



לעילוי נשמת

David ben ImaShalom

Sha'arei Eliyahu

Table Talk

פרשת נשא

The Importance of Shalom Bayit

Parashat Naso is the longest Parsha in the entire Torah. It has 176 verses. The longest Tehillim (119) also has 176 verses. Something to think about. In this week's Parsha we read about many things, the case of a Sotah, the laws of a Nazir, and of courses the Tribe contributions at the end of the Parsha.

In the case of a Sotah one of the procedures is to write out G-d's Name and to erase it by placing it into a solution [water & dirt]. G-d's Name is written twice, once regularly & once backwards. Then the parchment is placed into the water and the woman drinks it. If she is guilty then she implodes with the person she was with but if she is innocent then she has a baby the following year. (Talk about a true miracle).

This week I was reminded of a story that happened to Rav Meir Ba'al Haneis. One time he was giving a shiur and it ran a little late. In the shiur there was one woman whose husband had a strict curfew on her so when this woman came home she found her doors locked and knocked on the doors. The husband asks who it is and she tells him it's your wife. The husband asks her why she is late and she replies that she was at the Rabbi's shiur and it ran a little late. The man replies in that case go to the Rabbi, you know the rules you cannot come home. The woman pleaded but the man said I will let you come back home only if you go spit in the Rabbi's face.

Rav Meir through Ru'ah HaKodesh saw that he said this and devised a plan. He spread word to everyone that he has a certain illness and that in order to be healed he needs a woman to spit in his eye 7X. All the women of the community heard this and told the woman whose husband kicked her out. So she quickly came to the Rabbi and said Rabbi I don't feel right doing this it's not respectful. So he said you have to because this is Piku'ach Nefesh, I need to be healed. She spits in his eye 7X and the Rabbi says now go back to your husband & tell him "you wanted me to spit at the Rabbi once, I spit at him 7 times" he will surely take you back.

Now the students of the Rabbi say "Rav Meir we see now that you obviously weren't sick so why make this whole show by saying you were?" The rabbi replied: "If I told her to spit in my face would she do it? No! So I made a big case out of it so she would come and do it." So the students asked yes but Kavod HaRav she spit in your face it's not proper where is the Kavod? So R' Meir said if G-d is willing to have his Name erased for Shalom Bayit as we see with a Sotah, who am I to think of Kavod when it comes to Shalom Bayit.

So we see a great importance to Shalom Bayit. G-d says erase My Name to save a marriage, because at the end of the day if she is innocent she is blessed with a child. How much more so must we hold ourselves back from saying something bad to our spouse to maintain Shalom Bayit? The main purpose of Shabbat Lights is Shalom Bayit. Hopefully we can learn to have a house with Peace in it so we can dwell together with the Shechina and bring the Moshiach Bimhero Veyamenu Amen.

🕯️ Shabbat Shalom U'Mevorach 🕯️

SHABBAT SCHEDULE

Mincha	7:20 PM
Candle Lighting	8:03 PM
Shacharit	8:30 AM
Shabbat Derasha	6:00 PM
Mincha	7:25 PM
SUNSET	8:21 PM
Aravit (Shabbat Ends)	9:12 PM
Rabbenu Tam	9:34 PM

SHORT & SWEET

כֹּה תְבַרְכוּ אֶת-בְּנֵי יִשְׂרָאֵל

"This is how you shall bless the children of Israel etc." (Bamidbar 6:23).

Moshe instructed the Kohanim to bless the nation with outstretched arms. The reason for this requirement is that each hand contains fourteen joints all joined together by one's palm thus having a total of fifteen components. These fifteen components are the vectors and medians through which the fifteen words of Birkat Kohanim descend through Heavens and rest on the Jewish nation.

ברכת הרי"ח

TORAHIFIC!

1. When will a man be forced to go to a Kohen in shame?
2. When did the Sotah-Waters lose their miraculous power to expose and execute the sinners?
3. What happened to the Sotah's adulterer while she was being executed?
4. Where do we see from the Torah that a married Jewish woman must cover her hair in public?
5. Why should a Jewish person not watch television, surf the internet, or look at other provoking media?

1. If a man does not give he required gifts to the Kohen, such as the Teruma, he will end up going to the Kohen for something else, namely, the accusation regarding his wife's infidelity. This is what happens to someone who doesn't give charity, and who doesn't support the Rabbonim and Rabbeim that represent the Torah and its teachings. {Berachot 63a, Rashi, Kedushat Am Israel}

2. As immorality increased in the world, the Sotah-waters lost their miraculous powers. In order to merit open heavenly interaction, we must maintain a high moral level. {Yerusalmi Sotah 9:9, Gemara Sotah 47b}

3. The moment the inspection-waters killed the Sotah, her adulterer shared the same ugly and painful death, too. {Sotah 27b}

4. Since the Torah commands the uncovering of a Sotah-woman's hair during her trail to humiliate and degrade her for not being a faithful wife, we see that generally a married woman's hair is covered. {Gemara Ketubot 72a, Torah Temimah, Sifti, Bamibbar Rabbah 9:13, Yabia Omer Orach Chaim 15}

5. All too often it is *reshaim* who are responsible for broadcasting on the television and internet all types of wild and evil things. One who is exposed to that sort of filth suffers pollution of the mind and soul! Most of the internet websites and television channels are poisonous for the mind, and toxic waste for the neshama. Am Israel are supposed to be holy human beings and we must not live as wild animals! {Yabia Omer Orach Chaim 12}

Weekly Dose of Hida

הלכות

א. אם ירצה הבעל להדליק [נרות שבת], האשה קדמת, שזהו תקון לה שפבתה גרו של עולם, ואם קדם האיש והדליק, אין לאשתו עליו אלא תרעומות, אכל פשיטא שאינו חייב לשלם לה כדון חוטרף מצנה דמשלם עשרה זהובים, דכינון דהמצנה מטלת עליו נמי, והבית והגר שלו, מהיכא תיתי לשלם. (מחזיק ברכה סימן רס"ג)

ב. במקום שמצוי שמן זית, צריך לזהר בו דהרגיל בגר הנון לו בגניו רבנו. ויגנו אם עושה יותר מחיובו לעשות גר יפה. ומטעם זה צריך להזהר בשמן זית לזכות לבנים מאירים בתורה שנמשלה לשמן זית. (מחזיק ברכה סימן רסד)

Topic: Lighting Shabbat Candles

1. If the husband desires to light the Shabbat candles, and his wife wishes to do so as well, then the wife takes precedence for it is her Mitzvah and it is her method of fixing the sin of Hava, which extinguished the light of the world. If however, the husband preempted his wife without her knowledge, there is no need to relight the candles for the Mitzvah is technically upon the husband as well.

2. If olive oil is present then one should light the Shabbat candles with it for the reward of someone that is diligent in lighting with olive oil, i.e. the best possible way, will merit to have sons that are Torah scholars.

מוסר

אשרי אדם שמשים עצמו כשור לעל וכחמור למשאוי (תנדבאר פ"ב), וקורא ושונה בכל יום תמיד, ושב בתשובה שלימה בכל פחו, ולא ישוב לכסלה, וישמר עצמו אפלו מחטא קל, יבטח בה' וישען באלהיו, ישלח עזרו מקדש, ויאר עיניו לאור באור החיים. (צפרן שמיר, סימן יג, סעיף ריז)

Fortunate is the individual that views himself as an ox with a yoke and as a mule with a load (when it comes to the service of Hashem). He reads and learns each and every day, performs Teshuva, and does not return to his wayward ways. He guards himself from even the slightest Averah and always leans on Hashem as his support. His eyes are illuminated with the light of life.

תדוש

איש או-אשה כי יעשו מקל חטאת האדם למעל מעל בה' וכו' - אי נמי אפשר לומר דהכי פרושו, אף שהוא חטאת האדם שהוא בין אדם לחברו, וישוב עם קוניהו כאלו חטא לו, וזה שפאמר "למעל מעל בה'". (פני דוד)
"איש או-אשה כי יעשו מקל חטאת האדם למעל מעל בה' וכו'
"When a man or woman commits any of the sins against man to act treacherously against Hashem etc." (Bamidbad 5:6)

It is interesting to note that the Pasuk teaches that even when an individual "commits a sin between himself and his fellow man" it is viewed as if that individual "acted treacherously against Hashem" as well.

Weekly Dose of Ben Ish Chai

הלכות

א. הרבה אזהרות הזהירה תורה בשרצים. והאוכל שרץ המים, חייב ארבע מלקויות; ושרץ הארץ - חמש מלקויות; ושרץ העוף, כזבובין וכיוצא - שש מלקויות. ומטמאים את הנפש, דכתיב (ויקרא יא, מג): "ונטמתם במ" (בן איש חי שנה ב' פ' נשא אות א')

ב. תולעים הגדלים בימים ובנחלים ובמים הנובעין, אסורין משום שרץ המים (בן איש חי שנה ב' פ' נשא אות ב')

Topic: Insects

1. A person who eats a Sheretz Ha'mayim – forbidden aquatic creatures – is liable to four sets of Malkot (lashes) for each creature, whereas one who eats a Sheretz Ha'aretz – an insect that lives on the ground – is liable to five sets of Malkot. Finally, one who eats a Sheretz Ha'of – a flying insect – is liable to six sets of Malkot for every insect eaten. Ingesting these forbidden creatures contaminates the soul, as the Torah warns in issuing this prohibition, "Ve' nitmetem Bam" ("you will be defiled through them" – Vayikra 11:43).

2. Worms that are present in waters, rivers and springs are prohibited under the category of Sheretz Ha'mayim – forbidden aquatic creatures, thus care must be taken to sift and purify one's water prior to drinking it.

מוסר

עסק המשא ומתן אינו בטוח בעסקו שישגי תאותו, ואפילו אם יגע הרבה, ונמצא שהוא יגע על הספק, אך עסק התורה, הנה הוא בטוח שאם ייגע ודאי ימצא וישגי מבוקשו, לא יהיה יגיעו לריק חס ושלום, והנה מאחר שעסק התורה הוא בטוח מאד, ודאי צריך לרדוף אחריו יתר והגם שקשה מצד השני שצריך לן יגיעה, מכל מקום מאחר שבטוח הוא, הוא יותר טוב מעסק שאין בו יגיעה ואינו בטוח (שבת מלכתא)

When one toils in business there is no certainty or guarantee that his labor will bear fruit. However, when one toils in Torah it is certain without a shadow of a doubt that with time one will accomplish tremendously. Therefore, given this guarantee, logically one must elect to toil in the Torah rather than in business for the reward is certain.

תדוש

נשא את-ראש בני גרשון גם-הם לבית אבתם למשפחתם - יובן בס"ד, לרמוז על ניצוצי הקדושה שנתגרשו ממקומם ונפלו, שצריך לבררם ולהעלותם למעלה לשרשן העליון, וזהו "נשא את ראש בני גרשון" הם ניצוצי הקדושה "למשפחותם לבית אבותם" דייקא (אדרת אליהו)

נשא את-ראש בני גרשון גם-הם לבית אבתם למשפחתם
"Take a census of the sons of Gershon, of them too, following their fathers' houses, according to their families." (Bamidbar 4:22)

This Pasuk can be expounded to allude to the sparks of holiness that have become estranged from their correct spiritual locations. Every individual must purify these holy sparks and return them to their abodes. Thus, one must "Take a census of the sons of Gershon," (Gershon — estranged, lost) and return them to their "fathers' houses" and their holy places.