Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 10 No. 20 Parshas Nossoh - Shavuos 5779 **בס״ד פרשת נשא - שבועות תשע״ט**

נְשֹׂא אֶת רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם: פ״ד פכ״ב

Take *also a census of the sons of Gershon, throughout the houses of their fathers, by their families. {Bamidbor 4:22}*

There are those who always give precedence to themselves and always put themselves first The בני גרשון were different, though - they put others ahead of themselves. They were גם הם. It is for this reason that they were worthy of being elevated - זכו לנשיאת ראש. – Dorash Moshe

צַו אֶת בְּנֵי יִשְׂרָאֵל וִישַׁלְּחוּ מִן הַמַּחֲנֶה כָּל צָרוּעַ וְכָל זָב וְכֹל טָמֵא לָנָפֶשׁ: מִזָּכָר עַד נְקֵבָה תְּשַׁלֵּחוּ אֶל מִחוּץ לַמַּחֲנֶה תְּשַׁלְּחוּם וְלֹא יְטַמְּאוּ אֶת מַחֲנֵיהֶם אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָם: פ״ה פ׳ ב- ג

Command *Klall Yisroel that they take out of the camp every leper, and every one who has a bodily discharge, and whoever is defiled by the dead.* ***Both*** *male and female shall you take out, outside the camp shall you take them; that they defile not their camps, in the midst of which I dwell. {Bamidbor 5:2-3}*

Rebbi Yoisy says: It is not the place that honors the person, but rather the person honors the place. **We** find about Har Sinai that, for as long as the Shechinah (Divine Presence) rested upon it, the Torah declared: "Neither let the flocks nor herds feed before that mount"; but once the Shechinah had departed, the Torah said: "When the ram's horn sounds long, they shall come up to the mount". The same is found about the Mishkon in the wilderness: for as long as it remained pitched, the Torah commanded "That they put out of the camp every leper"; but once the curtains were rolled up, both those with a running discharge and the lepers were permitted to enter. Talmud – Ta'anis 21:2

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל אִישׁ אוֹ אִשָּׁה כִּי יַעֲשׂוּ מִכָּל חַטֹּאת הָאָדָם לִמְעֹל מַעַל בַּה׳ וְאָשְׁמָה הַנֶּפֶשׁ הַהִוא: פ״ה פ״ו

Speak *to Klall Yisroel, When a man or woman shall commit any sin that men commit, to do a trespass against Hashem, and if that person is guilty; {Bamidbor 5:6}*

Rashi notes that this "trespass against Hashem" refers to the sin of robbing a Ger (convert). This crime is considered a trespass against Hashem because one who robs a Ger, who came to seek shelter beneath the wing of Judaism, causes a grave desecration of the Name of Hashem. Therefore, he is guilty of trespass against the Holy One. - Sefornoh

וְאִישׁ אֶת קָדָשָׁיו לוֹ יִהְיוּ אִישׁ אֲשֶׁר יִתֵּן לַכֹּהֵן לוֹ יִהְיֶה: פ״ה פ״י

And *every man's holy things shall be his; whatever any man gives the Cohen (priest), it shall be his. {5:10}*

It is important for one to remember that his only true possessions are his good deeds, as the verse says: "His sanctified things belong to him". Everything else is ephemeral. – Chofetz Chaim

וְלָקַח הַכֹּהֵן מַיִם קְדֹשִׁים בִּכְלִי חָרֶשׂ וּמִן הֶעָפָר אֲשֶׁר יִהְיֶה בְּקַרְקַע הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן אֶל הַמָּיִם: פ״ה פי״ז

And *the priest shall take holy water in an earthen utensil; and of the dust that is in the floor of the Mishkon the Cohen shall take, and put it into the water. {Bamidbor 6:24}*

The Hebrew word ויקח in this verse can be homiletically interpreted as being related to לֶקַח, which means 'instruction', as in Proverbs (9:9): "Teach the righteous and he will increase לקח- instruction". This dual meaning of the word is meant to teach us that even the greatest of the great in the tabernacle should learn from the lowliest of the low - the dust: ומן העפר יקח. – Ba'al Shem Tov ZY"A

כל היושב בתענית נקרא חוטא: תענית יא (לענין נזיר בפ׳ זה)

One *who "sits" in a fast [someone who fasts for self-affliction] is called a sinner {Ta'anis 11:1}*

If one "sits still" while he fasts - if he fasts but makes no spiritual progress and the fast has no deeper effect on him - he has afflicted himself without purpose and therefore is considered a sinner .– Kesav Sofer

In the Sefer Beis Ahron it quotes Reb Shlomo Karliner in which he states if there is a purpose in fasting many Ta'aneisim. If he (the "faster") is on the correct path, good. If not, why is he punishing his stomach as he will only be more crocked. And to fast more than obligated is only if it will not take away from Avodas Hakodesh; Davening and Learning.

יְבָרֶכְךָ ה׳ וְיִשְׁמְרֶךָ: פ״ו פכ״ד

May *Hashem bless you, and safeguard you. {6:24}*

The high point of the Birchas Cohanim is the end of the concluding blessing, in which the Cohanim chant "And He shall give you peace", as we say (Bamidbar Rabbah 11:16) "Great is peace, for no vessel receives blessing except peace", and as it is written (Psalms 29) "Hashem will give strength to His people, Hashem will bless His people with peace". All blessings must contain an element of peace as part of

the formula. **The** usage of the term 'peace' in blessings does not apply only to external peace, wars with enemies or quarrels with others. Rather, it refers to the inner peace in the hearts of each individual that allows the individual to balance his spiritual powers between what is good and what is bad. Even if the prior components of the Birchas Cohanim are fulfilled, without personal inner peace, there will be a constant spiritual struggle between the two inclinations, good and bad, and all [of life's] blessings will be of no benefit. – Menachem Tzion

יְבָרֶכְךָ ה' וְיִשְׁמְרֶךָ: פ"ו פכ"ד

***May** Hashem bless you, and safeguard you. {6:24}*

The three verses of Birchas Cohanim are said each day during Birchas Hashachar (morning blessings), between the Brochos for the study of the Torah and the statement of the Sages from the beginning of Pe'ah: "These are the things without measure...and these are the things which a person eats the fruit of in this world and the principal remains for Olom Haboh (the world to come)," in order to point out that the blessings for Klall Yisroel from these three verses, that we beseech Hashem to fulfill, must be "wrapped" at one end with involvement in Torah study (as exemplified by reciting the Torah blessings first) and the other end with doing Mitzvos (good deeds), as exemplified by reading the portion of "These are the things without measure". - Menachem Tzion

וּבְבֹא מֹשֶׁה אֶל אֹהֶל מוֹעֵד לְדַבֵּר אִתּוֹ וַיִּשְׁמַע אֶת הַקּוֹל מְדַבֵּר אֵלָיו מֵעַל הַכַּפֹּרֶת אֲשֶׁר עַל אֲרֹן הָעֵדֻת מִבֵּין שְׁנֵי הַכְּרֻבִים וַיְדַבֵּר אֵלָיו: במדבר פ"ז פפ"ט

"U'bivoi Moshe El Ohel Moi'ed Vayishmah Es HaKol..." (Nossoh 7:89). Rashi explains that Moshe would come to the Ohel Mo'ed and then he would here Hashem's voice from above the Kapores. Rav Moshe Feinstein explains what Rashi is trying to teach us. **Surely**, says Rav Moshe, the entire creation is a testimony to Hashem. Hashem's hand, the Hashgochoh Elyoinoh, can be seen in everything that happens to us. Everyone can see it, but not everyone understands what they are witnessing which leads to erroneous interpretation. When can you see it? Only after you've been to the Bais Medrash and filled your mind with Torah. Only then can you go to the outside world where everything now appears crystal clear. **This** is the lesson learned from Moshe Rabbeinu. The voice he heard emanated from on top of the Aron, from the Torah itself. Moshe was carefully attuned to that voice. Therefore the voice traveled to him outside the Poroches, where with that voice he was able to stand outside and see everything clearly. - Rav Moshe Feinstein ZTVK"L

חג השבועות

אֶת יוֹם חַג הַשָּׁבוּעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ, מִקְרָא קוֹדֶשׁ

The Kotzker Rebbe was once asked: Why is Shavuos called the 'time of the giving of our Torah' and not the 'time of our receiving the Torah?' **He** replied: "The reason is that, whereas the Torah was given to us on Shavuos in the time of Moshe, we continue to receive the Torah in every subsequent generation. The giving of the Torah was only once, on Shovuos. The time of receiving it, though, is not only on Shavuos but every day of our lives." – Sipurei Chasidim

וְאַתֶּם תִּהְיוּ לִי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תְּדַבֵּר אֶל בְּנֵי יִשְׂרָאֵל: ספר שמות פי"ט פ"ו

'Yichus,' coming from a good family, is like an umbrella - it is of absolutely no use unless there is a "someone" to carry it. – Sipurei Chasidim

מי שחשקה נפשו לידבק בו יתברך ובשבחיו ידבק בספר תהלים: השל"ה הק'

One who desires to be attached to Hashem and His praises, shall secure to Sefer Tehillim. Shelah Hakodosh

Everything created by G-d contains a spark of holiness. - Ba'al Shem Tov ZY"A

עֲלִיזוֹנִים שָׂשׂוּ וְתַחְתּוֹנִים עָלְזוּ. בְּקַבָּלַת תּוֹרָה הַכְּתוּבָה מִסִּינַי. תֹּאַר כַּלָּה מְאֹד נִתְעַלָּה. בְּקַבָּלַת יוֹם זֶה עֲשֶׂרֶת הַדְּבָרִים:

ימי ההילולא

הרה"ק ר' אשר (השני) מסטאלין זי"ע אמר שאלתי את אבי הק' (הבית אהרן) זי"ע באיזה יום של חג השבועות חל ההילולא של דוד המלך ע"ה, ובאיזה יום חל ההילולא של מרן הבעש"ט זי"ע, והשיב לי שביום הראשון ההילולא של מרן הבעש"ט זי"ע וביום השני חל ההילולא של דוד המלך ע"ה זיע"א: (כתבי הרה"ח הק' ר"מ ברנשטיין בשם הגה"ח רבי חיים מנדל ז"ל הי"ד) מטה אהרן – פינסק קארלין

לע"נ זקני הרה"ג ר' משה קליין הי"ד אבד"ק רעטע ולבסוף דיין ומו"ץ בעיר גראסווארדאן בן
הרה"ג ר' אלי' אבד"ק האלמין זצוק"ל בן
הרה"ק ר' שמואל שמעלקא מסעיליש זי"ע
לע"נ זקינתי הרבנית ביילא אסתר הי"ד בת
הרה"ג ר' דוד פריעמאן אבד"ק צעהלים זצוק"ל
נקדעק"ה והוקבע היארצייט ליום א' דשבועות

לימוד אור החיים הק' בחבורה ליל ששי 8:30pm

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- ידידכם נפתלי הירצל גאנצווייג
Ah Guttin Shabbos! - Rabbi Naftali H. Ganzweig