

ì"æ äéáàè 'øä íá øúìà ìääîù óñáé íäøáà 'øä úîùð éàìèòì

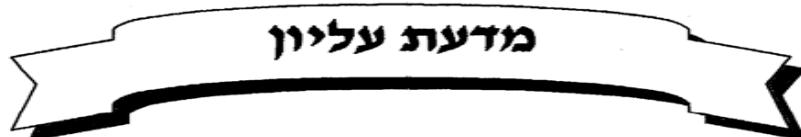


úåáàã 'à ÷øô - àùđ úùøô ùãå÷ úáu

Shabbos Parshas Naso - First Perek

May 29, 2004 - ã"ñùú ìǎéñ 'è

1:31 - úáù / à\ààà äçđî (Monsey, NY) * 8:02 - úáù úáøð ú÷ìãä
 8:21 - úáùä íäé ìù äðé÷ù ~~~~~ 8:20 - úáù äøð ìù äðé÷ù
 9:11 - áéøðî / íéäéäéä úàø ~~~~~ 8:35 - à"î/òîù úàéø÷ îîæ
 9:33 - í ú äðéäø úééùì / ë"äö ~~~~~ 9:11 - à"øää/òîù úàéø÷ îîæ
 ("äíë äää" øíäéùî) úáùä úá÷ íòò îîæ îçàì íä, íä÷í ÷éííù éí*



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(æ-ə) 'áàà í éòàà éòàà àòùé éòà òò éíù úà àíùà
 íà éòà ?'à íù úíéù òù àà íéòò áàí ,íéàà ùé
 àùòòíùí éòé íéòàéà úéòà áàà íàé íàéíà
 àéòàà áàààí àòéé àééà òòòòí àòéà íééàò ,ùáéùòà
 ?'à íù úíéù òù à'èò
 úáé÷ò 'íá ,ì'ò àíòò ÷çòé ø'áííáà òàáí àìà
 íééàí áéìò ,'à úéòà íààà òò ìàçùù éàéù ,÷çòé
 òòù ìáéé íé ,àíòò úà íàà òéùééù íééà ,ééì ò'a
 à'a÷à úàí íààí àòéàíà áààéà éé .àééù àéòàà
 àìà ,'à ìà íààà úáé÷÷ úáéíà çòéàà áéáíú àòéà

ðǽðö ìè äǫçîäîî åçìùéå ìàøùé éðá úà äö
(á-ä) 'ääå ùôðî àîè ìèä åæ ìèå

[illegible]

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

HALACHOS OF BIRCHAS KOHANIM

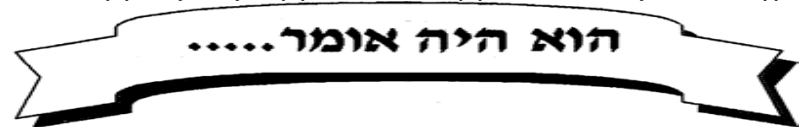
(âë-å) ìàøùé éóá úà åëøáú äë ... åëóá ìàå ìøää ìà øáã

According to many *poskim*, just as the *kohanim* have a specific *mitzvah* to bless *Klal Yisroel*, the non-*kohanim* have a similar *mitzvah* to participate in the blessing by concentrating on the words of the *beracha* being said, and answering *amen* appropriately (1). The *congregation*, should make sure to be in front (even diagonally) of the *kohanim*, as they utter the *berachos*, and not behind them (2). Standing is a widespread custom, not an absolute obligation, and one who finds it hard to stand may sit (3).

The congregation should face the *kohanim* and not turn away, yet they must not look at the *kohanim* during the blessing (4). Instead, they can lower their eyes or look into their *siddur* (or *machzor*) to aid in their concentration on the *berachos*. Many people have the custom to cover their face with their *talis* and some even cover their children with their *talis* to shield their eyes.

There are conflicting customs regarding whether the words "אֱלֹהֵינוּ אֵלֶּהָ" are said when the *kohanim* pronounce *Hashem's* name. Even those who do say it, do so silently ⁽⁵⁾. Similarly, no

āñ+ :cē+ í (7) āñ+ :cē+ āññā āññ (6) āññ ìāññ ñāñ (5) .çì āññ 'íā (4) çē: ñē ñēñā ñēñ (3) āñ:çē+ c"ñā (2) āñ:çē+ āññā ñāñā (1)
 āñ:āñ+ú ñēñā āññ (12) ēñ+ :cē+ íēñā ñēñ (11) āñ:ēñā āññ ñēñā (10) āñ:ññā ñēñā, āñ:ç"ñā āññ ñēñā (9) āñ:çē+ í (8)



R' Yitzchok Meir Alter ZT"L (Chiddushei Harim) would say:

"Why is the *mitzvah* to confess one's sin, mentioned in this *parsha*, where the *Torah* speaks about robbery? Because every sin has an element of robbery in it. *Hashem* gives a person life and strength, in order that he use these gifts to perform His will. If one takes these gifts and uses them to defy G-d, he is misusing and "stealing" the property of his Creator."

R' Sholom Ber of Lubavitch ZT"L (Alter Rebbe) would say:

"No *shailah* is too small and no animal can be dismissed without being examined and scrutinized carefully. If one could only hear the animal begging me to proclaim her kosher, one would never say that the loss involved in proclaiming an animal *treif* is hardly worth my precious time."

R' Noach Weinberg Shlit"a would say:

"Experience is all that matters. Age is of no importance unless you are a cheese!"

õøå÷å ïîôää úcôùîî - ì"öæ õøå÷ øèìà ìàâîù óñåé íäøää 'ø åðéðéð÷æ úîùð éâìèòì

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tells us that her name was Hatzelalphonis! The *Maharshal* there writes, ... יִלְדָּתָא דְּחַזְעֵל אֶלְפוֹנִיס "אֲדֹרָה עֲבָדָה עִילָא דְּחַזְעֵל - "*Hatzelalphonis was the mother of Shimshon ... it is good (a name) against an evil spirit.*" The baby girl was indeed given the name Hatzelalphonis and she lived for many years after.

TORAH GEMS

İäëì İüé øùà ùèà äéäé àì äéùã÷ úà ùèàà
(é-ä) 'äää äéäé àì

What is the connection between the *matnas kehunah* - Priestly gifts, and the previous *posukim* in the same *parsha* that relate to *thefi*?

R' Azaryah Figo ZT"L, in his *sefer Binah L'itim* notes that although many people feel that the money that they save for themselves is truly their own, and the money they give to *tzedakah* - charity, does not belong to them anymore, the exact opposite is true. The money one gives for holy purposes - to *kohanim*, *talmidei chachomim*, *yeshivos* and *chessed* organizations - is truly his property for eternity, while the money stashed away in one's vaults, and even more so, the money obtained through prohibited transactions, can be lost in an instant. The *Torah* therefore places the concept of *matnas kehunah* in the *parsha* of וַיִּקַּח to indicate that only the money given to Divinely-designated causes can truly be called one's own.

There is a proof to this principle from the *gemara* (àë àóúá àáá). When King Munbaz disbursed the funds in his treasury during a famine, his family complained that his ancestors had accumulated those treasures over a long period of time, and here he was quickly dissolving them. He answered, "My forbearers saved in a place where the money can be lost, while I am saving in a place where the merit lasts for eternity. My forefathers saved for others, while I am saving for myself." When someone gives *tzedakah*, the merit is everlasting and he is the true and sole owner of his investment.

(çé-ä) 'äëä 'ä éöôì äùää úà ïäëä äéîòää

The *Sotah*, the lady whose fidelity is in doubt,

is brought before the *kohen* and the *Beis Din* - High Court, not because it was necessary in a legal sense, but rather in order to frighten her into confessing. In her position, she is well aware of the fate that awaits her if she does not confess her sin. She knows how horrible a death will be her lot upon drinking the *íëðîä íéî - bitter waters*. Right then and there, she can spare herself this fate by fessing up to the truth. Why, then, does the *Torah* mandate going to such great lengths in an effort to convince her to confess? Wouldn't simple logic dictate that she would take any opportunity to spare herself such a horrible death?

R' Chaim Shmuelevitz ZT"l reveals the true nature of a human being. After a person has committed a sin, the tendency is that he is loath to admit that he was wrong. A person will continue to sin rather than retreat and acknowledge his shortcomings. Thus, once this dishonorable woman has declared her innocence, she finds it unbearably difficult to go back from her stand, even if it means paying the ultimate price of death. This is what *chazal* tell us in the words "אֲשֶׁר אֵלֶּיךָ יָשׁוּבִים וְעַתָּה אֵלֶּיךָ יָשׁוּבִים" - *"Sin brings more sin in its wake."*

On the other hand, the person who can rise above his natural obstinacy and admit his failure, is able to extricate himself from the quagmire of sin in which he wallows. As the *gemara* (:áë úäëðá) states: ìë ìò àì ìëìçâì ää ùëëáúìâ äöëáð äùòä ìë" "áëúäëðä - "One who sins and is ashamed of it, all his sins are forgiven." The person who is true to himself and Hashem, and has the strength and conviction to overcome his natural inclination to rationalize and marginalize his actions, that special individual is forgiven all of his sins.

"íàìù èì íúéà èèìà àéèò 'à àùé. èðçéà èèìà àéèò 'à
 éé íé-àñòà úúàìùì àçà ìéà íéúéààíà íéøàç íà
 .à"à-à èéàá íàùò àðéèøò ìé -àðéñ
 "ìàøùé éðà ìò éíù úà àíùù" àø-à ì ì àèàùò àààà
 ùéà ìé ìù àçàíà ú"éùà ìù àíù úà íéùì, øíàíé -
 íàà ùíù ìàøùé éðà ìò 'à íù íùàé øùàé ààà, ìàøùé
 àèøàì íééààøà íéèéàí èéà ààòíé, íáì ìà úàà àáéùé
 ." íéøàà èðàà" - àñòà èùíàà úçéààíà

[illegible]

מעשה אבות... סימן לבנים

àùð úùø ãæëä (äë-äé íëèù) 'ää 'ä ääëäää øðä ìäää ìù î ã î ù úà àø-úá íá äùää äìúá

In the small Polish town of Ostrovitz, lived the great *tzaddik*, **R' Meir Yechiel Halevi ZT"l**, whose renown was widespread throughout Europe as a holy man, who denied himself from all pleasures of this world and fasted for over forty years continuously on behalf of the plight of the Jewish people.

It happened once that a grief-stricken husband and wife traveled to Ostrovitz to discuss their devastating situation with the *Rebbe* and receive his blessings. She had given birth to a number of children, but within a few days of the birth of each one, the baby had succumbed to a mysterious illness and died. Not one of her children had managed to live beyond thirty days and the woman was beside herself with grief. As they entered the home of R' Meir Yechiel, the woman sobbed hysterically and cried out, "I will not leave this house until the *Rebbe* blesses me with a child that will remain alive!" She was unconsolable, shrieking from the depths of her soul, as only a heart-broken *yiddishe* mother could.

The *Rebbe* sat in his room and heard the piercing cries. With eyes closed tightly, he sat and sought a resolution for this poor couple's plight. Suddenly, a burst of divine intuition came over him, R' Meir Yechiel spoke. "I have a solution for your problem, but you must agree to the terms. If you want your next child to live and grow up, you must give the child - boy or girl - an appropriate name that is found in the *parsha* of the week that the baby is born in."

The couple looked at the *Rebbe* quizzically. Of course, they nodded, expecting terms that would have been much more difficult to fulfill. A name from the weekly *parsha*? Was that all? Hopeful and relieved, the husband and wife left the home of the *Rebbe* and returned to their village.

A bit less than a year later, in the week after the *Yom Tov of Shavous*, the wife gave birth to a child, a beautiful baby girl. Their joy was tempered and cautious, and remembering what the *Ostrovitzer Rebbe* had told them, they searched in the weekly *parsha* of *Naso* for a girl's name. However, there were none to be found. Immediately, the husband set out to the *Rebbe's* home once again to ask for advice. After explaining the situation to R' Meir Yechiel, the *Rebbe* said to him, "This is indeed a problem. Leave me alone for a while and I will try to come up with an appropriate name." The man stepped outside and waited anxiously. Soon, he was called back in. "You may not be happy with the name that I have found," explained R' Meir Yechiel, "but this is the only name that you can give your daughter if you want her to continue to live." The man nodded eagerly, wondering what name the *Rebbe* had come up with since he had searched over and over in the *parsha* and hadn't found anything.

"In the *haftorah* of *Parshas Naso*, the mother of Shimshon is mentioned. The *gemara* (אם שמשון אביו)