

Parashas

Naso

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ז' סיון תשפ"ו

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י"ל ע"י

קהילת שבתי בבית ד'

בנשיאות מורנו ורבנו הר"צ

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רבינובין שליט"א

טיב הקהילה

English edition

באנגלית

טיב הפרשה

טיב המערכות

עמלים ומקבלים שכר

Those who toil and receive reward

Everyone knew that the life of Chaim the poor man was full of hardship and deprivation, but on one bright day, Zevulun the wealthy man approached him with a business proposal; he was looking for a trustworthy messenger who would travel for him to the great city, purchase merchandise there, and bring it back to him. Chaim immediately understood that this was a good opportunity, accepted a bundle of cash into his hands, and set out on the road. But the journey did not succeed for him as he had expected. Obstacles kept appearing, and each time he was forced to contend with another difficulty. Yet every single time, he overcame all the obstacles and continued on his way.

After much time had passed, Chaim returned with the requested merchandise. He was certain that Zevulun the wealthy man would be disappointed by the great delay in delivering the goods, but to his amazement, the wealthy man received him with a pleasant countenance and with joy, and said: "Do you think that I do not know the difficulties that you faced on the road? I know very well, and that is precisely why I sent you, because I knew that you could be relied upon." Then the rich man pulled out a bundle of banknotes and handed it to Chaim, saying: "This is for the first obstacle that you passed." Then he took out another bundle and said: "This is for the second obstacle." And so he continued for every single obstacle. Chaim thought to himself: "If only I had known this, I would not have become distressed by all of those hardships. On the contrary, I would have rejoiced in them."

The festival of Shavuos is the "Day of Judgment" for spirituality. On this day, we must remember that we too were sent on a long journey, and we must obtain the precious "merchandise." But along the way, we must pass through and overcome all kinds of hardships and obstacles. Sometimes we mistakenly think that HaKadosh Baruch Hu is disappointed with us, and therefore we grow weak and do not exert ourselves. But the truth is that He knows about every obstacle standing in our path, and the day will come when He will pay each and every one of us for every hardship and obstacle that we overcame. About this we say, "that we toil and receive reward," because HaKadosh Baruch Hu knows and sees my effort and yours. And when I come before Him with "merchandise" of Mishnah and Gemara that I acquired, He knows exactly how many hardships I overcame in order to obtain that merchandise, and the payment will be accordingly.

Tiv HaSichos - Shavuos

קבלה טובה - הסיוע לקיימה

A good resolution – The assistance to fulfill it

וְאֵת אַרְבַּע הָעֲגֻלֹת וְאֵת שְׁמֹנֶת הַבָּקָר נָתַן לְבְנֵי מֵרָרִי כְּכִי עֲבַדְתֶּם בְּיַד אִיתָמָר בֶּן אֶהֱרֹן הַכֹּהֵן: (ז, ח)

And four of the wagons and eight of the oxen he gave to the sons of Merari, in accordance with their work, under the authority of Isamar, son of Aharon the Kohen. (7:8)

Each year we read Parashas Naso close to the festival of Shavuos, and we find a beautiful lesson in this parashah, which is the primary foundation for "Kabbalas HaTorah" through the declaration of "Na'aseh veNishma" – "We will do and we will hear".

Behold, at the beginning of our parashah there is brought the command from Hashem to Moshe to count those who are fit to enter the legion of service for the work of the Ohel Moed, from the Bnei Gershon and Merari. Within this command, HaKadosh Baruch Hu appointed them to the avodah of carrying: the sons of Gershon were designated for the carrying of the curtains and the other lighter items, and the sons of Merari were designated for carrying all the heavy items—the beams with their bars, and the pillars with their sockets.

This command is a continuation of the previous parashah, where the command was stated regarding the counting of Bnei Kehas and their appointment over all the holy vessels. And preceding all these commands was the command to count the entire tribe of Levi from one month and upward, and even before that was the command to count all the tribes of Israel. That earlier command was stated 'בִּשְׁנַת הַשְּׁנִי בִּשְׁנַת הַשְּׁנִי' - "on the first of the second month in the second year" (above 1:1). This means that none of these commands could have taken place before the beginning of the second month (see Shemos 40:2,17).

Behold, at the end of the parashah (chapter 7), the Torah repeats and elaborates at length on the events of the day the Mishkan was erected, when the Nesi'im brought their offerings. At first, they brought six wagons and twelve oxen, and they sought to designate them for the avodah of carrying, and HaKadosh Baruch Hu agreed with them (see there posukim 6–8).

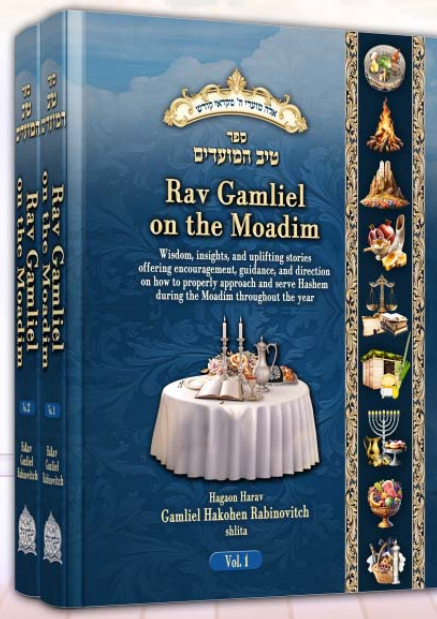
Behold, regarding the fact that the verse delayed what actually occurred earlier, the Chachamim already said (Pesachim 6b) that "there is no chronological order in the Torah." However, the words of the Ramban are well known (below 9:1) that generally the Torah does not place the later before the earlier unless there is some reason for it—meaning that it wished thereby to teach us something. If so, we must pay attention to all instances of earlier and later and understand what the Torah wished to teach us.

It may be said, with an introduction from the words of the Ohr HaChaim HaKadosh (posuk 5), who explains the matter of the command of HaKadosh Baruch Hu to Moshe to take the wagons and the cattle from the Nesi'im. And these are his words: "Take from them"—the expression 'from them' teaches that they were still in the possession of those who brought them, and had not yet come into the possession of Moshe. And Moshe's reasoning was that since he was not commanded that they should carry the Mishkan

with wagons, he did not want to accept them, for what purpose are they fitting? And the Nesi'im assessed with their intellect that the beams and sockets are a great burden that requires wagons, and the opinion of HaKadosh Baruch Hu agreed with them." End quote.

From his words we see that as long as they were not explicitly commanded that it is fitting to carry the parts of the Mishkan with wagons, the understanding was that they must be carried only on the shoulder. And behold, when HaKadosh Baruch Hu designated the sons of Merari for carrying the beams, the Torah does not mention that this would be with wagons. If so, even if we say that the command to Moshe to take the wagons was already on the first of Nissan, it is possible that only Moshe knew of this, but not the sons of Merari, for to them was only stated the expression "for work and for carrying," and their understanding was that a very heavy labor was imposed upon them, something not natural at all—[for by the natural order it is impossible for human beings to carry such heavy blocks of wood, whose thickness was a cubit, their width a cubit and a half, and their height ten cubits]—and nevertheless they did not ask how they would merit to fulfill their role. They believed that if HaKadosh Baruch Hu demands this of them, it is a sign that they will succeed in it, and they accepted their obligation with a complete heart. [There is also room to say that the command to take the wagons for carrying was after the appointment, since from the words of the Ohr HaChaim and also Rashi (s.v. "ויקריבו") it is evident that there was a span of time from when the Nesi'im brought the wagons until they were accepted by Moshe. It

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is possible that at the time the sons of Merari were commanded regarding the carrying, even Moshe did not yet know that it would be by means of wagons, and so it is somewhat implied from the posukim.]

However, afterward they saw that even before the acceptance of the wagons, HaKadosh Baruch Hu had already prepared assistance for their task, by placing into the hearts of the Nesi'im the desire to donate the wagons.

For this reason the Torah saw fit to delay what occurred earlier, in order to inform that the entire purpose of that earlier event was only for the sake of the later one—that it should

serve as the solution to the difficulty that would arise afterward. And this becomes a general principle for all difficulties in the service of the Creator: that if the yetzer creates difficulties in order to nullify a person from some mitzvah, even if it appears to him that there is no reason at all to try to overcome it, he should not weaken his hands, and in the end he will see that from the outset HaKadosh Baruch Hu already arranged causes to assist him.

This was also the foundation of "Kabbalas HaTorah." For behold, Chazal said (Pirkei D'Rebbi Eliezer and in other places) that the nations of the world refused to accept the Torah, and HaKadosh Baruch Hu went around among them with His Torah and asked them if they desired to accept it, and they asked, "What is written in it?" They did not want to accept it upon themselves as long as they did not know whether they were capable of standing firm. And indeed, after they heard what HaKadosh Baruch Hu made known to them, they rejected it, knowing that it was not in accordance with their nature. However, Israel did not ask, "What is written in it?" And in those very words with which they accepted the Torah—namely, in saying "Na'aseh veNishma"—they already gave a proper reason why they did not ask, for they believed that even if before accepting the Torah it is difficult to fulfill the mitzvos, after they accept it, Hashem will be their support. "And this is 'Na'aseh'—we will accept upon ourselves, and then 'Nishma'—we will already be able to hear," meaning that the words of Torah will become settled in the heart and will not appear to us as difficult and unnatural matters, for Hashem will give us the strength to uphold them.

'צוחק מי שצוחק אחרון'

'He who laughs last laughs best'

I have a student who has participated in my classes for many years, and I serve as his primary Rav.

He consults with me about every matter.

He is a precious kollel man who sits in the tent of Torah despite the difficulties involved in doing so. And when I say difficulties, I mean hardship far beyond the ordinary, because all of his brothers are businessmen, and not only do they fail to honor their brother who studies Torah, they constantly mock him for his choice to occupy himself with words of Torah and to live in a rented basement instead of succeeding in business. Of course, he and his wife raise their children with joy, but deep in his heart, it is humiliating and painful at every family gathering.

A week ago, my beloved student called me and happily informed me that he had purchased a spacious apartment in Borough Park. I was astonished and asked, "How is this possible?" And he answered me with his amazing response:

"For many years there has been an elderly and lonely woman living near us. Throughout the years, she has relied on me, my wife, and the children for everything that she needs, and she even comes for Shabbos meals whenever she wishes. She is truly like a member of

our household and like a grandmother to the children.

טיב והשגרה

"One day it happened that I

was encouraging my wife regarding the humiliation and mockery from one of the brothers about the fact that we are Bnei Torah without an apartment of our own, and the elderly lady overheard the details of the story, about how all the brothers look at us with contempt... She called me into her home and took out a checkbook. She wrote a check for six hundred thousand dollars (\$600,000) and asked that I purchase a spacious apartment for the family. I was certain that it was a joke, but just in case, I went to the bank, and it turned out that the check was indeed valid.

"I bought a beautiful apartment next to her, and then she said, 'I value only Torah, and from this day onward I want all of your expenses to be upon me, and you should continue raising a home of Torah for the glory of the Jewish people!!!'

"I invited the family to the housewarming celebration, and now perhaps they are finally beginning to understand that its commerce is better than all merchandise!" my student concluded the moving story.

And I replied: "He who laughs last laughs best!"

ג.א.

In the holy sefer Divrei Yechezkel, authored by the holy Rebbe Rav Yechezkel Shraga Halberstam zt"l, at the beginning of our parashah, it states:

"At first glance, the phrase, they as well requires explanation. I heard from my teacher, Rav Tzvi Hirsch HaKohen of Rimanov—that the name Moshe is called a tzaddik, as Chazal say (Shabbos 101a), 'Moshe, you have spoken well,' and the name Gershon connotes expulsion."

"Hakadosh Baruch Hu speaks to the tzaddik: Raise the head of the sons of expulsion—those children who, in their own eyes, feel cast away and distant from holiness—raise their heads as well; this is the meaning of they as well.

"And the holy Rebbe of Shinova said that he felt his soul illuminated and elevated through these words."

It is thus explained that even those who consider themselves "cast away," whose spirit has fallen and who view themselves as distant from holiness—nevertheless, they too can be uplifted. The tzaddikim have the power to draw them near, for closeness to Hashem is good.

The holy Rebbe of Shinova testified that when he once spent Shabbos Parashas Naso in the presence of the holy Rav Tzvi Hirsch of Rimanov zt"l, he "felt that his soul was illuminated and elevated"—through the power of "raising the head" inherent in this holy Shabbos, and through the power of the tzaddik.

Similarly, in the sefer Imrei Pinchas (Shaar 4), it is written in the name of the holy Rav Pinchas of Koretz zt"l: "This is why, in most years, Shavuot falls during Parashas Naso. For there is an allusion in the pasuk, Raise the head of the sons of Gershon, they as well—that even those souls who are distant and estranged from Hashem receive an elevation—and this occurs on Shavuot."

The tzaddikim further said: "Shabbos noch (after) Shavuot—Shabbos noch (another) Shavuot." The Yiddish word noch carries both meanings: "after" and "another."

They hinted further that the word NaSo (נשא) is an acronym for Shabbos Noch Shavuot.

All of this is effected through the power of Shabbos. By attaching oneself to the sanctity of Shabbos, one merits a "raising of the head." The expounders of hints added: "Raise the head"—elevate the letters of rosh (ראש). The next letters after ש, ה, א, ט—spelling Shabbos.

This teaches that when a person elevates his mind and consciousness—when he lives with uplifted awareness—he merits to experience the sweetness of Shabbos, which elevates and raises a Jew, enabling him to ascend and draw near to Torah and holiness, Amen.

Among the exalted figures of Yerushalayim in earlier generations lived the remarkable gaon, Rav Yerucham Fishel Perla zt"l, author

טיב המעשיות HElevating Those Who Feel Distant

"וידבר ה' אל משה לאמר. נשא את ראש בני גרשון גם הם, לבית אבתם למשפחתם.
(ד, כא-כב).

And Hashem spoke to Moshe, saying: Raise the head of the sons of Gershon, they as well, according to their fathers' houses, according to their families (4:21–22).

of the renowned commentary on the Sefer HaMitzvos of Rav Saadia Gaon. His work is famed for its vast erudition and penetrating brilliance across all areas of Torah.

In his later years, around 1927, he settled in Yerushalayim. The gaon and av beis din, Rav Yosef Chaim Sonnenfeld zt"l, went out of his way to receive him with great honor and arranged suitable lodging for him in the Batei Machseh neighborhood. He remarked that such a monumental work could be produced only after forty years of uninterrupted Torah study lishmah.

This gaon and tzaddik lived to an advanced age—nearly one hundred years—and retained his full mental clarity until the end. Even in his final years in Yerushalayim, he continued producing works of remarkable brilliance, such as Pirchei Tzion on Kaftor Va'ferach by Rav Ishtori Haparchi zt"l.

His home in Yerushalayim was visited by many sharp and outstanding Torah scholars—who were numerous and distinguished in that era—who would bring before him every question and difficulty in learning, engaging with him in deep analysis and spirited discussion, with the special affection for Torah for which he was renowned.

In his later years, he related that in his youth he lived in the city of Warsaw. One day, the gaon Rav Akiva Eiger zt"l, the foremost rabbinic authority of all Klal Yisrael, arrived in the city. This was already in his old age, when Jews from all over flocked to his light and revered him with the utmost sanctity, as is well known. The anticipation surrounding the arrival of the tzaddik was immense. Everyone spoke of the expected visit; large notices were posted throughout the town, and the main streets through which the gaon would pass were adorned with great splendor, befitting the leader of the entire Diaspora.

On the appointed day, as the gaon's entourage entered the city, the entire populace went out to greet him clad in Shabbos attire. On both sides of the main thoroughfare stood young children, the tinokos shel beis rabban holding

torches in their hands. Thus they received the tzaddik in a grand reception that left a powerful impression upon the entire city.

The event was so extraordinary that word reached even the royal court in Poland, who marveled at the spectacle that united all the Jews of Warsaw from every community, and they inquired as to the identity of this elderly sage to whom the Jewish people accorded such immense honor.

At the conclusion of the reception, the community leaders announced that the aged gaon wished to bless the Jewish children, the tinokos shel beis rabban, and that all the children would be able to pass before him to receive a blessing.

The news spread instantly—true to the nature of Jews—and like an arrow from a bow, thousands of pure children began arriving from all corners of the city to be blessed by the Rav, until all the surrounding streets were filled to capacity.

The Rav entered his lodgings, while an enormous crowd pressed at the entrance—thousands yearning to receive his blessing and bask in the radiance of his holy presence. Among them were tens of thousands of children, all seeking a blessing from the elderly gaon.

However, given the sheer number of children, it became clear that even if the gaon were to sit the entire night, he would not manage to receive them all individually. After hours of waiting, the attendants announced that it would not be possible for the Rav to receive everyone privately, as they numbered in the thousands. Instead, he would step out onto the balcony and bless all the children together from above.

Among the crowd was one mother who, for reasons of her own, insisted with all her might that her child receive a personal blessing directly from the gaon himself. She refused to accept the instructions of the attendants and cried out that she could not agree to such a decree:

"I came here early this morning with my young child so that he might merit a blessing from the tzaddik, as was promised! I have been standing here for hours so that my 'precious jewel' should receive this blessing—and now I am dismissed with a general blessing? I will not move from here! I will not return home until my child receives the Rav's blessing!"

But the attendants stood firm: "No one may enter! What makes your child different from all the others? If we admit one, we must admit everyone!"

Yet this resolute mother would not yield. She persisted with all her strength, repeatedly crying out that a promise had been made—that every child would receive a personal blessing—and that it must be fulfilled.

Her cries reached the ears of Rav Akiva Eiger zt"l, who sat inside. When he

inquired what the commotion was about and was told of the mother's insistence, he was deeply moved by such yearning and devotion. He immediately ordered that she be brought in.

The mother entered with her young child. The tzaddik placed his holy hands upon the boy's head and blessed him with great emotion—that he should grow to become great in Torah, a true talmid chacham, and merit long life and advanced old age.

Mother and child answered "Amen" with deep feeling, their eyes filled with tears of joy at having merited the blessing of the tzaddik.

Regarding such matters, Chazal state (Makkos 17a): "Rava said, When a child is born, his mother should pray that he be like Rabbi Shimon bar Yochai." Rashi explains: "Every mother should pray that her son be like Rabbi Shimon."

And in the Yerushalmi (Yevamos 1:6), when Rabbi Dosa ben Harkinas saw Rabbi Yehoshua ben Hananiah, he declared Yeshayah 28:9, אֶת-מִי יוֹרָה דַּעַה - Whom shall He teach knowledge?" and added: "I remember that his mother would bring his cradle to the beis haknesses so that his ears would absorb words of Torah."

In earlier generations, there were righteous women in Jerusalem who followed this practice, bringing their infants to the beis midrash that their ears would become attached to Torah. And the daughters of Israel—even if they are not prophets—are the daughters of prophets (Or Zarua; Sefer Ha'yashar).

Indeed, the blessing of Rav Akiva Eiger was fulfilled in that child in full measure. In time, the boy grew into a man whose love for Torah knew no bounds, until he became one of the greatest scholars of his generation—none other than Rav Yerucham Fishel Perla zt"l. As mentioned, he lived to an advanced age, nearly one hundred years.

When he sensed that his end was near, he summoned ten Torah scholars to his home—the tenth among them being Rav Yosef Dinkels zt"l. He recited Vidui in accordance with halachah, as well as Krias Shema, and with acceptance of the yoke of Heaven in love, his soul departed in purity.

May his merit protect us and all Yisrael.

The righteous Rav Uri Blau zt"l was renowned in Yerushalayim for the intense love of Torah that burned within him, and he accomplished much in spreading Torah among Israel.

On one Sabbath, he was studying the sacred commentary Ohr HaChaim, on the subject of the overwhelming love for Torah that burns within its students. As the holy author writes in fiery language: "The phrase 'you

shall rejoice in all the good' alludes to Torah, for our Sages said: there is no 'good' except Torah. If people were to truly sense the sweetness and delight of Torah, they would become madly enamored with it and passionately pursue it, and the entire world filled with silver and gold would be worthless in their eyes, for Torah encompasses all the good in the world."

After Rav Uri delved deeply into every word and nuance of this exquisite passage, he became profoundly stirred. He cried out to his companions in the study hall: "See and reflect! Everywhere that the Ohr HaChaim speaks of Torah study, he goes beyond all bounds—he writes like one intoxicated! There is no limit to the immense love of Torah that burns like a blazing fire within the hearts of its sages!"

That same Shabbos, a festive gathering was held in the beis haknesses in honor of a distinguished chasan, who was called to the Torah. Rav Uri, aflame with holy enthusiasm from his learning, began to dance vigorously and rejoice with the chasan.

As Chazal taught: One who brings joy to a groom merits Torah, which was given with five distinct voices. True to his holy manner, Rav Uri elevated the celebration with full intensity—his joy uplifting the entire assembly, filling them with gladness and delight, and bringing great happiness to the groom and his family.

Suddenly, in the midst of the elevated and sacred dancing, several young men rushed into the beis haknesses in alarm. Seeing Rav Uri at the height of his dancing, they cried out: "You are rejoicing here, but nearby a grave desecration is taking place! We must immediately go out and protest—we cannot stand by while holiness is trampled!"

Rav Uri refused to interrupt his sacred task. As he continued dancing, he called back to them: "How do you even know of what is happening there? Why were you there, in such a place? What business do you have seeking out impurity? You should attach yourselves to holiness—to these sacred dances in honor of the chasan and the Shabbos!"

Indeed, in order not to embarrass the groom, he refused to halt the celebration, invoking the principle that one engaged in a commandment is exempt from another.

Only after the joyous celebration concluded did Rav Uri go forth with strength to the place of desecration, where, through his gentle yet firm words, he succeeded in removing those responsible, with the help of Heaven.

Rav Avraham Dovid Horowitz of Strasbourg, zt"l, related an account about his illustrious grandfather, Rav Pinchas Chaim HaLevi Horowitz, author of Pischah Zuta. He had served as head of the rabbinical court in one community and later as a judge in another city, alongside a leading authority of the generation.

He was a towering scholar and widely revered sage, among the elder disciples of the Sanz

tradition, having merited to bask in the presence of its great masters. He passed away in the year 1938.

This remarkable story illustrates both the immense influence of the righteous—through their holiness and blessings—to uplift the people of Israel and "raise the head," and, conversely, the deep reverence and love that the Jewish people showed toward their great sages.

In his youth, the author of Pischah Zuta lived in the great city of Lemberg, a center of scholarship. The city's rav at the time was the famed Rav Yosef Shaul Nathanson, author of Sho'el U'Meishiv, already advanced in age and rarely seen in public. One day, an eminent guest arrived—the renowned author of "Minchas Chinuch," one of the great sages of the generation. His visit stirred tremendous excitement throughout the city.

Upon his arrival, he visited the city's rav. After some days, the elderly rav decided to return the visit, also fulfilling the commandment of visiting the sick.

News of this anticipated meeting spread rapidly. It had been a long time since the townspeople had seen their revered rav in public, and all understood that this would be a rare and awe-inspiring occasion: two great luminaries of the generation meeting face to face.

A large hall was prepared for the event. When the time came, the streets filled with vast crowds eager to witness the spectacle. Waves of people streamed in, all desiring to behold the radiance of their great leader.

As the elderly rav emerged from his home, the masses accompanied him with song and music, escorting him in great honor to the hall where the visiting sage awaited. There, in the presence of thousands, the two great leaders greeted the people and bestowed upon them their blessings. Years later, the author of Pischah Zuta testified that the impression of that event remained deeply engraved in his heart. The sanctity of the sages and the honor shown to Torah left an indelible mark upon him for the rest of his life.

From this episode, we learn vividly the extent to which the righteous uplift the soul of Yisrael—truly fulfilling the idea of "raising the head."

Following this line of thought, it may be suggested regarding the account at the end of Parashas Vayera, where the Torah testifies that Yishmael repented at the end of his life, hinting at how he merited this repentance—through the impact of a moment of profound honor for Torah.

At the burial of Avraham, attended by the great figures of the world, the pasuk states (Bereishis 25:9), וַיִּקְבְּרוּ אוֹתוֹ יִצְחָק וְיִשְׁמָעֵאל בְּנָיו - Yitzchak and Yishmael, his sons, buried him. Rashi explains that Yitzchak is mentioned first, indicating that Yishmael allowed him precedence—evidence that he repented.

Thus, through the powerful impression of that exalted gathering, honoring the leader of the generation, Ishmael was inspired to reflect and return in complete repentance.