



Ohr Yerushalayim News

ד"ר ט' סיון תשפ"ד - נשא - 1st June 2024 - Volume 16 - Issue 49

News This Week

Chaim Aruchim

We wish Chaim Aruchim to the following who have Yahrtzeit this week:

Shabbos, 9th Sivan - Family Shields for Josh's Yahrtzeit

Sun, 10th Sivan, Shua Dansky for his father

Fri, 15th Sivan - Malcolm Fagleman for his father

Giving is Receiving

Rabbi Yisroel Ciner (Torah.org)

This week we read the parsha of Naso. The parsha begins with the counting of the Bnei Levi and the assigning of the Mishkan-related tasks to be performed by them. Our parsha then moves on to many diverse topics.

"V'ish es kodoshov lo yihyeh {and a man's 'holy things' shall be his}. [5:10]" What is meant by these 'holy things'? Rashi explains that the Torah has enumerated many gifts that must be given to the Kohanim and the Leviim. One might mistakenly think that since these gifts are coming to those individuals, they can forcefully take them. The Torah therefore clearly states that "a man's 'holy things' shall be his." Although he is obligated to give these things to the Kohanim or Leviim, they are his inasmuch as he decides which specific Kohen or Levi to present it to.

Rashi then offers an additional explanation based on the Medrash. One is obligated to give maaser to the Levi. (In a strict sense this refers to agricultural produce but the Shulchan Orech rules that a person must give one tenth of all types of earnings to charity.) The passuk is teaching that one who withholds his maaser and doesn't disburse of it properly will ultimately find that his field is only producing one tenth (maaser) of what it had been producing. "And a man's 'holy things,'" that are wrongly withheld, "shall be his"—that tithe amount will become the sum total of all he'll have.

The Tosafos [Taanis 9A] tells of such a situation which actually occurred. There was a wealthy man whose field would annually yield one thousand 'koo' [a certain measurement]. He would unfailingly take one tenth of the produce, one hundred koor, and give it to the Leviim. As he got older and neared his death, he summoned his son. "My son," he said to him, "I want you to know that this field produces one thousand koor each year. Be sure to tithe one hundred koor each year as I used to do." He breathed his last breath and left this world. The son took over and, as his father had said, the field produced one thousand koor the first year. Following his father's instructions, he tithed one hundred koor. On the second year, the son felt that one hundred koor was much too much to give away. He decided to keep the entire thousand koor of that year's produce for himself.

To his great dismay, the next year was a dismal year and the entire field only yielded one hundred koor. As he was sitting dejected in his house, his relatives, who had heard the entire story, came over to visit him. They explained to him that when the field had first come to him, the arrangement was that he was the owner and Hashem was the 'Kohen' who received the ten percent for the poor. When he held back Hashem's portion, Hashem 'confiscated' the field making Himself the owner and turning the son into the 'Kohen'. The field therefore only gave him the ten percent that he as the 'Kohen' deserved.

Hashem gives each person a sum of which ninety percent is meant for his usage and ten percent is meant to be disbursed to charities.

If one recognizes that and proves himself to be a dependable vehicle through which the charities will receive that which is meant for them, then Hashem will continue to channel that money through him. The Mishna [Avos 4:1] teaches: Who is wealthy? One who is happy with his portion. One who is happy with the ninety percent that is his portion and acts accordingly will continue to receive that full amount and be wealthy. However, one who isn't satisfied with that portion and therefore dips into the ten percent that was never meant for him, such a person will find that Hashem will choose another 'clearing house' for His funds.

I was recently studying this Mishna with a student who has had a difficult life. He was wondering how he, a product of a broken home with a very difficult financial situation, could really be happy with his portion.

I tried to present him with a different way of viewing his situation. I asked him what would make him really happy—what would he consider to be a remarkable gift for which he'd really thank Hashem. "Winning the lottery," was his quick answer. (At this point I had him exactly where I wanted him.) "One million? Five million?" I asked him. "One hundred million," was his dead-pan response. "For such a gift you'd really owe Hashem big time, really appreciate what you have and have no complaints?" I asked him. He readily agreed.

I then asked him if he'd rather: 1) have a hundred million dollars but be blind, deaf, mute and paralyzed from the neck down or, 2) have his present health along with his present family and financial situation. Once we ruled out the possibility of using fifty million to heal his health problems leaving him with the other fifty to burn, he agreed that he'd rather be in his present situation.

"In other words," I said to him, "you agree that the gifts of vision, speech, hearing and mobility that Hashem has given you are worth more than one hundred million dollars! Meaning, Hashem has already given you gifts worth far more than the most amazing gift you were able to imagine." Although he maintained that he'd still rather have his present health plus the hundred million, the point was clearly seen.

The Ruach Chaim offers an additional insight into this Mishna. "Who is wealthy? One who is happy with his portion.[Avos 4:1]" He explains that a person who views his wealth properly—who has humility in his wealth and doesn't see himself as being any higher or better than those who have less than he—such a person will make sure to use that wealth in order to help others. He will recognize that his true portion, the portion that will be his for eternity and that can never be stolen, lost or devalued, is only the wealth that he gives away for tzedakah. Not only does he recognize that that is his true portion but he's happy with

Davening Times

Mincha & Kabbolas Shabbos	7.30pm
זמן שבת & Candle Lighting	7.54pm - 8.00pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	8.54am
Mincha	2.00pm / 6.00pm / 9.53pm
Rov's Shiur	Following Mincha
Motzei Shabbos	10.58pm
Sun	7.15am / 8.20am / 9.30am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.50pm

that portion. He feels blessed that he's been chosen to be Hashem's conduit for those funds and he's happy that he con-du-it (sorry). Such a person is truly wealthy. Perhaps not in Wall Street terms but certainly in Jewish terms. He's got the wealth that will stand by him for eternity. With this, we've been afforded another glimpse at our original passuk: "V'ish es kodoshov lo yihyeh {and a man's 'holy things' shall be his}. [5:10]" A man's holy things—that which he uses for holiness, for charitable causes—that alone shall be his.

"Who is wealthy? One who is happy with his portion.[Avos 4:1]"

A Drink of Wine

Rabbi Naftali Reich (Torah.org)

What is the greatest blessing to which a person can aspire in this world? For Jewish people, at least, the answer seems to be peace. How do people in Israel greet and take leave of each other? Shalom, the Hebrew word for peace. What is the traditional Jewish greeting? Shalom aleichem, let there be peace unto you. Peace, always peace. Jewish people know full well that without peace there is nothing. The roots of this awareness go back thousands of years. In this week's Torah portion, we read about the priestly blessing, whose climactic words are, "Let Him establish peace for you." Peace is the ultimate blessing. But let us take a closer look at these words. What is the significance of Hashem's "establishing peace for you"? Would it not have been simpler to say, "Let Him give you peace"?

Perhaps we can find the answer in the topic that immediately precedes the presentation of the priestly blessing – the laws of the Nazir. At certain times, when a man feels himself drawn by worldly temptations, the Torah allows him to make a Nazirite vow whereby he accepts upon himself an abstemious life style for a specified period of time. He may not drink wine or cut his hair, and he must maintain himself on a high level of ritual purity. When the term of the vow expires, these restrictions are removed, and then, the Torah says, "the Nazir shall drink wine."

"The Nazir shall drink wine." It almost seems as if the Torah is instructing him to drink wine, not just permitting it. But why? Furthermore, the Torah tells us that at the end of the Nazirite period he is required to bring certain sacrifices, one of which is a sin offering. What was his sin? Our Sages explain that his sin was his voluntary abstention from wine. What is so important about drinking wine? The answer touches on one of the most fundamental tenets of Judaism. The Torah does not want us to withdraw from the physical world and pursue a monastic life. On the contrary, the Torah insists that we find a harmonious balance between our spiritual and physical sides. The Torah does not want us to shun the gorgeous world Hashem created but rather to enjoy it in a civilized manner, to integrate our physical pleasure into our spiritual connection to our Creator. That is the ideal mode of living. The Nazir felt himself out of balance, drawn to worldly temptations to an inappropriate degree. Therefore, the Torah allows him to go temporarily to the opposite extreme in order to regain his balance. Once that period is over, once he recaptures his inner harmony, he "should drink wine."

This is the essence of peace. True peace is not achieved by hiding from the disruptive forces of life but by finding an inner harmony which integrates physical needs and spiritual aspirations. This sort of peace is not just the absence of conflict but the positive presence of harmony, a state that Hashem helps us "establish" so that we can truly benefit from all His other blessings. As our Sages tell us, "Hashem found no vessel capable of containing and preserving blessings other than peace."

A teacher and his principal were discussing a young troublemaker who consistently disrupted the class.

"I would like to have him removed from my class," said the teacher. "Maybe then we could have some peace."

"Indeed?" said the principal. "Do you think removing him will bring you peace?"

"Of course it will," said the teacher.

The principal shook his head. "I'm afraid you are wrong. Removing this troublemaker from your class will bring you silence. Making him a functioning, contributing member of the class would bring you peace." In our own lives, we all crave that moment of peace. We dream of the time when our lives will become peaceful and happy. But more often than not, our concept of peace is the removal of irritating factors. The obnoxious co-worker will hopefully find a different job.

The troublesome teenager will mercifully grow up and get married. And so on. But that is not true peace. It is escape. Why hitch our happiness to the shallow satisfactions of an illusive escape that may never come? But if we learn to live in harmony with the people and the circumstances in the here and now, we will surely find happiness in the profound satisfactions of inner peace.

Out Of Control

Rabbi Yochanan Zweig (Torah.org)

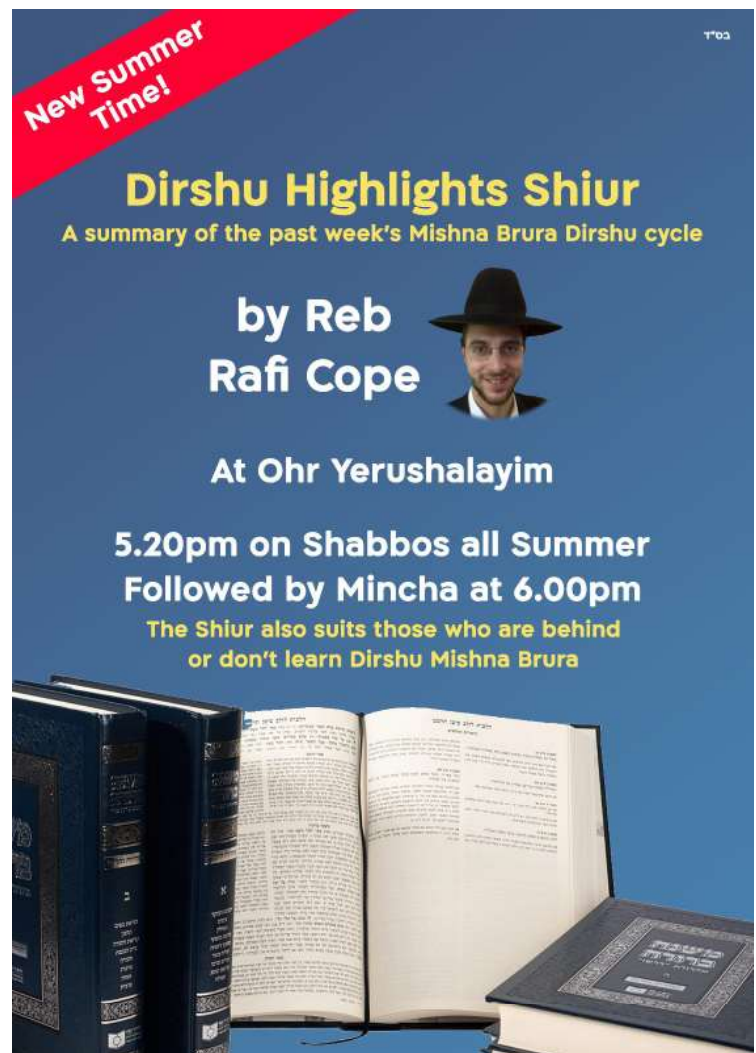
"...Any man whose wife goes astray..." (5:12)

From the juxtaposition of the section discussing the Priestly gifts to the laws of the Sotah, a woman suspected of infidelity, the Talmud derives the following: The consequence of a person refusing to give the Kohein his tithes is that his wife will be suspected of infidelity. He will, thereby, be forced to turn to the Kohein to perform the procedure of the "bitter waters", which will clarify whether he may resume relations with his wife.¹

The Maharal asks: If the message is that one who does not appreciate the Kohein, apparent in the fact that he does not give him his tithes, will eventually need his services, why does this have to manifest itself through the law of Sotah? The same message could be conveyed by any number of services requiring a Kohein.² Furthermore, why do his actions result in his wife being suspected of indiscretion?

We are not discussing an individual who does not keep the tithing laws. The Talmud does not say that he does not separate the tithes, rather that he holds back from giving them to the Kohein. What could be the motivation of one who separates the tithes, but holds back from giving them to the Kohein?

If a person does tithe, but refuses to give it to the Kohein, what he is doing is exerting his control over the Kohein. The Torah is teaching us that a person who feels the need to exert his control over others probably relates to his spouse in the same manner. It is this domination over his wife which either causes her to rebel or results in his uncontrollable jealousy, which makes it necessary for her to drink the "bitter waters". His own wife, over whom he exerts control, becomes prohibited and the only one who can permit him to resume relations with her is the Kohein. He now faces the realization that he has no control over either party.



New Summer Time!

Dirshu Highlights Shiur
A summary of the past week's Mishna Brura Dirshu cycle

by **Reb Rafi Cope**

At **Ohr Yerushalayim**

5.20pm on Shabbos all Summer
Followed by Mincha at 6.00pm

The Shiur also suits those who are behind
or don't learn Dirshu Mishna Brura