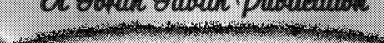


לעילוי נשמת ר' אברהם יוסף שמואל אלמר בן ר' טובי ז"ל ורעייתו רישא ברחל בת ר' אברהם שלמה עי"ה

(Monsey, NY)

* פלג המנוחה עש"ק - 6:47
הדלקת נרות לשבת - 8:02
זמן קריאת שמע/המ"א - 8:35
זמן קריאת שמע/הגר"א - 9:11
סוף זמן תפילה/להגר"א - 10:25
שקיעת החמה שבת קודש - 8:21
מועש"ק צאת הכוכבים - 9:11
צאת"כ / לרבינו דם - 9:33
* מי שמדליק מקדש אין לאור מומן ע"פ קבלת השבת (משיאמר "בואי כלה")



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פרק א'
דאבות
שבת קודש פרשת נשא - י"ב סיון תשע"ה
Shabbos Parshas Naso - May 30, 2015
טיב התבלין מאוצרותיו של המגיד

מאת הגה"צ רבי גמליאל הכהן ורעוביץ שליט"א ר"י שער השמים ירושלים עתה

מאת הרב שלום פסל שליט"א מגיד משיח בלק בית שמש

דבר אל בני ישראל ואמרת אלהם איש איש כי תשמה אשתו ומעלה בו מעל (ה-יב) - יסוד לשלום בית בין איש לאשתו

נשא את ראש בני גרשון גם הם וגו' (ד-כב) - בעניין רוממות היהודי ע"י 'דביקות בצדיקים'

והנה, האדם באשר הוא אדם בעולם השפל הזה, יוכל ח"ו ליפול אל תוך כל תענוגי ותאוות עוה"ו (וכדאיאתא בגמרא [מנחות כ"ט]). "ומפני מה נברא העולם הזה ביה"א, מפני שדומה לאכסדרה-הפתוחה לגמרי מצד אחד" שכל הרוצה לצאת-ממנו, לתרבות רעה 'יצא', וכאשר אכן הוא נופל אל תוכו, נטמא ומגורש ממקום הקדושה והתענוגים הרוחניים, ועליו להתרומם תיכף ומיד ולא להישאר בנפילתו, בבחינת מה שנאמר 'והחיות רצוא ושוב' (יחזקאל א' יד), והיינו, שכאשר החיות שלו 'רצוא' ונופל למדרגתו, תירומם תיכף ומיד ושוב למדרגתו-אשוב' וזאת ע"י דביקות לצדיקים שירוממוהו.

פרש"י איש איש כי תשטה אשתו: מה כתיב למעלה מן הענין ואיש את קרשיו לו ידיו, אם אתה מעכב מתנות רבקה, ויך שתצטורך לבא אצל להביא לו את הסוטה. הנה מבואר מ"פ של רש"י שהסוטה, שהוא אחד מהעונות החמורות ביותר, מגיע על אדם כעונש על זה שלא נתן מעשרותיו לכהן, ולכן נענש כ"כ, שאשתו נחשבת כסוטה. והיין שהבעל נעשם מתאם עין עצמה, וכמו כן שאותו הדבר הוא בהאשה, כשכשר היא רואה במעלה איהו חטאת, צריכה לדעת בואת, שהיא האשמה במצב של בעלה, (וכמוכן שלכל כלל יש גם כן יוצא מן הכלל), וכמו שהוא צריך לברוק בעצמו כשאשתו סוטה, כך תהא היא צריכה לברוק את עצמה כשחשבת שבעלה הוא החוטא, שתראה שהיא האשמה בזה שנכשל בעלה, ורק בעונותיה בעלה הגיע לזאת. וזה הוא הנכון גם אצל הבעל וגם אצל האשה, שכל הנפגע מהשני הוא האשם, ולא לחינם נפגע הוא, רק בעונותיו של האשם, ולכן במקום שאישים כ"א ולמה הגיע סיבת גבירותו, צריך כן לברוק בעצמו, ולהתענוי על מה הגיע לו זה, ולמה הגיע למצב שזכרנו בו, וקצתה תשובה על חטא, ויתמו הדבר בשושרו והתנאצא שהגיע לידו.

נמשך: The *Birchas Kohanim* (priestly blessings) are an expression of *Hashem's* love and kindness - how His Holy Name is placed upon His holy nation. When the *Kohen* recites these blessings, he raises his hands and stretches them out. This is to teach us that although people do give blessings

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

למעשה

"והיה מחניך קדוש" - Keeping the Jewish Camp Holy (51)

Washing Hands: Cutting Nails. Among the list of activities that require one to wash his hands, nail cutting is one action that leaves spiritual impurity on a person's hands. According to basic *halacha*, as explained in **Mishna Berura**, it is not as severe as the impurity of sleeping at night and can be removed by washing, even one time, under a faucet. If we see people washing three times, and from a vessel, it is a custom that has developed over the years to fulfill a stricter opinion in the *poskim*.

Finger/Toe Nails. Both hand and toe nails require hand washing. The **Aishel Avraham** of **Butchatch ZT"l** (1) would also wash his feet after cutting his toe nails, however, in **Sefer Likutei Mahari'ch** (2) the author writes that this is not the prevalent custom. Even if one cuts just one of his nails, he has to wash both hands till the wrist or at least till the end of the knuckles (3). **Cutting Another's Nails.** If one cuts the nails of another person, as is done most commonly for small children, older people, and/or sick patients, the impurity that comes from this act remains on the hands of the one whose nails were cut, and not on the hands of the cutter (4). This is unlike giving a haircut where even the barber is required to wash his hands (5).

Biting Nails. If one bites off his nails, there is no clear ruling in *halacha* if he needs to wash his hands. Indeed, there are two sides to this argument. One the one hand, one could reason that why should there be any difference how a nail is cut - whether

תאומר...

Chacham Yeshuah Shimon Chayim Ovadia ZT"L of M

“איש איש כי תשטה אשתו” - *Any man who suspects his wife*
word 'איש' - the man who was hurt by his wife's infidelity?
herself: *'Any woman who is suspected of straying ...'* as it ap
us that with regard to this sin, part of the blame rests on the h
modes of conduct, modest behavior, and true fidelity in his

Chacham Maimon Abo ZT”L of Algiers would say:

The *Gemara* tells of a *shochet* who was asked to perform a *beracha* for the *mitzvah* to cover the blood (כִּיסוּי דָּם) *shochet* to do it. The *shochet* took the man to a *din Torah* and performed his *beracha*. An allusion to this *halacha* is found in this *poem*, which is the numerical value of 'כִּף' (spoon). Thus, 'One spoon'.

A Wise Man would say:

“A critic is someone who claims to know the way, but can’t drive the car.”

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למעשה

Jewish Camp Holy (51)

Among the list of activities, nail cutting is one action that is clean with hands. According to basic *halal*, it is not as severe as the *mayyit* can be removed by washing, but it is not like people washing three times. It is a small problem that has developed over time in the *poskim*.

nails require hand washing. **ZP'L** (1) would also wash. However, in **Sefer Likutei** it is stated that this is not the prevalent custom. If he has no time to wash his nails, he has to wash the end of the knuckles (3).

the nails of another person, all children, older people, that comes from this act those nails were cut, and not is unlike giving a haircut wash his hands (5).
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ה' אומר

Chacham Yeshuah Shimon Chayim Ovadia ZT”L of M

“איש איש כי תשטה אשתו” - *‘Any man who suspects his wife of straying ...’* – the word ‘איש’ - the man who was hurt by his wife’s infidelity? Or the man who hurt himself: *‘Any woman who is suspected of straying ...’* as it appears in the text. It tells us that with regard to this sin, part of the blame rests on the husband. It is a matter of modes of conduct, modest behavior, and true fidelity in his relationship with his wife.

Chacham Maimon Abo ZT”L of Algiers would say:

The *Gemara* tells of a *shochet* who was asked to perform a *beracha* for the *mitzvah* to cover the blood (כִּיסוּי דָּם) *shochet* to do it. The *shochet* took the man to a *din Torah* and performed his *beracha*. An allusion to this *halacha* is found in this *poem*, which is the numerical value of 'כִּף' (spoon). Thus, 'One spoon'.

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generously, and it is indeed a benevolent practice, nevertheless, it is extremely important to not just utter words; we must also “raise our hands” and “stretch them out” - we must actually do something materialistic, whether financially or through extra toil and effort, to help a fellow Jew in need.

הלכה

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

through a scissor, clipper or teeth? On the other hand, we could say that by these types of *halachos*, where we don't necessarily understand the inner workings - the "mechanics" of spiritual impurity, we can only apply the stated *halacha* to the classical cases in *Shulchan Aruch*, and not to any case which is a deviation from the norm. In fact, the *Gedolim* argue about this. The **Ketzos Hashulchan** (6) says that in such a case, one must wash his hands and he presumably means even when biting off part of any single nail (7). This would be an additional reason (aside from possibly doing this on *Shabbos* which is forbidden (8)) for one who has a habit of biting his nails, to try and change this habit. The **Chazon Ish** is quoted in **Ishei Yisroel** (9) as holding that even if one would bite off all ten of his nails, he still does not have to wash.

Saying Words of Kedusha Before Washing. Since this washing is for spiritual impurity only, and not because of cleanliness, if one cut his nails and did not yet wash due to a lack of time or water, according to *halacha*, he is allowed to say *berachos* and learn *Torah* even verbally. This is true even if he has water and there is no point in wiping his hands on a cleansing material. However, for *Shemona Esrai*, one should try hard to get water. According to *Kabbala* (10) one shouldn't say any holy words until he washes. The ***Mishna Berura*** (11) rules that one should try to fulfill this stricter opinion if he has water but if there will be a *bitul Torah* involved, or missing out on a *mitzvah*, such as saying *Kedusha* with a *minyan* or a *beracha* on lightning, he should be lenient.

הוא ה' (1) או 'ח תקנא (2) ה' ערב שבת (3) פסקי תשובות ד: כא (4)
של אברהם ד' (5) כף החיים ד: צב (6) ביא (7) עיין כף החיים

procco would say:

’ Why does the *parsha* dealing with a *Sotah* begin with the

shouldn’t the *posuk* have begun with the responsible person

ears at the end of the *parsha*? Rather, the *Torah* is reminding

usband’s shoulders. If he himself would have observed proper

some, events would not have transpired the way they did.”

ochet who slaughtered an animal, and another came, recited and proceeded to cover it himself, rather than allowing the other to do so, and the other was forced to pay him ten gold coins for stealing his *berachos*, for a person is obligated to recite 100 *berachos* each day, and a *beracha* - one of the 100 *berachos* - is worth 'ten units of gold.'"

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Mazel Tov to Rabbi & Mrs.
Yosef Heineman and Rabbi
& Mrs. Itchy Blonder upon
the engagement of their
children Tzipora to Yanky
יה"ד שיזון לבנות בית נאמן
בישראל לשם ולתפארת

מעשה אבות סימן לבנים

על פי ה' פקד אתם איש איש על עבדתו ועל משאו וכו' (ד-נג)

Mauthausen is a town located high in the Tyrolean Mountains of Austria. There, the Nazis had built huge factories for the manufacture of Messerschmidt aircraft and other war material. In order to make the factories as safe as possible against Allied bombing, they were built in long tunnels deep inside the high mountains. It was also the site of a horrific labor camp.

One day, in July 1944, a group of Jewish inmates was assigned to dig a new tunnel. They were new inmates who had just arrived after a six-day journey in sealed cattle cars. They were assigned to Quarry Detail, the Steinbruch Kommando.

The work got underway and proceeded with famous German precision and discipline. First the German experts would install the dynamite and blast a deep hole. Then the prisoners were driven into the crater and ordered to clear out the rubble. The sand was carried out on wheelbarrows or dumped on an electrically operated rubber conveyor-belt. Rocks were removed by a different method. The orders were that each prisoner had to carry out one big rock or two small ones - lift them and carry them out to a spot where they were to be rolled down the mountain into a deep valley. First the rock-carrying prisoner had to report to a German overseer who made sure that the rock was big enough. If the German was not satisfied, with the Jew or with the rock he was carrying, he would send him back into the tunnel, sometimes with the crack of a whip across the shoulders, to get a second rock to carry. Veterans of the Quarry Detail, who knew the system, would leap into the tunnel before the dust of the explosion had settled, grab hold of a medium-sized rock and quickly line up and be ready for the German overseer's order to march out to the dumping site. The Germans carefully inspected every Jew to make sure that no one was trying to put something over on them by taking a rock that was too small.

Yitzchok Avigdor, the son of **R' Yaakov Avigdor ZT"L**, chief rabbi of Drohobycz, was not experienced in Quarry Detail, and by the time he got into the crater to pick up a rock, there were only huge boulders left, which could hardly be budged by a strong and healthy individual; the others had beaten him to the medium-sized rocks. A few minutes - it seemed like years - passed, and he still hadn't found a rock he could lift. He was the only member of the detail who hadn't yet lifted a rock and all the others were already lined up and waiting for the order to march off escorted by the armed Germans.

The tongue-lashing was inevitable. "Get moving, you lazy Jew; they're all waiting for you," an S.S. man rasped at Yitzchok. Frightened, Yitzchok seized a boulder, lifted it with great difficulty, and finally crawled out of the tunnel and got into line. First, he carried the massive rock with both hands. Then he put it on his right shoulder, then on his left shoulder, and so on, back and forth till he saw the blood start trickling down his shoulders where the stone was eating into his flesh. The blood and sweat ran down his body, and the German who was keeping an eye on him relished the sight. Thus, Yitzchok had no choice but to keep on walking at the tail end of the formation, feeling the strength draining from his already weakened body. At this precise moment, he knew he would never make it to the dumping site.

Usually, those who lagged behind were either shot or shoved down the mountainside, with a report being given that he had slipped and fallen through his own clumsiness. In this horrific manner, thousands of Jews perished on the Quarry Detail, assignment to which, meant a ninety-percent chance of early death. Yitzchok felt himself losing his will and the hope to carry the rock to the destination. He was about to collapse but at this point he really didn't care anymore: "Let them shoot me, or throw me off the mountain," he thought helplessly. "All I want to do is let the rock drop to the ground."

And then - it happened. The huge boulder slipped from his grasp, hit the ground and split in two. Quickly, unnoticed by any one - prisoner or overseer alike - he picked up one of the pieces and, with new resolve, resumed marching. Half the weight allowed him to have double the strength! There may have been a natural crack in the rock that caused it to split the moment it received a blow. Nonetheless, a threefold miracle happened to Yitzchok Avigdor on that day: the rock split in two pieces, he had enough presence of mind to realize and take advantage of the opportunity, and most amazing of all - no one noticed.

In this case, *Hashem* caused one rock to split into two. Apparently, Providence had decided that he was to go on living.

משל למאד הדבר דומה

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

משל: As inconspicuous as he tried to be, the *Gedolim* of his generation recognized the true value of the **Pressburger Rav, R' Akiva Sofer ZT"L (Daas Sofer)**. The **Belzer Rebbe, R' Aharon Rokeach ZT"L**, would go to visit R' Akiva whenever he came from Tel Aviv to Yerushalayim. His attendants related that whenever he went, he asked that his shoes be polished in honor of the *Daas Sofer*.

The *Belzer Rebbe* once asked the *Rav* to bless him, placing the *Rav's* hands on his head. The *Daas Sofer* refused until the *Rebbe* begged him a few times, after which he agreed.

A few days later, the Pressburger Rav was walking in *Meah Shearim* with his *shamash*, when a beggar extended his hand for a donation. R' Akiva gladly obliged him. Having received a sum, the beggar lifted his hands, intending to place them on the *Rav's* head in blessing.

In defense of his *Rav's* honor, the *shamash* pushed off the beggar's hands, but R' Akiva gently stopped him, saying, "If the saintly *Belzer Rebbe* took a *beracha* from a lowly person such as me with hands on his head, then I too can take a blessing in this manner from this poor man."

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

יברכך ה' וישמך. יאר ה' פניו אליך ויהנך.
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 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 "וישם 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

ויבאו את קריבנם לפני ה' שש עגלות צב ושני עשר בקר ... (ו-ג)

The *Posuk* tells that the *nesi'im* (princes) brought six wagons - "שש עגלות צב" - and each wagon was pulled by two oxen. Rashi explains the term "צב" to mean "*covered*." This term refers to wagons that are covered to protect the transported goods. In modern Hebrew, the word "צב" is translated as "turtle," likely based upon the interpretation of the word as "covered," which is suitable for a turtle whose body is covered by a shell. The turtle is actually listed among the eight שרצים (creatures which transmit ritual impurity), but Rashi (ויקרא יא-כט) explains "tzav" as referring to "froit," the French word for "toad." **Targum Yonasan** identifies the "tzav" as "*chardona*," a type of lizard. **R' Dovid Tzvi Hoffman ZT"L (Melamed L'Hoel)**, in his commentary to *Sefer Vayikra*, also identifies the "tzav" as a lizard.

In any event, others explain the term "עגלות צב" differently. The **Rashbam** and **Chizkuni** claim that the word "צב" is a

**EDITORIAL AND INSIGHTS ON
THE MIDDAH OF עריכות**

דרגה יתירה

**FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO**

As we know, *Shavuot* is the only Biblical holiday that does not have a date in the *Torah*. Why? Because *Kabbolas HaTorah* is meant to take place every single day of our lives. We need to reaccept and recharge our *Torah* energy and excitement each and every morning when we wake up. In fact, we recite a "special formula" daily to show Him how important *Torah* is to us and how badly we want it: "והערב נא ה' אלוקינו את דברי תורתך בפנינו" - "*Hashem, please make your Torah sweet in our mouths.*" Then we ask *Hashem* to allow us and all future generations to continue to be *mekabel Torah*. We end off with the *beracha*: "הנותן תורה לעמו ישראל" - "*The GIVER of the Torah to His Nation, Yisroel.*" This *beracha* is said in present tense, for *Hashem* continues to give the *Torah* to all Jews in all generations, every day. It is our job to be *mekabel*.

How do we do this? **Rabbi A.C. Feuer Shlit'a** says that the secret is in the word "והערב" - *Hashem*, make the *Torah* sweet. But the *Torah* is already sweet; why do we need Him to MAKE it sweet, when it is already? Because the sweetness of *Torah* depends on a person's palate! If one's sense of taste is dull or even bitter, then of course he cannot taste the incredible *geshmak*, the delicious taste of *Torah*! So what should he do? He gives two ideas. "והערב" comes from the same root as "תערובת" which means a mixture. A mixture of two items is meant to combine and intertwine so completely that the resultant product is a "בריח חדשה" - an entirely new entity that did not exist previously. Similarly, the *Torah* is meant to change us, to transform us into new beings, the best human beings we can be. If it doesn't, then perhaps it is time to clean our palate! Also, the word "והערב" contains within it the word "רעב" which means hungry! To truly experience the sweetness of *Torah*, one must be HUNGRY for it! One must *chalish* for *Torah* and then he will truly taste the *geshmak*! So be *mekabel* the *Torah* EVERY DAY - say the special formula "והערב נא"!

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