

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

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ימי שמדליקמוקדם אין לאורך מזמן עצם קבלת השבת (משיאמר "בואי ללה")

שבת קודש פרשת נשא - י"ב סיון תשע"ו

Shabbos Parshas Naso - June 12, 2016

טיב התבלין

מאוצרותיו של המגיד

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

ביום השני הקריב נתנאל בן צוער נשיא יששכר וגו' (ו-יח)

- זיכור החומר מביא לזכיית התורה

פרק א' דאבות

בְּרֵשִׁי בְּרִישׁ פֶּרֶשֶׁת נוֹדֵר מִבֵּיא דְּבִרֵי הַגִּמְרָא (סוטה ב.) למה נסמכה פרשת נוֹדֵר לפרשת סוטה, ל"ל שכל הדואה סוטה בקלקולה יוֹדֵר עצמו מן היין. והכוונה הפשוטה בזה המאמר היא שעצם ראיית דבר של קלות ראש גורם באדם הדואה גם כן קלות ראש, ולכן עליו לעשות גדרים וסיגים חזקים שעל ידם יתקן את הפרצות שנפרצו בתוך עמקי לבבו. אך בדרך אפשר יכולים לפרש כוונת חז"ל בזה המאמר ע"ד מאמרו של **מרן הבצל שם טוב זי"ע** שהאדם הוא בבחינת מראה, וכ"א המתבונן בוולתו רואה בו את עצמו, והיינו שאם רואה בו חסרון עליו לדעת כי בזה החסרון לקוי הוא בעצמו, אך מאחר ואין אדם רואה את נגעי עצמו לכן מראים לו חסרונותיו אצל הוולת, אבל לאמתו של דבר לא את חסרונותיו של חבירו הוא רואה כי אם את חסרונות עצמו הוא רואה. הוא עצמו ראה פעם איך שיהודי חילל את השבת, והתחיל להצטער על כך ולבכות ולעשות תשובה כאילו הוא עצמו חילל את השבת, עד שבדק את עצמו ראה שלאמתו של דבר לא נכשל בחטא זה ממש, אלא כיון שראה פעם איך מלוג'לים בכבוד תלמיד חכם ולא מחה כראוי נחשב לו ענין זה כפגם חילול שבת, כי תלמיד חכם הוא בבחינת שבת, וכיון שכן עשה מה שעשה כדי לתקן פגם זה, ונתיישבה דעתו. ענין זה כיוונו חכמינו ז"ל במאמרים הנזכר, כי כל הדואה סוטה בקלקולה יוֹדֵר עצמו מן היין, כי כאשר ההושגחה העליונה סיבבה שאדם זה ידאה את הסוטה בקלקולה חותם הוא כי גם הוא לקוי בעוון זה או בבחינה מעין זה, ולכן דראו לו זאת מן השמים כדי לעוררו לתשובה, ולכן עליו לפרוש מן היין, כי היין היא הגורם לקלקול זה, והיינו שעליו לבדוק מהו הפגם בנפשו שמחמתו הוגדר כסוטה, ועליו לשוב ולתקנו.

אלו הדברים תואמים גם למאמרו הנזכר בספרי תלמידיו משמו, על מאור"כ (תהלים קכא, ה) 'ה' צלך' שהכוונה שהבורא ית' הוא צל של האדם, ואיך שהוא מתנהג כך הבורא מתנהג איתו בחזרה, וכמו שהצל חוזר בדיוק על אותן תנועות שעושה האדם עתו"ז. ואם כי שהדברים אמורים לענין ההנהגה מדה במדה בענין שכר ועונש, בכל זאת אפשר שגם ענין זה נרמז בדבר, כי זה שההושגחה העליונה מסבבה שהאדם ידאה פגמיו בוולתו, הוא גם כן בבחינת צל שבו ניכר כל תנועה שהאדם עושה.

וכשמסתבונים עוד במשנתו של אותו צדיק רואים כי ענין זה הוא לאו דוקא בענין 'סוד מדע' אלא גם בענין 'עשה טוב' כלומר גם כשרוצים לזרז את האדם בעניני עבודת ה' עושים זאת ע"י הוולת שמתוך דבריו גם אם אינם אלא דברי חולין ימצא בו האדם רמז לעניני עבודת ה'. וכה הם דבריו על מאמר המשנה (אבות ד, א) איזהו חכם הלומד מכל אדם. 'מכל אחד בעולם אפשר ללמוד דרכים בעבודת ה', ועל האדם להחכים בדרכי העבודה מכל אדם ואפילו מאדם רע. וכשתתקן האדם את עצמו בעקבות מה שראה אצל הלה, יש בכוחם לגרום גם לטהרתו של זה'. עכ"ל, הרי שבחינה זו היא גם בכל הענינים שהם בגדר חוביתו של אדם בעולמו. כ"ז היה כלל גדול בתורת הבצל של טוב, שאל שום דבר נעשה בעולם במקרה, ובכל תווה הקטנה ביותר, וכל דבר המצוי שרואה אדם בעולם הוא בהשגחה נפלאה, ובא לעוררו וללמדו דבר הנצרך לו לדצונו ית'.

נמשל: The severity of the *Sotah*, and the numerous warnings, admonishments and radical punishments that she is forced to endure, are unprecedented in Jewish literature. Even the lengthiness of the *parsha* and myriad details seem to indicate a much deeper concept. *Chazal* tell us that a *Sotah* is a woman who is afraid to sin in public but has no issue with

A SERIES IN HALACHA LIVING A "TORAH" DAY למעשה הלכה מאת מוה"ר ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

Men Are Allowed To Do The Following:
Keeping the Jewish Camp Holy (85) - "והיה מחניך קדוש" - "לא ילבש"
Wearing Clothing of the Other Gender: As we come to the end of our series discussing the laws of "לא ילבש" and clothing of one gender that is forbidden to the other gender, it is worthwhile to make a number of short lists detailing the activities not yet discussed. These items include activities that one gender will do for beautification and is not permitted for the other gender to do the same, or halachic practices that one gender will do and may not be done by the other gender.

- Men Are Not Permitted To Do The Following:**
- 1) Apply lipstick, eye-shadow and nail polish.
 - 2) Dye their hair to any color that ladies normally use for their hair, and possibly ⁽¹⁾ a man may not dye even to colors that ladies normally don't do.
 - 3) Manicure their fingernails even through a gentile, unless this is needed for some medical reason.
 - 4) Apply certain types of perfume that ladies generally use.
 - 5) Curl their hair the way ladies do. (See further about men who curl their *payos*.)
 - 6) Curl their eyelashes.
 - 7) Wear a woman's pocketbook as ladies do, since these are made in an ornamental form.

הוא היה אומר...

R' Avraham Borenstein zt"l of Sochatchov (Avnei Neizer) would say: The other sons of Levi are to be counted just as Kehas was counted. Each son of Levi represented a different form of service and how to counteract the effects of the evil inclination. One type of person is he who does not let the *yetzer hara* enter his mindset and control his actions. This is the category of 'קהת' - from the words 'קחה את שיניי'. The second type is one who immediately expels the *yetzer hara* the moment it succeeds in entering his mind. This is the category of 'גרשון' from the word 'גרש' (expel). The third type is the one who fights the battle from the inside. The *yetzer hara* has taken control of him, but he fights back, a bitter and valiant battle, until he separates his thoughts from his actions. This is the category of 'מררי' - he tortures himself to negate the evil within."

R' Moshe Sternbuch shlit'a (Taam V'Daas) would say: The *Gemara* (מגילה ו) says that the expression 'ויהי' - 'יהיה המקריב ביום הראשון את קרבנו נחשון בן עמינדב למטה יהודה' - 'behold' denotes sorrow. Nachshon was chosen to bring his offering first because he was the first person to jump into the Red Sea. It saddened him that his self-sacrifice was so rare that it had to be distinguished by this special reward. The righteous do not regard their great deeds as anything special and only wish that everyone would do the same."

A Wise Man would say: "In a happy marriage it is the wife who provides the climate, while the husband provides the landscape."		
Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)	Special Mazel tov to Yonoson Rappaport on his becoming a Bar Mitzvah May he continue to be a source of Nachas. The Rappaport Family (Olney, MD)	Mazel Tov to Yitzy and Chanala Hoffman on their Chasunah. May the young couple be zoche to build a Bayis Neeman B'Yisroel and become an everlasting source of nachas.

מעשה אבות סימן לבנים

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

During the first few weeks following the liberation of Buchenwald, many of the former prisoners were drunk with freedom. They could go as they pleased and take what they wanted. Under the oppressive Nazi regime, they could never allow themselves the luxury of thinking about the future, or even the next minute. But now they were free; they thought only of experiencing the present to its fullest, enjoying the “good life” in Germany. An American chaplain by the name of **Rabbi Hershel Schachter** understood that the first step in the long process of their spiritual rehabilitation was to whisk them out of Germany, and into an environment that can restore their inner Jewish soul. He succeeded in bringing many survivors to Switzerland, where a camp was set up in Rheinfelden, to help reinvigorate the downtrodden survivors.

One young man by the name of Yoav Kimmelman had no intention of leaving Germany. Rabbi Schachter knew about this young man; he was born into a family of pious *Gerer Chassidim* from Sosniewicz. At the age of sixteen, he was deported to a Nazi concentration camp where he endured four years of misery and was the sole survivor of his once large family. He, like many other religious Jews, stopped practicing Judaism in the face of Nazi brutality and its aftermath.

Against Yoav’s will, Rabbi Shachter used American soldiers to snatch him and throw him onto a moving train heading across the border. Although the young man resisted, it was to no avail; he was no match for the soldier. And so, quite against his will, Yoav found himself on his way to Switzerland. He ended up in Rheinfelden and although Agudath Israel and others attempted to bring him back to his roots, Yoav remained staunchly and unapologetically detached.

One *Shabbos*, a prominent visitor came to Rheinfelden. **R’ Moshe Soloveitchik zt”l**, a grandson of the famed **R’ Chaim Soloveitchik (Brisker) zt”l** spent a *Shabbos* in the camp where he surveyed the various different factions competing against one another for members. Late in the afternoon, a *minyan* for *Mincha* was organized and a tenth man was needed to complete the *minyan*. As it turned out, Yoav happened to be walking by at that very moment, smoking a cigarette. Someone approached him and asked if he would be willing to be the tenth man for the *minyan*. At first Yoav turned away - he truly had no interest in partaking in a *minyan*. However, upon further reflection, he realized that he although he had no interest in praying, why should he deprive others of a *minyan*. He wasn’t doing anything of any importance anyway, and so he went inside. The *minyan* began to pray, however, within minutes, it became apparent that they could not continue because no one knew how to read the *Torah* with the proper cantillations and accents. Even R’ Moshe Soloveitchik, who was standing at the front of the room, refused to read from the *Torah*, continuously urging someone else to do the job. But there was no one else; no one recalled the proper way to read from the scroll.

An announcement went out: “Is there anyone here who can read from the *Torah*?” Yoav did not respond. The request continued for quite some time. Finally, Yoav stood up and said that although he had not seen a *Sefer Torah* in a very long time, he thought he could probably remember how to read it. The others looked at this bareheaded young man and wondered. Then, they glanced over at R’ Moshe Soloveitchik, only to see him nodding his head in encouragement.

Yoav put his cap on. Then, he took his place at the *bima*, looked over the reading quickly in a *chumash*, stood in front of the open *Sefer Torah*, and began to chant the ancient melody and words. As he stood before the holy scrolls, he felt the letters reaching out to him from the parchment, fixing him in their grasp, riveting him to the spot in front of the *Torah*. He finished reading and wanted to step down, but the letters would not let him go; their grip on him was firm.

The entire room was mesmerized by his performance and nobody moved a muscle. Yoav continued to stand in front of the scroll, long after he finished reading, and just stared at the words. The message was being transmitted right before his eyes. It was clearly the turning point in his life. He gave up his carefree lifestyle and began his road to complete *Torah* observance. As he later observed, “The letters have not relinquished their grip on me, to this very day.”

משל למת הדבר דומה

ונעלם מעיני אישה ונסתרה והיא נמאמה ועד אין בה והוא לא נתפשה וגו' (ה-יג)

משל: The producer at a television station was looking for ways to spice up his network. He came up with an idea to create a “reality show” that was aired live with the aim of entrapping and shaming scammers, real-life workers who took advantage of and cheated innocent victims.

A hidden camera was hooked up in an apartment and random plumbers were called in to fix a non-existent leak in the kitchen sink of some defenseless elderly woman. One plumber after another was caught on film ratcheting up the problem, and the price. Each worker who came invented issues in order to charge the woman a hefty sum.

The producer then called a Jewish plumber, a *chassidishe* fellow from a local company. The program was working out even better than they planned. But this time, the plumber was filmed telling the lady there was absolutely nothing wrong with her sink. Maybe there was a loose fitting pipe about which he expressed his willingness to adjust for no cost!

The camera crew who was filming the entire scene was amazed at the honesty of the Jewish plumber. They asked him if he suspected that he was on camera, and that’s why he behaved with honesty. He calmly and correctly replied, “Of course! The camera - in Heaven - is always on!”

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R’ CHAIM YOSEF KOFMAN

יברכך ה' וישמך. יאר ה' פניו אליך וידנד.
ישא ה' פניו אליך וישם לך שלום וגו' (ו-כד-כו)

It is interesting to note that all three of the priestly blessings that *Aharon HaKohen* said in the *Mishkan*, and his descendants continue to recite until this very day, were delivered in singular form - לשון יחיד - as if it were given to each individual person. And yet, the most crucial of these three *berachos* is the third part, the blessing of *shalom*, peace.

Chazal tell us: “אם אין שלום אין כלום” - without peace we have nothing in life. A person can have wealth, honor, health, children he can truly believe that he is happy but without peace, when quarrel and strife are a huge part of his being, what does he really have? Nothing. We say in our *tefillos* many times, “ה' יברך את עמו בשלום” - “*Hashem will bless His Nation with peace.*” This is what we strive for. But if so, then why is the last *beracha* of שלום not in plural form - לשון רבים - as peace is something between two people: husband and wife, a person and his/her friend, two neighbors, or even two siblings. Why is this *beracha* given in singular form?

My *machshava* here is not an answer to the question, because I believe that the entire premise of the question is entirely false. True peace is not between two people; real *shalom* and tranquility can only be attained when a person is at peace with himself - “בין אדם לעצמו”. Often, people get upset in life and are unhappy because they do not achieve inner peace with themselves. Why am I considered less important than my friend? Why am I not as happy as my neighbor? My friends, if you don’t have peace within yourself, you will never have peace within your home or your community.

Therefore, the final *beracha* of “ישם לך שלום” is said in singular form directed to each person individually. May we all be *zocheh* to attain an inner *shalom* and be the “כלי מחזיק ברכה” - “*The vessel that contains (all forms of) blessing.*”

DRUSH V'CHIDDUSH

וזאת תורת הנזיר ביום מלאת ימי נזור ... (ו-יג)

A *Nazir* is a person who voluntarily takes an oath to remain pure and holy in the service of *Hashem*. At the conclusion of his self-imposed vow, the *Nazir* must bring a *korban* (sacrifice). The reason for this *korban* is puzzling. A sacrifice of this type is normally brought as a sin- offering; this sacrifice on the other hand is offered at the completion of a great *mitzvah*. The *Nazir* has just spent time devoting himself to *Hashem*, removing himself from the pleasures and delights of the world. Why must he bring a sacrifice?

Rabbeinu Bechaya explains that this *korban* is brought because it appears as if the *Nazir* is removing himself from *Hashem*. Although he is only returning to his normal state of service, moving from a higher level to a lower level appears to be a misdeed and requires a sacrifice. If the *Nazir* did not actually commit a sin, but merely seemed to,

why is he obligated to bring a *korban*?

R’ Henach Leibowitz zt”l explains that the *korban* of the *Nazir* is teaching us a lesson with far-reaching ramifications. Although our actions may be well within the limits of *halacha*, the mere appearance of impropriety is in itself a sin. Rabbeinu Bechaya is telling us that acting in a way that seems to be wrong but isn't, and actually committing a sin have a comparable effect upon us.

This *korban* sheds a new light on the importance of our actions. Everything we do, whether spiritual or mundane, has an impact upon us. We will be taken to task for all our actions, even those that merely appear to be improper. The way we dress, eat and speak must be appropriate for one who is in the service of *Hashem*. If it seems that we are speaking *Lashon Hara* or it appears that we are acting disrespectfully towards our fellow man, we have committed a sin. If it looks and feels wrong, then it truly feels like a sin.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF עשה טוב

דרגת יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

איש אי אשה כי יפלא לנדר נדר נייר (ו-יג)

One who sees a Sotah in her disgrace should be so shaken that he shall become a Nazir and separate himself from wine.” (סוטה ב). It is interesting to note that in the *Mishna*, *Rabbeinu HaKadosh* placed *Maseches Nazir* before *Maseches Sotah*, whereas in the *Torah*, the *parsha* of *Sotah* comes first. The **Kotzker Rebbe ZT”L** explains that years ago, when people were spiritually stronger, the *avodah* of a Jew was “סור מרע ועשה טוב” - one would first separate himself from evil and only afterwards begin working on doing good. Today, though, this does not apply anymore. Even *Rabbeinu HaKadosh* saw that in his times people were not up to the task of distancing themselves from evil thoughts and sinful ways. As a result, this caused people to become depressed with their status, and lose their ability to achieve anything at all. The way to growth is through focusing ONLY on the positive, and then the evil will disappear on its own.

Now, if this idea applied close to 2,000 years ago, how much more so does it apply in our times! Depression and low self-esteem are major reasons why we lack motivation and enjoyment of learning *Torah*, and serving *Hashem* properly. People are turning to all kinds of temporary pleasures to assuage the empty and often angry feelings they experience, often caused by the *yetzer hara* or other negative influences - the “סור מרע” that one needs to fight. Because we are too weak to overcome these evil forces, we fall prey to their designs. The way to overcome evil is “עשה טוב” - by DOING GOOD.

Don’t try to fight the negativity in your life; don’t answer back to those that pull you down. Just get involved in doing good, in doing *mitzvos*, in surrounding yourself with inspiring people who will raise you up! Don’t tell your children, your students, your spouse what they are doing wrong - tell them what they are doing right!

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Pretz, Israel with zero overhead