



Rabbi Reisman – Parshas Naso 5785

1 – Topic – A thought on the Parsha from Rav Isaac Sher

As we prepare for Shabbos Parshas Naso, and we head into the summer months, already be'ezras Hashem for a long summer of growth and limud haTorah. Let me begin with the most famous drasha on smichus in parshiyos. We know parshiyos next to each are always darshund for smichus. Probably the single most famous one at least to Bnei Torah, is the smichus of Parshas Sotah to Parshas Nazir.

As the Gemara says (Sotah 2a), (למה נסמכה פרשת נזיר לפרשת סוטה), why are the parshiyos near each other? (לומר) (לך שכל הרואה סוטה בקלקולה יזיר עצמו מן היין). Someone who sees a sotah b'kilkulah, sees the tragedy of a sotah who messed up her life, just for what? For temporary pleasure. If you see such a sotah, she messed herself up, you should be (יזיר עצמו מן היין).

I want to share with you from Leket Sichos Mussar of Rav Isaac Sher. This is not in his sefer on the parshiyos, but in the third volume of Leket Sichos Mussar on the topic of tefillah. And there, toch devarav, he explains the following. He asks, (כל הרואה סוטה בקלקולה יזיר עצמו מן היין). It's true, he says. The Gemara says, harbei yayin oseh. Many bad things come from excessive wine. And the Gemara refers in that way to a sotah. But that's not all it says. The Gemara says also harbei schok oseh. Lai'tzanus also does a lot of damage. And harbei chaveirim ra'im oseh. And many things are caused by bad friends, bad neighbors. So the Gemara gives multiple reasons.

The Gemara should have said (כל הרואה סוטה בקלקולה), she should get herself new friends, be careful which friends you pick. Or should not be oisek in schok and heililus. That's really what it should say. Why does it say davka (יזיר עצמו מן היין)?

He's coming to explain this and he explains it as follows. He says, it's not enough to be (יזיר עצמו מן היין). It's not adequate, you see something, you're inspired, and you respond. You respond, you are madir and you say I'm not going to drink wine. That's not enough. It wears off. It disappears. And you see wine is not that terrible after all. However, yazir means a person should make himself a nazir. You should understand that a nazir is a person on a different level. The fact that a nazir is assur b'yayin is a harchaka from the schok, from the holilus, from what comes from wine, is not just that not drinking wine. It's the whole effort to be a person who's on a different madreiga, on a different darga.

A nazir has a different level of kedusha, like a kohen gadol has a different level of kedusha than everybody else. A nazir has a different level of kedusha. Someone who thinks that if he sees something and it inspires him and it's enough just to say, okay, I won't be oisek in schok. I'll stay away from bad friends. Or I'll stay away from wine. That's not adequate. That wears off. It doesn't last. A person has to choose a path in life that will bring him to a better place, to a higher place. Not adequate if someone realizes that his limud haTorah is not enough to just say, I'll learn more. That's not enough. A person has to connect himself, has to attach himself to a shiur, to a chabura, to a place, a setting where limud haTorah is more central to his life than it is currently. And that's the idea of (יזיר עצמו מן היין).

He brings a moridika raya to this. He says, the Gemara says in Nedarim 9b (11 lines from the top) (and in Nazir 4b (24 lines from the bottom)), that there was one extraordinary nazir, (שבא אלי מן הדרום), a nazir that came from

the south, and came to the Beis Hamikdash. He had beautiful hair. And the kohen gadol asked him, what did you see to make yourself a nazir?

He said, I'm a shepherd, and once I was looking into the well, I saw my image in the water, I saw my beauty and it caused me gaiva. So I said to myself, let me be (יזיר עצמו מן היין), let me become a nazir. Al galcheinu and I should cut off my beautiful hair in the manner of nezirus.

Freikt Rav Isaac Sher, why did he do that? He saw his gaiva about his hair, he should have gotten up and said, bang, I'm going to cut off my hair. Right now! What are you waiting 30 days? Go right now to the barber and cut off your hair. Ah, zagt Rav Isaac Sher, that's the mistake people make. People make a mistake. They're inspired, bang! Run to the Beis Medrash. That wears off, it doesn't last too long. The gadlus of this nazir min hadarom was when he saw his hair was making him a baal gaiva. He didn't run to the barber to cut it off. He said that I will be megale'ach my hair l'shem nezirus. I will cut off my hair in a manner that expresses a desire for a permanent upgrade in life, for a permanent better place in life. And that's why it was said about him that he is the one nazir that's truly lishma. He's the one that truly understands what the whole message is, what the idea is.

With that, we have a new inspiration, we have a new idea, we have a new holech yeilech. And that is the appreciation of what it means to be inspired. Today, there are too many inspirational speeches, including some by yours truly. It inspires people. Gives them inspiration. What remains from it? We hope something. But the permanence of it doesn't depend on quick fix. You want a quick fix, you're inspired, your taka doing something wrong, it doesn't do it. You have to become part of something, you have to create something that makes a lasting impression on a person. A person who's not learning the way he should, he's got to wake himself up to the idea, to the understanding that he's got to be part of a chabura where the learning is the ikar. That that's his understanding, that's his havana. And that's where a person has to be headed.

Rav Isaac Sher, once we're talking about his Torah on inyanei Nazir. Here's another typical Slabodka vort. He says, you understand the parts of nezirus as parts of character modification of a person. When we say don't drink wine, it's not the dieting that matters. It's the separation from excessive partying, the separation from excessive pleasure of this world.

You have to remember, the wine was in a world where there was no Pepsi, there was no Coke. Could you imagine such a world? Where it was just water to drink, wine to drink, or perhaps some mead, some date drink, which is certainly nothing to write home about. Wine was the drink of a significant meal, something of any type of significance. (יזיר עצמו מן היין) is the separation from things that bring to partying.

Another thing the nazir does, is separate himself from meisim. He's not mitamei l'meisim, he doesn't go to levayos. So zagt Rav Isaac Sher, that's a harchaka from depression. From things that pull a person down. Things that drag a person down. Levayos, misa, is part of this world. Still, excessive focus on topics related to aveilus causes a sensitive person to be pulled down. So, symbolically, the separation from wine is separation from excessive partying, excessive gashmiyus. And the separation from meisim is from excessive, I don't want to say seriousness, but excessive depression or excessive focusing on the negative aspects of a person's existence.

Zagt Rav Isaac Sher, there's a big difference between harchaka from a meis and harchaka from wine. If you have a nazir who drank wine by mistake, or he drank wine purposely, he gets malkus. It does not disrupt his nezirus. His nezirus continues. Ma she'ein kein, if someone is mitamei l'meisim, a nazir is mitamei, the whole nezirus gets cancelled. Not the chiyuv nezirus, the observation of the nezirus gets cancelled. He has to go seven days, become tahor, bring three korbanos. I believe it's a chatas, an asham nezirus and a shlamim. And he has to go back to his nezirus all over again. What's the message? The message is that the yetzer hara for partying is very bad. Excessive gashmiyus is very bad. When the yetzer hara brings a person down, oy vey. That's truly bad. That's truly a problem.

And so, we try to take the message of nezirus. There are no nezirim today. A nazir today who makes himself a nazir, is a nazir forever. Even if he says I'm a nazir for 30 days. Because until you bring the korbanos, you're not

freed from your nezirus. A nazir today has to live in Eretz Yisrael, which today Baruch Hashem is not difficult. We don't do nezirus today. We don't practice nezirus. The message of the nazir, the message of the smichus of nazir to sotah, that's something we have to practice.

The idea of attaching ourselves to the right Rav, to the right Rebbe, to the right connection of a chabura that does the right types of things. You need desperately in your lives to connect yourself. Connect, find a rav in your area who's inspiring to you. Find a chabura that actually has sederim, that cares about sederim. That cares about proper krias haTorah and a proper davening. That's all part of this message of the nazir.

And so with that I want to wish everybody an absolutely wonderful Shabbos. Naso, a d'hobina Shabbos. And im yirtzeh Hashem (יְשׁוּעָה, אֶת-רֹאשׁ), pick up the head, lift everybody up. May it be a wonderful Shabbos and a gutten Zummer.

Rabbi Reisman – Parshas Naso 5782

1 - Topic – A Pshat in (וְשָׂמוּ אֶת-שְׁמִי, עַל-בְּנֵי יִשְׂרָאֵל; וְאָנִי, אֲבָרַכֶם).

As we prepare for the Shabbos Nach Shavuot, Parshas Naso which Chassidim consider to be the Shabbos Nach Shavuot which is a week in which we hopefully take an appreciation of the Shavuot that just passed. Chassidim say that the Shabbos Nach Shavuot is like the Lechem Hapanim which is taken out at the end of the week of the Mishmar of Kohanim.

Kohanim come and start their Mishmar on Shabbos with the Lechem Hapanim and then the following week the Lechem Hapanim from a week ago was taken out and it was shown to everybody. They showed the whole Tzibbur that the bread is as fresh as when it went in. The message was to the Kohanim when they came to the Mishmar, they came all excited. So the week later, they shouldn't forget the original freshness, the original excitement.

The same thing, the Shabbos Nach Shavuot we should remember the excitement with which we came to Mattan Torah and when the seven Yemai Tashlumin of Shavuot comes to an end we should remind ourselves of that freshness of Kabbalas Hatorah. Certainly Parshas Naso is a wonderful Parsha to learn about the freshness of Kabbalas Hatorah, meaning as follows. In Parshas Naso there are many Parshios that are extremely significant. Probably Birchas Kohanim is one of them. I would like to talk to you briefly about Nesi'as Kapaim, about Birchas Kohanim. Even though you may not be a Kohen, like I am not a Kohen, but let's see what we could take from the Parsha.

It says after Birchas Kohanim in 6:27 (וְשָׂמוּ אֶת-שְׁמִי, עַל-בְּנֵי יִשְׂרָאֵל; וְאָנִי, אֲבָרַכֶם). What is (וְשָׂמוּ) place my name on the Jewish people. (וְשָׂמוּ) is not a language of Sam Al Kesaifav, of putting something on someone's shoulder, physically putting. It is a language of (וְשָׂמוּ אֶת דְּבָרֵי אֵלֶּה עַל לִבְכֶּם). It is a language of Si'ma B'leiv, of paying attention. So that (וְשָׂמוּ אֶת-שְׁמִי, עַל-בְּנֵי יִשְׂרָאֵל; וְאָנִי, אֲבָרַכֶם) is the language of Nesinas Leiv, a language of Havana. (וְשָׂמוּ אֶת-שְׁמִי, עַל-בְּנֵי יִשְׂרָאֵל; וְאָנִי, אֲבָרַכֶם). Place my name on the Jewish people so that Klal Yisrael by Birchas Kohanim should pay attention to the fact that HKB"Y's name and his Beracha is resting upon them. This is the Pshat in the Posuk and the explanation on Pshat as is found in some of the Meforshim.

This may be a Mekor for the Halacha in Shulchan Aruch in Siman Kuf Chaf Ches where it says that when the Kohanim are Bentching Klal Yisrael, when they are giving a Beracha to the Jewish people, that those in the audience (which is us) should be Mechavein K'negged HaKohanim. We should be thinking of what the Kohanim are saying, paying attention to the Kohanim. What is the source for that? If someone is giving you a Beracha you have to be paying attention with Kavana? (וְשָׂמוּ אֶת-שְׁמִי, עַל-בְּנֵי יִשְׂרָאֵל; וְאָנִי, אֲבָרַכֶם). After the Kohanim Bentch you you should know to the degree that Klal Yisrael has a Si'mas Haleiv, pays attention to it, (וְאָנִי, אֲבָרַכֶם) I will give them the Beracha. It is a general rule, the more a person recognizes something Ruchnios, the more real it is to him and the more meaningful. So this is a Pshat in (וְשָׂמוּ אֶת-שְׁמִי, עַל-בְּנֵי יִשְׂרָאֵל; וְאָנִי, אֲבָרַכֶם).

2 – Topic – Birchas Kohanim

Let's move on to a second topic regarding Duchaning and what I think you will find is a Chiddush. When the Kohanim offer their three Berachos (יְבָרְכֶךָ יְרוּרָה, וַיִּשְׁמְרֶךָ) the Tzibbur says Amen. The same thing (יְבָרְכֶךָ יְרוּרָה) the Tzibbur says Amen and the third Beracha (וַיִּשְׁמְרֶךָ לְךָ שְׁלוֹם) the Tzibbur says Amen.

What is probably not well-known is the Chashivus, the significance of that Amen in Halacha. Rav Moshe writes that that Amen is more Chashuv then (אָמֵן יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ). Where does Rav Moshe get this from? Let me give you the background which is a Teshuva in the Igros Moshe, Orach Chaim, Cheilek Daled, Teshuva Chaf Aleph, Os Beis (on page Lamed Beis).

Let's go back to the background of Amen on Nesias Kapaim. The Mishna says in Berachos 34a (seven lines from the top) (הַעֲבוּר לִפְנֵי הַתִּיבָה לֹא יַעֲנֶה אָמֵן אַחֲרֵי הַכֹּהֲנִים מִפְּנֵי הַטְּרוּף). If you are Davening for the Amud and the Kohanim are saying (יְבָרְכֶךָ יְרוּרָה, וַיִּשְׁמְרֶךָ) and you are the Baal Tefila (you are leading them), do not say Amen. Why? (מִפְּנֵי הַטְּרוּף) because you are going to get confused, you are not going to remember where you are up to.

Tosafos says that it seems from here that were it not for the calculation of (טְרוּף), if not for the consideration of (טְרוּף), that you would answer Amen although the Baal Tefila is in middle of Shemoneh Esrei. Why is he answering Amen to (יְבָרְכֶךָ יְרוּרָה, וַיִּשְׁמְרֶךָ)? So it seems Zagt Tosafos that were it not for the consideration of the fact that he would get confused, he would answer because it is (שְׁצוּרֵךְ תַּפְלָה). Because it is a need of the Tefila. What does it mean (שְׁצוּרֵךְ תַּפְלָה), I am not sure. But Tosafos says (שְׁצוּרֵךְ תַּפְלָה). You would answer Amen in middle of Shemoneh Esrei. Imagine.

The Taz in Siman Kuf Chaf Ches, Taz S'if Kotton Yud Daled has a Chiddush Atzum based on Tosafos. The Taz based on Tosafos says two things. He says that we know that in middle of Shemoneh Esrei you would never answer Kaddish or Kedusha. You don't interrupt in middle of Shemoneh Esrei for anything. Therefore, if you can interrupt in middle Shemoneh Esrei to answer Amen we must come to the conclusion that the Amen is part of the Beracha. Just like the Chazzan says (יְבָרְכֶךָ יְרוּרָה, וַיִּשְׁמְרֶךָ), he can say Amen. This is because Amen is a Cheilek Haberacha. That is the first thing he says. The second thing is that this Amen needs Kavana T'fei, a lot of Kavana. Why were Chazal afraid if you will say Amen you will get confused? It is not so confusing to answer Amen? Says the Taz, because you are not supposed to just say the word Amen. You are supposed to be thinking about what you are saying Amen to. The (יְבָרְכֶךָ יְרוּרָה, וַיִּשְׁמְרֶךָ) to the blessing that the Kohen gives you. Once you are concentrating on your needs, on the Ribbono Shel Olam's Beracha, then there is a fear of (טְרוּף) (confusion).

The Nafka Mina is that even Biz'man Hazeh that we have Siddurim, and we wouldn't be afraid that by answering Amen we will get confused, still the Chazan doesn't answer Amen. This is because since the Amen is supposed to be with Kavana T'fei, therefore, there is a Chashash that you will get confused. Zagt the Taz these two Nekudos. That Amen is part of the Beracha and that the Amen needs Kavana T'fei. The Taz makes a big deal out of this Amen.

Rav Moshe in the Igros Moshe, Orach Chaim, Cheilek Daled, Teshuva Chaf Aleph in turn makes a big deal out of the Taz. He says that it seems from this Taz that this Amen is so significant that even in the middle of Birchas Krias Shema, if somebody came late to Shul G-d forbid and he is in middle of saying the Beracha of (יְבָרְכֶךָ יְרוּרָה) or (אֱהָבָה רַבָּה), during such a Beracha we don't interrupt just to say Amen. So Rav Moshe says if the Amen is that significant then even in middle of Birchas Krias Shema you would answer Amen to that. There is a Raya Nifla'a that Rav Moshe brings to the Taz.

Rav Moshe brings the following Raya. It says (דְּהָא בְּבֵיהֶם כְּהֻנָּה, וַיִּשְׁמְרֶךָ לְךָ שְׁלוֹם, עוֹלִים לְדוּכָן רַק הֵיטְרִים) that a Beis Hakneses that is full of Kohanim and there are more than 10 for the Minyan. The 10 will go up to Duchan and everyone else will answer Amen.

Freight Rav Moshe, everyone else answers Amen? How can they not go up as it is a Mitzvas Asei for them to go up and be part of the Mivarchim? How can they be Mevateil a Mitzvas Asei? Zagt Rav Moshe, Al Korchach you have to say that Amen is part of the Beracha. That when they say the Amen as part of the Beracha it is part of the Beracha. A Chiddush Nifla.

What is the Poel Yotzei of all this? That the Amen of Birchas Kohanim is significant. It is significant both in the Chashivus of the Guf of the Amen and in the Kavana that is required for those that are answering the Amen as well. That it is a Cheilek Haberacha. This we see from Tosafos, from the Taz and from Rav Moshe's Teshuva.

Perhaps with this we can understand the Biur Halacha in the beginning of Siman Kuf Chaf Ches which he brings in the name of the Sefer Hachareidim that there is a Mitzvas Asei on the Yisraeilim and of course the Leviim as well who are receiving the Beracha. Part of Birchas Kohanim is a Mitzvah on those receiving the Beracha and he says that those in audience when the Kohanim are Bentching that the Yisraeilim and Leviim should have in mind to be Yotzei with the Beracha of the Kohanim. They say (אֲשֶׁר קִדְּשָׁנוּ בְּקִדְּשָׁתוֹ שֶׁל אֱהָרֹן וְצִוְּנוּ לְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל) and we in the audience should have in mind to be Yotzei. What are we doing to be Yotzei? Poshut Pshat is we are being Nisbarach, we are receiving the Beracha. However, according to this, our Amen is also a Cheilek in the Beracha and that may be the Kavana of the Chareidim.

So Halacha L'mayseh, what have we learned? We learned to be Mechavein Neged the Kohanim, to think about the Beracha that we are receiving, and that in the Amen we should be Mechavein and we should understand the Chashivus, the significance of that Amen at the time of Birchas Kohanim.

In a previous year (Ed. Note: Shabbos Chol Hamoed Sukkos 5773) I have already explained in the name of Rav Schwab (from his Sefer on the Siddur) the three Berachos (וְיִבְרַכְךָ יְיָ, וְיִשְׁמְרְךָ, וְיַצְלִיכְךָ) which is for Gashmuis, (וְיִצְאֶךָ יְיָ) which is for Ruchnios and (וְיִשְׂאֵךָ יְיָ, וְיִשְׁמְךָ לְךָ שְׁלוֹם) which is for Menuchas Hanefesh and Menuchas Hachaim and be Mechavein. Well most of us Ashkenazim will not have Birchas Kohanim again until Rosh Hashana comes around and it would be K'dai to go once in a while to a Minyan of Sefardim and be the recipients of Birchas Kohanim.

When Rav Shteinman came to America and Rav Scheinberg came often, they were Makpid to Daven with Sefardim so that there would be Birchas Kohanim that they hear. It would be appropriate that every once in a while to go to a Minyan of Sefardim just to be able to receive the Duchaning and the Birchas Kohanim. If you are a Kohen Al Achas Kama V'kama, it would be K'dai.

And so, with that thought from Parshas Naso we hope that HKB"H will give us a Beracha that the coming days should be days of Gezunt, Parnasa the first Beracha, of growth of Torah, (וְיִצְאֶךָ יְיָ) to see the Ohr Hatorah and most important we should have Menuchas Hanefesh with a Simchas Hachaim in Hashem's service and a Gut Gezunta Zummer to one and all!

Rabbi Reisman - Parshas Naso 5781

1 – Topic – A Thought on Duchaning – Where you stand and how to pronounce Hashem's name.

As we prepare for Shabbos Parshas Naso. A long Parsha and a very short week after Shavuot in which to prepare. I would like to speak today specifically about Nesias Kapaim, about Duchaning and various Halachos related to Duchaning that come up when we here in Chutz L'aretz Duchan on Yom Tov. Ashkenazim Duchan only on Yom Tov. The Sefardim Duchan every day. As a matter of fact, when Rav Aharon Leib Shteinman used to come to America and Rav Sheinberg used to

come to America, they Davened with the Sefardim Davka in order that they be able to have Nesias Kapaim by Shacharis every single day.

Let us talk a little about Nesias Kapaim. First I would like to tell the Kohanim a Chiddush. Where do the Kohanim stand when they Duchan? Well everybody knows that they stand at the Mizrach side. Actually, the Magen Avraham says that the main place for the Kohanim to stand is in front of the Aron Kodesh (Lifnei Ha'heichal). The Aron Kodesh is a Dugma to the Heichal of the Beis Hamikdash and just like in the Beis Hamikdash the Duchan was in front of the Heichal they are supposed to stand in front of the Heichal (Aron).

The Magen Avraham says that if you have a Shul where the Aron Kodesh is on the Darom (the southern wall) and the Chazzan and everybody is facing Mizrach which is proper because you should face Mizrach even if the Aron is on the Darom. When the Kohanim Duchan they should not be on the Mizrach wall they should be on the Darom wall and they should turn to face them because the Ikkur is not the Mizrach wall the Ikkur is standing in front of the Heichal. When the Mishna Brura brings this in S'if Kotton Lamed Zayin he says Yeish Cholkin because the Pri Chadash disagrees. We of course typically have the Aron Kodesh on the Mizrach wall, and therefore, we don't have this Machlokes. However, there are some Kohanim who don't stand in front of the Aron Kodesh. They go on the side because they think that the Ikkur is to be on the Mizrach wall which is incorrect. The Ikkur is to be Lifnei Ha'heichal, and therefore, to the degree possible the Kohanim should be careful or be Mehadeir in the Hiddur Mitzvah and certainly the Ikkur Hamitzvah is to stand in front of the Heichal, which is in front of the area of the Aron Kodesh.

Another Nikuda, Nesias Kapaim is unusual in that you are only Yotzei in Lashon Kodesh. It is not like Shema which you can be Yotzei in any language. It is not like Bentching where by Bentching you can be Yotzei in any language. But Duchaning is only in Lashon Kodesh.

There is a very big Nafka Mina in this. This is because there are some mispronunciations in the way we pronounce words which are widespread and there is a Limud Zechus that for mispronunciations if we will say it is not really the way to pronounce things, but at least it is no worse than a different language.

I mean specifically that there are people who are raised to say a Kamatz as a Patach. So in Hashem's name instead of saying Ado and then ending with Noi with a Kamatz they end with a Patach. Nai. Sefardim of course have the Minhag to pronounce it that way. In Ashkenazic communities though it was never the Minhag. With the advent of modern Hebrew which have adopted the Sefardic pronunciation, there are some Ashkenazim who pronounce it that way too.

The Shulchan Aruch says in Siman Kuf Chaf Ches, S'if Lamed Gimmel (מי שאינו יודע לחתך האותיות (לא ישא את כפיו). If you don't know how to pronounce things then don't Duchan. The Magen Avraham says (אלא אם כן כל בני עירו קורין כן). Unless all of the people of his community say it that way. So Sefardim who say a Patach in Hashem's name there is a Limud Zechus.

The Steipler once personally took out an ad in the Sefardic newspaper in Eretz Yisrael with a Bakasha, with a request, that even though Sefardim pronounce a Kamatz as a Patach, at least when they say Hashem's name they should say Noi instead of Nai because it is not correct and a Kamatz

and a Patach are two different vowels and even though it became the custom to say it the same. Similar to the fact that Ashkenazim say Ayin and Aleph the same, but at least in G-d's name they should say it correctly. L'mayseh though, Sefardim do it their way. They are a community that does it that way. Among Ashkenazim though, there is little excuse to say it that way especially during Duchaning where you are not Yotzei.

In Eretz Yisrael it could be there is a whole community of Ashkenazim that does it that way. But in Eretz Yisrael Kohanim should be careful. These are two things, where you stand and how you pronounce especially HKB"Y's name that you have to be careful.

2 – Topic – The Leviim and Yisraeilim during Duchaning

Let's stop talking about the Kohanim and instead talk about us Leviim and Yisraeilim. During Duchaning we have something called Hatavas Chalom. It is based on a Gemara in Berachos 55b (29 lines from the top) which talks about (האי מאן דחזא חלמא ולא ידע מאי חזא) someone had a dream and it bothered him, it is a troubling dream. Such a person is Maitiv Chalom, he Davens that the Chalom be good at Duchaning.

For some mysterious reason the Rambam does not bring this Gemara. Some of the Meforshai HaRambam wonder (the Yad Hamelech in Hilchos Tefila) among others and the Tosafos Beracha in this week's Parsha in Parshas Naso on page 42. They wonder why the Rambam leaves out the idea of being Maitiv Chalom during Duchaning.

A Shaila. We Ashkenazim are accustomed to the fact that the Kohanim sing by V'yishmerecha, Vichuneka and Shalom and we get to stick in a Tefila for Hatavas Chalom. However, in Eretz Yisrael they don't sing, they just say V'yishmerecha, Vichuneka and Shalom. The reason why they don't sing is because in Eretz Yisrael if someone had a bad dream he is Maitiv Chalom. There is no reason to do it on Yom Tov more than on any other day.

In Chutz L'aretz the Mishna Brura explains, where we don't Duchan for months, when Yom Tov comes we assume that there was some dream over that period of time and we say Hatavas Chalom. That is the reason that we have the custom to sing on Yom Tov, to give people the opportunity to be Maitiv Chalom.

Occasionally a person comes to me in Shul or someone calls me and says I had a bad dream last night what do I do? I tell the person go across to the Sefardim and go to Duchaning and at the Duchaning is the best Hatavas Chalom as is mentioned in the Gemara. Then they come back and they say that the Sefardim didn't sing so when am I supposed to say that whole long Perek of Hatavas Chalom? Or you can ask what do you do in Eretz Yisrael, when do you do it?

In the Archos Rabbeinu, the Steipler in the third volume page Reish Yud Gimmel, it says that the Steipler said in the name of the Chazon Ish that if someone had a bad dream he should say a quick Hatavas Chalom as the Kohen says V'yishmerecha, Vichuneka and Shalom. He should say Yehi Ratzon She'yiyu Chalomosai Alai L'tovah. He should say it quickly then and I saw in the Sefer Piskei Teshuvos that he brings this as an Eitzah. This is a way to do it. Interestingly, I saw in the

name of Rav Shlomo Zalman Auerbach not to say Hatavas Chalom. Not to say it at all. It sounds like even in Chutz L'aretz he is not happy about it. I don't know why it is that way.

In the Teshuvos Melamed L'ho'yil Siman Kuf Yud Gimmel it says that there were customs where they wouldn't say this Ribbono Shel Olam for Hatavas Chalom. I don't know why. Maybe because the Rambam leaves it out. Be that as it may, our custom is to say, and therefore, if you have a bad dream and the Kohanim are Duchaning and not singing, you say a quick Hatavas Chalom as the Steipler suggested by V'yishmerecha, Vichuneka and Shalom. So this is some advice for Yisraelim.

You are going to say to me hold on a minute what are you talking about? You just finished saying that you should say Hatavas Chalom 3 times once by V'yishmerecha, once by Vichuneka and once by Shalom. My Siddur only has it twice. It only has it by V'yishmerecha and Vichuneka. Only twice, what are you talking about three times?

To that I say to you what are you talking about? Why are you looking at the Siddur? Why don't you look at the Mishna Brura, the Aruch Hashulchan and the Kaf Hachaim and all the Poskim? They bring two customs. One custom is to say it only once and one custom to say it three times. There is no custom to say it twice. Ai the Siddurim? It is a Kasha. I don't know why the Siddurim have it only twice. It is not like it says in the Mishna Brura. Really a Pele! Be that as it may, the proper thing is to say it three times and you don't have to say a whole long Nussach. And so, this is advice for the Yisraelim.

3 – Topic – Duchaning – The special Tefila at Shalom.

People have asked me about the Lashon of the Nusach that is says in our Siddurim at the very special Tefila which is said at Shalom. There we ask HKB"H in the Yehi Ratzon and I don't know who authored the Yehi Ratzon, but at any rate it is in all the Siddurim and I am sure that it is written by an Adam Gadol and there it says and we ask HKB"H for a request that he should put us L'chein Ul'chesed Ul'rachamim B'ainecha Uv'ainai Kol Ro'yov and we say like Yosef was L'chein Ul'chesed Ul'rachamim B'sha'a She'hilbisho Aviv Es Kesones Hapasim. That when Yaakov dressed Yosef in his Kesones he was L'chein Ul'chesed and do the same thing to us.

Ribbono Shel Olam, what kind of Nussach is this? When Yosef put it on he got into all kinds of trouble, his brothers beat him up, they threw him into a Bor, he got sold him to Mitzrayim. Make us have Chein Chesed and Rachamim B'ainecha Uv'ainai Kol Ro'ainu K'MO Yosef with the Kesones Hapasim? What in the world are you talking about? Yosef got into trouble with the Kesones Hapasim!

The answer is, just the opposite. Why do you think the brothers were jealous of Yosef when he had a Kesones? You think because he had cool clothing that it bothered the brothers that he had Geshmake clothing? Chas V'shalom we are talking about the Shivtei Ka. They would be jealous of an item of clothing? Any person with a little bit of self-respect is not going to be jealous of clothing.

The answer is that it wasn't the clothing. These clothing, B'sha'a She'hilbisho Aviv Es Kesones Hapasim. When his father dressed him in the Kesones Pasim which is one Nusach of that Yehi Ratzon in some of the Siddurim. When he had the Kesones Pasim it gave him a special Chein, a special favor in the eyes of people. People saw in him something that was there to respect, a Kavod, a special Chein. When he had that special Chein it was meaningful, it was a Frum'keit thing, it was an Ehrliche thing, it was a very meaningful thing. Therefore, the Kesones Pasim ended up being something worthy of the jealousy of the Shevatim. If it was something that built up their ability to be Mashpia, to influence others, I am sure that Yosef used it to influence others to do Ehrliche things. Then it is something worth being jealous of. The Havana in understanding B'sha'a She'hilbisho Aviv Es Kesones Hapasim, that is worthy of being jealous of. He can be Mashpia on others, he can influence others. That is where it came from.

And so, a little bit of thought regarding Nesias Kapaim, of course Nesias Kapaim is something that according to some Poskim is even D'oraissa Biz'man Hazeh. Others hold it is D'rabbanan Biz'man Hazeh. Either way it is a source of great Beracha. We should be Zoche for us to be in Eretz Yisrael and then we will have Duchaning every day and secondly to have Bi'as Go'el Tzedek and to see the true Duchaning Lifnei Ha'heichal in the Beis Hamikdash Bim'haira B'yamainu. With Tefilos for Shalom in Eretz Yisrael and Shemira for Acheinu B'nei Yisrael in Eretz Yisrael and in Chevron especially and B'chol Makom. I wish everybody an absolutely wonderful Shabbos!

Rabbi Reisman - Parshas Naso 5780

1 - Topic - A thought from Rav Pam for the troubling times that we are living through

As we prepare for Shabbos Parshas Naso. I would like to share with you a quick thought about the current world situation. Not a political thought but something that I heard from Rav Pam well over 20 years ago.

The Gemara in Rosh Hashana 16a has a Mishna which says that a person is judged on Rosh Hashana. The Gemara adds that the G'mar Din is on Yom Kippur. Then the Gemara says that (מתני' (לא ר"מ ולא ר' יהודה ולא ר' יוסי). Rav Yose and Rav Meir are not marginal Tannaim if there are any such thing. Rav Yose Nimukei Imo, the Halacha is like Rav Yose. Rav Meir is Rav Meir. Rav Yose says (ר' יוסי אומר אדם נידון בכל יום). Rav Nassan says (רבי נתן אומר אדם נידון בכל שעה). It says that the Mishna is not like Rav Yose. The Mishna says that a person is judged on Rosh Hashana is not like Rav Meir or Rav Yose. This was a Temi'a that Rav Pam spoke about on occasion. That how could it be?

Do Rav Meir and Rav Yose disagree with the whole idea that Rosh Hashana is a Yom Hadin? Is it that according to them Rosh Hashana is just a day that we have a Mitzvah of blowing Shofar and we go home. We have a Davening with a Shofar blowing and we go home. There is no Tefillos of Y'mai Hadin at all? There is no Aseres Y'mai Teshuva? How is it that they argue with the idea that an Adam is judged on Rosh Hashana?

Rav Pam mentioned over the years a couple of Teirutzim. I remember an Eimek Yehoshua of Rav Yehoshua Heller who asked a Kasha which I will maybe mention in a moment. But L'ais Ziknaso,

in his later years when Rav Pam was ill, and going back and forth to doctors, he mentioned that he thinks he understands.

Everyone agrees that in typical circumstances Rosh Hashana is a Yom Hadin. The Parnasa of a person, the Gezunt of a person, the life of a person is judged on Rosh Hashana. But there are Tekufos in life where (אדם נידון בכל יום). When a person is in a life situation which is more erratic, when a person is in a situation in life where there is rapid change and uncertainty, a Tekufa of Behala. Then there is constant judgment. The ramifications of anything that happens are so great that there is a constant Din, there is a constant judgement. Rav Pam said it about himself. That he felt it during that Tekufa that there is a constant Din and a constant judgment.

That Nekuda, that idea, is the feeling that we have these days. We went from fear of terrorism and people coming into Shuls, to a fear of the Corona virus and being locked out of shuls, to a fear rioting and being curfew out of Shuls. It is a very unsettling time, a very unstable time. (אדם נידון בכל יום). It is a time that a person has to have the awareness and the sensibility to understand that they are unusual times, and times that we have to have a constant awareness.

Hopefully B'ezer Hashem the awareness will spur us to do better, to be better, to have an Ai'mah of fear being stuck talking to someone and saying Lashon Hora or speaking in a negative way about Jews or about groups of Jews or whatever it is. This is what I am thinking about as world events sort of lurch from one to another of unusual and very unusual occurrences. Politicians play out their political and their aims and goals under the guise of watchful protection of a population. Very difficult times. For us it is a challenge. It is a challenge to be aware of the Ai'mas Hadin that we usually have during the Aseres Yemai Teshuva and to have it now.

2 - Topic - A thought on Nazir

Parshas Naso has famously as a major part of the Parsha the Parsha of a Nazir. We know from the Nezirus of Shimshon that the Gevuros Hashem is somehow tied to being a Nazir. Not only Shimshon the most famous Nazir. But Shmuel Hanavi was a Nazir. Chazal say that his mother promised that he would be a Nazir when he is born. This is even though a mother can't force a child to be a Nazir. But Shmuel was a Nazir as well. As it says in Shmuel 1 1:11 (ומורה לא-יעלה על-). (ראשון). There were individuals that had Nezirus, who had the vow of Nezirus upon them.

We find by Shimshon that every time he used his strength the Posuk says like is found in Shoftim 14:6 (והצלח עליו רוח ירנר). A certain spirit of Hashem came upon him. What is this (רוח ירנר)?

The Moreh Nevuchim in Maimonides Bais Perek Mem Hei says it is a certain type of Koach Hanefesh. A spirit that is Mezureiz him, that makes a person want to do for the greater good of Klal Yisrael, for the greater good of the Tzibbur or for the greater good of a need that is standing. The Moreh Nevuchim brings as an example Moshe Rabbeinu after he ran away from Mitzrayim and he came upon the Bnos Yisro. Shemos 2:17 (ויקם משה ויחשען) Moshe went and rescued them from the Ro'im that were antagonizing them, that were threatening them. From where did Moshe get the strength, the spirit? Here he was all alone, far away from Klal Yisrael, from his parent's and family, in a strange land. According to the Medrash he had left when he was 13 and now was almost 80 years old. It was 67 years later of being alone. There is a Ruach Hashem. There is a certain spirit a person

has to try to do the right thing. That Ruach Hashem is a Koach of a Nazir. A Nazir goes into Nezirus not knowing where the Nezirus will lead him. Will he be successful in the different challenges of Nezirus, that is a Ruach Hashem.

We find the opposite, a Ruach Ra by Shaul. Shaul as hopefully you know had a Ruach Ra that Fartumuled him. Shmuel 1 16:14 (וַיִּבְעַתְמוּ רוּחַ-רָעָה, מֵאֵת יְרֵרָה) (מֵעַם שְׂאוּל; וְרוּחַ יְרֵרָה סָרָה, מֵעַם שְׂאוּל). The Posuk says that the Ruach Hashem left Shaul and he had a Ruach Ra. What is that Ruach Ra?

The Klei Yakar in the 17th Perek of Shmuel 2 is Maarich. He says, what happened to Shaul? Golias comes in Perek 17 and they are all afraid. They are all frozen and can't do anything. A few Perakim earlier in Perek 13 Shaul goes with 600 soldiers that did not have any weapons and they went against an army of 30,000. He wasn't afraid and he went with the Ruach Hashem. In Perek 17 he is afraid. The Ruach Hashem left.

Says the Klei Yakar, what is the Ruach Hashem? Shaul was thinking about his failures, about his Onesh, about losing the Malchus. His pessimism, his sad thoughts. He felt like a failure. That is the opposite of Ruach Hashem. Ruach Hashem is to undertake responsibility, have optimism and positive thoughts. When things are difficult to feel I will shoulder it and I will do it. What Refuah did Shaul try? He brought Dovid as a Menagein, as a musician for him. Dafka Dovid. Dovid Ba'tzor Hirschavta Li, when things are difficult he is able to do. Strength depends on focusing on the positive. Ruach Hashem is to see yourself under the wings of HKB"H and to focus on what you could do and what you are able to do.

Later we find when Dovid Hamelech has his first son from Bas Sheva and the son is sick and Dovid Hamelech sits on the ground in Tefillah and puts Eifer on his head. He is crying to the Ribbono Shel Olam. Then the baby dies. When the baby dies he gets up, brushes himself off and moves on. The people around him were amazed and said when the baby is sick he is Mis'abeil, when the baby dies he gets up?

Dovid says when I thought that my Davening could help him it is one thing, but now he is not coming back to me anymore. Ani Avo Acharav, eventually my day will come and I will go and meet him in the Olam Ha'emes. He picked himself up with the Ruach Hashem. That is the strength of a Nazir. A Nazir has a positive Ruach Hashem.

Imagine, he takes upon himself a handful of Yissurim, a handful of restrictions, and going in he doesn't know where it will end up, where will it lead. He is positive, he is optimistic and he has a Ruach Hashem. That is the Ruach Hashem of Nezirus. That is the Ruach Hashem that we need.

3 - Topic - A Kasha on the Parsha

I have a question. It says by the 12 Nesiim in 7:12 (וַיִּהְיֶה, הַמִּקְרִיב בַּיּוֹם הָרִאשׁוֹן--אֶת-קֶרְבָּנוֹ: נֶחֱשׁוֹן בֶּן-). (עֲמִינָדָב). The only one where it doesn't say Nasi. Bayom Hasheini it says Nasi. Bayom Hash'lishi it says Nasi. Bayom Harishon by Nachshon Ben Aminadav it doesn't say Nasi. Why doesn't it say Nasi?

The Tur Al Hatorah says because he was an Anav. The Midda of Sheivet Yehuda the Malchus of Sheivet Yehuda was Anava. He was an Anav. He didn't carry himself with Nesius. Like we find later, Shlomo Hamelech's advisors tell his son Rechavam in Melachim 1 12:7 (אֲמַר-הַיּוֹם תִּהְיֶה-עֶבֶד (לְעַם הָאָדָמָה)). If the king sees himself as an Eved of the people then the people will stick with him. The Anivus. So it doesn't say Nasi because of Anivus.

We Takeh find Rabbeinu Hakadosh who was a descendent of Yehuda. The Gemara (last Mishna in Sotah) says (משמת רבי, בטלה ענווה) Mi Shemais Rabbi Hakadosh Batla Anavah. He was the last great Anav. Gevaldig! The Tur Al Hatorah says look at that, it doesn't say Nasi because of the Anava and look at Rabbeinu Hakadosh. Mi Shemais Rabbi Hakadosh Batla Anava.

The question is it doesn't say Nasi by Nachshon Ben Aminadav to tell you that his Koach was Anavah. Why is it the only Tanna who is called Nasi is Rabbeinu Hakadosh, Reb Yehuda Hanasi. If leaving out Nasi is a Remez of Anavah and the proof is (משמת רבי, בטלה ענווה) then the fact that Reb Yehuda himself, Rabbi is called Reb Yehuda Hanasi seems to be inconsistent with the Tur's explanation of this Posuk. And so, with that Gevaldige Kasha I wish everyone a Good Shabbos, a Gezunta Shabbos. Stay well and keep up the Tefillos, the Davening that Klal Yisrael should have a Harvacha in this time of Tzara. A Gutten Shabbos, Yeshua Kerova!

Rabbi Reisman - Parshas Naso 5779

1 - Topic - A thought regarding why the Kohanim have their backs towards the Aron by Duchaning.

As we prepare for Shabbos Kodesh Parshas Naso, our first post Shavuot Shabbos. As they say A Gutten Zummer, a summer Shabbos where we have plenty of time in the afternoon to sit and learn. Parshas Naso has many Mitzvos. First a thought on Duchaning, on Birchas Kohanim.

As you know, when the Kohanim Duchan they turn their back on the Aron Kodesh in order to face the people. Is it right to turn your back on the Aron Kodesh?

I will give you two answers. One a Gemara in Sotah 40a (6 lines from the bottom). The Gemara says (אמר ר' יצחק לעולם תהא אימת צבור עליך) (A person should always have fear of the Tzibbur. (שהרי (כהנים פניהם כלפי העם ואחוריהם כלפי שכינה). That this is a lesson in honor for the Tzibbur. Because the Kohanim when they face a Minyan of Yidden they turn the back on the Shechina so you see that Kavod of the Tzibbur is so important. That is the Gemara.

The Torah Temimah brings the Gemara and asks a Kasha that there is a second place where this question is addressed. That is in the Teshuvos HaRambam where the people of Alexandria asked is it right for the Kohanim to turn their back to the Aron Kodesh when they Duchan?

The Rambam answers that because the Sefer Torah has its own contained area, therefore, even if the Aron is open, the Sefer Torah is considered to be in a Reshus L'atzmo (its own Reshus), and therefore, there is no problem turning your back to the Sefer Torah.

Freight the Torah Temimah, could it be that the Rambam missed the Gemara? The Gemara says that it is because of Kavod Tzibbur and the Rambam is saying it is because it is in a Reshus L'azmo. This is the Torah Temimah's Kasha.

Rav Pam said a Teretz that is printed in the Atara L'melech page Kuf Chaf Vav. Rav Pam said the following. It is two separate things. There is Kavod Sefer Torah and there is Kavod HaShechina. Kavod Sefer Torah is a Halacha that if you have a Sefer Torah there you have to give it Kavod. So how can you turn your back?

To that the answer is there is no technical violation, because the Sefer Torah is in its own Reshus in the Aron Kodesh and there is no problem turning around. Fine.

The Gemara is not talking about Kavod Sefer Torah. The Gemara is talking about Kavod HaShechina and Kavod Hashechina is something else, it is a concept, it is an idea, that when you are in a Shul the Shechina is there by the Aron Kodesh up front facing the people. So how can you turn your back to the Shecinah?

To that the Teretz is Kavod Hatzibbur. Kavod Hatzibbur we believe that whenever there is a Minyan of Yidden, the Shechina is Sh'ruya Beineihem, the Shechina rests. That is the whole idea of Minyan.

So L'gabei Kavod Sefer Torah it doesn't help Kavod Hatzibbur. What does Sefer Torah have to do with Kavod Hatzibbur as you are not allowed to turn your back to the Sefer Torah?

However, the Gemara is talking about Kavod Hashechina, you are worried about Kavod Hashechina that is up on top of the Aron Kodesh, turn around and look at the people. The Shechina is residing on the Tzibbur of Klal Yisrael as well, and since it resides on the Tzibbur of Klal Yisrael, therefore, Kavod Hatzibbur allows you to turn your back to the Shechina.

Not only does it answer the Torah Temimah's question but it gives a better understanding of the fact that the Kohanim face the people. The Kohanim are facing the Hamon Am.

When a Rav gets up to speak in front of a Shul how does he have his back to the Aron Kodesh? The answer is that he is addressing the people and just like we all look at the Aron Kodesh and see the Shechina represented there, so too when you look at a Tzibbur you have to see the Tzibbur representing the Shechina Sh'ruya Aleihem.

2 - Topic - A thought connected to the Parsha of Sotah and Nazir.

As you know, the Parsha of Nazir and Sotah are next to each other. Somebody who sees a Sotah B'kilkula Yazir Atzmo Min Hayayin. Somebody who is in the Bais Hamikdash and sees a Sotah dying for her sin should be so moved to make himself a Nazir and be Poreish from the desires of Olam Haze.

There are many who ask a Kasha, it should be just the opposite. Somebody who sees that such a terrible punishment comes upon someone who does these types of Aveiros, that itself is the best

Mussar, that person doesn't have to be Yazir Atzmo Min Hayayin. Why does he have to be Yazir Atzmo Min Hayayin?

It doesn't seem to be consistent. It is a question asked by many and it was pointed out to be a Teretz from the beautiful Sefer Pri Ha'aretz which is quoted in the Michtam Eliyahu in Cheilek Gimmel page 128 and the Michtam Eliyahu sees in it an extraordinary message.

The Pri Ha'aretz is explaining the idea in Pirkei Avos Lo Medrash Hu Ha'ikar Ela Ha'maiseh. That the main thing is not the learning but that it come to Maiseh. Why?

He says something incredible. He says if you have a person who learns and learns and grows in his learning, then that learning is obviously a wonderful thing. He says that learning has to affect his behavior. If you learn about things that are holy, the holiness, the Kedusha has to permeate. It has to seep into you. It has to translate to action. And certainly that is the idea of serving Hashem and learning Torah, Avoda and Yir'as Shamayim is that it should translate into action.

Says the Pri Ha'aretz, if a person increases his Torah knowledge, he is a Talmid Chochom and it does not affect his actions and his actions stay the same as they were and he is just pursuing the knowledge of Torah, not only is it sad that his actions don't improve, but that extra Yedi'os Hatorah becomes a poison in him. It has negative effects upon him. It is an incredible thing. Usually Limud HaTorah makes someone a better person, but that is only when it translates into actions. If not, then it doesn't.

The Gemara says Zacha Naaseh Lo Sam Hachaim, Lo Zacha Lo Sam Hamaves. We see this by people who pursue Torah and it becomes an intellectual pursuit without an active practical improvement in a person's actions. These people become cynical. These people become very far from HKB"H. Their Limud Hatorah is not a pride to us, it is sad. They can quote, but it has nothing to do with spirituality, with growth.

The message is, if you have improved. It has got to change you. If you make a Siyum, if you finish something in learning, accomplish something in learning, you have to change. You have to stop and say what does this do to me?

They say that someone once told a Gadol, I went through Shas. The Gadol responded, yes, but did Shas go through you? The idea being, that when you see something and it gives you a higher level of spirituality, of knowledge of Torah, of Mussar or of Avodah, it has got to translate into action.

The Ramban says in Shir Hashirim, regarding the Posuk in Shir Hashirim 2:7 and 8:4, it says regarding Ahavah Ad She'tech'potz (אַתָּה-הָאֵהָבָה, עַד שֶׁתִּכְפֹּץ). The love has to be Ad She'tech'potz. The Ramban says until it translates into a Cheifetz, something tangible. It has to be concretized into something very real.

Otherwise if the knowledge doesn't affect you, it doesn't do anything. Therefore, if you see a Sotah B'kilkula and you realize, you understand that HKB"H is Sonei Es Hazimah, HKB"H has a tremendous dislike for people who pursue these types of Taivos, a person like this has got to change, you got to do something. You have to find a way for it to affect you.

Years ago, Rav Yaakov was speaking at an Agudah convention, he said in his immutable way, in his grandfatherly way, Amal Ich Ven Gain Tzu Di Mikvah, there was a time that I went to the Mikvah and there was a Yid there who was wearing a very small sized Tallis Kotton. I said to him Reb Yid that size Tallis Kotton is not correct, you need a bigger Tallis Kotton. The Yid responded to me and said Rebbe when I became Bar Mitzvah this is the size my father gave to me. He knew what he was doing. This is the size he gave me. Rav Yaakov said I told him that from Bar Mitzvah until today Gevalst Geneked Vak'sin. From your Bar Mitzvah until today you could have grown a bit.

Rav Yaakov was saying this as a Mashul that as time goes on you have to grow, you have to improve. Haro'eh Sotah B'kilkula, It is a Mussar. Yazir Atzmo Min Hayayin. Do something. Let it improve you.

3 - Topic - A Beautiful Mashul from the Dubno Maggid.

The Dubno Maggid on Parshas Naso was saying, what is the Inyan of a Neder? On the one hand, it says Tov Asher Lo Yidor, don't make Nedarim. On the other hand, we find great Gedolim, great people who made Nedarim. Avraham was Mashbia Eliezer. We find that Dovid Hamelech said that he made Nedarim. As is found in Tehillim 132:4 (עַד - 132:5). (אִם אֶתֵּן נֶשֶׁת לְעֵינַי; לְעַפְעָפִי תְּנוּמָה). (אֶמְצָא מָקוֹם, לִירְרָר; מִשְׁכָּנֹתַי, לְאַבִּיר יַעֲקֹב). He made a Neder that he won't sleep until he finds the place of the Bais Hamikdash. Or as is found in Tehillim 119:106 (וְנִשְׁבַּעְתִּי וְאֶקְיָמָהּ -- לִשְׁמֹר, מִשְׁפָּטֶי צְדָקָה). Dovid said I make Shevuos. Is a Shevua good or is it bad.

The Dubno Maggid said a Mashul that there were two neighbors who both were poor. One was a Ganav and one was a woodchopper. One made his money by petty larceny and the other one made his money by chopping wood. The children grew up and one day he had to make a wedding. The wood chopper was able to pay for a wedding. The Ganav when he had to make a wedding he didn't have the money for it. The Ganav said to the woodchopper we both make the same amount of money how did you make a wedding?

So the woodchopper said I have a box that has a lock on it. Every day since my child was born I put in a Perutah (a small coin). Then by the time it came 20 years later, about 7,000 days later, I had money that had been saved up. Do the same. The Ganav laughed at him and said that little lock? I will put money in and break the lock to get a drink at the bar.

The lesson being, if you are someone who is careful and honest, when you do things you do it with a conscience, so then a Neder is fine and the Nedarim will help you improve. If you are someone who is not careful anyways, you will make a Neder and break the Neder too. If you break all of the rules you will break this rule too. Nedarim are only for people on a Madrega.

We are of course afraid to make Nedarim. We make on our own level whatever little Kabalos we can and we are conscience of keeping them, of going with them. If you see something that affects you, before you leave make a Kabbalah. Be Makebeil something, a little something. That is how we grow. That is how we become closer to the Ribbono Shel Olam.

There are only 3 Mishmars left to the season. Make sure you make it nice and early tonight. See you soon. A Gutten Shabbos Kodesh Parshas Naso.

Rabbi Reisman - Parshas Naso 5778

As we prepare for Shabbos Parshas Naso. Of course Shabbos Parshas Naso has in it much about the Leviim in the beginning of the Parsha. In the end of the Parsha it mentions the Agalos (the wagons) that were presented to the Leviim and I would like to share with you two thoughts regarding the wagons and then another thought regarding the Parsha.

1 - Topic - Why were there six wagons for twelve Shevatim?

Regarding the wagons it is interesting that in the beginning of Perek Zayin we find that in addition to the Korbanos that the 12 Nesiim brought they also donated wagons. Yet no Nasi donated a wagon himself. As it says in the Posuk that can be found in 7:3 (עֲגָלָה עַל-שְׁנֵי הַנָּשָׂאִים) two Nesiim chipped in for one Agala. Six wagons in all. Why two chipping in for one, the rest of the Korbanos were individualized? It would seem that the reason is because that is the amount of wagons that were needed. Simple but it is not a great Teretz because they could have had twelve smaller wagons. They had six wagons of just the right size.

So the Seforno says to us L'os Achva Bei'neihem. That the reason that they gave together is as a sign of working together. A sign of brotherhood between the Shevatim. L'os Achva Bei'neihem, they wanted that something should come from both of them. Not just a nice gesture. More than that. L'os Achva Bei'neihem Asher Bo'e R'ui'yim She'tiyui Shechina Bei'neihem. Only through that will the Shechina reside. The Beis Hamikdash is a place of many individuals bringing Korbanos, individuals do bring Korbanos. If that is all it is, that does not bring the Shechina. There needs to be Os Achva, there needs to be Korbanos that are Korbanei Tzibbur and when the Nesiim come there needs to be things that are brought B'shutfus (with more than one person) and therefore, deliberately the wagons were given together.

In Sichos Mussar, in a Maimar entitled Mailos Hak'lal which is in the first year of Sichos Mussar, Taf Shin Lamed Aleph, he explains this Seforno and how for the Shechina to reside in Klal Yisrael you need the Koach Hatzibbur. Nothing happens without a Koach of Yidden working together. He brings numerous examples of this.

One of them is of particular interest to those of us who enjoy learning Navi. For those who have learned the book of Yirmiya, they know that Yirmiya had a Talmid Baruch Ben Neriah. Baruch Ben Neriah actually physically wrote Megillas Eichah and appeared other times as Yirmiya's main disciple.

I remember when I learned the book of Yirmiya in Shul, there was a Yid named Baruch who was shocked that the name Baruch appears in Nach. He thought that the name Baruch is because it means Gebentched. No! Baruch is a name in Nach. Baruch Ben Neriah.

There is something unusual about Baruch Ben Neriah. In 45:3 it says (וַיִּמְנוּחָהּ, לֹא מָצָאתִי). I have not found peace. Zagt Rashi, (לֹא שָׁרְתָה עָלַי שְׁכִינָה לְהַנְבִּיאַ). Baruch Ben Neriah the Talmid of Yirmiya

assumed that he would be a Navi as well. He was not Zoche to Nevua and this caused him great distress. Why was he not Zoche to Nevua?

Baruch Ben Neriah was a great person. The Rambam counts him in the Seder Hamesorah as following Yirmiya. The answer is as Rashi explains in the Pesukim to Perek 45:4 (כֹּה תֹאמַר אֵלָיו,) (וְאַתָּה תִּבְקֹשׁ-לָהּ גְדִלּוֹת, אֶל-תִּבְקֹשׁ) & 45:5 (כֹּה אָמַר יְרֵמְיָהּ). Says Rashi, I give Nevua Biz'chus Yisrael. You deserve Nevua but if it is not coming from the Tzibbur and it is coming from the Yachid for that there is no Nevua. The Neviim in Klal Yisrael, the Manhigim in Klal Yisrael, the Gedolim in Klal Yisrael, Klal Yisrael is Zoche to it only Biz'chus Hatzibbur. Therefore, the Nesiim chipped in for the Agalos.

I would add that each Navi brought Korbanos separately and Chazal tell us each one on his own decided that this was a Korban that was appropriate for his Sheivet. Here too, each one on his own decided that what was appropriate for my Sheivet is to be a partner, is to be a Shutuf.

2 - Topic - The mistake of Dovid Hamelech transporting the Aron in a wagon.

Let's move on to a second thought regarding the wagons. We find further in 7:9 (וְלִבְנֵי קֹהֵת, לֹא) (וְנָתַן: כִּי-עֲבַדְתָּ הַקֹּדֶשׁ עָלֵהֶם, בִּכְתֹּף יִשָּׂאוּ). The Kehas family of Leviim did not get a wagon because they carried the holiest vessels and that must be carried (בִּכְתֹּף) on the shoulder and not in a wagon.

The Gemara says in Maseches Sotah 35a (5 lines from the bottom) that Dovid Hamelech made a mistake when he transferred the Aron, he did so in a wagon. When he brought the Aron from where it had been residing and to a more permanent place he brought it in a wagon with a terrible outcome. He made a mistake. The Gemara says why did Dovid make the mistake, why did he not have the Siyata Dish'maya to know (בִּכְתֹּף יִשָּׂאוּ) the Posuk in Chumash that it has to be carried on the shoulder.

The Gemara says (דַּרְשׁ רַבָּא מִפְּנֵי מַה נַּעֲנֵשׁ דָּוִד) why was Dovid punished? (מִפְּנֵי שֶׁקָּרָא לְדַבְרֵי תּוֹרָה) (זְמִירוֹת). We find that he referred to Divrei Torah as Zemiro, as something like a song. HKB"H said Torah which has such great Chashivos you call a song? (אָמַר לוֹ הַקֹּב"ה ד"ת שֶׁכְּתוּב בָּהֶן הַתַּעֲרִיף) (עֵינֶיךָ בּוֹ וְאֵינָנוּ אֶתָּה קוֹרָא אוֹתָן זְמִירוֹת הַרִינִי מִכְשִׁילֶךָ בְּדַבָּר שֶׁאִפִּילוֹ תִּינוּקוֹת שֶׁל בֵּית רַבִּן יוֹדְעִין אוֹתוֹ) You are going to be Nichshal in something that even a Chumash Talmid knows. The Chumash says (בִּכְתֹּף יִשָּׂאוּ) that Kehas carries on the shoulders, and you will make a mistake and transfer the Aron in a wagon. This is the Gemara.

What is the connection between (זְמִירוֹת הֵיוּ לִי חֻקִּיד) Zemiro Haya Likucheche and the Posuk in the Torah? Rav Moshe explains in the Dorash Moshe (in the first Cheilek on page 113 to 7:9) in a very beautiful way. Rav Moshe says what was Dovid's mistake? It is a Posuk (בִּכְתֹּף יִשָּׂאוּ). Dovid Hamelech did not forget Pesukim, what happened?

Zagt Rav Moshe, you can Teitch (בִּכְתֹּף יִשָּׂאוּ) to be relating the story. Who says that (בִּכְתֹּף יִשָּׂאוּ) is a command that you must carry it on the shoulders. Maybe it is just telling you Maiseh She'haya Kach Haya. That this is what happened. Who says it means to prohibit carrying on the shoulder. The answer to that is that when we learn Torah we understand no words are just there to relate an incident, everything is there to teach. (בִּכְתֹּף יִשָּׂאוּ) too is there also to teach something.

Zagt Rav Moshe, very Geshmak. Dovid said Zemiros Haya Likuchecha. Dovid did not express his adequate respect for the Koved Rosh, for the seriousness of every word of Torah, and therefore, he made a mistake. He read (בְּכַתֵּר יִשְׂאוֹ) as relating a story rather than a command. Dovid on his Madreiga should have had the Siyata Dish'maya not to make such a mistake. But it was a lesson to him not to refer to Divrei Torah as Zemiros. According to this, the lesson is the Chashivus of every single letter of Torah.

In the Sefer Zikaron to Rav Hutner in the Reshimos, Rav Hutner brings another connection and this is quoted in Talelai Oros on the Parsha. Rav Hutner says (בְּכַתֵּר יִשְׂאוֹ) is a lesson that when it comes to Torah itself which is symbolized by the Aron, a person has to be willing to work, a person has to be willing to sweat. It requires a certain Ameilus as opposed to a life of pleasure. Dovid said Zemiros Haya Likuchecha which implied an enjoyment, a Geshmak in learning.

Of course you have to have a Geshmak in learning, there is nothing wrong with that. However, the Koved Rosh, the hard work with which Dovid himself went to learning, the focus. Everybody who learns knows that there are moments of Agmas Nefesh when you just don't get it and it doesn't make sense to you. You look at a Gemara a few times and you don't Chap and then when you get it, that is Ameilus BaTorah, understanding and figuring out. The words Zemiros Haya Lu Likuchecha is true as sometimes Gemara goes easily, but there are times that you have to work hard. (בְּכַתֵּר יִשְׂאוֹ). It has to be carried with an Ameilus and a willingness to work, with a willingness to make it happen even though it takes a certain amount of hard work. And so, we have two thoughts regarding the wagons or the lack of wagons in the Mishkan in this week's Parsha.

3 - Topic - A Kasha on a Sotah that has a Zechus, from Rav Dovid Pam.

I would like to share with you a technical Vort. This morning Rav Dovid Pam Shlita presented the following Gevaldige Kasha on the Parsha of Sotah. We know that a Sotah drinks the waters of the Mei Sotah and that tests her as to whether she is guilty or not guilty of that which she is suspected. If she dies from drinking the water, that is an indication that she is guilty. If she doesn't, it is an indication that she is innocent. Chazal teach that occasionally there is an exception to this. Zechus Tolela, a woman can have certain Zechusim which would cause that even if she were guilty she will not die from the drinking of the Mei Hamarim. She will survive it and the death will be postponed.

The Gemara presents two opinions as to what happens with such a woman who is guilty and Zechus Tolela. One opinion is that there are physical manifestations of her guilt in the bloating of her body and the other Man D'omar says no, Zechus Tolela, she has a Zechus and there will be no effect of the Mei Hamarim although she may be guilty. This is the Gemara.

Freigt Rav Pam, I don't understand. If she drinks the Mei Marim and nothing happens to her, she returns to her home, to her husband and continues her married life. But if she knows that she is guilty, she is prohibited from continuing her married life. A woman who is not faithful is not supposed to go back to her husband. What kind of Zechus Tolela. If they won't know that she is guilty then she will return to her family. But this causes a Nichshal, it causes her to return and go back, how can that be? It causes a Chisaron, it causes a Lifnei Iver, it causes an Aveira of what

follows thereafter. This is a Kasha which needs something of an explanation. Let me leave it for the Kasha now and see if someone can come up with a good Teretz.

Wishing everyone an absolutely wonderful, delightful Shabbos and in addition to my usual invitation to join for the Mishmar, I should mention that Yirmiya had two Talmidim, Baruch Ben Neriah who I mentioned earlier and Yechezkel Ben Buzi, his son Yechezkel. This coming Memorial Day, Monday morning, I will begin a series of Shiurim on Yechezkel from 9 AM to 10 AM on Monday morning. Please join us at the same location in which you join us for the Mishmar. Be well. Wishing everyone an absolutely delightful wonderful Shabbos!

Rabbi Reisman - Parshas Naso 5776

1. I would like to share a few thoughts with you. The first is from the first Posuk after Chamishi. The Posuk says in 7:1 (וַיְהִי בַיּוֹם פְּלוֹת מִשָּׁה לְהָקִים אֶת-הַמִּשְׁכָּן). That wonderful glorious day finally came. After all of Klal Yisrael's preparation, it came the day of (פְּלוֹת מִשָּׁה לְהָקִים אֶת-הַמִּשְׁכָּן). Moshe completed his setting up of the Mishkan (וַיִּמְשָׁה אֹתוֹ וַיִּקְדָּשׁ אֹתוֹ) and he gave it the proper Kedusha (וַיִּהְיֶה בַיּוֹם פְּלוֹת מִשָּׁה), (כלת כתיב), Rashi says on (וַיִּמְשָׁה אֹתוֹ וַיִּקְדָּשׁ אֹתוֹ). Rashi says on (כלת כתיב), (כלת כתיב, יום הקמת המשכן היו ישראל ככלה הנכנס לחופה). The day the Mishkan was stood up was like the day a Kallah goes into a Chuppah. Rashi doesn't explain what the Dimyon is that the day of setting up the Mishkan is like the day of a Kallah going into a Chupah.

I saw a reason that is given regarding our Minhag that at a Chuppah we spread out a piece of cloth over the Chosson and Kallah. It doesn't have to be a piece of cloth, it could be a piece of wood, or plexiglass as well. Our Minhag is to spread out a piece of cloth similar to the Mishkan. The Mishkan had Yerios, cloth for the roof of the Mishkan, so too a Kallah under the Chupah is like a Mishkan, Gevaldig.

What is the Dimyon of a Kallah to the Mishkan? There is a beautiful letter from Rav Shach quoted in the Shalal Rav on this week's Parsha. I would like to share it with you. (Write it down), it is a great Vort for Sheva Berachos or an Aufruf.

Rav Shach asks what is the Dimyon of a Kallah to Moshe Rabbeinu setting up the Mishkan? The word Kallah is spelled Chaf, Lamed, Hei which is from the Lashon of (וַיִּכְלֹ הַשָּׁמַיִם וְהָאָרֶץ). It really means an ending. (וַיְהִי בַיּוֹם פְּלוֹת מִשָּׁה לְהָקִים אֶת-הַמִּשְׁכָּן). It was a day that Moshe finished setting up the Mishkan. Kallah is a language of finished. What does that mean, finished. She is finished, she is starting?

The answer is that in life every finish is a preparation for a new beginning. When a person completes one Tekufah in life it is a preparation for a new beginning. It starts when you learn Chumash. Little boys have a Chumash Seudah and they get Chumashim very proudly. But Chas V'shalom that that is where they should stay. They move on. They complete their learning in how to learn Chumash and then they move on to Mishnayos. Everything you complete is an ending, where every ending is to prepare you for a new beginning. Every ending is a Haschalah. That is an important lesson. It doesn't come to an end.

Rav Pam used to say at Sheva Berachos for his Talmidim, that the courtship does not end here. The courting of a man to a woman, to getting engaged, and being a Kallah, it doesn't end. The whole courtship is for a new beginning, for a new Haschalah on a higher level. That is the Avodah of a Yid. That is the Dimyon to the Mishkan. Klal Yisrael was heavily involved in preparing the Mishkan, and bringing the Mishkan. They were very enthusiastic. It came to an end. But the end is a beginning. You all understand that if you build a Mishkan it means you put up the Mishkan, now is the time to make use of it for Aliyah. So too, a Chosson and Kallah when they come to the Chuppah, it is an end but every end is a new Haschalah.

Rav Schwab in Parshas V'zos Hab'racha (page # 456 on Posuk 34:12) has an identical idea regarding a Siyum when someone finishes a Masechta. Many people are reluctant to make a Siyum and they say I know Seder Nashim that I should make a Siyum as if I was Koneh it? I wasn't Koneh it.

Rav Schwab there explains the idea of a Siyum with Hadran Aloch. The idea of a Siyum is to be able to start again. Before you learn Yevamos the first time you have no idea what it might be about. What is a Tzarah, what is a Yibum, what is a Chalitzah. When you finish it, it is a preparation for a new Haschalah. Every ending is a preparation for a new beginning.

Rav Schwab brings a Raya to this. The idea of making a meal for a Siyum is learned from the Mishtah of Shlomo Hamelech. When did Shlomo Hamelech make a Mishtah? After he had a dream in which HKB"H promised him Chochmoh (wisdom). Why is that a Siyum, that is not a Siyum. You got the wisdom, what ended? The Teretz is that everything is a preparation for something new. The Siyum is wisdom, but what are you going to do with it? It is a preparation for something new. Receiving Chochmoh was a preparation for something new.

Rav Chaim Brisker used to say that a Lamdan is not someone who knows how to learn, just like a Gazlan is not someone who knows how to steal. A Gazlan is someone who steals. A Lamdan is someone who learns. You can learn how to learn, it's a preparation, but it has got to be used moving forward. (וְיָהִי בָיוֹם כְּלוּת מִשָּׁה). Like a Kallah goes into a Chuppah. It is a preparation, it is a Hachana for a new Haschalah. What a beautiful thought.

2. Let's move on to a second thought. As you all know, at the end of the Parsha the 12 Nesiim each offered a whole package of Korbanos. The Torah makes a big deal out of it. The Torah uses so many Pesukim which is what make Parshas Naso the biggest Parsha, by explaining each gift, each Matana, each Korban that was brought. The essence of a Matana is learned from here.

There are two types of Matanos. The first people to bring a gift so to speak were Kayin and Hevel. Hevel brought a Korban and Kayin brought a Korban. Hevel's was accepted and Kayin's was not. Hevel brought as is said in Beraishis 4:4 (מִבְּכֹרוֹת צֹאנוּ, וּמִתְּלֵכֶהֶן). The fat, the best, the first is that which he brought. Kayin brought some fruits as it says in 4:3 (וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה). Not the first fruits or the best fruits. Hevel brought the best, the first. Kayin just brought anything. What is the difference? Is it just the quality that was brought? No.

There are two types of Mattanos, two types of gifts. There is a gift that is given because a person feels obligated to bring a gift. He brings it for himself, to satisfy himself. There are those who give a gift because they want to show their Ahavah, their thanks to the one that they are bringing it to. It is a totally different gift, a totally different Matana.

Yaakov Avinu brought a Mincha to Eisav. The Mincha was not because he felt grateful to him, it was for his own needs. That is the Derech of somebody who brings an Avodah Zora just for his own purposes.

Noach went out of the Teiva and he brought a Korban. There we find an expression as can be found in 8:21 (רִיחַ הַנִּיחֹחַ). Noach didn't bring the Korban so that he should be saved, as he was already saved. He was Malei Hoda'a to the Ribbono Shel Olam and he brought a gift. The Siman, the way to tell regarding a gift that is brought to you whether the gift is brought from an overflowing Ahavah or from a sense of obligation, is in the Mahus of what is brought as a gift. When a person feels obligated to bring a gift he brings what he has to do. Whatever he is obligated to do he does. He wants to find favor could be, so he brings nice things. Whatever is enough that is what he brings. Someone who is coming to you with overflowing desire to be part of something, to be thankful for something, such a person gives Malei V'gadish. He doesn't say good enough, he brings more, (מְבַכְרוֹת צֹאנִי, וּמִקְלָבֶּהוּ). The lesson of Kayin and Hevel.

These Korbanos that were brought by the Nesiim is because they had a desperate need to want to be part of the Chanukas Hamishkan. They had failed in giving gifts when Moshe Rabbeinu asked. They said whatever is left they will bring. Here they gave Malei V'gadish. They didn't bring based on what was needed, they brought more than what was needed. It was something they brought that was overflowing from them.

The reason why we pour the Havdalah wine and overflow it after a Heilige Shabbos and we come to Havdalah and the Shulchan Aruch says pour the wine so that it should overflow. What is the purpose of it overflowing? When you give with Ahavah you give with an overflowing gift. You give more than you need, more than is necessary. Good enough is not enough. That is how you give.

It's the Hergish of a Chaburah that comes to a Mishmar and they feel thankful and they make another piece to the Mishmar after midnight from 12 to 12:30. They sit and they learn Ezra after the Mishmar. Where does it come from? It's good enough to come for a Mishmar. It comes from an overflowing desire to have a Cheilek in Torah, to have a piece in Torah, to be a part of it. You think that the 12 - 12:30 Seder ends at exactly 12:30? It goes overtime, unlike many people who have a Seder and they always finish a minute or two early. It's a difference. When you learn and stop its good enough. You have to have a Seder. When it is Malei V'gadish that is the gift of Hevel, (וַיִּשַׁע יִדְדִי, אֶל-הַקֶּבֶל וְאֶל-מִנְחָתוֹ). (וְאֶל-קִיּוֹן וְאֶל-מִנְחָתוֹ, לֹא שָׁעָה). The gift that comes with an Ahavah with a desire to give, that is a real gift. That is the gift of the Nesiim. Each one is mentioned. We know where it came from. It came from a failure to be part of it earlier and a desire to be part of it now. What they brought wasn't needed, it was given because there was a desire to be a person who is giving. And so, a lesson for a Kallah and a lesson for a giver of Mattanos.

3. Let me share with you a technical Halachik thought that the Bnei Torah will remember from your Yeshiva days. From the Posuk 5:7 (וְנָתַן, לְאִשָּׁר אֶשֶׁם לוֹ) we learn out the concept of Shibudai D'rav Nasson. If you remember, Shibudai D'rav Nasson means if Reuvain owes Shimon money and Shimon owes Levi money then Reuvain pays to Levi. So that, if you owe me money and someone owes you money, if you don't have money to pay I go to the person who owes you money.

Question, why do I need a Posuk for this, isn't it simple? If you owe me money I can even take your shirt, your car, your couch, your house, so I can take the debt that is owed to you. The Pnei Yehoshua in Kiddushin 15 asks the Kasha, the Ketzos in Siman 86:1 asks the Kasha, why do we need a Posuk for Shibudai D'rav Nasson? The truth is that the Ran is Kesuvos 19 asks the same Kasha.

In the Yeshivos we go with the Pnei Yehoshua's Mehalech. The Pnei Yehoshua says that if not for Shibudai D'rav Nasson, if not for the Posuk, I would have said that A owes B money, B owes C money so C could collect what A owes B. In other words, I could collect what someone owes my debtor. Shibudai D'rav Nasson is a Chiuddush. It is a Chiddush that what someone owes Shimon is B'etzem owed to me. It is really owed to me. Reuvain owes it to me such that Shimon can't be Mochel him if he has no other place to pay my Chov. He has no ability to do a Mechilah is what it says in Shulchan Aruch in Siman Pei Vav. There are many Halachos learned from this.

Not only can Shimon not be Mochel Revain's Chov to pay. More than that, if Reuvain owes Shimon money and Shimon tells Bais Din that he doesn't really owe the money to Shimon, he is not believed. Reuvain B'etzem owes it to Levi. Shibudai D'rav Nasson is a Chiddush, it is not that I am collecting his debt it is that the money is owed to me B'etzem, it is owed to me in actuality and I could collect it. This is a Yesod in the Yeshiva world which comes from the Pnei Yehoshua. It is an insight to the obligation to pay debt. The Torah says that if someone owes me money and someone owes him money and he does not have with which to pay, the other person has an obligation to pay it to me.

My Ha'ara on this is the following. Let's say someone has debt, someone owes him \$100 and he wants to sell the debt, how much is it worth? If you want to sell debt of \$100 no one is going to buy it for \$100. If you want to buy a bond for \$100 no one is going to buy it for \$100. What does he gain from it? He has to go collect it, there is no interest on this loan.

If Reuvain owes Shimon \$100 and Levi wants to take it as payment for his debt it should only be worth \$90. After all, he has to be Matriach to collect it. Who knows if he will? Yet it seems at least from this Pnei Yehoshua that Levi collects the \$100 debt from Reuvain B'etzem. He collects it as \$100. He doesn't get it for \$90 as he should according to the regular rules. He gets it for \$100. If that is so, the Pnei Yehoshua, the Ketzos, the Ran, the Kasha shouldn't begin.

Shibudai D'rav Nasson is that I can collect from someone who owes me money. He owes me a couch. I collect the couch for what it is worth today. He might have paid \$100 for the couch but today it is an old couch and it is worth \$90. I only collect it as a \$90 payment. By a loan, if someone owes him \$100 on the market that is not worth \$100. Yet, Shibudai D'rav Nasson says I collect it as \$100. That itself seems to be an adequate Shidduch in the Lomdus of the Inyan.

The Bnei Torah listening, put time and effort into it. This is a real Lomdus that needs an understanding, a Havana of the whole Sugya. Go back to the Ketzos 86:1. Go back to the Pnei Yehoshua on Daf 15 in Kiddushin. IY"H you will have a Geshmak. When to do it? After the second Mishmar at 12:30. See you then. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Naso 5774

1. I would like to start with a Vort which focuses on the break between this week's Parsha and last week's Parsha. As you know, the Parshios are divided in ways that separate between topics. It is very strange that Parshas Bamidbar contains Masa Bnei Kehas, the Tzavaa and different details of what the family of Kehas carried and this week's Parsha begins with Masa Bnei Gershon and the Masa of the Bnei Mirari (with the details of the job of the Bnei Gershon and Bnei Mirari and the things that they carried when transporting the Mishkan). It is very strange that the 2 Parshios should be broken up in a way that it doesn't leave either the Bnei Gershon or the Bnei Mirari together with Parshas Bamidbar. After all Parshas Naso has plenty of Pesukim to spare. Or the reverse, putting the Bnei Kehas in this week's Parsha. It is a very strange way for it to be broken up.

Rabbi Chaim Kanievsky in the Taima Dikra writes that since Gershon was really the Bechor and being the Bechor he should have been first, however, Kehas merited being the ones that carried the Aron, and since they carried the Aron and had the more important job they were counted first. So Kehas actually precedes Gershon despite the fact that Gershon is the Bechor. As a consolation prize so to speak, Gershon at least got to be the beginning of Parshas Naso. So this is a nod to Gershon who are Chashuve people anyhow.

I mention this because this is another example of a Temia Gedolah, an incredible question which I have pointed out on numerous occasions that throughout Torah, Neviim, and Kesuvim it seems that the Bechor, the eldest, the firstborn, the one who you would think would be the most Chashuv, the most successful of all of the children consistently seems to fail to be the most Chashuve, the most successful, the one that makes it. This is something that we have seen repeatedly from Kayin, and all the way down through the generations. Shaim was not the oldest son of Noach, the Avos were not Bechorim, Reuvain lost the Bechora, Efraim and Menashe the Bechora went to Efraim, and this seems to go throughout the history of Klal Yisrael, the greatest people typically were not the Bechorim. Moshe Rabbeinu was not a Bechor, Yehoshua was not a Bechor, Shaul was not a Bechor, Dovid Hamelech was not a Bechor, Shlomo Hamelech was not a Bechor. Consistently throughout the history of Klal Yisrael it seems that the Bechorim did not make it. The whole institution of Bechorim did not make it either because the Bechorim lost their special status to the Kohanim after the sin of the Eigel. It seems very strange that despite the fact that we give a nod to Bechorim, Bechorim consistently are not the best, the most important. As a matter of fact, I asked my class if they could come up with a Bechor that they could remember and they came up with names like Korach and Pharoh, certainly not people that we want to remember in a positive way and therefore, it needs an explanation and Gershon and Kehas are another example despite the fact that I know nothing negative about Gershon but Kehas was apparently the more Chashuv and got the better position.

2. Let's move on to an absolutely beautiful Vort that I saw in a Kuntres over Pesach. At the end of Bentching we add (בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעַלֵּינוּ זְכוֹת שְׁתֵּהא לְמִשְׁמֶרֶת שְׁלוֹם) it is a very unusual request. We

say (בְּמָרוֹם) in the higher spheres in Heaven (יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ) they will say about us (זְכוּת שְׁתָּהָא) (זְכוּת שְׁתָּהָא) and that Zechus will bring us (לְמִשְׁמַרְתָּ שְׁלוֹם) (לְמִשְׁמַרְתָּ שְׁלוֹם) and that Zechus will bring us (וְנִשְׂא בְּרָכָה מֵאֵת ק. וְצִדְקָה מֵאֵלֶיךָ יִשְׁעֵנוּ). What is going on? Since when do we say that in Heaven (יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוּת)? Usually our Davening is either a praise of Hashem or a request, a direct Bakasha. Here we have something that is similar perhaps to what we say on Yomim Noraim where we Daven to Hashem and say Has Kateigar V'yikach Saneigar Bim'komo. We say silence the accusing angel and let a defending angel take his place and bring merit to Klal Yisrael. It is strange that (בְּמָרוֹם יִלְמְדוּ) should be so unique and certainly calls for an explanation. The explanation offered is the follows.

The Mishnah in Maseches Shabbos says that the Malachim ask the Ribbono Shel Olam, you write in your Torah in Bamidbar 6:26 (יִשְׂא יְרֹךְ פָּנָיו אֵלֵינוּ) that Hashem shows favoritism to the Jewish people but on the other hand it also says in Devarim 10:17 (אֲשֶׁר לֹא-יִשְׂא פָּנִים) that Hashem doesn't show favoritism. Isn't that a contradiction? The Ribbono Shel Olam answers them that Jews Bentch even when they eat a small amount of food and therefore, they are deserving of this extra Beracha. According to what we are saying now we understand that. This is because Beracha brings Shefa and when Yidden Bentch they bring that Shefa from Heaven and therefore, in Bentching we say that (בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוּת שְׁתָּהָא לְמִשְׁמַרְתָּ שְׁלוֹם). Therefore, Kavayochel Hashem gives to Klal Yisrael at times when Klal Yisrael does not otherwise deserve.

When we say Birchas Hamazon, most of time it is not a Bentching D'oraissa, most of the time it is a Birchas Hamazon described in this discussion. At that time when we are Bentching we say to Hashem let's keep to that promise (בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוּת). That in heaven let them be Melamed Zechus on all of us. A beautiful explanation and even more beautiful when we look as we look at the Birchas Kohanim in the Siddur. As you know, in the Siddur there are Pesukim that are attached to each word of Birchas Kohanim. These are the Pesukim that the Rama says we should not say and most of do not say it. Nevertheless, these Pesukim are somehow attached to the word. Each word has a Posuk. The word (יִשְׂא) which we are discussing right now (יִשְׂא יְרֹךְ פָּנָיו אֵלֵינוּ) the one that talks about Hashem looking at Klal Yisrael in a favorable way has two Pesukim. One is in Tehillim 24:5 (יִשְׂא בְּרָכָה, מֵאֵת יְרֹךְ; וְצִדְקָה, מֵאֵלֶיךָ יִשְׁעוּ) and the other is in Mishlei 3:4 (וּמִצָּדָה) (בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוּת). These are Pesukim quoted in (בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוּת). These are the two Pesukim that are mentioned on which the (בְּמָרוֹם יִלְמְדוּ) Nusach is based. Therefore, it fits so beautifully, it is such an insight into what we have been saying since we are little children without thinking. Now we can think about it, understand it, have a Bakasha (בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוּת). Hashem there is a big Yetzter Hora not to Bentch and not to Bentch properly. When we do Bentch properly, HKB"H, that is a Zechus for us.

3. I would like to end with a Shtickel Torah from the Yeshiva days which is called Shibuda D'rav Nassan. This is something that we had in Maseches Kiddushin 15 briefly and in the Nezikin Masechtas as well. We learned a concept of Shibuda D'rav Nassan which I will explain momentarily from Parshas Naso. In 5:7 the language that the Torah uses is (וְהָשִׁיב אֶת-אֲשָׁמוֹ בְּרָאשׁוֹ) (וְהָשִׁיב אֶת-אֲשָׁמוֹ בְּרָאשׁוֹ) when a person is paying back (וְנָתַן, לְאִשְׁרֵי אֲשֶׁם לוֹ) and he pays to the one that he is obligated to pay. This is talking about someone who took money improperly and he gives back (לְאִשְׁרֵי אֲשֶׁם לוֹ) to the one he is obligated to pay. Chazal Darshun from this that it doesn't say V'nasan L'asher Gozal Mimenu, give to the one from whom he stole, it says give to the one who you are obligated to pay. Well, who is the one that I am obligated to pay? The Chidush here is that the one who you are obligated to pay may not be the one you stole from and that is because of the following rule.

If you have Reuvain, Shimon, and Levi let us say and Reuvain owes money to Shimon and Shimon owes money to Levi, Shibuda D'rav Nassan says that Reuvain owes money to Levi. Shibuda D'rav Nassan is a rule in the Torah learned from this Posuk that allows the person who is owed money to collect from the person who owes his debtor money. So that, if someone stole from me, I might not be collecting from him if it is hard to collect from him, I can collect from someone who owes him money. That is the concept of Shibuda D'rav Nassan.

The Pnei Yehoshua on Maseches Kiddushin asks a great Kasha. He says why do I need a Posuk for Shibuda D'rav Nassan? If someone stole from me and he owes me money I could collect from anything he has. I can collect from his shoes, his shirt, from his apples, his car, from his animals, from his home. Of course I can collect from anything he owns. So if he has no money I can collect from anything he owns of course that includes debt which is owed to him. Why do I need a special Posuk for Shibuda D'rav Nassan? To that the Pnei Yehoshua responds, that it is true you can collect from him, from things he owns. Shibuda D'rav Nassan says that you are not collecting from him, you are collecting directly from the original party. The original party really owes you the money not through the middle man. When you go through the middle man and you say I want to take your hat, I want to take your apples, I want to take your sheep, well had the middle man beat you to it and sold the sheep you couldn't collect. In a case of debt says the Pnei Yehoshua if someone owes him money and he owes you money, Shibuda D'rav Nassan says that the original debtor owes it directly to you. Therefore, even if the middle person is Mochel and forgives it, it doesn't work, the Mechila doesn't take effect. In the Shulchan Aruch Siman 86 S'if 5 says Ein Shimon Yochol Limkal, the middle person can't be Mochel. And so, I have told you a Shtickel Torah that you undoubtedly heard at some time in Yeshiva if you were Zoche to be in Yeshiva that Shibuda D'rav Nassan states that it is not just that I collect from my debtor, I can take his money, car and I can take his debt. No, the debt is automatically mine, it is automatically referred to me, of course if I never collect it then I never collect it and it goes to Shimon. But otherwise it is mine. This is what we learned in the Yeshiva years in the heavy Lomdus of Shibuda D'rav Nassan.

I always had a Kasha on this. Let's say someone owes me \$100 and I want to take it from him, however, I take \$100 of apples instead of \$100 of money. However, what happens if I want to take debt. If the person is paying and I am getting \$100 cash but if I am just getting the debt that is not worth \$100 because when you buy debt it is always priced at a discount because you still have to collect it. So Bishlama if I am getting the money from the first person, I understand that it is worth \$100 to me but if the debt gets automatically assigned to me it shouldn't be worth the full \$100 and this is an old question that we had and again my idea is to bring from memory some thoughts from your Yeshiva years.

4. Finally, I want to point out that the words (עֶשְׂתֵּי עָשָׂר) the Ayin changes it to eleven. Normally we would say Echad Asar for eleven. The Torah says (עֶשְׂתֵּי עָשָׂר) which teaches you something that is called Kol Hamosif Gorai'a. When you add you are really taking away. Shte Asar means twelve. When you add an Ayin you get (עֶשְׂתֵּי עָשָׂר) it becomes eleven. The Torah is saying that there are times that when you are adding you are taking away. Be careful what you add to. Of course we know that you are not allowed to add to Mitzvos, we take away. So (עֶשְׂתֵּי עָשָׂר) is a lesson that has to do with the number eleven. Someday we will get into a discussion of the number eleven. There is something very negative about the number eleven. It is a Mosif Gorai'a number.

That is why there are never eleven Shevatim, there are twelve Shevatim. If Levi is not counted then Yosef becomes Menashe and Efraim to keep it at twelve. If Menashe and Efraim are one as Yosef then Levi counts. Always twelve never eleven. The depth of it we will leave for a Motzoei Shabbos IY"H.

With that I want to wish everyone a wonderful Shabbos and I want to add that we have a triple Mishmar coming up. In other words, Shavuos night we stay up, even if you stay up on Shavuos night and it is difficult and you Drimmel a little you should know that the point is the Ol Al Tzavoro, the Ol Hatorah, the Achrayos of Torah that a person feels. Chazal have a Peledicka Lashon, they say the Tal Hatichiya is from Talmidei Chachamim who fall asleep over a Sefer and the saliva drools from their mouth onto the Sefer. Chazal use a Lashon that this is a Tal of Techiyas Hamaisim. I am not encouraging that you fall asleep and certainly not to drool over a Sefer, but the Chashivus of someone who goes to the Bais Medrash is extraordinary even if he falls asleep. Shavuos by night pick yourself up and go to the Bais Medrash. Of course the second night of Shavuos it has become the style in Flatbush that we have Shiurim. There are about a dozen Shuls that have second night Shiurim, not all night but Shiurim. Our Shul from 11:15 - 12:15. That is Wednesday night. On of course Thursday night, Motzoei Shavuos, what better way to walk away from Shavuos than a Mishmar. Three straight nights of learning in middle of the night. What a Zechus that would be for each of us. Hopefully you will help us become the Bnei Torah we want to be. Roll up your sleeves and make it happen. Wishing everyone an absolutely Shavuos and next Thursday this broadcast will not be taking place as it is Yom Tov. Come Wednesday night to the Shul where I will be giving a Shiur from 11:15 - 12:15. Or come Thursday night and we will have an absolutely wonderful Mishmar and I am sure the cake will be fresh. A Gutten Shabbos and Yom Tov to everybody.

Rabbi Reisman - Parshas Naso 5772

I would like to start with a Vort which focuses on the break between this week's Parsha and last week's Parsha. As you know, the Parshios are divided in ways that separate between topics. It is very strange that Parshas Bamidbar contains Masa Bnei Kehas, the Tzavaa and different details of what the family of Kehas carried and this week's Parsha begins with Masa Bnei Gershon and the Masa of the Bnei Mirari (with the details of the job of the Bnei Gershon and Bnei Mirari and the things that they carried when transporting the Mishkan). It is very strange that the 2 Parshios should be broken up in a way that it doesn't leave either the Bnei Gershon or the Bnei Mirari together with Parshas Bamidbar. After all Parshas Naso has plenty of Pesukim to spare. Or the reverse, putting the Bnei Kehas in this week's Parsha. It is a very strange way for it to be broken up.

In the Sefer Acharai Ro'i he has a beautiful Pshat. The Hakdama to this Pshat is the Ohr Hachaim Hakodosh who writes that when the three families of the Leviim divided the job of carrying the utensils of the Mishkan from one place to another it wasn't one job that was divided among three. Rather it was three jobs in the sense that each carrying job had its own personality had its own uniqueness. The Bnei Kehas carried the Aron. Ha'aron Nosei Es Nosav. It was not a job that involved heavy physical work. It was easy to do. The Aron carried those who carried it. It was a certain level of carrying. Bnei Gershon carried the curtains that housed the Shechina. They carried things that were very close to the Shechina. The Bnei Mirari had the hard job of carrying the Kerashim the wooden beams that formed the walls of the Mishkan and their job was the most

physical of all. In sorts the Bnei Kehas had the most spiritual job, the Bnei Gershon in between, and the Bnei Mirari the most physical part of this holy work of carrying the Mishkan.

Parshas Bamidbar always occurs before Matan Torah, before Shavuos. This is something mandated by the Gemara in Maseches Megillah 31b (13 lines from the bottom) (תניא ר' שמעון בן (אלעזר אומר עזרא תיקן להן לישראל שיהו קורין קללות שבתורת כהנים קודם עצרת (Ed. Note: the Gemara mentions that the Klalos of the end of Sefer Vayikra in Parshas Bichukosai are read before Shavuos, however, Tosafos in Dibbur Hamaschil (קללות שבת"כ קודם עצרת ושבמשנה תורה קודם ראש (ומטעם זה אנו קורין במדבר סיני קודם עצרת כדי שלא להסמיך הקללות שבבחיכות לעצרת) mentions (השנה Parshas Naso is usually afterwards. As you know Mattan Torah is very much like a Chuppah between Klal Yisrael and the Ribbono Shel Olam. When it comes to getting married there are different attitudes which a person must succeed at dealing with in marriage.

When ones comes to a Chuppah, Ha'aron Nosei Es Nosav. A person is carried to the Chuppah on cloud 9. A person is carried there happily. It is not a hard job to come to one's own wedding. However, after the wedding a person has to know that the job changes. It becomes much more tedious and it becomes much more difficult. First you have the job of having walls, utensils, things in the house that keep the Kedusha of the house going. Later on in life if one is successful and is Zoche to have a family, Zoche to have a business, Zoche to have a home, than the job becomes a much more physical job. A job that involves much more labor and much more difficulty. All of this to build a Mishkan, a place of Kedusha. Therefore, the Parsha was broken up this way. Before Mattan Torah which is the Chuppah of Bnei Yisrael with the Ribbono Shel Olam, we have the carrying of the Ha'aron Nosei Es Nosav. We talk about carrying the Mishkan and the matter of carrying the Aron, of flying high as one approaches Mattan as one approaches the Chuppah. After the Chuppah which was Shevuos, we read about the next job, maintaining the Kedusha that we have and ultimately the Bnei Mirari which is the job of doing physical things, hard things that have to do with our physical existence. For example, going to work, paying bills, struggling with physical challenges. All of this in a manner of Kedusha of leading to the building of the Mishkan. Therefore, the Seder is B'davka. The Seder is Kehas first, Shevuos second, Gershon & Mirari next. A beautiful Vort for the Parsha and a beautiful Vort for this coming month of June where many of us have Aufrufs, Chasunah, Sheva Berachos, Simchos relating to Chosson V'kallah. This is a very appropriate Vort for such an occasion.

Parshas Naso contains the various commandments that relate to one who makes himself a Nazir. It is interesting that the Posuk uses the expression in 6:2 (אִישׁ אוֹ-אִשָּׁה, כִּי יִפְּלֵא לְנָדָר נָזִיר). A person who will be Mafli, Mafli literally means to express himself. But the word Yafli is used as an expression of Pele, of an amazing thing. (אִישׁ אוֹ-אִשָּׁה, כִּי יִפְּלֵא לְנָדָר נָזִיר). One who will do an amazing thing to declare himself a Nazir. It is interesting that this expression Yafli we find again in the Haftorah. In this week's Haftorah which is the story of the Nezirus of Shimshon. The Malach coming and saying that Shimshon will be born and will be a Nazir, we find here that the Malach is asked his name and he replies as it says in Shoftim 13:18 (לָמָּה זֶה תִּשְׁאַל לִשְׁמִי--וְהוּא-פָּלַא). Why are you asking for my name, it is Peli. It is something amazing. So we find this expression here again. Then there is a third time. In the Haftorah when Manoach offers a Korban we find as it says in 13:19 (וַיִּקַּח מְנוּחַם אֶת-גְּדִי הָעִזִּים, וְאֶת-הַמִּנְחָה, וַיַּעַל עַל-הַצִּיּוֹר, לִירֵנֹר; וּמִפְּלֵא לַעֲשׂוֹת). Manoach takes a goat and he does something that is a Pele, something amazing. The Malach did an amazing thing. We find

the word Pele there at least three times in regard to a Nazir. What is the word Pele and what does it really mean?

We find in the Shulchan Aruch the Rama in the beginning of Siman 6 talks about the Beracha of Asher Yotzar. Now of course that Beracha ends with Umafli La'asos. What is Umafli, what is amazing in regard to HKB"H's behavior with a human being? The behavior the Rama says is Kosheir Davar Ruchni B'davar Gashmi. HKB"H connects the soul to the body, a spiritual thing with a physical thing.

Rav Gedalya Schorr in the Ohr Gedalyahu on page # 106 brings this Rama to explain (אִישׁ אוֹ-אֶשָׁה, כִּי יִפְּלֵא לְגִדֵּר נָזִיר). To explain the connection of Nezirus to the word Pele. Because the whole idea of Nezirus is the idea of a person who recognizes his spiritual obligations and the fact that the physical (Tayvos) desires that a human being has contradict the high lofty Ruchniyos that he searches for.

(אִישׁ אוֹ-אֶשָׁה, כִּי יִפְּלֵא לְגִדֵּר נָזִיר). A person who will understand the Pele, the idea of connecting Ruchniyos to the physical world. Teva Ha'anashim Ein Makirin L'shibud Migufan. Rav Schorr says the nature of a person is that he doesn't realize how his soul is tied to his body. Very often we meet people who come back sometimes from Eretz Yisrael, smoking. They always say I am not addicted. I can quit when I want. I just don't want. This is something which every addict says. He doesn't realize how much his Neshama, his spirit becomes Mishubad, becomes tied, becomes dependent on his physical being, on his body. The Pele of a Nazir is that he realizes this and he separates, he takes his Ruchniyos and he separates it as an obligation to which his Guf, his body will be Mishubad to.

Rav Schorr goes on and brings another example of Pele (or amazing). He brings from the Meshech Chochmo, we say (מִי כְמִכָּה בְּאֵלִים ר'. מִי כְמִכָּה נֶאֱדָר בְּקֹדֶשׁ. נוֹרָא תְהִלָּתוֹ. עֲשֵׂה פֶלֶא). We praise Hashem as they did at the Yam Suf. Who is like you Hashem. We say that HKB"H is Osai Pele, he does things that are a Pele, that are amazing. What is amazing?

At Yam Suf HKB"H allowed our physical bodies to have a spiritual experience, a Ruchniyos experience. That is the idea, that is the goal, that is the purpose. That is the idea of Avodas Hashem. That is the idea of HKB"H revealing himself at Mattan Torah. This idea of connecting spirituality to the physical world. The job of a Nazir is (אִישׁ אוֹ-אֶשָׁה, כִּי יִפְּלֵא). A person who will do something incredible. That is to recognize that his physical body and his spiritual self are contradictory and if you don't work hard to subjugate the physical desires to the spiritual drive than the physical desires will take over and the Ruach V'nashama will be tied down by what the body wants.

Rav Schorr explains an additional thing. We know that the Halacha is Ein Nazir Pachos M'Lamed Yom. If a person declares himself a Nazir for one day he becomes a Nazir for 30 days. One cannot be a Nazir for less than 30 days. Why? Rav Schorr explains that the whole idea of Nezirus is for a person to train himself to subjugate his physical desires to his spiritual imperatives. A person can't do that in one day. You usually need 30 days to train yourself to be a different person. So that is the Pele of Nezirus.

For us we are not Nezirim, we at least should take this idea this Mussar that our job in this world is this job, the job of being able to recognize that our physical bodies are Mishubad to our spiritual selves. If we don't take care of that than it is not going to happen on its own. A person has to be conscious of it and make it happen.

The following is a Vort based on a Gemara in Maseches Nazir 28b (13 lines from the bottom in the Mishnah) where we learn that (האיש מדיר את בנו בנזיר). A man can make his son a Nazir. The Gemara says on the top line of 29a (אמר ריש לקיש כדי להנכו במצות) this is to train him in doing Mitzvos. This idea is a Pliya as I guess you will all appreciate and understand that a man is Mechaneich his son to be a Nazir. What does that mean? What in the world is that supposed to mean? A person doesn't need Chinuch to be a Nazir. A child will never be a Nazir unless he makes himself a Nazir.

The Maritz Chiyus in Nazir 29 asks this Kasha. What's Shayich in a Mitzvah that will likely never happen to the child and he certainly never has to do? I would ask a second Kasha. We have a rule Ain Chinuch L'Aveilos there is no obligation to be Mechaneich a child in being an Avel in practicing Aveilos because Aveilos is Lo Shichichi. One of the reason given by Rishonim is it is not a common thing that occurs. Nezirus is certainly less common (Shichiach). Tzorech Iyun Gadol?

In the Keren Orah on Nazir 29 he says a beautiful Pshat. It very much ties to what we spoke about earlier. He says we are not Mechaneich a child to be a Nazir, we don't anticipate that he will be a Nazir. However, we are Mechaneich a child in Perishus. In being able to push away his physical needs and physical desires in order to follow the commandments of the Torah. Nezirus is an example of that Chinuch, however, it is an extreme example. The idea that we are Mechaneich a child is this idea of being Mechaneich a child to understand this very basic very fundamental idea of being a Porush. Therefore, this makes a lot of sense that we have to be Mechaneich our children in Perishus. This is something that we in our generation have not succeeded in doing. We want the best for our children and we tend to follow our natural inclination to give them everything they want. To give them nice clothing, fancy clothing, even when they don't need it. They are 3, 4, 5 years old and we tend to dress our children beautifully. For what? We dress them like dollies, what are we doing?

We are being Mechaneich them the reverse of a Nazir. We are Mechaneich them to need more and more and more. The message of the Nazir is that we should be Mechaneich our children from early on and teach them not to need more, not to need extra, not to need things that are really not required. For that reason it would be very good if we would take the lesson of Nazir to heart. Especially this lesson of Nazir.

Rabbi Reisman - Parshas Naso 5771

6:24 - 26 It is an unusual year in that Parshas Naso precedes Chag HaShavuot and therefore it is appropriate to talk this week about (Duchaning) Birchas Kohanim which is found in this week's Parsha and we in Chutz L'aretz only do on Yom Tov.

The Rambam counts 5 Devarim HaM'ak'vim in Birchas Kohanim.

- 1) Amida - Standing
- 2) Nesias Kapaim - Picking up of their hands
- 3) Lashon Kodesh - This is unlike other Mitzvos like Shema for example that can be said in any language. This is the reason why it is important to pronounce the words properly.
- 4) Face to face - The Kohanim must be facing the people.
- 5) Kol Ram - The Kohanim are obligated to say the Duchaning and Beracha in a loud voice. That is one of the 5 that many Kohanim neglect. It has to be that if one is talking in a room we would say to this person that he is speaking in a loud voice.

There is a Chakira, is Nesias Kapaim, the raising of the hands a Tenai in Duchaning or is it the Guf Hamitzvah (the definition of the Mitzvah).

What I mean to say is this, Amida - standing is not the Guf Hamitzvah of Duchaning, it is a condition of Duchaning. The question is if Nesias Kapaim is like Amida - standing or no Nesias Kapaim is the definition of Duchaning. After all we call it Nesias Kapaim and we don't call it Birchas Kohanim. The Gemara in Masseches Kesuvos 22 calls it Nesias Kapaim .

What is interesting is that this Chakira is the subject of a Machlokes in the Halacha L'mayseh world. All Berachos have to be said before the Mitzvah is done. So the question is the following, when the Kohen makes the Beracha should the Kohen already have their hand stretched out, make the Beracha and go directly into Nesias Kapaim, or should they first make the Beracha and then lift up their hands. If you hold that lifting up the hands is the Guf Hamitzvah then the Kohanim should first make the Beracha and then lift up their hands. However, if you hold it is only a Tenai then on the contrary lifting the hands should be done first so that they are ready for the Mitzvah.

There are 2 Minhagim in what the Kohen does first. Most Kohanim stretch out the hands first, make the Beracha and in middle of the Beracha turn towards the congregation. The Shulchan Aruch Harav (which is the Minhag followed by Chabad) says in 128:17 that Nesias Kapaim is the Guf Hamitzvah and therefore the Beracha should be said first, the arms are stretched out second. So we find here a major difference if the Inyan of Nesias Kapaim is a Tenai in the Mitzvah or if it is the Guf Hamitzvah.

The Biur Halacha at the beginning of 128 in Dibbur Hamaschil B'zor wonders how is it that we have a custom that a Father blesses his children with the same Nusach as the Kohanim on Erev Yom Kippur and most do it every Erev Shabbos. So the Biur Halacha asks a Zar, someone who is not a Kohen is not allowed to Duchan and he is Over an Issur if he Duchans?

If you hold like the Shitta of the Baal Hatanya this would be answered because putting the hands out is the Guf Hamitzvah and if you bless a child without putting out the hands you are not Over on Bal Tosef.

In fact the Torah Temima on this week's Parsha writes that the Gra was Makpid not to Bentch somebody with two hands on the head because that is Nesias Kapaim with your arms spread out and he would only Bentch somebody with one arm spread out. In the Siddur HaGra it says that as well. This is controversial as there are those that say that it is inaccurate. But at any rate the point is the same. That if you hold that Nesias Kapaim is the Guf Hamitzvah then Avada if somebody doesn't do it with the proper Nesias Kapaim then he is not Over on Bal Tosef. Even though it is a minority Shitta, the Bal Hatanya, nevertheless it would answer the Biur Halacha's Kasha and it would come out very Geshmak with that.

There is something else that comes out very Geshmak. Tosafos in Yevamos 7a asks a question שנאמר מעם מזבחי. ואפ"י אם אין שם כהן אחר ראוי לעבודה שהעבודה נדחית וא"ת ודלמא התם לאו משום דרציחה (דחיא עבודה אלא משום דגברא הוא דלא חזי כדאמר' (ברכות דף לב:) כהן שהרג נפש לא ישא את כפיו שנאמר ידיכם דמים מלאו וכ"ש עבודה וי"ל דע"כ חזי דאין מחלל עבודה דמעם מזבחי ולא מעל מזבחי ולא ישא את כפיו חומרא בעלמא (הוא ועוד דוקא לא ישא את כפיו לפי שהרגו בידו ואין קטיגור נעשה סניגור וכדכתיב בההוא קרא ובפרישכם כפיכם). He asks why is it that a Kohen that kills someone even if it was B'shogeg can't Duchan again and yet in the Bais Hamikdash this Kohen is not Posul to do the Avoda if he killed somebody if he is not a Rasha, meaning that he did Teshuva or he did it B'ones.

Tosafos in the second Teretz says (ואין קטיגור נעשה סניגור) the hands which cause someone's death cannot be the same hands to bring Beracha.

It is Mashma from Tosafos that the hands are what bring the Beracha itself, because after all if the hands are only something that is part of the ceremony then Zerikas Hadam, the spreading of the blood in the Bais Hamikdash also requires hands. However, if we understand Nesias Kapaim the use of the hands as the Guf Hamitzvah then that is a whole different story. So this is something else that would come out very Geshmak based on this Chakira.

Rav Gedalya Schorr on (יָאֵר יְרֹנְךָ פָּנָיו אֵלַי, וַיִּחַנֶּךָ) used to say regarding this Posuk of may Hashem shine his face unto you, which is somewhat ambiguous, what does that mean that may Hashem shine his face unto you?

Rav Schorr says that Beracha in this world comes when there is a presence of Hashem. Schar Mitzvah Behai Alma Leka, Beracha doesn't come as a Schar (reward) for a Mitzvah. It comes because someone recognizes Hakadosh Baruch Hu's presence. (יָאֵר יְרֹנְךָ פָּנָיו אֵלַי, וַיִּחַנֶּךָ) when there is a sense of the Pnei Hashem, then it is followed by Beracha.

We say that also in the Beracha of Sim Shalom. (כִּי בָאוֹר פָּנֶיךָ נִתְתָּ לָנוּ). So that the Ohr Panim the idea that a person is Makir the presence of Hakadosh Baruch Hu prepares his home for Beracha. These are 2 thoughts on Duchaning, a Halacha Chakira and a Dvar Torah, a Vort from Rav Schorr.

Let's move onto Chag Hashavuos and again we will have a Dvar Halacha first. I invite you to open up a Mishna Brura and to see Hilchos Tefillas Chag Hashavuos and to learn the first Biur Halacha. There aren't a lot of Halachos on Shavuos. Of course there are a lot of Halachos for Pesach and Sukkos, however, not many for Shevuos.

We in Chutz L'aretz have a Minhag to read the Aseres Hadibros with Tam Elyon when we read it in Parshas Yisro, Parshas Vaeschanan, and again on Shevuos. If you go to Yerushalayim they only use Tam Elyon on Shavuos. Whatever Minhag you have, what is Tam Elyon and how is it different than Tam Tachton?

There is a second change. The Saf of Lo Sirtzach changes to Lo Tirtzach, from a Saf to a Taf. The Mishna Brura explains it, it is a basic rule in Dikduk which everyone should know, it is not complicated. It is the rule of Yeihu, Yud Hei Vav Aleph. The rule is as follows, any rule in Beged Kefes (Bais, Gimmel, Daled, Chaf, Fei, Saf) any letter which changes pronunciation with a Dageish, gets a Dageish at the beginning of a word. A Vais at the beginning of a word becomes a Bais, like in the word (בְּרִאשִׁית) or (פְּרֵא). A Saf becomes a Tuf, so that the word should be Tirtzach. The exception to that is Yeihu, if the previous word ends with Yeihu (Yud Hei Vav Aleph) and the word is read together, then the Dageish is removed and the Taf becomes a Saf. Lo Sirtzach, Lo Signov, all with a Saf (לֹא תִרְצַח, לֹא תִסְנוּב, לֹא תִעֲנֶה בְּרִצְעָה עַד שְׁוֹא. {ס} וְלֹא תִגְנוֹב, {ס} וְלֹא תִתְנַחֵף; {ס} וְלֹא תִרְצַח, {ס}). However, once we change Lo Sirtzach to a standalone Posuk without the other 3 Dibros, so now it is Lo Tirtzach, the Lo has a Trop that does not connect it to Tirtzach because if you look in the Chumash for the Trop of Tam Elyon you will see that it is a Tipcha, because every Posuk has to have a break and therefore the Lo has a break so that it shouldn't be read with Tirtzach and it changes from a Saf to a Taf. What is important to me is that you know the fundamental rule, the rule of Yeihu which is when a Posuk ends with a Yud Hei Vav Aleph and the next Posuk begins with a Bais, Gimmel, Daled, Chaf, Fei, Saf, it loses the Dageish. This is the basic rule of Yeihu that is mentioned in the Ran in Kesuvos that we learned in Yeshiva on Daf 5b. It is a basic rule that everyone should know.

The question of the week is: Regarding Duchaning there is a Shaila, if a Kohen can't hold his arms up, either because of injury or because he is too old and weak, may he Duchan without his hands held up we know that Nesias Kapaim is M'akeiv, however, may he Duchan by supporting his arms, he will stand near the Shtender and maybe put something on the Shtender to make it higher and then raise his hands, it will be held up by the Shtender or by a friend. The Ksav Sofer had a fellow who created a contraption that hung from his hat through which he held his hands up. Is that Kosher for Nesias Kapaim?

The Ksav Sofer in a Teshuva 13, the Node B' Yehuda Kamma Teshuva 5 says no. Nesias Kapaim requires that one has to raise his hands and therefore one who cannot lift up his hands and he is a Kohen should walk out of the Shul before Ritzai so that it should not look like he is not a Kohen, because he cannot Duchan. That is the Halacha.

The question is this, when the Milchama with Amaleik was taking place when Yehoshua led Klal Yisrael through this battle, Aaron and Chur were helping support Moshe Rabbeinu's hands when he was weak from holding his hands up. It says in Shemos 17:11 (וַיָּהִי, כַּאֲשֶׁר יָרִים מֹשֶׁה יָדָיו--וַיִּגְבֹּר) (יִשְׂרָאֵל; וְכַאֲשֶׁר יָנִיחַ יָדָיו, וַיִּגְבֹּר עַמְלֶק). From here we see not like the Node B'yehuda and Ksav Sofer that even hands that are supported and held up are also considered to be (כַּאֲשֶׁר יָרִים מֹשֶׁה יָדָיו) so why should Duchaning be any different? This Kasha has a Sevara Teretz that you can figure out if you think about it enough.

Rabbi Reisman - Parshas Naso 5769

The Parsha of Nazir which can be found at the beginning of Perek Vav, discusses the prohibitions of the Nazir, namely 1) wine, 2) haircuts, and 3) not to become Tamei. Rashi on Posuk Bais says, כי יפלא: יפריש. למה נסמכה פרשת נזיר לפרשת סוטה, לומר לך שכל הרואה סוטה בקלקולה יזיר עצמו מן היין, שהוא (מביא לידי ניאוף) whoever observes a Sotah in her decadence should become a Nazir because he sees what damage wine could cause. It seems that wine is the subject of Issur for the Nazir because it intoxicates. It is a Pele because Schnapps is not Assur. So there are things that intoxicate that are not Assur. Maybe it is not so Shver because wine is the Ikkur of things that intoxicate. However, grape juice, grapes, and even the peel of grapes are Assur, so it seems that it is the grapes that are Assur and not the wine.

The Pri Megadim in his P'sicha Koileles to Shulchan Aruch in Cheilek Aleph S'if Katan Yud Zayin says an interesting Yesoid. We are accustomed to the idea that a S'yog is a D'rabbanan. It is something that a person does to distance himself from an Aveira. The Pri Megadim writes that there are some S'yagin that are D'oiraisadika Siyagin. L'mashal, the primary Issur is that of eating Chameitz. Bal Yeira'e U'Bal Yimatzei is a Syag that the Torah sets up. The same is true by Nazir. The main Issur by a Nazir is wine that intoxicates. All the other things that are Assur like grape juice and grapes are Assur as a Syog of a Harchaka. If you know this Pri Megadim, then it is very Geshmak how the P'sukim are read.

In Posuk Gimmel it says, (מִיַּיִן וְשִׁכָּר נִזִּיר) Miyayin V'sheichar Yazir, meaning this is the Ikkur of the Nazir. However, (חֹמֶץ יֵין וְחֹמֶץ שִׁכָּר לֹא יִשְׁתֶּה) Choimetetz Yayin V'Choimetetz Sheichar, is just Loi Yishte. The Pasuk continues this way to the other categories as well. So all the other items besides

Yayin V'sheichar are Harchakois B'alma. The Gemara's example for Harchakos to the Nazir is that we tell him to walk around the vineyard. Which is the one D'oiraisa.

The GRA in Oirach Chaim in Siman Taf Reish Yud Bais Sif Yud says that an example of Lifnei Iver is that one shouldn't give wine to a Nazir. Why is this the example? Because, a Nazir is Marchik from wine. In the Darash Moshe Cheilek Aleph, he says something else. Yayin is not Assur because it intoxicates. Ai, what about the Rashi on Pasuk Beis who says someone who sees a Sotah should become a Nazir? He says the thing that brings people to Aveirois is being steeped in Taivois of Oilam Hazeh. We see it today. People have a lifestyle that when they get a raise their lifestyle goes up. So they get used to a higher lifestyle that they can't always keep. This brings a person to additional Taivois and to Aveirois. So Rav Moshe says, actually the Harchakah of a Nazir is limiting his Taivois Oilam Hazeh. This is the rationale of the Issur Nazir. Let me warn you all, over your lifetime, you will get raises, you will make more money, if you are smart and want to be happy, keep your lifestyle the same, and with the extra money you can do more Chasadim.

The following is an Inyan Halacha regarding Nezirus. There was a 12 year old boy whose Rebbi was bothering him to get a haircut. One day when this happened, the boy said I am Mekabeil on myself that I will be a Nazir until tomorrow. You might say, he is only 12 so there is no problem. However, a 12 year old is someone who is capable to make a Neder and Nezirus. So you may be thinking, so he won't drink wine or take a haircut for a day, so it is not a problem. However, it is a big problem because someone who makes themselves a Nazir today is a Nazir until Mashiach comes. The reason is, because a Nazir stays a Nazir until he gets his haircut and brings his Korbanos and obviously this boy couldn't bring his Korbanos. Another problem is, the Rambam says a Nazir must move to Eretz Yisrael because they were Goizer Tumah on Eretz Ha'amim. So you may be thinking, let him be Shoel on his Neder. Not so simple. Toisafos in Maseches Niddah 46b says (Ed. Note - I think the following is the Tosafos Rebbi was referring to) (אי אמרת בשלמא מופלא הסמוך לאיש דאורייתא וא"ת אדפריך מרבי יוסי לסיועי מדברי יהודה דאמר אין תרומתו תרומה אלמא סבר דמופלא הסמוך לאיש דרבנן ולכך לא מתקן טבל דאורייתא וי"ל דר' יהודה נמי אית ליה דמופלא סמוך לאיש דאורייתא דמופלא הסמוך לאיש דרבנן טבל דאורייתא וי"ל דר' יהודה נמי אית ליה דמופלא סמוך לאיש דאורייתא כגדול) that the fact that a 12 year old is Samuch L'ish is only L'hachmir and not L'hakeil. So the Mishneh L'melech says that if someone who is Samuch L'ish makes himself a Nazir, he can't be Shoel on his Neder until he turns 13. So this boy has a really serious problem. This Shaila is in a Kuntros written between the two World Wars. It was a Tumul in Litta. Some Rabbanim held that he is a Nazir until he becomes 13. Others held, either he is a Nazir and then he could be Shoel or he is not a Nazir and he doesn't have to be Shoel. Mima Nafshach, either he is a Gadol or he is not a Gadol. There were those who held that it is an Anan Sa'adi that it was a joke and that should be a Heter. When we learned Maseches Kiddushin we spent time on the Inyan of Kiddushin Derech S'choik. I am not sure he meant it as a joke. I think he meant it seriously, that he wanted to be a Nazir for a day. This is most probably one of the more difficult Shailois, and the Mussar is to tell your children not to Chas V'shlaom, come Lidei Kach.

There is a beautiful Ohr Gedalyahu on page # 106. The Parshah of Nazir begins with the Posuk in 6:2, (אִישׁ אוֹ-אִשָּׁה, כִּי יָפִיל לְגִזְרֵי נָזִיר--לְהַזִּיר, לִירְדָּה) Ish Ki Yafli Lindar Neder Nazir L'hazir Lashem. Rashi says Yafli means speak out. The Even Ezer says Yafli means something amazing or a Davar Pele. Rav Schorr has an Arichus on what is the Davar Pele. Is it so unusual to become a Nazir? We find the word Pele in the Haftaira in Shoiftim 13:18 (וַיֹּאמֶר לוֹ מֶלֶאךָ יְרֹד, לָמָּה זֶה תַּשְׁאֵל לְשָׁמַי--וְהוּא-) וַיֹּאמֶר לוֹ מֶלֶאךָ יְרֹד, לָמָּה זֶה תַּשְׁאֵל לְשָׁמַי--וְהוּא-)

(פֶּלֶא) when the Malach comes to tell about the birth of Shimshon. Rav Schorr says the word Pele is like when used in Asher Yatzar, Umafli La'asois. The Rama in Siman Vav writes, Mafla, what is the Pele? Someone who connects Ruchniyois to Gashmiyois, that is a Pele. Hashem puts Ruchniyois in the body, that is the Pele. The word Pele, Stam Azoi in Tanach means injecting Ruchniyois into Gashmiyois. The Nazir does just that. (מִי כָמֶכָה נָאֶדֶר בְּקִדְשׁ. נֹרָא תְהִלָּת. עֲשֵׂה פֶלֶא) Mi Chamoicha Neder Bakoidesh Noira S'hilois Oiseh Pele.

Rav Schorr brings a Meshech Chochmah on this week's Parshah, who asks what is the Ois of (פֶּלֶא) Fele? That we have no understanding of the Boirei Oilam, but Hashem is Kuloi Ruchni and gives us a small understanding into his Middos, that is Oisei Fele. So too is a Nazir Oisei Fele. He makes from a Davar Gashmi an injection of Ruchniyois into it. With this he explains, if someone makes himself a Nazir for one day, he is automatically a Nazir for 30 days. It's Shver, he wanted to be a Nazir for one day not 30 days?

Rav Schorr says a Nazir is someone who connects Ruchniyois to his Gashmiyois. In one day that can't happen. It must be Stam Nazir Lamed Yoim. If he does it for 30 days, he will feel the Ruchniyois and be Mekayeim his Neder to be for one day a different person. Mafla La'asois, the Pele in Oilam Hazeh is to be able to connect Ruchniyois with Gashmiyois.

There is an Igrois Moshe in Kiddushin Reish Samach Ches that says Maseches Nazir starts with the word Ahei. Someone who says Ahei is a Nazir. What does it mean Ahei, I will be? Ahei is Mashma I will be different than the way I was until now. The Yesoid of Nizirus is a person injecting Ruchniyois into his life. You can't do it in one day. You must stick with it for 30 days and then, a person can really have the idea of Nezirus. This is the idea of a Nazir, a person who is trying to change his life and make himself different. This is what Rav Schorr and Rav Moshe are writing about.

There is an Avnei Miluim in a Teshuvah who writes that the way Nezirus works, is just like if someone is a Kohen. The Issurim are Chal Min Hashamayim on him. So is it with a Nazir. The Issurim are Chal Min Hashamayim on him. He made himself into an Ish Kadoish, a Nazir and Mimeila the Issurim come upon him. He explains that if you are Choizer Toich K'dei Dibbur from making yourself a Nazir it wouldn't help. Why wouldn't it help? Normally if you make an Issur on yourself you would be able to take it away? He brings a Marit who says when you say Hareini Nazir, the Issurim are not Chal from your words, they are Chal Min Hashamayim. Once they are Chal Min Hashamayim you can't take them off.