

מאת מו"ח ברוך הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws and Customs of Tzedakah - Introduction.

The mitzvah of Tzedakah - giving charity, is a very special commandment with great accomplishments and a multitude of rewards. This idea is brought out in hundreds of statements from the *Gemara* and *Medrash* and by its many detailed sections of relevant laws. For example: How to give? How much to give? Who is eligible to receive charity? Who takes precedence when one cannot help two people? Giving *Maaser* (1/10 of earnings). Pledges. Pushkas. Laws of *Gamachim*. Opportune times to give even when no one is asking, etc.

The following is a sampling of the words of *Chazal* which bring out the greatness of this mitzvah:

Comparison to other Mitzvos

The Mitzvah of Tzedakah is equal to all the other mitzvos combined (1).

Tzedakah is greater than all the sacrifices (2).

Guards the Giver

Tzedakah guards from death (3), from unfair taxes (4), from sickness (5), from harsh heavenly decrees and even annuls such written decrees (6), from suffering the birth pains of the era right before the coming of *Moshiach* (7), and can save a person from

- (1) בבא בתרא ט. (2) סוכה מט. (3) משלי יב. ענין גמ' שבת קנו. (4) ירושלמי פאה אא
(5) פסחים ח. (6) ירושלמי תענית בא (7) סנהדרין צח (8) גיטין ז. (9) בבא בתרא י.
(10) שם (11) כתבי הש"ל (12) ב"ב י. (13) שם ח.

הוא היה אומר...

R' Moshe Sofer ZT"L (Chasam Sofer) once said:

"When the *Torah* lists the *korbonos* of the *Nesi'im* in *Parshas Naso*, Rashi discusses many hidden interpretations only on the second day. Since we are taught that it was *Nesanel Ben Tzuar*, from the tribe of *Yissachar*, who gave the original idea of the princes' sacrifices, therefore, Rashi brings many explanations and mystical allusions on the second day, the day on which *Nesanel Ben Tzuar* brought his *korbon*."

R' Yerucham Levovitz ZT"L would say:

"The *Mishna* in *Pirkei Avos* teaches that the wise man is one who learns from others, independent of any intellectual deficiencies in himself; the honorable person is one who honors others, independent of whether others honor him; the wealthy person is one who is satisfied with what he has, independent of how much or little he owns. We see from here that one should not seek happiness through factors that are dependent on anything external from ourselves."

A Wise Man would say:

"To get things done, do it yourself. A committee is just a group that keeps minutes and wastes hours!"

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בראתי יצר הרע ובראתי לו

תורה תבלין

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שבת קודש פרשת נשא - פרק א' דאבות Shabbos Parshas Naso - First Perek

ט' סיון תשס"ז - May 26, 2007

הדלקת נרות שבת - 7:59 * (Monsey, NY) מנחה גדולה / שבת - 1:31

זמן קריאת שמע/מ"א - 8:36 ~~~~~ שקיעה של יום השבת - 8:18

זמן קריאת שמע/הג"א - 9:12 ~~~~~ צאת הכוכבים / מעריב - 9:08

סוף זמן התפילה / להג"א - 10:26 ~~~~ עצה"כ / לשיטת רבינו תם - 9:30

* פלג המנחה בעשי' בשעה 6:45 - מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "באי' כלה")

מאת הרב שלום פערל שליט"א

נו"נ בשיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות

נסדרו עפ"י פרשיות השבוע

נשא את ראש בני גרשון גם הם לבית אבותם למשפחותם וגו' (ד-כב)

את כל העם חשיבות התורה ועבודת השם.

ורבנו יונה בשערי תשובה (שער ג קמז) מבאר שיש ארבע תועלויות בזה שמכבדים החכמים והתורה. א. ע"י שמכבדים אותם דבריהם נשמעים יותר. ב. כשרואים ההמונים כבודם של החכמים, יתחשקו ללמוד לנחול כבוד זה, ועי"ז יתרבה הדעת בישראל, וגם ש"מתוך שלא לשמה בא לשמה" (פסחים נ). ג. ע"י שרואים כבודם של חכמים, יגיעו להכרה שעבודת השם ועמל התורה היא העיקר, ויבא החשק בלבבם לעסוק בה מצד הכרת ערכה הנעלה, ועל דרך דברי החינוך שהזכרנו. ד. גם מי שאין לו אפשרות ללמוד, ע"י שידעו הדר כבוד עסק התורה, יחזיקו את התורה בהונו וממונם, ויזכו בזה לעוה"ב. (וכדמבואר בכתובות (קיא): שרק בזכות התורה זוכים לתחיית המתים, והיינו אז ע"י לימוד התורה, או ע"י החזקת התורה - שערי תשובה שם אות קנ"ו).

וכמה מתאים לקרוא פרשת נשא שמבואר גודל הענין של כבוד התורה, אחר שקבלנו התורה בחג השבועות. וכדברי המדרש (שמות ל' ה') "כי ימכור איש את בתו לאמה" - בת אחות היתה לי ומכרתיה לכס, לא תצא כצאת העבדים - נהגו בה כבוד ע"כ. ומתבאר, שמאחר שהקב"ה נתן לנו בתו היחידה - התורה, עלינו לנהוג בה בכבוד. יתן ה' שנוזה כולנו לכבד התורה ולומדיה כראוי, ונחיה ע"פ הדרכת חכמינו, ונחזיק את התורה, ונצליח בזה ובבא.

א"נה בפרשה הקודמת כתוב "נשא את ראש בני קהת" (במדבר ד' ב'), ומבואר שמנו בני גרשון אחר שכבר מנו את בני קהת, אף שגרשון היה הבכור, והיה מן הראוי להקדימו לקהת. ומבאר המדרש (ו' ב') "שהקדימו הכתוב כאן, בשביל כבוד התורה". והיינו, שבני קהת היו נושאי ארון ה', שבו נמצא לוחות העדות והתורה, והקדימו אותם במנין לחלק להם כבוד - כבוד התורה. וכן בקרבנות הנשיאים מצינו, שהנשיא של יששכר הביא את קרבנו לפני הנשיא של ראובן, אף שראובן היה הבכור, ומבאר **האור החיים הקדוש**, שיששכר היה סמל ודוגמא לעמלות בתורה, וכדמצינו בפרשת ויחי "יששכר חמור גרם, רובץ בין המשפטים" (בראשית מט יד), ופירש רש"י "סובל עול תורה כחמור חזק שמטעינין אותו משא", ומשום כבוד התורה הקדימו אותו. וכמה חשוב ענין זה, אפשר ללמוד ממצוות הקהל, וכמו שביאר החינוך (מצוה תרי"ב) "ראוי שיקהלו הכל יחד בזמן אחד מן הזמנים לשמוע דברי התורה, ולהיות הקול יוצא בתוך כל העם אנשים ונשים וטף לאמר: מה הקיבוץ הרב הזה שנתקבצנו יחד כולנו, ותהיה התשובה, **לשמוע דברי התורה שהיא כל עיקרנו והודנו ותפארתנו, ויבואו מתוך כך לספר בגודל שבחה והוד ערכה, וכינסו בלבם חשקה, ועם החשק בה ילמדו לדעת את השם**", ומבואר, שכל הטרחה הגדולה הכרוכה במצוות הקהל שזה בשביל ללמד

“They must appear in *Beis Din* to give testimony,” said the Gaon matter-of-factly. The man nodded his head sadly. “Yes. They already appeared in *Beis Din* and their testimony was accepted. My son-in-law was ordered to divorce his wife. *Rebbi*,” the man pleaded, “my daughter is a good person. If the *Rov* will tell them to, the *Beis Din* will withdraw their order.”

“You do understand,” the Gaon replied, “that I cannot overrule a case this way. But bring the judges and witnesses here, and let them repeat their testimony to me. I will listen to what they have to say.”

A few days later, the members of the *Beis Din* stood at the Gaon’s side. The first witness was brought in, and he began to speak. “I saw the woman in question walk down the street and stop before the doorway of the house belonging to ...” For half-an-hour, the witness spoke clearly and to the point. His testimony was credible, and the judges occasionally glanced at the Gaon to see what effect it was having on him.

When he was finished, the witness was sent out of the room, and the second witness was brought in. At the Gaon’s prompting, he began to speak. “I saw the woman in question walk down the street and stop before the doorway of the house belonging to ...” He, too, spoke clearly and believably. And his facts coincided exactly with those of the first witness.

Suddenly, the Gaon leaned forward and proclaimed, “Lying witnesses! Lying witnesses!”

The other rabbis and judges were stunned. But before the Gaon’s blazing countenance, the witness dropped his head and in a new tone of voice - hesitating and so soft that they could barely hear him - he admitted that his story was false from start to finish, that he had been bribed.

“But how did the *Rov* know?” the *Dayanim* asked the Gaon, incredulously.

The Gaon replied, “The *Mishnah* in *Sanhedrin* (כט) teaches: ‘*How do they (Beis Din) check the witnesses? They bring them into a room and put a fear into them. They dismiss everyone from the room and keep the bigger one. Then they ask him questions Afterwards (the testimony of the first witness), they bring in the second witness; if his words are found to be in line (with the first witness), the testimony is accepted.*’ Now, it would seem,” mused the Gaon, “that the word ‘מכונין’ - ‘*found to be in line*’ is superfluous. Why is it necessary in the context of the *Mishnah*? The answer is that this one word comes to teach us an important lesson: Although the content of the witnesses’ testimony must be equal and correct, the style and structure of the words will inevitably be different, for each witness will naturally speak in his own words. The two witnesses’ testimony must be equal and ‘in line’ with each other if they are really telling the truth, yet it is highly unlikely and improbable that their statements and their styles will be exact and identical.”

“When I listened to these two witnesses,” concluded the Gaon, “I realized that their testimony not only agrees in the facts, but that each one used exactly the same words as the other. So it must be that the two men had collaborated ahead of time and rehearsed their testimony carefully.”

משל למח הדבר דומה

זה תבשר את בני ישראל אמר להם וגו' (ו-כג)

משל: In many *Chassidische shtieblach*, it has become a widespread custom that after davening has ended on a typical weekday morning, the congregants come together for a “*L’Chaim*” - a refreshing shot of whiskey that gets the day started.

The origin of the custom is unclear but it is told over that the **Rebbe of Ropshitz, R’ Naftoli Hurvitz ZT”L**, was once asked why *chassidim* take up this practice. “Well,” he said, “it is so that a Jew can offer a blessing first thing in the morning of ‘שהכל’ to his Creator.”

But one *chasid* persisted. “If so, then water would suffice to make this *beracha*. Why must they make it

on schnapps?”

R’ Naftoli smiled. “My dear *chasid*, when a Jew wants to bless the Almighty, is it appropriate for him to do so on a simple cup of water? No! A Jew takes a shot of schnapps, offers his blessings and drinks in the manner of an aristocrat. This is the way a Jew blesses his Creator!”

נמשל: The *posuk* states “כה תברכו את בני ישראל” - “*So shall you bless the Jewish People.*” In this case, the *kohanim* are commanded to bless the Nation in a very specific and articulate manner. It is not enough to offer up a simple, if not tentative *beracha*. No! When a Jew makes a blessing, he does it with panache!

TORAH GEMS

דבר אל בני ישראל... איש ואשה
כי יפלא לנוח בדרך להשיג לה' וגו' (ג-ו)

The topic of *abstains*, immediately follows the *parsha* of *unfaithful woman* - *Sotah*, to teach us: “*One who sees a Sotah in her disgrace, should abstain himself from wine.*” (*Chazal* (סוטה ב) are imparting an important lesson to every member of *Klal Yisroel*; no matter how righteous and vigilant a person may be to avoid immodesty and impurity, nevertheless, no one is totally impervious to the sights and sounds of *profanity* - *profanity*, defilement, licentiousness and corruption. All it takes is merely to “*see a Sotah in her disgrace*” and the chain reaction can be disastrous and destructive to the *middos* and character of a Jew in his personal and family life. One needs to “*abstain himself from wine*” - from any activity that may bring him to sin.

How much more so in today’s day and age, warns **R’ Michel Yehudah Lefkowitz Shlit’a**, must we be vigilant in our efforts to abstain from sin. Everywhere we turn, every place we go, we are faced with the “*Sotah in disgrace*” syndrome - sights and sounds of immodesty and character corruption which is a way of life by the gentiles. If *Chazal* make it clear that even a *tzaddik* is not impervious and he must “*abstain himself from wine*” - we, who are on a much lesser degree of righteousness, must work even harder and strive with even greater effort to avoid the influence and negative inspiration that is commonplace in the streets and marketplaces of the world.

In this age of “*סוטה בקלקולה*” it is incumbent upon us - for the sake of our children, our families and ourselves - to create barriers separating us from the “winds of society” and its corruptible influences so that we can live as a holy nation - *Klal Yisroel*.

יאר ה' פניו אלך ורחוק: ישא
ה' פניו אלך ושם יך שלום (ג-ו)

The *gemara* (ברכות כ:) writes: “*The Angels said to Hashem, ‘Master of the World, it is written in Your Torah ‘אשר לא ישא פנים’ - ‘So that you shall not turn your face (in favor).*’ However, You show favoritism to *Yisroel*, as it says, ‘ישא ה' פניו אלך’ - ‘*Hashem will turn His face upon you (with favor)*’?” Answers *Hashem*, ‘*How can I not show them favor? It says in my Torah, ‘ואכלת ושבעת וברכת את ה' אלקיך’ - ‘You will eat, be satisfied and bless Hashem your G-d,’ but they (Bnei Yisroel) are extra careful and are not merely ‘satisfied’ but rather eat a full כזית - olive measurement, or כביצה - egg measurement.*” One must understand: From among all the special attributes of *Bnei Yisroel*, the one that causes *Hashem* to show His favor to us, is the fact that we eat a bit more than usual in order to be able to *bentch*?

R’ Eliezer Twersky ZT”L of Fultischan explains that the purpose of eating a *כזית* is in order to avoid doubts as to the need for a *beracha* (ספק ברכות) which is only a Rabbinic ordinance. Yet, so as not to dishonor the *רבנן*, we eat enough to accommodate their measurement and we *bentch* on it, even though such an amount would not be necessary *התורה*. Thus, we see that avoiding a *זלזול* - *disrespect*, of a *Talmid Chacham*, and of any Jew, is of paramount importance and *Bnei Yisroel* will go above and beyond what is necessary to protect their honor.

Similarly, when *Hashem* judges *Bnei Yisroel*, even though each individual Jew passes before Him, *Chazal* tell us that He favors the entire nation with one general view (נסקרוץ בסקירה אחת), so as not to disrespect those among the people who are not worthy. He “*turns His face*” towards us and bestows His merit.

מעשה אבות ... סימן לבנים

ונעלים מעיני אישה וגסתרה והיא נטמאה ועד אין בה והיא לא נתפשה וגו' (ה-יג)

The importance of *peace between husband and wife* - *peace* between husband and wife, are two major themes discussed in this *parsha*. When witnesses are not available to exonerate or implicate a suspected spouse, *Hashem* is willing to have His Holy Name desecrated so as to ensure that a married couple remain pure and loyal to each other at all times.

A well-known story is told about a relative of the **Vilna Gaon, R’ Eliyohu of Vilna ZT”L**, who once came to him with a distressing tale. “My daughter has been accused of violating her marriage vows.”

The Gaon looked up from his *sefer* and listened to the man’s story. “Two men claim that they saw her in the company of a man who is not her husband,” said the man, choking back his tears. “But I know that these men are liars. My daughter is and has always been faithful. These men are trying to destroy her life!”