



Ohr Yerushalayim News

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News This Week

Mazel Tov

Mazel Tov to David and Zara Newman on the occasion of Yisroel Meir's wedding to Racheli Plancey on Tuesday in London. The Aufruf takes place this Shabbos, followed by Kiddush in the Shul hall

Chaim Aruchim

We wish Chaim Aruchim to Malcolm Fagleman for the Yahrtzeit of his father on Sunday, 15th Sivan

Hakomas Matzeivo

The Hakomas Matzeivo for Oscar Stern, father of Avi Stern, will take place 11.30am this Sunday at Philips Park (MH) Beis Hachaim

If You Slip, Don't Fall

R' Shaya Klyne

כי תשטה אשתו, If a wife goes astray

The parsha describes the laws of the Sotah. A Sotah is a woman who has been accused by her husband of being unfaithful with another man. The husband has then warned her not to seclude herself with this other man, but she ignored the warning. Eidim then testified that the two had been in seclusion together, with the opportunity to have committed a sin.

This woman is then brought to Beis Din, and following a long, detailed process, a parchment with words of an oath written on it is dissolved into water, and the Sotah is given to drink. If she is guilty, she will die, and if she was innocent she will be blessed. If she found bearing children difficult it will now be easier; if her children were ugly, they will now be better looking.

The question is, I can understand that she will not die if she was innocent and did not commit sin with this other man, but why is she deserving of blessing? At the end of the day, she still transgressed the Issur of Yichud – seclusion with another man. How is this deserving of blessing?

R' Chaim Kaufman ז"ל answers that often people have an all or nothing attitude. If they feel that they are no longer perfect and have slipped somewhat, they give up completely. A person may feel "I've messed up, I'm not going to be great. What's the point in trying?" This woman had slipped, she was inappropriate with another man. The Yetzer Hara at this point is a genius. He will be telling her how she has messed up; her marriage is ruined; her relationship with Hashem is ruined, and she may as well give up and actually sin with this man. It takes a brave person to slip but then get back up again.

When living in Eretz Yisrael, I heard a line from R' Kalman Rosenbaum that had a profound impact on me. "Don't let perfect get in the way of good". Some people don't start projects because they are too worried about it not being perfect, all the more so someone who has already slipped up and knows he is no longer perfect and his project can no longer be perfect. However, good is also good!

The Sotah is given a bracha upon recognition that even though she slipped, she did not go all the way and picked herself up before it's too late. She was secluded with this man, but she took herself out. The lesson of the Sotah is the lesson of resilience and a realisation that perfect should not get in the way of good.

Realize Who You Really Are!

Rabbi Yisroel Ciner (Torah.org)

This week Parshas Naso is read in 'chutz laAretz' {outside of Eretz Yisroel—the Land of Israel} while Parshas B'haaloscha will be read in Eretz Yisroel. This would normally serve to make my job a bit more

difficult however, the concept that I want to work on happens to run through both of these parshios. I doubt that this will be the case each week until chutz laAretz catches up but we'll take things one week at a time.

Sunday, the day after Shavuos, was the final day of the school year at the Yeshiva where I teach. Each of the boys who had completed different tractates of the Talmud make the siyum {official completion} in front of the entire yeshiva. Afterwards, each boy gets a chance to speak, affording him the opportunity to reflect upon and share his experiences and feelings about the past year and to express his appreciation to those who helped make it so meaningful.

Many different thoughts were expressed (by the fifty-four speakers!) but I'd say that the predominant theme was the recognition of how, before they came to the Yeshiva in Israel, they had been so adversely affected by the negative influences around them. They had been so deeply and strongly affected that it took months to, so to speak, clear it out of their system. They expressed their gratitude for the yeshiva's patience and stamina to bear with them and see them through it, allowing them to reach the point at the end of the year where they were actually amazed at the way they had walked in.

There were many great lines but one that left a very strong impression on me was the boy who concluded by saying: "I'm not where I could be, I'm not where I should be but I thank G-d that I'm not where I used to be."

We find a very strange episode in Parshas B'haaloscha. "And the Assafsuf (Rashi explains that this refers to the Erev Rav—the group of Egyptians who joined the Children of Israel in the exodus) that was in their midst desired a desire, and Bnei Yisroel also cried saying: 'who will feed us meat?' [11:4]"

Rashi explains that their complaint was totally groundless—they had meat and plenty of it! Furthermore, they had the miraculous manna which could assume any taste. If so, what was their complaint?

He explains that they were simply looking for an excuse to complain. The Ramban goes even further, explaining the seeming redundancy of 'desired a desire' to mean that they desired to be caught up in desires. Rav Leib Chasman ז"ל compares this to the leading elders of the generation walking out of the study hall and seeing a number of small children sitting and playing in sandboxes. They 'desire' to play also and get down on the ground, roll up their sleeves and join these children. When someone runs past and ruins the castle they were all building, the elders together with the children break out into tears, mourning the destruction of their efforts...

What is happening to Bnei Yisroel that they are stooping down to the level of the Assafsuf, desiring to have desires and crying over an

Davening Times

Mincha & Kabbolas Shabbos	7.30pm
Candle Lighting	7.41pm-7.55pm
Shacharis	7.25am / 9.15am
שחרית	8.57am
Ovos uBonim	5.00pm
Mincha	6.00pm / 9.33pm
Motzei Shabbos	10.38pm
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	7.40pm
Late Maariv	10.35pm

imaginary shortage of food?

Rav Leib writes that the answer can be found in Parshas Naso. In Naso [5:11-31] we learn about the Sotah—a woman whose husband warns her not to be alone with a particular man and she wantonly secludes herself with that man. She is brought to the Temple where she must drink a water mixture. If she in fact had relations with this man, then the water will simultaneously cause her and that man's body to erupt.

This is followed immediately by the topic of Nazir—one who takes upon himself a vow to abstain from any intoxicating beverages, to not defile himself by coming in contact with a corpse and to grow his hair [6:1-21]. He understands that there are ways to sanctify oneself which the Torah felt was too difficult to demand from the entire nation. He as an individual opted to try to raise himself up to that level.

Why are these two disparate topics taught back to back in the Torah? The Talmud [Sotah 2A] says that it is to teach us that "every person who sees a Sotah in her disgrace must take a Nazirite oath of abstention from that which leads to adultery—wine."

Rav Leib points out that the Sages are very specific. "Every person" who sees a Sotah is affected by the spirit of the Sotah. Even though she is in her disgrace, suffering the repercussions of her immorality, nevertheless, a flesh and blood who sees her is affected and dragged down.

The holiest tzaddik is affected by a Sotah, the generation that stood at the foot of Sinai was affected by the Assafsuf and we are certainly affected by the crass environment that surrounds us.

We who don't have the option of assuming a Nazirite vow must connect ourselves to an environment which lifts us up. To realize that we are Bnei Yisroel, not Assafsuf. That we are the lofty elders, not the children in the sandbox. That we are the Nazirs, not the Sotahs. To realize who we truly are and who we are meant to be.

As one of the boys who spoke said about one of the Rabbeim: "You pick us up, clean off the dirt, hold us in front of a mirror and say: 'Look at yourself—that's who you really are...'"

Manoach Was Given a Lesson As How To Raise His Son

Rabbi Yissocher Frand (Torah.org)

In past years, I have shared a beautiful observation from Rav Shimon Schwab, z"l. I want to repeat this observation and add some very interesting additional insights that I recently found.

The Haftorah for Parshas Naso is the famous story of the birth of Shimshon, the Nazir. A malach(angel) comes to Manoach's wife and tells her that although she is currently barren, she will become pregnant and have a son. She is warned not to consume wine or eat "tameh" (ritually unclean) food. Her son is to be a nazir from the womb for his entire life, and he will deliver Yisrael from the hands of the Plishtim.

The woman relays this message to her husband. Manoach then davens to Hashem to resend the malach to instruct them specifically how to deal with this to-be-born special child. Hashem answers Manoach's prayers and the malach returns. After confirming that this was the same malach who had spoken earlier with his wife, Manoach asks the malach "Tell me, what are we to do with this child?"

The malach basically repeats the same message that he had earlier shared with Manoach's wife: "Whatever I told your wife, that is what you should do..."

Rav Schwab asks three very basic questions:

Did Manoach not know the laws of nezirus? And even if he did not know them (the Talmud in fact says that Manoach was an am ha'aretz.), was it necessary to find a malach to teach Manoach the laws of nezirus?

Why did the Ribono shel Olam answer Manoach's tefilla? Normally, Hashem does not send malachim around at the drop of a hat!

What did the malach add in his response to Manoach? Apparently, the malach just repeated the same answer over again that he had already told to Manoach's wife a day or two earlier!

Rav Schwab makes a brilliant observation that is a basic principle in raising children. He interprets Manoach's question to the malach as follows: How can I raise a child who is a nazir if I myself do not observe the practices of a nazir? The boy will see his father having his grapes and drinking wine. Why will he agree to abstain from these sweet delicacies himself?

Rav Schwab explains that the malach's response was as follows: Manoach, guess what? You need to become a nazir yourself! He bases this on a grammatical inference which is echoed by the Meshech Chochma in this very parsha: The malach tells Manoach: "All that I said

to the woman, tishamare (shall be observed)." Tishamere can either mean "she shall keep" or "you shall keep."

This, Rav Schwab says, is what the malach added when he returned a second time to speak with Manoach. The first time he said only "She shall keep (the laws of nezirus)." The second time, he is telling Manoach that he too must observe those laws. (Everything that I told her, you shall keep as well!)

This is a fine example of the old educational principle that "Do as I say, not as I do" never works! Therefore, in order to create a nazir in your family, you need to be a nazir as well.

Thus far, I shared the words of Rav Schwab, and as I mentioned, the Meshech Chochmah very briefly says the same thing. Now, I will share a pshatin a Rashi and an incredible Seforno.

The last pasuk in this week's parshasays: "And when Moshe came into the Ohel Moed to speak with Him, he heard the voice communicating with him from atop the cover that was upon the Ark of the Testimony, from between the two cherubim, and He spoke to him." There is a strange word in this pasuk: meedaber. Typically, the pasuk would say "and he heard the voice of Hashem midaber Elav (talking to Him), with a shva under the mem. What is this word, meedaber? Rashi comments and says that meedaber is equivalent to misdaber (a hispael (reflexive) verb, which conveys doing an action to oneself, meaning that the Ribono shel Olam was talking to Himself). The idea is that the Ribono shel Olam was not talking to Moshe Rabbeinu, but rather Moshe Rabbeinu overheard a conversation between the Ribono shel Olam and Himself. It may be possible to interpret Rashi differently, but the Seforno in this week's parsha says an amazing thing: On the words meedaber eilav, the Seforno comments "medaber beino l'bein atzmo" (The Ribono shel Olam was speaking to Himself and Moshe Rabbeinu was listening in). The Seforno explains: "If someone wants to have an effect on someone else, he must practice what he preaches." He needs to preach the lesson to himself and become the object of his own instructions. That is how a person has an effect on people.

The Seforno is saying that Hashem was talking to Himself. He was saying over to Himself the whole Torah: "You shall be holy." "You shall not sow mixed seeds." This is the way a person has an effect on other people. I don't know if I would have ever come up with this pshatin the Seforno itself but there is a sefer from Rav Schach, zt"l, in which Rav Schach says the same thing:

When someone speaks to someone else and wishes to have his words have an effect on that person, it is necessary for the speaker to not only "talk the talk" but it is necessary for him to also "walk the walk." It is impossible for someone who himself is somewhat lacking in yiras Shamayim (fear of Heaven) to preach Yiras Shamayim to others! Likewise, someone cannot chastise another person for not learning Torah with proper intensity when he himself is weak in this area. Rav Schach here cites both the aforementioned Rashi and Seforno.

The way to have an effect on others is to act that way yourself. The Ribono shel Olam sent that message to Klal Yisrael by virtue of the fact that when Moshe came into the Ohel Moed, Hashem was talking to Moshe, but rather, as it were, Hashem was talking to Himself. The message being sent here is that the only way to have an effect on people is to become those people yourself.

To add to this, there is an interesting Baal Haturim in Parshas Beshalach. When Moshe Rabbeinu is supposed to split the sea, he is told "Lift your staff." The Baal Haturim notes that the word harem (lift) only appears three times in all of Tanach:

"lift your staff" (in Parshas Beshalach) (Shemos 14:16), "kashofer horeim kolecha" (like a Shofar lift your voice) (Yeshaya 58:1), and "horeim loch" (lift yourself) (Melachim II 6:7).

What do these three appearances of this word have in common? I saw a vort from the Kedusha Tzion, one of the Bobover Rebbes. He says an amazing thing: There are three ways to have an effect on children: #1 Lift the staff (i.e. – don't spare the rod); #2 Lift your voice. Both of these techniques can be effective but they may have adverse effects in the long run. But number three is harem loch – Lift yourself up. When you lift yourself up (as a role model), that has the most effective impact on children. Again, this means not only "talk the talk" but also "walk the walk." We saw this and learn this from none less a personage than the Ribono shel Olam Himself. Meedaber Eilav. Hashem talks to Himself and thus teaches Moshe Rabbeinu. The best way to reach is to raise yourself and become the best possible example to the child.