

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

בראתי יצר הרע ובראתי לו
תורה תבלין

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מדעת עליון

וזהו מש"כ "נתקנאו בהם או"ה. אמרו מה ראו אלו להתקרב יותר מאלו?" כלומר, למה יש לבני ישראל קירבה יתירה, הלא גם לנו יש זכות אבות כמוהם, ומדוע נגרע מהם? ע"ז השיב הקב"ה ואמר "הביאו לי ספרי יחוסים כדרך שבני מביאים" - ר"ל באותו האופן שהם משתמשים עצמם בהיחוס אבות להגיע ע"ז למדת ענוה. משא"כ אתם שמתגאים ומתפארים ביחוסים, והתוה"ק נקנית במדת ענוה, ע"כ א"א שתנתו התוה"ק לכם.

איש על דגלו באתת לבית אבותם יחנו בניי וכו' (ב-ב)
 בפרשה זו יש עניינים הנשגבים מהשגתנו, שכן אחז"ל שישראל ראו בשעת מתן תורה שהמלאכים חונים בדגלים ורצו גם הם כך, והקב"ה נענה להם. וצריך להבין, מי זה בא בסוד הדברים, מה הם דגלי המלאכים ומה הענין להתדמות להם?

אלא מפרש מרן הגמ"ר יצחק אייזיק שר צ"ל, בס' **לקט שיחות מוסר**, שהקב"ה התחדש מצוה מפורשת של דגלים כדי להורות לכל עדת ישראל הדרך הנכון בעבודת ה'. דהיינו שיש להתאגד ולהתאחד כל איש

**ואת כל העדה הקהילו באחד לחודש השני ויתילדו
על משפחתם לבית אבותם וכו' (א-יח)**

איתא בילקוט וז"ל בשעה שקבלו ישראל את התורה נתקנאו בהם או"ה. אמרו מה ראו אלו להתקרב יותר מאלו? אמר הקב"ה הביאו לי ספרי יחוסים כדרך שבני מביאים, שנא' "ויתילדו על משפחותם" עכ"ל. ומבאר האדמו"ר מדינש, הרה"ק מו"ה יחזקאל פאננט זצ"ל, בס' כנסת יחזקאל, עפ"י הנודע כי להגיע לידי מדת ענוה אמיתית, טוב לו לאדם זכות אבות שאם יש לו זכות אבות בנקל לו לבוא למדה הנשגבה ההוא. והנה אחות ממדות הנקיות בהם היא הענוה, וכמו שחשבוהו חז"ל באבות והיא באמת יסוד ועיקר הכל, כי תועבת ה' כל גבה לב אפילו חצי שיעור.

והנה לאומות העולם יש להם ג"כ זכות אבות של אברהם ויצחק, כי ישמעאל בנו של אברהם היה ועשו בנו של יצחק היה. אמנם החילוק הוא בינם לבין כלל ישראל הוא דלהם היחוס הוא לגיאות ולהתפארות. משא"כ אנו ע"י היחוס וזכות האבות מגיעים לשפלות כשאנו נזכרים במעשי אבותינו וכמה אנחנו נופלים מהם במדריגותינו.

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

A SERIES IN HALACHAH

THE MITZVAH OF שילוח הקן

It is not uncommon during this season for people to find bird's nests on their window sills, in trees, and under bridges or highway overpasses. This presents them with a wonderful opportunity to perform the *mitzvah* of שילוח הרקק. Without going into the deep intentions behind the *mitzvah*, let us discuss a number of relevant *halachos*.

A person is only obligated to fulfill the *mitzvah* of שילוח הקן if he actually wants to take the eggs or young birds from the nest ⁽¹⁾. Nevertheless, if he intends to send away the mother bird just in order to take the nest's contents so as to fulfill the *mitzvah*, he may do so. In fact, the **Ariza"l** ⁽²⁾ writes that one should attempt to accomplish this *mitzvah* at least once in his lifetime, even though there is no actual obligation to do so.

Guidelines for performing the mitzvah

שילוח רקו only applies to kosher and ownerless birds (3). The most common species of ownerless birds making their nests among us, are pigeons, doves and sparrows.

The mother bird must be perched on top of her eggs. In many cases, the male parent will take a shift sitting in the nest for part of the day, and the female the rest of the day. (One can contact a local central library to determine the exact timing, but generally the mother remains in her nest after sunset until sunrise.) The *mitzvah* does not apply

(1) חידושי הר"ן חולין קלט. (2) הובא בבבלי יו"ד רצב:ו (3) יו"ד רצב:א (4) שם ב (5) שם ב ערוך השלחן יו"ד רצב:ד
(6) שם ב ערוך השלחן יו"ד רצב:ד
(7) יו"ד רצב:ב (8) שם ב ערוך השלחן יו"ד רצב:ד (9) שם ב ערוך השלחן יו"ד רצב:ד

הוא היה אומר.....

R' Mordechai Gifter ZT"L would say:

"The *Torah* is not ours to dispose of as we please; it is our responsibility to pass it on intact to future generations. *Torah* is a מורשה - *heritage*, and it is the property of generations before and after. It is incumbent upon us to preserve it for the future."

R' Avrohom Borenstein of Sochatchov ZT"L (Avnei Nezer) would say:

"Joy and *simcha* are integral parts of the *mitzvah* of learning *Torah*. Unlike other *mitzvos*, where the *berachos* recited prior to the performance speak only of the deed, the *Birchas Hatorah* include a prayer that *Hashem* should make our learning sweet and pleasant. The mind best absorbs what it finds pleasurable."

A Famous Politician would say:

"If we ever forget that we're one nation under G-d, then we will be one nation gone under!"

לענין הר' אברהם יצחק ב"ר חיים יעקב ישראל ז"ל נפ' י"ב ניסן, והא' רחל בת הר' יחיאל מרדכי ע"ה נפ' כ"ח אייר
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Is there any doubt that Hershel's entrance into the Heavenly Court must have created quite a stir, for when else had the Heavenly Host ever seen so handsomely attired a person, wrapped with the glow of so many <i>mitzvos</i>? TORAH GEMS ואלה תולדות אהרן ומשה ביום דבר ה' את משה (ג-א) Rashi explains that <i>Moshe Rabbeinu's</i> name is mentioned when recounting the children of Aharon his brother, because Moshe taught them <i>Torah</i> and "<i>Whoever teaches his friend's son Torah, the posuk considers him as if he gave birth to them.</i>" The next <i>posuk</i>, however, reverts back to form as it lists "<i>The names of the children of Aharon,</i>" and no mention of Moshe, is included. After giving us a beautiful illustration of the significance of a <i>Rebbe</i> and teacher, why does the <i>posuk</i> immediately slip back into the usual terminology? R' Eliezer Friedman Shlit'a describes the following scenario in response: We often find that a young boy will go off to <i>yeshiva</i> to learn and study from great <i>Roshei Yeshiva</i> and masters in <i>Torah</i>. The <i>bochur</i> imbibes the lessons of his <i>rebbeim</i> and the pure atmosphere of the <i>yeshiva</i> world and <i>shteigs</i> - progresses, in learning. When the boy comes home, however, there is a tendency for him to perceive his family - grandparents, parents, siblings - in an altogether different light. Even in most cases, where the family is strict in religious observance and <i>Torah</i> values, in the <i>bochur's</i> mind, they don't compare to the level of his <i>Roshei Yeshiva</i> and <i>rebbeim</i>, and this may cause him to lose a measure of respect and appreciation for his family. He may even suffer from a lack of <i>Derech Eretz</i> towards his parents and unnecessary bickering becomes a way of life. This is a terrible byproduct of the <i>yeshiva</i> system, and the <i>posuk</i> makes it clear that this must never occur. Thus, immediately after discussing the significance of <i>Moshe Rabbeinu</i> as his nephew's teacher, the <i>posuk</i> reminds us in no uncertain terms that "<i>these are the names of the children of Aharon</i>" - the relationship with their father never changed. כל זכר מבן חדש ומעלה שנים ועשרים אלף וגו' (ג-לט) <i>Shevet Levi</i> was the smallest of the tribes with a total population of 22,000 people and the Ramban wonders why this should be so; the most sacred of the <i>Shevatim</i> should be as equally represented, if not more, than the other tribes of <i>Bnei Yisroel</i>. In reply, the Ramban claims that the blessing of many children that was afforded the Jews in Egypt, was directed at those who spent day after day in backbreaking labor, slaving for their Egyptian taskmasters. The tribe of Levi, as we know, was not required to work, as they spent their days in <i>Torah</i> study, preparing themselves for their future role as spiritual leaders of the people. Thus, their numbers remained smaller than the others. The Netziv, R' Naftoli Tzvi Yehudah Berlin ZT"L, adds two reasons of his own. As was stated, <i>Shevet Levi</i> was in a holier, more purified state, than their brethren. In most respects, this is a tremendous plus for them and the benefits that they receive, i.e. מתנות כהונה, <i>Terumah</i> and <i>Maaser</i>. On the other hand, the scrutiny that they came under was similarly more intensified. Compared to the people around them, they were judged more strictly and sentenced to stiffer punishments for sins that would not have been perceived as so severe by the other <i>shevatim</i>. This caused them to suffer greater losses. Secondly, just as an exotic fruit takes longer to ripen than a more common fruit, which raises its value on the market, so too, exceptional individuals whose inherent value adds more to society, take longer to materialize and populate the world. Our spiritual giants, <i>Shevet Levi</i>, small and rare in numbers, required extra time to grow and populate.		למשפחתו ולבית אבותיו, כמשי"כ "כן חנו לדגלהם וכן נסעו איש למשפחתיו על בית אבותיו". ומלמדים כבוד המשפחה שראש המשפחה יהיה נשיאה והכל נקראים על שמו והולכים אחר חכמתו ותורתו. כי האב צריך לדעת שהוא מלך בביתו, וראש המשפחה מלך על משפחתו, ונשיא בית אב שורר באותו בית אב, הכל בטכסיסי כבוד מעלה על מעלה גבוה מעל גבוה וכך מתאחדים כל ישראל בקדושה ומלכות. מעשה אבות....סימן לבנים כי לי כל בכור ביום הכתי כל בכור בארץ מצרים הקדשתי לי כל בכור בישראל מאדם עד בהמה וכו' (ג-יג) The Jewish community of Milwaukee in the 1920's and 30's, was comprised largely of Russian and German immigrants. A few of these people had achieved a modicum of <i>yeshiva</i> education and <i>Torah</i> learning in the old country, but many who came to the United States as youngsters, became involved in the struggle for survival, and did not have an opportunity to further their Jewish learning. Hershel Katz was a <i>Kohen</i> in the small community, who recited the priestly blessings on the holidays and took his mandate as a member of the priestly family seriously. Hershel was an unlearned man. As a child, he had gone to <i>cheder</i> in Europe, and had learned to read Hebrew, but little beyond that. He came to America with the early Eastern European immigration, and peddled rags with his pushcart. In time, he eventually worked his way up to a horse and wagon, and among other things, collected scrap metal, rags, and paper. Hershel was well liked. As a <i>Kohen</i>, he would be called to officiate at a <i>pidyon haben</i> - redemption of the first-born, where he would receive the five silver coins that the father is required to give to the <i>Kohen</i>. He relished his role in the auspicious occasion and treasured the coins that he received. When Hershel became older and took sick, he called his son and told him, "As soon as I go, open the drawer of the bureau, You will find a little cloth sack. Open it and follow instructions." Immediately after Hershel breathed his last, the son obeyed his request. The little sack contained silver dollars and a gold piece. There was an accompanying note that read as follows: "All my life I tried to earn an honest living. I never knowingly cheated anyone. But who can say that he never, ever accidentally, overcharged or shortchanged anyone?" "I have pitiable little in <i>mitzvos</i> and good deeds to accompany me when I stand before the Great Judge to give an account of my life. At least, I want to be dressed nicely. Sometimes nice clothes make a favorable impression. "The only truly honest money that I can swear is justly mine are the coins in this sack. These are what I have received at the <i>pidyon haben</i>, as the redemption gift. I know they are mine because the <i>Torah</i> assigned them only to me as a <i>Kohen</i>, regardless of whether I deserved them. My father was a <i>Kohen</i> and so am I. Therefore, this money is honestly mine. "My son, I want this money to be used to pay for my shrouds and all burial needs.This way, if I appear nicely dressed and neatly groomed with honestly acquired fittings, the Great Judge may be merciful in His judgement of me." His final wish was done.	
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