

לעילוי צשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

(Monsey, NY)
פ'לג המצותה עש"ק - 6:49 *
הדלקת נרות לשבת - 8:03
זמן קריאת שמע/המ"א - 8:34
זמן קריאת שמע/הגר"א - 9:10
סוף זמן תפילה/הגר"א - 10:25
שקיעת החמה ליום השבת - 8:22
מוצש"ק צאת הכוכבים - 9:12
צאת"כ / לרבי"צ ת"ג - 9:34
 * משמליק מוקדם אין לאור מזמן עצם קבלת השבת (משיאמ"ב יוא"י כלה)

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יום
המיוחס

שבת קודש פרשת צשאי - ב' סיון תשע"ד
Shabbos Parshas Naso - May 31, 2014

מ"ז בעומר
פרק ו' דאבות

לקחי חיים ודברי התעוררות צדור עפ"י פרושיות השבוע מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

מאצרותיו של המגיד
בענין קבלת עבודת ה' במתן תורה

קודם מתן תורה אמר מרע"ה לעם ישראל "והייתם לי וגו'" (שמות יט, ה), ובימכילתא' ביאר את כוונתו, "והייתם לי - שתהיו קנויין לי (נוסחא אחרניא: פנויין לי), ועוסקין בתורה, ולא תהיו עוסקין בדברים אחרים". וכן נאמר "ודברת בם בשבתך בביתך ובלכתך בדרך ובשכרך ובקומך" (דברים ו' ז), ובגמ' "ודברת בם - בם (-בדברי תורה [נש"י], יש לך רשות לדבר, ולא בדברים אחרים וכו'); אמר רבא, השה שיחת חולין עובר בעשה, שנאמר "ולדברת בם - בם ולא בדברים אחרים" (יומא י"ט); וכתב ב'קול אליהו' (שם), "יש לפרש, דהנה התורה שבכתב מתחלת באות ב' - ב'דאשית, והתורה שבעל פה מתחלת באות מ' - מ'אימת, וזהו 'בם' יש לך רשות לדבר, ר"ל, בתורה שבכתב ובתורה שבעל פה המדומים במילת 'בם', וז"ש ה' 'בם' סיני בקודש (תהלים ס"ח י"ח), שנתן ה' שתי התורות-'בם' למשה רבינו בחד סיני שהתקדש כאשר נתנן ה' עליו".

ומבואר, שבמתן תורה נהיו בני ישראל עבדי ה' שעליהם לעסוק בתורתו בכל עת, וי"ל שזאת משום שפרה אותם מעבודות פרעה לשם כך, וכדאיתא ב'ספרי' (פרשת שלח, סוף פסיקא ט'), "והייתם קדושים לקדושתו-זו קדושת כל המצוות, אנה אומר זו קדושת מצוות, אז אינו אלא קדושת ציצית" (שרי' כתוב זו נאמר בסוף פרשת ציצית), אמרת, במה העניין מדבר, בקדושת כל המצוות (שחרי' לפני כתוב זה נאמר "וזכרתם את כל מצוות ה' ועשיתם אותם...למען תזכרו ועשיתם את כל מצוותי") וכו'; אני ה' אלוקים אשר הוצאתי אתכם מארץ מצרים וגו'-וכי מה עניין יציאת מצרים לכאן וכו'; דבר אחר, למה מזכירים יציאת מצרים על כל מצוה ומצוה (ולמה היא מתוכרת כאן שמדובר אודות קיום כל המצוות, וכנתבאר [עמק הנצי"ב]), למה הדבר דומה, למלך שנשבה בן אוהבו, ומשפרה אותו לא פדה אותו לשום בן אלא לשום עבד, שאם יגזור ולא יהיה מקבל עליו יאמר לו עבדי אתה, כיון שנכנס למדינה אמר לו נעול לי סנדל לפני ואמר לפני כלים להוליך לבית המדרש, התחיל הבן ההוא מנתק, הוציא עטף ושל שטר אחרים, וכו' עבדי אתה.

כך, כשפרה הקב"ה את זרע אוהבו (-אברהם) וכמו שנאמר "זרע אברהם אוהבי [שעיה מ"א ח']), לא פדה אותם לשום בנים, אלא לשום עבדים, שכשיגזור ולא יהיו מקבלים עליהם יאמר להם עבדי אתם, (וכמ"ש 'כי עבדי הם אשר הוצאתי אותם מארץ מצרים' [ויקרא כ"ה מ"ב] - כי לי בני ישראל עבדים, עבדי הם אשר הוצאתי אותם מארץ מצרים' [שם נ"ה]), כיון שיצא למדבר התחיל לגזור עליהם מקצת מצוות קלות ומקצת חמורות, כגון שבת ועריות וציצית ותפילין, התחילו ישראל להיות מנתקים אמר להם עבדי אתם, על מנת בן פדית אתכם, על מנת שאהיה גורר עליכם ואתם קדושים", ולפ"ז יש ליישב את מה שהקשה הריב"א על הכתוב (דברים ט"ז, פסוק י' ו"ב) "ועשיתם חג שבועות וגו'...וזכרת כי עבד היית במצרים וגו'..." תימנה, מה ענין "יציאת מצרים" אצל "חג שבועות"? כיון שהוציא ה' את בני ישראל ממצרים על מנת שיהיו עבדיו במתן תורה בתג השבועות.

צמשל: This year, the *Shabbos* before *Shavuot* falls out on the second day of *Sivan*, which is the day known as “*Yom HaMeyuchas*.” As we know, one is rewarded for his own achievements, not those of his father or his sons. Thus, “יחס”

A SERIES IN HALACHA
LIVING A "TORAH" DAY
הלכה למעשה
Keeping the Jewish Camp Holy (6)
Avoiding an Ervah. Previously, we discussed the ruling of the *Mishna Berurah* ⁽¹⁾ about the two common levels of *ervah*: The uncovered hair of a Jewish married lady and the uncovered skin of any lady that must be covered. This means knees and above (according to certain *poskim*, ankles and above, as will be explained), elbows and above, or a neckline that is too low or too wide. These are Rabbinic *ervah* and in the case of uncovered hair, a man may simply close his eyes and his holy words are permitted. This is because this Rabbinic *ervah* only maintains such a status as much as it causes a man to have improper thoughts. However, once he shuts his eyes, it will not arouse him. Uncovered skin is different and one should be more strict; he should turn his entire body away from view leaving the *ervah* to his side. If this cannot be done or it will cause others to be embarrassed, he can treat it like hair and shut his eyes.

Sitting on an Airplane. This is a common scenario for people who travel, especially air travel. When a man books a seat on an airplane and does not know who will be assigned the seat next to him, he should be cautious and reserve a window seat. (Some people try to switch once they are on the plane but this doesn't always work and at times can lead to a *Chilul Hashem*.) This way, if an inappropriately dressed lady is in the seat next to him (which is in and of itself a big ⁽²⁾ *psiq*), he can turn his body away

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

as best as possible when he recites *Tefillas Haderech* or other holy words - or at least most of his body towards the window.

Ladies Saying Words of Kedusha. Ladies do not have any of the above restrictions, since these are not actual “*Torah ervah*” (the exposed private areas of a person) and are Rabbinic *ervah* because they may arouse improper thoughts in men who look at them. This obviously does not apply to ladies who do not see and have these thoughts. Thus, if a husband and wife are traveling on a plane and one can get the window seat, it should be the man.

Leniency of the Chazon Ish. With regard to shutting one's eyes in the presence of a Rabbinic *ervah*, the **Chazon Ish** ⁽²⁾ and some other *poskim* ⁽³⁾ hold that diverting one's focus of view is the same as shutting his eyes, even though he is still actually facing the *ervah*. There are two ways to explain this ruling of the Chazon Ish:

1) It suffices to roll one's eyes to a position where he does not see the *ervah*. (This seems to be the opinion of **Nachlas Binyomin**.)

2) One must tilt his head down or to the side in a way that in any way he rolls his eyes, he cannot see the *ervah* ⁽⁴⁾. In a situation where one cannot get by with just shutting his eyes, one could rely on the view of the Chazon Ish. Regarding the two ways in understanding the Chazon Ish, if one cannot be *machmir* like the second option above, there could be grounds to be lenient like the first option. (See the words of **Mishna Berurah** ⁽⁵⁾ and the opinion of **Rabbeinu Yonah**, mentioned in **Shulchan Aruch Harav** ⁽⁶⁾.)

(1) אר"ח ע"ה (2) שרית חיון איש אר"ח טו"ז (3) שרית נחלת בנימין כ"ט (4) לבושה של תורה לגוף (5) עה"א (6) שר"ע הרב עה"א

הוצאת חיה אפרת ...

Chacham Rabbeinu Chayim ben Attar ZT"l (Ohr HaChayim HaKadosh) writes:

“*Hashem shall bless you and protect you.*” *Chazal* tell us that this blessing refers to *parnassah* - livelihood. As we know, “*One who increases his possessions, increases his worries,*” and the minds of wealthy people are unsettled as they must supervise all their assets. Their time is always short and their nerves under strain. However, *Hashem's* blessing can only enrich a person ‘*and will not add sadness with it,*’ for *Hashem's* blessing is complete. Thus, after *Hashem* blesses His nation with wealth, He then ‘protects’ us from all the worries and problems associated with prosperity, as the *Torah* tells us, “*You shall be only on top, and you will not be on the bottom.*”

Alter from Kelm, R' Simcha Zissel Ziv ZT"l (Chochma U'Mussar) would say:

“The *gemara* (נזיר טו.) teaches that a standard period of *Nezirus* (when one makes a vow not to cut his hair or drink wine) is thirty days. If a person accepts upon himself thirty days of holiness and purity, the *Torah* already describes him as having ‘*the crown of the Lord on his head.*’ A person who makes an effort to better himself, even for thirty days, is considered exceptional; how much more so is the one who works on himself every single day?”

A Wise Man would say:

“Old age is like everything else. To make a success of it, you've got to start young.”

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מוקדש לעלוי צשמות הרב
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 ב"ר מרדכי יוסף הלוי סאראקא
 ז"ל, תהא צשמתם צדירות
 בעצור החיים

מעשה אבות... סימן לבנים

על פי אהרן ובניו תהיה ... ופקדתם עליהם במשמרת את כל משאם וגו' (ד-כז)

In April 1944, the German Army entered the Hungarian city of Satmar, established a ghetto, and began the deportation of its Jews to Auschwitz. One of the most wanted men in the entire city was the renowned **Satmar Rebbe, R' Yoel Teitelbaum ZT”L**. His followers and family were well aware of the grave danger to the *Rebbe’s* life and a secret bunker was built especially for him with an entrance through a garden adjacent to the home.

One day, a cadre of S.S. men stormed into the *Satmar Rebbe’s* house. There, sitting on a chair, engrossed in his studies, surrounded by many *seforim* was a man with a full, white, flowing beard. The lead S.S. man aimed his revolver and at point-blank range shot at the sitting man. Incredibly, he missed. The bullet zoomed by, a millimeter away from the man’s head, and embedded itself in the bookshelf behind him. “Your name!” demanded the German, still pointing his pistol.

“Ashkenazi,” responded the old man. Reb Feivish Ashkenazi was the *Satmar Rebbe’s* trusted *gabbai* for many years “Where is the Rabbiner Teitelbaum?” inquired the S.S. officer. “He left some time ago,” responded R’ Feivish.

After the officer left, the pale, shaking *gabbai* took out the *sefer* that was hit by the bullet. The bullet had lodged itself in a copy of *Sefer Mitzvos Hagadol (Sma’g)* right by the words describing how the “*the kohanim would stand by their duties.*” For Reb Feivish and the rest of the close *chassidim*, the message was clear. No harm would come to those who took care of the *Satmar Rebbe* and watched over him, for he was the holy Temple and they were the *kohanim* who served him.

The *sefer* that saved Reb Feivish Ashkenazi’s life was also miraculously saved, and made its way to the *Satmar Rebbe’s* study in Brooklyn. Frequently, he would take out the *sefer* and look at it with tears in his eyes.

כל הרואה סומה בקלקולה יזיר עצמו מן הדין (סוטה ב.)

In certain circles, it has become commonplace for a boy who is becoming a *Bar Mitzvah*, to be treated to a trip to *Eretz Yisroel*, where a great *Tzaddik* or *Rebbe* puts *Tefillin* on the boy for the first time, after which he goes around receiving *berachos* from various *Gedolim*. There are tremendous spiritual benefits to such a trip, not to mention the memories that will last with the 13-year old boy, but oftentimes, people don’t realize that there are drawbacks to such a trip as well.

On one occasion, a man who maintained a close relationship with **R’ Shmuel Wozner Shlit’a**, author of **Shevet Halevi** and *Av Beis Din* of *Zichron Meir* in Bnei Brak, called the *Rav* well in advance and asked if he can bring his son in a few months to put on *Tefillin* in his *Beis Medrash*. R’ Wozner was happy to oblige but told the father to give him a call a few days before leaving the United States with the exact day he was coming. The father purchased the plane tickets, which cost \$2,000, and told his son about the upcoming trip. Naturally, the boy was very excited and looked forward to the trip.

One week before the flight, the father called R’ Wozner as instructed. To the man’s astonishment, he heard the *Rav* say to him, “I’ve decided that it’s not worth the trouble for you to come all this way and visit me in Bnei Brak.”

“But why?” asked the man in shock. “My son has been preparing for this trip for a long time already.”

R’ Wozner explained his decision. “Yes, it is important that the first time a boy puts on *Tefillin*, it should be a *Rav* who does it for him. But have you thought about the harmful things that the boy is liable to see during the long journey from America to *Eretz Yisroel*? In the airport, on the plane, the signs on the road. Is it worth the risk? Nothing in the world is worth the damage that is liable to occur to a young impressionable child if he sees forbidden things,” said the *Gaon*.

The man continued with another question. “But what shall I tell my son? He will be so disappointed. And what am I going to do with the two tickets that I bought for \$2,000?”

There was a slight pause on the line, and then R’ Wozner issued a definitive ruling. “Go and buy a beautiful ornate frame. Place the two tickets inside the frame which you will hang on the wall, and write in big letters: WE SACRIFICED THESE TWO TICKETS, WHICH COST \$2,000, SO OUR BELOVED SON WOULD NOT SEE FORBIDDEN THINGS!”

משל למת הדבר דומה

ואתם תהיו לי ממלכת כהנים וגוי קדוש (שמות יב-ז) - ב' סיון הוא יום המיוחם וכלל ישראל הם אנשים מיוחדים **משל**: One of the grandsons of the **Sanzer Rav, R' Chaim Halberstam ZT”L**, was not acting in line with his status as a “*Rebbishe Einikel.*” He could not be found among the “learners” in the *Beis Medrash* and his vulgar behavior was inappropriate for even the simplest Jew.

One year, he came to spend the *Yom Tov* of *Shavuos* with his holy *Zaida* in Sanz. R’ Chaim was informed of the actions of his grandson and he called him in to talk a few days before *Yom Tov*. “These days are known as ‘ימי המיוחס’ (Days of Nobility). Do you know why they are called this?”

The young *einikel* shook his head. R’ Chaim explained, “It is because before *Hashem* gave *Klal Yisroel* the *Torah*, any person who did what was correct and behaved in a manner befitting him was considered a ‘*meyuchas*’ - he was of noble spirit. Thus, before *Shavuos*, we attribute this spirit of nobility to these ‘*Yimei HaMeyuchas.*’ However, after *Kabbolas HaTorah*, only those people who sat and learned *Torah*, did *mitzvos*, and behaved with proper *derech eretz* were considered ‘*meyuchasim.*’ A course boor - even from a noble lineage - is in no way considered a ‘*meyuchas*’!”

ואם לא נפמחה האשה ופחדה היא ונקתה ונורעה ורע וגו' (ה-כה) *Chazal* tell us that concerning a *Sotah* who was forced to drink the liquid containing the ground-up remains of the Name of *Hashem*, if it is determined that the woman is clean, then if she was previously barren, she shall bear a child; if she delivered a child in pain, she shall deliver a child with ease; if she had one child, she shall have two (ברכות לא). This seems surprising, since the accusations against her arose from the fact that she isolated herself with a stranger, aroused her husband’s jealousy, and no longer obeyed him. If so, she does not appear to be blameless and thus why does she merit such a great reward?

R’ Eliyahu Lopian ZT”L says that this teaches us a great principle in serving *Hashem*. This woman, who arrived at such a low point in her religious observance that she isolated herself with a strange man, despite warnings to the contrary from her husband, actually overcame a great trial. It was made clear that by her spiritual strength, she overcame her desires and did not succumb to sin. Hence “*she is clean.*” Such a courageous act, namely to have conquered her instincts, earned her an enormous reward, despite the fact that had she not repented, she also would have received the punishment for having isolated herself. Yet, for having controlled her desires, she will have her reward: “*she shall be exempted and bear seed.*”

ביום המשה אתו מאת נשיאי ישראל קערת כסף שנים עשרה... (ז-פד)

The *Medrash* states as follows: “*Rabbi Yudan said, surely only one bowl, one basin and one spoon were offered ‘on the day it was anointed.’ (Rosh Chodesh Nisan) Why does the Torah state that there were ‘Twelve silver bowls, twelve silver basins and twelve gold spoons’ offered on this day? Because the posuk considers it as if they had all offered on the first day, and they had all offered on the last day.*”

The privilege of offering on the first day is obvious, but

**EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...**

עשה טוב

“*One who sees a Sotah in her disgrace should be so shaken that he shall become a Nazir and separate himself from wine.*” (סוטה ב.). It is interesting to note that in the *Mishna*, *Rabbeinu HaKadosh* placed *Maseches Nazir* before *Maseches Sotah*, whereas in the *Torah*, the *parsha* of *Sotah* comes first. The **Kotzker Rebbe ZT”L** explains that years ago, when people were spiritually stronger, the *avodah* of a Jew was “סור מרע ועשה טוב” - one would first separate himself from evil and only afterwards begin working on doing good. Today, though, this does not apply anymore. Even *Rabbeinu HaKadosh* saw that in his times people were not up to the task of distancing themselves from evil thoughts and sinful ways. As a result, this caused people to become depressed with their status, and lose their ability to achieve anything at all. The way to growth is through focusing ONLY on the positive, and then the evil will disappear on its own. Now, if this idea applied close to 2,000 years ago, how much more so does it apply in our times! Depression and low self-esteem are major reasons why we lack motivation and enjoyment of learning *Torah*, and serving *Hashem* properly. People are turning to all kinds of temporary pleasures to assuage the empty and often angry feelings they experience, often caused by the *yetzer hara* or other negative influences - the “סור מרע” one needs to fight. Because we are too weak to overcome these evil forces, we fall prey to their designs. The way to overcome evil is “סור מרע” - by DOING GOOD. Don’t try to fight the negativity in your life; don’t answer back to those that pull you down. Just get involved in doing good, in doing *mitzvos*, in surrounding yourself with inspiring people who will raise you up! Don’t tell your children, your students, your spouse what they are doing wrong - tell them what they are doing right!

what is the advantage of offering on the last day?

The superior quality of the last day over those that preceded it, including the first day, is that on the last day the *Mizbeach* (altar) became dedicated in actual fact and not merely in the realm of the potential or the possible. So a person might think that since only one of the tribes merited to bring their offerings on the last day, only one of twelve spiritual paths, which the tribes represent, is truly relevant in the actual *Avodah* to *Hashem*. To counteract this notion, the *Medrash* states, “*It was as if they had all offered on the first day, and they had all offered on the last day.*” In other words, we cannot relegate any of the tribes’ offerings to the theoretical or purely spiritual. All of them are considered to have offered equally on the last day when the altar became dedicated in actual fact. (**Toras Menachem**)

In *Pirkei Avos* (ב-ו), we learn: “*Every single day, a Bas Kol (Heavenly voice) goes forth from Har Chorev (Sinai) and announces, ‘Woe to mankind because of the insult to the Torah.’*” The lack of *Torah* learning and an improper path to *mitzvah* observance - or in many cases a total lack thereof - is how we, mankind, create an “insult” to the honor of the *Torah*, and much of the pain and suffering today, including our daily mishaps, are a result of this insult.

The **Beis Yisroel, R’ Yisroel Alter ZT”L**, adds that in the immediate days leading up to the holiday of *Shavuos*, the day in which we celebrate receiving the *Torah* so many years ago - and indeed receive it anew from year to year - it is so important for every Jew to listen closely and hear that “*Bas Kol*” issuing forth, reminding us to strengthen our service to the Almighty in *Torah* study and *Mitzvah* observance. Especially on the *Shabbos* before *Shavuos*, we must prepare ourselves for the big day and the holiness of *Shabbos* allows us to hear the call with greater clarity. We can then turn the “insult” into pure *Kavod HaTorah*.

**FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHILOMO**

איש או אשה כי יפלא לנדר נדר נזיר (ו-ב)