

הלכה למעשה

מאת הגאון מו"ר הרב ברוך חיים שפיטצ'א
ראש כולל עטרת חיים ברוך, קליבלנד הייטס

Nevertheless, **Darkei Teshuva** (5) brings from **Sefer Chadrei Deah** that the custom of the *Batei Dinim* presiding over the conversions was always not to tell a convert to *toivel* his *keilim*. Of course, if once he converts, he now purchases new *keilim* from a gentile, he does have to *toivel* them.

Mixing Up Keilim. What is the *halacha* if a new utensil which requires *tevilah* gets mixed up with a bunch of *keilim* that were already immersed? Many times a careful examination of the *keilim* will determine which is the new utensil and which are the old ones. However, if that does not work, does he have to immerse all of them? Based on a similar case in **Shulchan Aruch** (6) we apply the rule of “*Davar shayesh lo matirin lo batel*” - we don't apply *bitul* when there is an easy way out. Usually it is not a great deal of trouble to immerse all of the *keilim* again and therefore one should do so [see *Poskim* listed in **P'sakim Utshuvos** (7)] and recite the *beracha* “*Al tevilas keli*” since only one of them needs *tevilah*. If there is a great amount of *keilim*, as happens sometimes in hotels, schools and the like, one may rely on *bitul* and does not have to immerse them.

בין הריחיים – תבלין מדף היומי – גיטין יג.

שליח delivers the שליח to bring a גט to his wife, but the husband dies before the שליח reaches her. Our *Mishnah* states if a husband appoints a שליח to bring a גט to his wife, but the husband dies before the שליח reaches her, he may not give it to the wife any longer. Even though the שליח was alive when he appointed the שליח, he must be alive during the מסירה as well. Our *Mishnah* (ד"ה לא) [תוספות] remarks that although later we will learn clearly in a *Mishnah* that ‘אין גט לאחר מיתה’, that case is where the שליח reached her hand while he was still alive, but since there was a תנאי that it should be רחל only after he dies, it's not valid. Our חידוש here, is that once the husband dies, we don't say the שליח is still considered “כמותו” and it's as if the שליח is still alive, rather it's considered a שליח מיתה.

Our *Mishnah* asks that our חידוש may be learned from that *Mishnah*. There we also bring a case where the שליח was alive when he gave the גט to the שליח and appointed him to give it to his wife. The *Mishnah* says when the שליח arrives to the שליח we don't have to assume the husband has died in the interim, and the שליח remains גט. We see from here, says רע"א, that if we were רשע that the husband had died or we know that he had died, the גט would be invalid, even though the husband was alive when he appointed the שליח. This is the same as our *Mishnah* זצ"ג.

שליח was completed the שליחות and before the שליח became insane (נעטרטה המשלה), do we go מעיקרא and the שליח now stands in place of the שליח and can give the שליח, or do we go שוטה and now the שליח has become a שליח and שוטה? The שליח brings the שליח that in this case the שליח may complete his שליחות and the שליח is רחל. The שליח argues and says the שליח is פסול. The שליח asks how would the שליח learn our *Mishnah*? Why if the husband has died do we say the שליחות is cancelled and the שליח is not standing in place of the שליח anymore, yet by the שליח רמב"ם holds that the שליח may give the שליח even though the husband is currently a שליח? The שליח quotes ר"ש that when the husband dies, regarding his wife, so he explains that the שליח is, when the שליח dies his wife is שליח and she is no longer tied to him, so we don't say שליח because he himself has no שליח over her. שליח when he becomes שליח she is still married and connected to him, he is just שליח at the moment and personally can't affect a שליח. In this case we will say that since the שליח was appointed by the שליח when he was still sane, he has already stepped into his place and since the שליח is שליח he is בר דעת שליח and may give her the שליח. Incidentally, the *Mishnah* later [כתב] says if a שליח brings a שליח to an שליח from a שליח that was either שליח or שליח when he appointed the שליח, and we are שליח and the שליח is שליח, this is because we are שליח על שליח and the שליח is שליח. This is because we are שליח on the assumption the husband is still alive. This is because we are שליח on the assumption the husband is still alive.

הוא היה אומר

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: “People often talk when they cease to be at peace with their thoughts.”

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פלא המנחה עש"ק – 6:50 | הדלקת נרות שבת – 8:05 | זמן קריאת שמע / מ"א – 8:34 | זמן קריאת שמע / הגר"א – 9:10 | סוף זמן תפילה/הגר"א – 10:25 | שקיעת החמה שבת קודש – 8:24 | מוצש"ק צאת הכוכבים – 9:14 | צאת כ" / לרבינו הגם – 9:36

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רביעובין שליט"א, ר"י שער השמים ירושלים עיר הקודש

התורה היא נתנה לי ואכלי, ועל זה הקשה במדרש: א"ר אבא ברבא נא ואכלתי אין כתיב כאן, אלא ואוכלי, הרי מדובר כאן כבר אחד החטא, והיה לו לאדם להשיב כל הדרי בלשון עבר, 'היא נתנה לי ואכלתי', ומה כיוון בזה שאמר תיבת זאוקלי בלשון הווה? התשובה לכך היא: 'אכלתי ואוכלי', משותבו של אדם אתה יכול להבין שלא שב בכל לבו, וכאילו היה משיב שלא רק זה שאכלתי אלא גם כעת אני אוכל, כי אילו היה מתנגזל על חטאו והתורה על כך שפחו עליו יצרו ולא השכיל בדעתו להתגבר עליו, אז היה הקב"ה מקבל בתשובה, מאוחר שבסופו של דבר הכיז והבין שחטא ולא עשה כשורה, אולם במקום שיאמר 'חטאתי ביקש להצדיק את מעשתי, ואמר שאינו אשם בחטאו, רק האשה אשר נתת עמדי היא אשמה בכך, זאת אומרת, שכל עוד שהאשה קיימת שנו מצב של מכושרים היא היא בפתחיה בכוחה להשפיע עליו עד שאין ביכולתו לסרב לה, והרי זה כאומר שגם אם הקב"ה אוסר עלי דבר זה שגם מצבים שאין בכך עוול. תשובה זו היה למורת רוחו של הקב"ה ולכן לא קיבל הקב"ה את תשובתו, והטרידו מגן עדן. לאור האמור מובן היטב מה שאיתא בוו"ק (הלג ג דף רלא), שכאשר אדם מתודה על חטאתו, הוא מבטל בכך את כח המקטרג עליו, כי כשהמלאך המקטרג בא לספר על חטאו ולתבוע את עונשו, א"ל הקב"ה, על מי אתה מקטרג? הרי זה האדם כבר התודה על חטאתו! כלומר, מאחר שהשוה דעתו לדעתו, ודעתו כעת שמעשים כעין אלו אסורים שיעשו, שוב אין פתחון פה להענישו, וזאת גם אם עדיין לא עשה את אשר התקינים שמוטל עליו לעשות בכגון דא. ואפילו רשע גמור כבלעם, כיון שאמר 'חטאתי' לא היה ברשות המלאך המקטרג ליגע בו. כמו שמובא במדרשו, שהיה רשע עדים וידוע עומד מפני הפרעניות אלא תשובה, שכל מי שחוטא ואומר חטאתי אין רשות למלאך ליגע בו.

האדם מוגבל במדת אהבה שלו וכשיש לו בן אחד או כל מדת אהבה שיש בו מסורה לבנו היחיד, אבל כשיש לו הרבה בנים מתדלקת אהבתו ולכל אחד מגיע רק מצקת אהבתו, אבל מדת אהבה של הקב"ה היא בלי גבול ובלי תכלית, לכן לא נתמעטה אהבתו לכל אחד בשביל שיש עוד אנשים שעושים, מבדרים בשמים על כל אחד כאילו היה יחיד, בעולם, עתה"ד.

הרי ש כאן לימוד נפלא, ובפרט אחר היום טוב של שבועות שקבלנו את התורה מחדש. שיש טעות שיעלה על דעת האדם לומר, מה החשיבות אצל קוב"ה עם התורה והמצות שאני עוסק, הרי יש עוד כמה וכמה אנשים אחרים, וזה יותר חשוב ממני, ועל זה האריך התורה בפרשת הנשיאם, שהגם שכל הנשיאם עשו ממש הקרבן הדומה להדרי, מ"מ פירט התורה הקדושה על כל נשיא ונשיא להורות על יסוד זה, שיש חשיבות בשמים, על כל מעשה שהאדם עושה הגם שיש כמה אנשים אחרים שעושים אותו מעשה.

יש להוסיף, שפרשת נשא לעולם בא אחד קבלת התורה, ואפשר שזהו הטעם, שהאופן לקיים כל התורה וכל המצות כראוי, הוא רק ע"י הבנה ברורה ביסוד זה, שאילו יודע האדם כברירות, עד כמה חשוב ואהוב המעשה מצות התורה שהוא עוסק אצל קוב"ה בשמים, הרי זה יודה שהיה גדולה שיתעורר את עצמו באופן נפלא עד מאוד, לקיים כל התורה כולה כראוי.

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מעשה אבות ... סימן לבנים

נשא את ראש בני גרשון גם הם לבית אבתם למשפחתם ... (ד-כב)

The *Torah* teaches us that no challenge is too great that it cannot be successfully overcome as long as one feels *chizuk* and is energized to do it. The *Yetzer Hara* is smart and knows just how to pull us down, how to create hardship in our lives that seem insurmountable. It makes us depressed; it tells us we have nothing to live for; it tells us we are not capable of accomplishing great things in the world. This is one of the *satan's* greatest tactics. It is called "יאוש" - Discouragement. If he makes us believe that we can't, then we believe that we don't need to try! This is why we need *achdus*. On *Har Sinai*, the Jewish people were united like "*One man with one heart*" at *Har Sinai*. That is how much they cared about each other. They shared each other's joy and felt each other's pain, as if it were their own. They were like one single individual person, and that is why they were able to be united with one heart, one deep and passionate desire to receive the *Torah* and live by it! In this way we can grasp the words "נשא את ראש בני גרשון" lift up those people who feel that they are divorced (מגורש) from *Hashem*. By encouraging others, we can fulfill "ולאחיו יאמר חזק" - to his brother he will say, "Be Strong."

On one of his trips to the United States many years ago, **R' Yitzchok Dovid Grossman *shlita***, Chief Rabbi of *Migdal HaEmek*, received a call from Rabbi Binyamin Klein, a secretary of the **Lubavitcher Rebbe, R' Menachem Mendel Scheerson *z"l***. He told him that the *Rebbe* had a special request to ask of Rabbi Grossman; to travel to the Sing Sing Correctional Facility, where there was an irreligious Jewish inmate who needed *chizuk* (encouragement). This maximum security facility located in Ossining, NY, is notorious as one of the most rough-and-tumble prisons in the country and anyone incarcerated there was usually someone who had committed felonious crimes with long sentences.

R' Grossman acceded to the *Rebbe's* request and made a special trip to Ossining. He arranged to meet the inmate, telling him that the *Lubavitcher Rebbe* had sent him specifically to talk to him. When the prisoner heard this, he suddenly began to cry and needed some time to come to himself. "How did the *Rebbe* know?" he kept saying over and over.

Finally, he was able to talk and he told R' Grossman that the last few weeks, he had been extremely depressed as he was formerly a prominent physician (prior to his prison sentence) and was accustomed to a certain level of respectful treatment. Now, though, he was a prisoner in this heartless facility with nothing to anticipate, nothing to live for. His depression grew worse day by day, until after a brutal incident, he decided to end his life. It wasn't easy in lockup but he carefully planned his suicidal act. But his plans were suddenly altered when R' Grossman showed up with uplifting words from the *Lubavitcher Rebbe* and of his own, which lifted him out of despair. The man now realized that he did have what to live for and he was going to make the best of it. After that visit, R' Grossman remained in contact with this man. They exchanged letters, and their friendship gave him the will to carry on. They stayed in touch until the prisoner's passing years later.

There is a story about a rabbi who would visit prisons and provide warmth and *chizuk* to the Jewish inmates in order to cheer them up and encourage them. The inmates looked forward to his visits because the rabbi's love spilled over to the point that he would even inspire the non-Jewish prisoners, giving them hugs just as he did to the Jewish inmates. However, in one of the prisons he visited, there was a certain inmate that was exceptionally tough and scary looking - muscular, very tall, covered in tattoos - whom he avoided due to fear. The man never showed any emotion and the rabbi did not know what to expect. After one of his visits, as he was leaving the prison, he heard someone call out from behind him, "Hey, rabbi, no hug for me?" It was this scary looking inmate. The rabbi stopped and slowly approached the mountainous hunk of a man. Then, he held out his arms and gave him a bear hug, barely getting his arms around the man's chest. They stood that way for a few extra seconds until the inmate stopped and told the rabbi that he needs another hug, to which the rabbi conceded. The massive inmate then began to cry saying those were the first hugs he had ever received in his life.

תורת הצבי על הפטרות

The *Haftorah* details the story of *Shimshon HaGibbor*, the mighty savior who fought courageous battles on behalf of his people, who was also a *nazir*, a theme which coincides with the *halachos* found in *Parshas Naso*.

In the opening words of the *Haftorah*, an angel appears to the wife of Manoach – father and mother of *Shimshon HaGibbor*, and says to her, "*You are infertile and have borne no children ...*" *Chazal* question what the use was in informing her of her sad plight. Why indeed was it so necessary that no less than an angel from heaven needed to come down and inform her of this? Furthermore, the words of the angel, "הנה נא את עקרה ולא ילדת" seem superfluous. Just by saying that she was barren would have been enough.

R' Chaim Kanievsky *z"l* (Ta'ama D'Kra) illuminates the words of the angel as follows: we find in the *Medrash* that there was a dispute between Manoach and his wife. He said she was barren and unable to bear a child, while she claimed that he was the cause of their childlessness. Thus, the angel came specifically to put peace between Manoach and his wife and inform her that she indeed was the one who was barren.

R' Chaim explains that we see from here that the one who wants to make peace between those who have a dispute should not come to the entitled person and say to him that you are right, since by doing so will further increase the dispute. Rather, he should go to the side that is at fault and explain to them that they have are mistaken and should concede.

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R' TZVI HIRSCH HOFFMAN

וריא מלאך ה' אל האשה ויאמר אליה הנה נא את עקרה ולא ילדת (שופטים יג-ג)

כה תברכו את בני ישראל אמר להם וכו' ישא ה' פניו אליך וישם לך שלום ... (וי-כג-כ)

לעילוי נשמת אבנו מורינו הרבנו הרב חיים יוסף בן ר' ישראל אברהם קייפמאן זצ"ל

מחשבת הל"ב

These special words are still ringing in our ears from *Yom Tov*, when the *kohanim duchened* and *bentched Klal Yisroel* at the end of *Mussaf*. They are also recited daily as part of *chazaras hashatz shacharis*. Why, though, are they recited right after the *birchas haTorah* that each person recites every morning?

The *nusach haberacha*, the words used by the *kohanim*, are indeed unique. Typically, we'll say "אשר קדשנו במצותיו" - *Hashem* sanctifies us through His *mitzvos*. Here, though, by the *birchas kohanim*, the *kohanim* deviate from the norm, and say "אשר קדשנו בקדושתו של אהרן" - *Hashem* sanctified us with the holiness of *Aharon Hakohen*. And they close the beracha with, "וצונו לברך את עמך ישראל באהבה". What is the connection between the opening and the *siyum* of this *beracha*?

My *machshava* here is as follows. *Aharon Hakohen* possessed character traits unparalleled in the world, and oh, so noble. He had both, an *ayin* (eye) and *lev* (heart) *tov*, completely "*fargining*" everyone, including his brother, Moshe. As the *posuk* says, "וראך ושמח בלבך" - he saw Moshe and felt happiness in his heart. For this, he was awarded the priestly vestment called the *Choshen* - a kind of golden "medal of honor" to wear on his heart, as part of his *bigdei kehuna*. To *bentch* someone so wholeheartedly, requires these special traits. Thus, the *kohanim* are told, "Each one of you is endowed with "קדושתו של אהרן" - this same holiness imbued in Aharon, and therefore you each have the gift to *bentch* באהבה."

As we embark on each new day, we really need to implant this lesson in our own hearts, enabling us to see the good in all. This concept of not being jealous of another's accomplishments is crucial to *Torah learning* and it allows our *tefillos* to pierce the heavens. Let us be *zoche* to all these *berachos*: "ישא ה' פניו אליך וישם לך שלום:"

משל למת הדבר דומה

איש או אשה כי יפלא לנדר נדר נזיר להזיר לה' ... (וי-ב)

The great **Ruzhiner Rebbe, R' Yisroel Friedman *z"l***, would relate the following story: There was once a *chassid* who earned a comfortable living as a fur merchant. He was prosperous and charitable to all. Every year, in the late summer months, he would travel to one of the large fairs where he spent his time purchasing products and investing his money in as many fur-lined coats, hats and boots as he could find. He would then transport them back to his warehouse. He sold these items throughout the freezing cold winter at a handsome profit and in this manner, he supported his family nicely.

One year, there was an unusually warm winter, and nobody bought fur garments. The merchant had made his usual investment before the winter but due to the circumstances, he was stuck with all his merchandise. Try

as he might, he could not sell enough fur to support his family through the winter months, and his family began to starve.

One morning, just as the *chassid* was leaving for *shul*, the *poritz's* wagon drew up to his home. The *poritz* wanted to buy a large amount of the merchant's stock!

"I'm sorry," replied the *chassid*, "but I don't do business before *davening*."

And here the *Ruzhiner tzaddik* fell silent. "Nu, and how does the story end?" his listeners wanted to know.

"That's the end of the story!" the *tzaddik* exclaimed. "Look at the extent of a Jew's *emunah* and *bitachon* in *Hashem*!"

נמשל: The *Torah* describes the process of the holy *nazir* at length. While today one shouldn't become a *nazir* (because there's no way to conclude *nezirus* without a *Bais HaMikdash*) nevertheless there is something of profound beauty we can learn from this *parsha*. Look at the extent of the *nazir's* desire to become close to *Hashem*!

מורכב אחד ככה שבועים שקל בשקל הקדוש שניהם מלאים סלת בלולה בשמן למנחה ... (וי-א)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHELOMO

דרגה יתירה

When the *Torah* reiterates twelve times, the *korbanos* of the *Nesiim* (princes), which were identical to each other, the *Torah* uses the words: "סלת בלולה בשמן למנחה" - "*Fine flour mixed with oil for a Mincha offering.*" All the *korbanos* contained a mixture of fine flour and oil. As we know, flour cannot be eaten alone. It must be mixed with other ingredients and baked into bread. Only then can it be consumed by man and nourish him as the mainstay of his diet. **R' Avraham Hakohen Pam *z"l*** explains that the *Medrash* (ויק"ר גז) compares fine flour to *Torah* and states that just as fine flour must be combined with oil to create the mainstay of a person's existence, so too must *Torah*, good deeds and proper behavior be combined in a "*Ben Torah*" for him to be considered a true "Receiver of *Torah*." It is clear that *Torah* knowledge without proper *middos* has very little value. "*The ways of Torah are pleasant*" - and *Torah* is meant to refine and elevate a person's character.

There is always talk about the threat of *yeshivah bochurim* being drafted into the Israeli army. The *Mishna* in *Pirkei Avos* (3-5) tells us: "*One who accepts upon himself the yoke of Torah, will have the yoke of government and worldly matters removed from him.*" If we are experiencing so much heartache from the government and social disdain from the world, then maybe we have not properly taken upon ourselves the yoke of *Torah*. This does not only mean learning *Torah* - it means LIVING TORAH and acting as true *Bnei Torah* should, whether we are in the *shul*, the *beis midrash*, the supermarket or the bank.

This, is the hidden message of the *korbanos* of the twelve *Nesiim*. Each prince individually, mixed his fine flour with oil to teach us that *Torah* learning must be mixed with good *middos* and high values. One cannot coexist without the other.

How appropriate it is that we read these words right after the *Yom Tov of Shavuos*, the greatest day in our long and storied history, to impress upon our hearts that this understanding is truly the key to a successful *Kabbolas HaTorah*.