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פּלג המצוה עש"ק - 644 *

הדלקת נרות לשבת - 7:57

זמן קריאת שמע/המ"א - 8:36

זמן קריאת שמע/הגר"א - 9:12

סוף זמן תפילה/הגר"א - 10:26

שקיעת החמה ליום השבת - 8:16

מוצש"ק - צאת הכוכבים - 9:06

צאת"כ / לרביצ'ת - 9:28

* משמליק מוקדם אין לאור מזמן עצם קבלת השבת (משיאמ"ב נואי' כלה)

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ל"ט בעומר
פרק ה' דאבות

שבת קודש פּרשת במדבר - כ"ד אייר תשע"ד
Shabbos Parshas Bamidbar - May 24, 2014

לקחי חיים ודברי התעוררות צדסרו עפ"י פשיטות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד

וידבר ה' אל משה במדבר סיני באהל מועד וכו' (א-א)
- רק ע"י קבלת התורה יש לישראל קיום על טבעי

כתב המדרש (במדבר רבה א' ז'): "למה במדבר סיני? מכאן שנו חכמים, בג' דברים ניתנה התורה, באש ובמים ובמדבר ... במדבר מנין, שנאמר 'וידבר ה' אל משה במדבר סיני' ע"כ. ויש להבין משמעות הענין שניתנה התורה במדבר ולא בבישוב, ומה הכוונה למנוחה בה? ועוד יש להקשות, למה שכתב (פתי): 'ויתיצבו בתחתיה החר' אמר רב אבדימי בר תאמי בר חסא, דמיתא שבכח הקב"ה עליהם את החר כגניית, ואמר להם: אם אתם מקבלים התורה מוטב, ואם לאו שם תהא קבורתכם." ויש להקשות מדוע אמר שם תהא קבורתכם, ולא פה תהא קבורתכם, שהרי אם לאו הם יקברו פה – תחת החר?

ויש ליישב בהקדם דברי הגמרא (כתובות סו:): "בכה רבן יוחנן בן זכאי ואמר: אשריכם ישראל, בזמן שעשין רצונו של מקום אין כל אומה ולשון שולטת בהם, ובזמן שאין עושין רצונו של מקום מוסרין ביד אומה שפלה וכו'". הרי שריב"ז כשראה שפלותם של ישראל אדע שהביאתו לידי בכי, בכל זאת גם ראה בזה את מעלתם. ויש להבין איזו מעלה ראוי בשפלותם?

מבאר המגיד (חידושי אגדות שם) על פי יסוד שעם ישראל הוא עם על טבעי ואלקי, ולכן קיומם תלוי בדביקות בו יתברך, וזאת ע"י עשיית רצונו. אולם כשאינם עושים את רצונו, בטלים הם לגמרי ולכן נשלטים תחת אומה שפלה, שבוה כאילו אין להם קיום ומציאות כלל, אחר שהם נמסרים ביד אומה שפילה שהם עצמם פחותי המציאות, והנמסרים בידם כאילו נעדרים לגמרי ואינם בעולם, והיינו אומה שפילה היא האומה אשר הכי פחות מתקיימת בעולם, נמצא שישראל נשלטים תחתיה – אין להם קיום כלל.

ובזה אפשר לבאר את הפסוק: "ואבדיל אתכם מן העמים להיות לי" (ויקרא כ' כו), היינו שכאן מביאר שישראל מובדלים מהאומות בדבר זה שאין להם קיום טבעי, וכיוצא הפסוק "ואבדיל אתכם מן העמים", היינו שאתם מובדלים במהותכם מן האומות, "לחיות לי", היינו בזה שכל היותיכם וקיומכם היא ע"י שתשתייכו ותדבקו אלי ע"י קיום מצותי. ולפי זה גם אפשר לבאר מהו "שם תהא קבורתכם", כי כל קיומו של עם ישראל הוא על טבעי, ולכן קיומם תלוי בדביקות בו יתברך, היינו בקבלת התורה, אולם אם לא יקבלו את התורה ולא ידבקו בו יתברך, לא תהא להם קיום, כי מצד העולם הטבעי אין להם קיום, לכן אמר שם תהא קבורתכם, שבוה הסביד להם מדוע אין להם קיום אם לא יקבלו התורה, וזה משום ששם כלומר, בעולם הטבעי, אין להם דרך להתקיים. ומעתה יש לבאר מדוע ניתנה התורה במדבר, שהוא מקום שאי אפשר להתקיים בו לפי דרך הטבע, ללמד על העם ישראל שכל קיומם בעולם הוא דומה למדבר שאין בו קיום ורק ע"י קבלת התורה יש להם קיום על טבעי. בעוה"ש"ת נידבק לה' ע"י קיום המצות ועמל התורה, ונוכה לקיום ושפע שאין לשער!

The *yichus* (ancestry) of every Jew is what defines him and sets him apart from all others. Gentiles dismiss the older generations and believe that wisdom comes from the innovation of youth. *Bnei Yisroel* appreciate their youth and

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

to recite holy words in the presence of uncovered hair. (This is more lenient than the *Torah ervah* of the previous paragraph where shutting one's eyes does not help.)

Example One. If a man is reciting *Kiddush* on *Shabbos* in view of a Jewish married woman with uncovered hair, shutting his eyes does help to permit him to say the *Kiddush*.

Regarding uncovered or exposed skin, since this is a bit closer to a real *Torah ervah*, and one opinion treats it somewhat like an actual *Torah ervah*, one should not rely on simply closing his eyes. Instead, he should turn his whole body away. If this won't work, בדיעבד one can treat it like hair and just shut his eyes.

Example Two. If a man is reciting *Kiddush* in view of ladies who are not properly dressed (in short, this means uncovered skin from knees and above, elbows and above, low or too wide necklines, as will be explained in more detail in later issues *IV"H*), one should try to position himself in a way that these ladies are off to his side. If doing this will embarrass the ladies (guests), he should shut his eyes for *Kiddush*. If he doesn't know the words by heart, he can look at each phrase, then shut his eyes and say the phrase, then go ahead and do the same thing all the way through the section he doesn't know by heart. If this doesn't work there is another possible way of dealing with this according to the **Chazon Ish** which will be explained next week *IV"H* (2).

הזאת היא אומר

(1) דברים כג:טו (2) מובא בחיי אדם אורח ע"ה (3) כל האומר למעלה מיוסד על שר"ע אורח ע"ה ומשנה ברורה שם

R' Elimelech of Lizhensk ZT"l (Noam Elimelech) would say:

“*‘And Hashem spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting.’* The words *‘In the wilderness of Sinai’* (*Midbar Sinai*) teaches us that a Jew should be as humble as Mount Sinai, the smallest and most unassuming of all the mountains; *‘in the Tent of Meeting’* (*Ohel Moed*) teaches us that one should be joyous and happy at all times, as the word *‘Moed’* also refers to festivals. The lesson for us is that the greater one's humility, the more genuine joy he will experience at having merited to be able to serve *Hashem Yisbarach*.”

Chacham Rabbeinu Yaakov Abuchatzera ZT"l (Abir Yaakov) would say:

“*‘The banner of the camp of Yehudah’* *Chazal* say that when the angels descended from Heaven at *Har Sinai*, they came down in camps, each with their own banners. When the Jewish people saw this, they too wished to have banners (*Degalim*) and their wish was granted. These banners serve as a show of respect for the King, *Hashem*, demonstrating that He has many different groups under His sovereignty. The first letter of the names of the four major camps - **אפרים**, - spell out **אדיר** (Majesty) as each camp was a reflection of the Almighty's Majesty on Earth.”

R' Yisroel Hopstein ZT"l (Maggid of Koznitz) would say:

“*‘Count by heads the entire population of the Children of Israel.’* Our main feature is our heads. With respect to other parts of the body, the nations may be superior, but if you want to find good heads and brains, go to the Jews!”

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מעשה אבות... סימן לבנים

שאו את ראש כל עדת בני ישראל למשפחתם לבית אבותם במספר שמות כל זכר לנולדתם וגו' (א-ב)

Sefer Bamidbar begins with *Hashem* commanding *Moshe Rabbeinu* to count the Jewish people; in essence, to conduct a census of the entire nation. For this reason as well, *Sefer Bamidbar* is also referred to as “*Sefer HaPekudim*” or “Numbers” as it is known in English. Rashi comments that *Hashem* counts the Jewish people many times in the *Torah* but not because He does not know their full amount, *Chas V’Sholom*. Obviously, *Hashem* does not demand a census because He requires an exact count. Rather, the act of counting is demanded because of the incredible love *Hashem* has for us and He wishes to display this love by continuously enumerating our ranks. The **Ibn Ezra** adds a short yet poignant comment: *Hashem* only counts *Bnei Yisroel*, to the exclusion of the *Erev Rav*, those people who joined our nation after the exodus from Egypt, since only *Bnei Yisroel* are beloved in His eyes - not those rabble rousers who bring His people to sin.

For centuries, a majority of Jerusalem’s population was *Sephardic*. One of the most influential families was the Meyuchas family, which traced its lineage in Jerusalem to the post-Spanish expulsion period of the late 15th century. The great **Chacham Raphael ben Shmuel Meyuchas ZT”L** was born in Jerusalem and later served as *Rishon L’Tziyon* (Sephardic Chief Rabbi) from 1756 until his death in 1771. Chacham Raphael Meyuchas authored numerous scholarly works and was highly respected by Jew and Arab alike. He was a proponent of peace among all the factions living in the holy city of Jerusalem at the time, and he even encouraged the small but entrenched Karaite community to send their children to mainstream religious schools. His intentions were pure as he hoped that by bringing this fringe group of Jews (Karaites only believe in the Written Torah and not *Torah shel Baal Peh*, including all the Rabbinical *mitzvos*) closer to true *Torah* Judaism, he could influence them to embrace the proper path of observance - but alas, it was to no avail.

During his tenure as *Rishon L’Tziyon*, the Arab overlords issued a harsh decree forcing all the various Jewish *kehillos* to pay an exorbitant tax - an impossible request even in the best of times. Jerusalemites were notoriously poor and there was no way they would be able to come up with the sums being demanded. An emergency meeting was called and the large Karaite synagogue was selected as the meeting place. All the heads of the Jerusalem *kehillos* were invited to attend and discuss what options were available to them. Chacham Raphael Meyuchas led the Sephardic delegation.

When the imposing figure of the *Rishon L’Tziyon* arrived, all those present stood up in respect and watched as he entered the large synagogue doors and made his way down the staircase to the floor of the main sanctuary. Suddenly, Chacham Raphael’s feet seem to become entangled and he tripped and fell down the remaining few steps. Everyone rushed to assist the rabbi and thankfully he wasn’t hurt, but his attendants were suspicious and wondered what could have made him fall so mysteriously. As the *Chacham* gingerly made his way to his seat of honor, one of the attendants hung back and stuck his hand under the steps, where he found soft dirt concealing an old book. Curious, the man reached in and pulled out the book, which turned out to be a copy of the *Rambam’s Sefer “Yad HaChazakah*.” He held it up and showed it to Chacham Raphael who determined that the Karaites had placed this holy book into the dirt purposely to denigrate the works of the holy *Tzaddik*, **Rabbeinu Moshe ben Maimon ZT”L**, and to ensure that every person who walked down the steps would tread upon it. These wicked people despised the Rambam and how he had codified all the laws of the *Torah* - the Written and the Oral commandments - into one authoritative book, a book by which *Torah* Jews live their lives.

Without further ado, Chacham Raphael stood up and stormed out of the synagogue, slowing down just long enough to issue a curse that the Karaites will never be allowed to join in with the rest of the Jewish people in the holy city.

Approximately eighty years later, at a time when the Karaite community of Jerusalem had shriveled in size with barely a *minyan* of families remaining, a group of some twenty Karaites wished to move up to the city and complement the tiny community. However, within days after their arrival, a terrible epidemic broke out and wiped out the newcomers. The Karaites never did have a *minyan*!

משל למת הדבר דומה

ויתלדו על משפחתם לבית אבותם במספר שמות (א-יז)

משל: Upon the death of his holy father, the **Ksav Sofer, R’ Avraham Shmuel Binyamin Sofer ZT”L** took over the reins of the chief rabbinate of Pressburg at the tender young age of 24. With great trepidation, the young *Rav* sat next to his father’s deathbed and asked how he will be successful at such a young age. With his final breath, the **Chasam Sofer** responded, “Your grandfather Akiva (R’ **Akiva Eiger ZT”L**) will stand to your right hand; your grandfather the **Maharsheshach (R’ Shmuel Schotten ZT”L)** will stand on your left side; an angel will stand over your

head; and I will be close behind to fulfill your wishes.”

It is said that the first *Shabbos* before the new *Rav* stood up to address the congregation, he fainted out of fear. In his sleep, he saw his father who admonished him and said, “I already told you that we will be here to help you!”

Fully revived, the young *Ksav Sofer* got up and delivered such an amazing sermon, that the entire city of Pressburg was in awe. Reacting to the people’s incredulity, the *Rav* quipped, “Believe me, this was not my work (מלאכה) but rather the work of my fathers (אב מלאכה)!”

ואלה תולדת אהרן ומשה ביום דבר ה' אל משה בחדר סיני וגו' (א-ג)

When **R’ Meir Margoliyos ZT”L** was a young child, he was already renowned as an “*iluy*” - a genius, with a brilliant mind and unlimited potential. When he was five-years-old, his father hired a tutor to study *Gemara* with him and one of the first things he learned was the statement of *Chazal* that the lost item of a *Rebbi* (אבידת רבו) takes precedence over the lost item of a father, since the father brings a person into the physical world, whereas the *Rebbi* brings one (through his *Torah* learning) into the World to Come. (ב”מ לג.)

That very same year, on *Parshas Bamidbar*, young Meir was in *shul* when he heard the Rabbi discuss Rashi’s statement regarding the sons of *Aharon Hakohen* who are referred to as the descendants (תולדות) of Moshe as well, because he taught them *Torah*. From here we derive that, “Whoever teaches the son of his friend Torah, the *posuk* considers it as if he gave birth to that child.” (סנהדרין יט:) Five-year-old Meir turned to his father and asked, “I don’t understand. If a *Rebbi* is greater than a father because he brings a person into the World to Come, while a father only brings him to this world, then what is so special about one who teaches *Torah* to his friend’s son, that it is considered like he gave birth to him? If he gave birth to him, then he is like his father - and a father is not as great as a *Rebbi*?!”

An astounding question from the mind of a five-year-old and Meir’s father was stumped! Indeed, he mentioned the question to a number of people nearby and they were duly impressed with the depth of comprehension that this little boy attained. Young Meir was encouraged to think on his own and come up with an answer and it wasn’t long before he did. “When it says, ‘Whoever teaches the son of his friend Torah, the *posuk* considers it (מעלה עליו הכתוב) as if he gave birth to that child,’ it means that the *Rebbi* has a - an advantage over the one who gave birth to him - the father, since indeed, a *Rebbi* is greater than a father!”

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

חביבות

Each and every morning, before we accept upon ourselves “*Yoke of Heavenly Kingdom*,” with the first *posuk* of *Krias Shema*, we end the blessing that precedes it with the words, “*Blessed are You Hashem, who chooses His nation Israel with love*.” This is proclaimed right after we outline in full description the angels in heaven singing songs of praise and proclaiming *Hashem’s* glory: “*Kadosh, Kadosh, Kadosh ...*” The message is loud and clear and gives us the ability and the desire to accept upon ourselves to serve *Hashem* and love Him with all our heart and soul. It is: No matter how holy and sublime is the service of the angels, **HASHEM LOVES HIS CHOSEN NATION!**

Usually before *Shavuos*, we read *Parshas Bamidbar* which contains a census of the Jewish people. Rashi explains that because *Hashem* loves us so much, He counts us so frequently. It comes immediately following *Parshas Bechukosai*, which contains the *Tochacha* (curses) which caused the Jewish people to fear that *Hashem* might abandon us forever. **R’ Avraham Pam T”L** explains that *Bamidbar* is meant to teach us that *Hashem* admonishes the one He loves. (משלי ג-יב.)

The census of *Klal Yisroel* is the prerequisite to *Kabbolas HaTorah* on *Shavuos*, just a few days later. If you know *Hashem* loves you, won’t you want to accept and fulfill His *Torah*? If we perceive *Hashem* as our dear Father who loves us so much, won’t we want to love Him Back? The way to love *Hashem* is through real *Kabbolas HaTorah*. We must internalize the message of “*Bamidbar*” so that we can truly accept and obey His holy *Torah* on the *Yom Tov* of *Shavuos*!

TORAH GEMS

פקד את בני לוי לבית אבתם למשפחתם כל זכר מבן חדש ומעלה תפקדם וגו' (ג-מז)

Why does *Shevet Levi* differ from the other tribes of Israel with regard to their count? Whereas for the other tribes, the *Torah* instructs: “*The entire assembly of Bnei Yisroel, according to their families, according to their fathers’ household, by number of the names, every male according to his head-count*.” On the other hand, *Shevet Levi* is counted differently: the expression “לגללותם” - “*according to his head-count*” does not appear. It simply states “*every male*,” must be counted.

The **Gaon, R’ Yehonasan Eibeshutz ZT”L (Tiferes Yehonosan)** answers this question in truly remarkable fashion. He cites the *gemara* (מנחות ל:) which states as follows: “*Plimo inquired of Rabbi, ‘If a man has two heads, on which head must he place his Tefillin?’ Rabbi replied, ‘Either leave now or regard yourself under a ban (cherem).*’ In the meantime, another man came and asked, ‘I have begotten a first-born child with two heads. How much must I give the priest (for Pidyon Haben)?’ An old man came forward and ruled that he must give the priest ten sela.” The *gemara* proceeds to weigh both opinions and in the end, it concludes that the question is in fact moot, for a child born with two heads cannot live for more than twelve months.

Thus, with regard to *Shevet Levi*, who are to be counted from the age of one month and up, a two-headed child is indeed a valid possibility, for it can live up to 12 months. For this reason, had the *Torah* written by *Shevet Levi*, “*Each male according to his head-count*,” it would have been necessary to count such an unusual child twice, which explains why the expression is not used for Levi.

As for the other tribes of Israel, who were counted from the age of 20 years and up, since a two-headed child cannot survive for more than twelve months, there could be no one among them with two heads. Hence the *posuk* uses the expression “*every male according to his head-count*.”

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHILOMO

ידבר ה' אל משה במדבר סיני באהל מועד (א-א)