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תורה תבלין

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מ"ו בעומר
פרק ו'
דאבות

TORAH TAVLIN
Productions

36 MARINER WAY
MONSIEY, NY 10952

**מ"ו בעומר
פרק ו'
דאבות**

טיב התבלין

לדן אחיעזר בן עמישדי (א-י) - השראת השכינה מבח אחבת ישראל
 וְנָה יָדוּעַ מַה שֵּׁאִתָּא בִּסְפַה־קִּ שְׁשֻׁמוֹת הַגְּבֵרָאִים מוֹרִים עַל שׁוֹרְשָׁם הַעֲלִיץ, כִּי מִהוּת כָּל גְּבֵרָא תִּלְוִי בְּשׁוֹרְשׁוֹ, וְאִפְשָׁר לִי כִּשְׁם שְׁכָל יִיחִיד שְׁמוֹ מוֹרֵה עַל מִהוּתוֹ הַפְּרִט, כִּמְכָּז בְּאִישׁ אֲשֶׁר צִיבּוֹר מִסִּים תִּלְוִי בּוֹ שְׁשֻׁמוֹ מוֹרֵה עַל מִהוּתוֹ שֶׁל אוֹתוֹ צִיבּוֹר. כְּשֶׁמִּתְבּוֹנִינִים אֲנוּ בְּשֵׁמוֹ שֶׁל אַחֲעִיזָר בֶּן עַמִּישְׁדִּי נֹשֵׂא שֵׁבַט דָּן, רוֹאִים אֲנוּ כִּי שְׁמֵי מוֹרֵה עַל מִהוּתוֹ שֶׁל בְּשֵׁמוֹ, וּכְדִתְבָּתָּה הַתּוֹרָה לְהִלָּךְ בְּפִרְשֵׁת הַבְּעֻלּוֹתָן, (י) (כּה) וְנִסְטָה דְּגַל מִתְּחַנֶּה דָן מִסָּפֵךְ לִבְלֵי הַמִּחְנוֹת' וּבִרְשִׁי' שֶׁם מִבְּאֵר עֵינֵי הַמִּסָּפֵךְ' מִזֶּה, וְהוּא עַל פִּי דְּבִרֵי הַיִּרְשָׁלַיִם, וְחָלֵל: לִפִּי שְׁהִיָּה שְׁבִטוֹ שֶׁן דָּן מְרֻבֵּה בְּאוֹכְלוֹסִין הִיָּה גּוֹסֵס עֲלֵיהֶם בְּאוֹרְהוֹן, וְכָל מִי שְׁהִיָּה מֵאֲבָד דְּבִר הִיָּה מִחְזִיר לּוֹ, עֲכָל' מִבְּאֵר מְדַבְּרִין כִּי בִּנְי אוֹתוֹ הַשֶּׁבֶט הַקִּדְּשִׁי דַּעֲתָם וְלִבָּם הָאֵיךְ לְהִטִּיב עִם אוֹחֵיהֶם בְּנֵי יִשְׂרָאֵל, וְלִכֵּן שְׁמוֹ עֵינִינִים לְאוֹתוֹ. אִם תּוֹךְ כִּדִּי הִלִּיכְתֶּם נֶאֱבָד מֵהֶם דְּבִר כִּדִּי לְהִטִּיב עִימָהּ בַּחֲזוֹת אֲבִידָה לְבַעֲלִיהָ.

מאוצרותיו של המגיד

כוונת הכתוב 'כאשר צוה ה' את משה ויפקדם במדבר סיני' פירש החוקני, "כאשר צוה ה' את משה, לעיל קאי 'את כל העדה הקהי

אולם ב'דדש משה' (לרבי משה פיינשטיין זצ"ל) הקשה, "לכאורה הוא קרא מיותר, דרא מבוזר לעיל ממנו שוה צוה לפקוד אותם, ותיכף אח"כ כתב 'יִיקח משה וגו', וא"כ הרי זה כמפורש שפקד אותם כאשר צוה ה' אותו. והנראה לבראר בזה, שמחמת שכל המלכים מוונים זה החיל שלם כן ליעד את כוחם, שזה נחוץ לשמירת מדינתם משמונאים שסביבה, וא"כ כן היינו סבורים שגם כוונת משה בפקוד את בני ישראל היתה אף מחמת זה וכפי שמצינו שנצטוו לפקוד רק 'מִבְּנֵי עֶשְׂרִים שָׁנָה וּמַעֲלָה כָּל'.

**A SERIES IN HALACHA
LIVING A "TORAH" DAY**

Haftorah. Even though the obligation of “*Shnayim Mikra*” does not include the weekly selection of *Nevi'im*, known as Haftorah (5), one can get a good handle on *Tanach* by learning

הוא הייה אומר...

The *Midrashim* and commentators - 'זאת עשו להם וחיו ולא ימותו ... אהרן ובניו יבאו ושמו אותם איש איש על עבודתו ואל משאו' say that if each person from *Shevet Kehas* was not appointed to his specific task, they would have fought and quarreled to perform these holy tasks, and this sin would have caused their deaths. We learn from here that it is wrong to quarrel and argue even for the sake of Heaven. It is more meritorious to desist from dissension than to gain a *mitzvah* through dissension. **R' Yisroel Salanter זי"ל** used to say that refraining from arguing about the right to say *Kaddish* (mourner's *kaddish*) in *shul* is a greater merit for the deceased person than actually saying *kaddish*!"

“The *Torah* says in *Parshās Yisro*, immediately following the *Aseres Hadibros*, ‘וכל העם רואים את הקלות’ - ‘*All the people saw the sounds.*’ Rashi explains that all the people were healed, including blind people. According to the *Gemara*, these words mean that the Jews actually saw the sounds of the Ten Commandments. Each word spoken by *Hashem* took the form of letters that illuminated the sky like lightening. The word for sounds, ‘הקלות’ is the *gematria* 541, the same value of ‘ישראל’. In essence, we saw ourselves. We are a people of many voices, and it is imperative for each of us to find our voice and refine our character, also looking for the unique voice in others.”

“A ‘bend’ in the road is the not the ‘end’ of the road unless you fail to ‘b’ there to make the turn!”		
Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)	*** יהודי בישרון מלך בהתאפת ראשי עם יחיד שבטי ישראל *** Special Mazel Tov to Mr. & Mrs. Avi Berg on the Aufruft and upcoming marriage of their son, Levi to Rivky Horowitz. May the young couple build a Bayis Ne' eman B' Yisroel לשם ולתפארת	מוקדש לעולו נשמת הגדוץ מוריד וזרעל ביר אגידו צבי קרויזר וצ'ל נפטר ה' אייר תשע"ה, תוצג"ה

מאת מוה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

Metzudas Dovid and Metzudas Tzion. When one learns *Tanach*, especially a “beginner,” many have found it easier to learn “*Metsudos*” rather than other *meforshim*, even Rashi. This is because *Metzudos* explains every *posuk* in a simple and straightforward manner, while Rashi doesn’t comment on many *posukim* and often goes straight to *Midrashei Chazal*. Also, the accompanying “**Metzudas Tzion**” is very helpful for study as it takes each unfamiliar word and explains its connotation and where else in *Tanach* this word is found. Looking at these *meforshim* can provide one with greater fluency in *Tanach*.

Megillos. Each *Yom Tov* has its own unique *Megillah* that is read. *Megilas Rus* on *Shavuot*, *Shir HaShirim* on *Pesach*, *Koheles* on *Sukkos*, as well as *Purim* and *Tisha B'av*. Learning these *Megillos* in conjunction with the *Yom Tov* covers a large portion of *Kesuvim* and prepares one for that specific *Yom Tov*. To be continued.

(1) לבוש או"ח רפה:א (2) ארוחות חיים להרא"ש ל"ז (3)
רפה:ב (4) משנה ברורה רפה:ו (5) רמ"א רפה:ז

מעשה אבות סימן לבנים

ויקה משה את כספי הפדיון מאת העדפים על פדיוי הלוים וגו' (ג-מב)

All his life, **R' Chaim Kreiswirth זצ"ל** was involved in collecting *tzedaka* for the poor and needy and helping other people. In the latter part of his life, R' Kreiswirth was extremely active raising *Hachnosas Kallah* funds for poor orphans as well as supporting *Yeshivas Merkaz HaTorah* where he was the *Rosh Yeshivah*. *Boruch Hashem*, he was quite a successful fundraiser in no small measure due to an amazing story that he was very much a part of.

During the early months of the Second World War, R' Chaim fled to Vilna in Lithuania together with thousands of other Jews from Poland, but when Germany attacked the occupying Soviet forces in Eastern Europe and captured Vilna in 1941, R' Chaim fell into the hands of the accursed Nazis and was shipped off to one of the notorious labor camps. As the story goes, one fateful day, an unfortunate Jew was sentenced to death by hanging and the night before his untimely demise, he sought out R' Chaim in the barracks and asked him for a favor. “You look like someone I can trust,” he intoned solemnly.

R' Chaim listened as the man gave him his name and other identifying information, along with a series of numbers and codes, which represented his secret bank account. “I have a great amount of money in that hidden account. If you survive,” he said in pleading tones, “please find my son, Shloime, and give him these numbers. Tell him about the account so that he may inherit my vast wealth.” R' Chaim agreed to the dying man’s wish and burned the information into his flawless memory.

After enduring much suffering, R' Chaim survived. He moved to the U.S. and became a *Rosh Yeshivah* in Skokie, Illinois. Later, he accepted the position of *Rav* in Antwerp, Belgium. Wherever he went, R' Chaim never forgot the dying Jew and his wish. He never gave up trying to find Shloime. Years went by ... but the search turned up nothing.

One day, a poor *Yerushalmi* man came to R' Chaim seeking assistance. He poured out his tale of woe while the compassionate *Rav* listened to his story and asked questions about his family background and where he was from.

The visitor stated that he was a Polish survivor and had arrived in *Eretz Yisroel* all alone, having lost his entire family in the war. R' Kreiswirth asked more questions about his hometown, *shatiebel* and relatives. The poor man just wanted a donation. He wondered why the rabbi was asking him so many questions. It didn’t take long before he found out.

R' Chaim jumped up from his chair excitedly. He was convinced that he had found the elusive Shloime, the son of the man who entrusted him with his incredible secret! R' Kreiswirth had written the information down many years ago and he asked the man to wait for a moment as he went to retrieve the paper with the bank’s name and account number codes.

“Here,” he said, handing it to the bewildered, middle-aged *Yerushalmi*. “Many years ago, in the concentration camp, your father gave me these numbers and told me to find his son - you - and give it to him. This is from your father.”

The man took the paper and was speechless. R' Chaim told him in which city the bank was located and even lent him some money for travel expenses. Knowing the man would not know what to do, he arranged for local lawyers to help the *Yerushalmi* deal with the bank and prove his identity in order to claim the funds. In the end, it was worth it.

He returned to Jerusalem with 30 million dollars! He was now quite a wealthy man! His father’s inheritance had finally reached him. His gratitude to R' Chaim Kreiswirth was immense and boundless. Any time R' Chaim was collecting money for any need, this man supplied him with the funds and his *Yeshivah* was amply cared for by the generous and thankful Jew.

When R' Chaim told this story over to **R' Gamliel Rabinowitz שליט'א**, the latter was struck by a number of lessons to be gleaned from it. First of all, R' Chaim’s trustworthiness to fulfill the pledge of a dying man. Second, the *Hashgacha Pratis* of a newly rich man and his close friend, a worthy *gabbai Tzedakah*. The third lesson is that just like this man was so poor and suddenly found himself to be so rich, similarly, any Jew who keeps *Torah* and *mitzvos* but does not see the reward for his actions on this world, will suddenly arrive in the Next World and realize that he is rich! All his efforts down here will pay great dividends up in Heaven, as it says: "טוב לי תורת פק מאלפי זהב וכסף" - *“The Torah of your lips is better for me than thousands of gold and silver.”*

משל למא הדבר דומא

והנהנין לפני המשכן קדמה לפני אהל מועד מורחה משה ואהרן ובניו שמרים משמרת המקדש למשמרת בני ישראל וגו' (ג-לה)

משל: An old Chinese woman had two water cans which were attached to a yoke. Each and every day she placed the yoke over her shoulders and went down to the river. There, she would fill the cans, and walk back to her modest hut. The water can on the right side of the yoke was fine and sturdy; when she arrived home it was always full. But the can on the left had a crack in it. By the time the woman arrived home, half the water was usually gone.

The cracked water can always felt inferior to his partner. He was ashamed that he was cracked and wasn’t pulling his weight. One day he turned to the woman and apologized

for being defective. “I wish I could be like the other can,” he told her sadly. “I cannot help but leak out all the water you work so hard to fill up at the riverside.”

The woman smiled gently and told the can, “Did you think I didn’t know that you had a crack, and water dripped from you? Did you think I was not aware of this? Look at the path from the river to my hut. Do you see all the beautiful flowers that are growing on the one side of the path? Those are the flowers that I planted there, that you water every single day as I walk home from the river.”

נמשל: When the camp of the Jewish people was set up, each

ואלה תולדות אהרן ומשה
ואלה שמות בני אהרן וגו' (ג-אב)

Rashi asks a very famous question here. In *posuk aleph*, the *Torah* says, “*These are the children of Aharon and Moshe.*” In *posuk beis*, however, the *Torah* only lists the four sons of Aharon. Why does the *Torah* call them the children of Moshe as well? Rashi quotes the *Gemara* (סנהדרין ט) that whoever teaches the child of his friend - “כאילו ילדו” - it is as if he gave birth to him even though it is not his child. Thus, in *posuk beis* the *Torah* mentions the actual children of Aharon, although *Moshe Rabbeinu* taught them *Toras Hashem* and he is considered their father even though he did not actually give birth to them.

Interestingly, the *Gemara* later in *Sanhedrin* (צט) views this *Rebbi* as “כאילו עשהו” - it is considered as if he “made” the child, and not as if he gave birth to him. What is the difference between “כאילו ילדו” and “כאילו עשהו”?

My *machshava* here is that a father and a *Rebbi* each have their own specific qualities which are critical in raising a Jewish child. The father possesses a natural characteristic of compassion towards his children and although this is a noble trait, it could be problematic, as the parent may try to shield his child from heavy obligations and overburdening. The *Rebbi*, a true *mechanech*, is more capable of imbuing within his *talmid* the true love for *Limud HaTorah* and *mitzvos* and must make more demands on the child than a parent would. A true *mechanech* is one who possesses the attributes of a parent and acts compassionately - “כאילו ילדו” - as well as maintaining his objectivity, “כאילו עשהו”. This must be done with the love of a parent and the encouragement of a *Rebbi* in order for a child to grow to be a true *ben Torah*. With the upcoming *Yom Tov of Kabbolas HaTorah* may we all be *zocheh* to “בנים ובני בנים עוסקים בתורה ובמצות” who give us true *Yiddishe nachas*.

DRUSH V'CHIDDUSH

שאו את ראש כל עדת בני ישראל (ג-א)

Parshas Bamidbar begins with a record of the national census that *Hashem* ordered Moshe to conduct at *Har Sinai* a year after *Yetzias Mitzrayim*. There is a debate whether or not the same procedure was followed during this census as during the earlier census, requiring each member of the nation to donate a *Machatzis Hashekel* (half silver coin) for the construction of the *Mishkan*, and these half-*shekels* were counted to determine the population. According to **Rashi** and the **Ramban**, this second census followed the same format; *Bnei Yisroel* were required to donate a half-*shekel* which was counted for the census. The **Abarbanel**, however, disagrees and maintains that this was advisable, but not mandatory, given the possible effects of the *ayin hara* as a result of a direct census. Where this concern is not relevant, there is no reason at all to employ the medium of the half-*shekel*.

The Abarbanel’s position gives rise to the question of why *Bnei Yisroel* were severely punished for the census ordered

EDITORIAL AND INSIGHTS ON THE MIDDAH OF

דרגה יתירה **בישול**
The Jewish people merited the greatest gift imaginable to man because they said two words, “*Naaseh V’Nishma.*” The word NISHMA means, “We will hear.” When someone says, “I have a deal to make with you,” and you say, “Let me hear,” you are implying that you would like to listen to what he has to offer and if you like it, you will accept. The word NAASEH has an entirely different connotation. “We will do,” implies that we are ready and willing to do whatever the request. We trust You implicitly and unconditionally. It makes no difference what I think or feel. I am willing to put away my own will for Yours. This is the concept of “ביטול היש” - nullifying oneself to do the will of *Hashem*. The Jewish people were taking a risk by saying *Naaseh* before *Nishma*. They were telling *Hashem*: “We have no control over what happens to us. We are not in control of our lives. We will do Your will and only afterwards will we hear the terms of the agreement. You will decide how much money I have and if I will be healthy. You will provide the plan for my life and I accept it all with love, by nullifying myself to You!”

There was a time in the beginning of creation that *Hashem* also “took a risk.” *Hashem* also said the word “*Naaseh*,” and despite the pleadings of the angels not to create man, He did. *Hashem* declared, “ענשה אדם בצלמנו” - Let us Make Man, in our image, in our liking. *Hashem* was giving man the ultimate opportunity. He was giving man the greatest power on earth. He was giving man the ability to be G-d-like! He gave us free will - free choice! We have the freedom to choose HOW we will react to the situations *Hashem* puts us in. Will we rise to the challenge or will we challenge the Creator by complaining or getting angry that life is not fair? When *Hashem* said, “ענשה אדם”, He gave us the ability to say “ענשה ונשמע” over 2448 years later!

SHAVUOS means promises. It is the day we renew our promise to *Hashem* of NAASEH - to nullify our will to His, and it is the day he renews His promise to us of “ענשה אדם” - the power He gives us to emulate Him in all the circumstances of life.

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

מחשבת הלב

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - the charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead