ולכן צריך האדם לתלות בכל עונש שבא עליו, שהוא בא על איזה חטא, ומלמדינו שהסוטה שהוא אחד מהעונות החמורות ביותר, מגיע על אדם כעונש על זה שלא נתן מעשרותיו לכהן, ולכן נענש כל כך, שאשתו נחשבת כסוטה. ולמעשה יוצא מזה לימוד גדול מאוד, והוא מוסר גדול, שזה שהבעל חושב שאשתו נכשלה היא בעונותיה של עצמה, ולכן הגיע לה לעשות דבר מגונה, ובא הוא בטענות ובצערות גדולות עליה, וטוען עליה שהיא

לקחי חיים ודברי התעוררות
נסדור עפ"י פרשיות השבוע

possession in this uncertain world that he can truly be assured will remain his own. Unfortunately, says R' Yissocher Frand Shlit'a, we see all too often that one day a person can be worth seven million dollars and the next

A SERIES IN HALACHAH
LIVING A "TORAH" DAY
Halachos Pertaining to the "Torah" Table (65)

A Halachic Appeal to Readers. The weeks after *Shavuot* are typically a time of *simchos* and joyous events. *Boruch Hashem*, many weddings are celebrated and it would seem that if people would be more careful keeping certain *halachos*, more *simchos* will take place. In keeping with our series on the laws of ברכה I believe the time is ripe to suggest **A NEW CUSTOM.** After the *kabolas Panim*, After the *kabolas ponim* (pre-*chupah* receptions for both the *chason* and *kallah*) or smorgasbord, many men and ladies do not say a ברכה אחרונה. This is a surprising phenomenon; but it has been confirmed and verified. There are four suggestions to improve the situation.

- 1) At the end of the *kabolas panim* before the *chason* walks in to *badekin* (placing the veil over the *kallah*), it should be announced that all should say the appropriate אחרונה ברכות. ברכה אחרונה, I believe the time is ripe to suggest **A NEW CUSTOM.** After the *kabolas ponim* (pre-*chupah* receptions for both the *chason* and *kallah*) or smorgasbord, many men and ladies do not say a ברכה אחרונה. This is a surprising phenomenon; but it has been confirmed and verified. There are four suggestions to improve the situation.
- 2) It should be announced that all those who want to be *yotze* (fulfill their obligation), can listen to a ברכה אחרונה, and someone should make the *berachos* in a loud voice for all to hear (not using the musician's microphone).
- 3) At the same time, a designated man should notify his wife in the ladies section (possibly by cell phone) that the *chason* is about to come in and the same should be done in the ladies section to make sure that all say or hear the *berachos*. (ואל יבשו מפני המלעים כמ"ש הרמ"א או"ח סימן א)
- 4) "Al Hamichya" cards should be placed on the tables which

Rabbeinu Moshe ben Nachman ZT"L (Ramba'n in Shaar Hagmul) writes:

"The *posuk* in *Tehillim* (יא-ה) says: 'Hashem tests the righteous.' Hashem does this in order to extract the latent, potential powers of faith from their inner selves and bring it forth to fruition. Hashem, Himself, knows what tremendous strength of character *tzaddikim* possess, but He wishes that they should also know for themselves."

The Rem'a, R' Moshe Isserles ZT"L (Toras Haolah) would say:

"Chazal seem to have conflicting views about a *Nazir*. Shmuel held that a *Nazir* is a sinner based on the *posuk*: 'Make atonement for him (Nazir) for he sinned by reason of the soul.' Rav Elazar, however, held that he is termed 'Holy' as it says: 'He shall be holy.' The answer is that sanctity for the *Nazir* lies ahead; only after he has fulfilled his vow has he reached his 'golden' means. During his withdrawal period, though, he is termed a 'sinner' because abstention of itself is evil. A *Nazir* is only holy with respect to his future good effect; until then, his actions are considered sins."

A Wise Man would say:

"You don't have to be great to get started but you have to get started to be great!"

Mazel Tov to Mr & Mrs Moshe Wachsman on the Bar Mitzvah of their son, Tzvi
May he be a source of nachas to his parents, his family and all of Klal Yisroel.

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day he can be worth seven dollars. One never knows what will happen tomorrow. The only thing that a person can be assured of is that the merit of the *tzedakah* he gives away will remain with him forever and forever.

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

can be later collected and used again.

מזכה **Note: It is my contention that those who are able to be in their cities will bring *parnassah* and *simchos* to themselves and others. I welcome any and all suggestions.** **Eating and Drinking While Standing.** The *Poskim* (1) write that a person should not eat while standing. The *Gemara* (2) says that it is not healthy and weakens the body. The *Rambam* (3) lists it as part of *Torah* manners (הלכות דרך ארץ). A *Talmid Chacham* must be even more careful than regular men and women (4). Also according to the Sages of *Kabbalah* (5) it is undesirable to stand while eating. Many of the pre-*chupah* receptions, especially in the ladies section, do not provide for much seating, which may cause literally hundreds of people to violate this *halacha*. It's true that some halls charge per chair, but "Halacha is Halacha!!" **Bread on Table for Bentching.** At many weddings the tables are cleaned and moved so that the dancing can continue, and there is no bread left on the tables for *bentching*. Someone should be responsible to ensure that bread is on the table for *bentching* (6). **Berachos on Viennese Table Foods.** On normal dessert foods in a bread meal, one says a ברכה ראשונה but not a ברכה אחרונה because *bentching* exempts him. Yet when the bread and other foods are taken away the *Gemara* (7) says to make both *berachos* on all the foods eaten. This seems to apply to our "Viennese Tables" and we should be saying both *berachos* on every food or drink (8). One should ask his *Rav's* opinion.

הוא היה אומר

(1) באר היטב קעטו (2) גיטין ע. (3) הלכות דעות דג
(4) מחצית השקל רצו (5) עין פסקי תשובות ח"ב דף
תפט (6) או"ח קפ"א (7) ברכות מא' (8) עין פסקי
תשובות קעו"ח

מעשה אבות ... סימן לבנים

ושמו את שמי על בני ישראל ואני אברכם וגו' (ו-כז)

The Gaza War was a three-week military conflict that took place in the Gaza Strip during the winter of 2008–2009. It was dubbed Operation Cast Lead or in Hebrew, *Mivtza Oferet Yetzuka*. Dvir Aminolav was the first Israeli soldier killed in that short but terrible war. His father died of cancer two years earlier. Dvir had been the only son among daughters and had taken on many paternal responsibilities in the family. His loss was particularly traumatic.

On his birthday, family and friends gathered around his grave, where his mother, Dalya shared this moving story.

Dalya missed her son, Dvir, terribly. One night before she went to bed, she said in a loud voice, “G-d, give me a sign, give me a hug from Dvir so that I will know that his death had some meaning.” It was quite some time before she fell sleep.

That week her daughter asked her to accompany her to a musical performance at *chotzot hayotzer* near the Jaffa gate. Dalya, feeling quite depressed, did not want to go to the concert, but she didn’t want to disappoint her daughter either and agreed to go half-heartedly. The concert was a bit delayed. As the musicians were warming up, tuning their instruments, and testing the speaker system, a two-year-old boy, with beautiful blond curls, looking like a little angel, began wandering through the stands. Without the slightest bit of self-consciousness, he walked right up to Dalya’s seat and touched her on the shoulder. A preschool teacher, Dalya turned around, saw the boy and smiled warmly.

“What’s your name?” Dalya asked in a soft and kind voice.

“Eshel,” the boy replied.

“That’s a nice name. Do you want to be my friend, Eshel?” The boy nodded in reply and sat down next to Dalya.

Eshel’s parents, were sitting two rows above. Seeing their little boy bothering Dalya below, they asked him to come back up. But Dalya insisted that everything was fine.

“I have a brother named Dvir,” two-year-old Eshel chimed in, as only little children can do. Dalya was shocked to hear the name of her beloved son, and walked up the two rows to where Eshel’s parents were sitting. She saw a baby in his carriage, and apologizing, she asked, “If you don’t mind me asking, how old is your baby and when was he born?”

The baby’s mother replied, “He was born right after the war in Gaza, *Oferet Yetzuka*. Six months ago to be precise.”

Dalya swallowed hard. “Do you mind if I ask one more question?” The mother said not at all and Dalya asked, “Please tell me, why did you choose to name him Dvir?”

Baby Dvir’s mother began to explain. “I am an officer dealing with wounded soldiers in the army. When I was at the end of my pregnancy, the doctors suspected the fetus may have a very serious birth defect. Since it was the end of the pregnancy, there was little the doctors could do for me and my baby and I just had to wait and see how things would turn out. When I went home that night, the news reported that the first casualty in the war was a soldier named Dvir. I was so saddened by this news that I decided to make a deal with G-d. ‘If you give me a healthy son,’ I said in my prayer, ‘I promise to name him Dvir in memory of the soldier that was killed.’”

Dalya, the mother of Dvir, stood with her mouth open. After a long silence, she said quietly, “I am Dvir’s mother.”

The young parents didn’t believe her. She repeated, “Yes, it’s true. I am Dvir’s mother. My name is Dalya Aminalov, from Pisgat Zeev.”

With a sudden inspiration, Baby Dvir’s mother handed Dalya the baby and said, “Dvir wants to give you a hug.”

Dalya held the little baby boy in her arms and looked into his angelic face. The emotion she felt at that moment was overwhelming. She had asked for a hug from Dvir - and she could truly feel his warm and loving embrace.

משל' כמה הדבר דומה

ואיש את קדשיו לא יהיו איש אשר יתן לכהן לו יהיה וגו' (ה-י)

משל' There was once a king who had a very wealthy Jew living in his kingdom. The king had advisors who were jealous of the Jew and they complained to the king that the Jew was hoarding the palace’s wealth.

The king was suspicious and he asked the Jew what his net worth was. The Jew quoted a figure to the king. The king looked at him and said, “I know that is a lie. You are probably worth four or five times that much. Why did you tell me such a transparent falsehood?”

The Jew answered the king, “The figure that I quoted to

you as being my net worth is really the amount of charity that I have given over the years. That is the only money that I know I really ‘have.’ Even if I have wealth and large sums of money, tomorrow you may decide to confiscate my money and I will have nothing. I cannot count money which I may lose in an instant as part of my net worth. Only that which is mine to keep - the charity that I have already given away - is truly considered my net worth.”

במשל' This is the meaning of the *posuk*: “*That which a person gives to the Kohen will be his.*” That is the only

ואם לא נטמאה האשה וטהורה
היא ונקטה וגורעה זרע וגו' (ה-כח)

In the *Parsha* dealing with a *Sotah* (woman suspected of infidelity), the *Torah* tells us that if it is found to be true that she has defiled herself, the “Sotah water” that she is made to drink will cause, “*her stomach to distend (expand) and her thigh to collapse.*” If the woman is pure, however, and has not tainted herself, she will remain unharmed and soon become pregnant with a child. Rashi quotes the *gemara* (סוטה כו) who states the opinion of Rabi Akiva, that if she had been barren, she will now conceive. Rabi Yishmael is of a different opinion: “*If she usually gave birth in pain, she will now give birth with ease. If she gave birth to dark (skin), she will give birth to light.*” At any rate, both agree that the *Sotah* profited from the experience.

The question, though, is why? Why does this woman deserve a reward? Here is a person whose husband warned her not to be alone with a certain man. Paying no attention to his warning, she secluded herself anyway and behaved in an unbecoming manner. Why, then, does an immodest woman like her wind up benefiting in the long run?

For a proper understanding, writes **R’ Eliyahu Lopian ZT”L**, we must view this woman’s actions from a different perspective. By secluding herself with this man in defiance of her husband’s warning, there is no question that she is a weak person who has trouble controlling the whims and entreaties of her *yetzer hara*. This being the case, why did she not commit the sinful act itself? Obviously the water proved that she had not - although she came mighty close! There can be only one explanation: That in the final moment before the sin came to pass, just before she went over the proverbial “slippery slope”, she overcame her passion for sin and remained pure! It is for subduing her evil inclination that she merits a heavenly reward.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

שלימות

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

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

The order of the *berachos* in *Birchas Kohanim* is a bit puzzling. First it says *Hashem* should bless you and watch over you. This is referring to wealth. Then He should shine His face upon you ... this is referring to fear of Heaven and *avodas Hashem*. And last but not least, you are blessed with peace. But this is questionable: Shouldn’t the *beracha* for *ruchniyus* come before *gashmius*? You would think, right? And why is peace the last *beracha*, rather than the first?

R’ Simcha Hakohen Sheps ZT”L, the *Rosh Yeshiva* of *Torah Vodaas*, explains that the true blessing of wealth does not mean having a lot of money. Far from it! In fact, sometimes too much wealth can be a person’s greatest curse, due to jealousy, competition and lust for more and more money, which is the nature of man. This *beracha* for עשירות (riches) in *Birchas Kohanim* is therefore a blessing for contentment, satisfaction and joy in what one has! For only when one is truly happy with his lot, can he *shteig* in *Torah* and *avodas Hashem*!

Subsequently, this contentment brings an individual to the ultimate blessing from *Hakadosh Boruch Hu*, the blessing of *sholom* - peace. But not just any peace; we refer here to inner peace, which is the definition of true physical and spiritual wealth. This is *shlaimus* - a complete and wholesome perfection that is the goal of every Jew.

In *Eretz Yisroel*, the *Kohanim* bless the people each and every day. But even in *Chutz L’aretz*, where *Birkas Kohanim* is done much less frequently, may we all aspire to a true *Shlaimus* as we answer amen to the beautiful *Birchas Kohanim*.