

sojourn in this world. Taking for granted that tomorrow will be like today is based on the mistaken assumption that there definitely will be a tomorrow.

Instead of wasting each day's priceless opportunity- wake up and live! Achieve as much as you can in your spiritual and emotional growth. Use the gift of time to be better tomorrow than you were today. Live this day as if there will be no tomorrow, and by doing so you will create a tomorrow that is better than today- guaranteed! (One Minute with Yourself)

Playing with Fire

Rabbi Dovid Trenk, the *Menahel* of the Yeshivah of Adelphia, is highly respected and beloved by his students. He is sensitive to their needs and brings out the best qualities in each and every one of them.

One morning, as Rabbi Trenk was making his routine rounds through the dormitory to check for stragglers, he discovered a *bachur* still getting dressed in his room. Rabbi Trenk prodded him along, rushing him to proceed to the *Bet Midrash*. Out of the corner of his eye, Rabbi Trenk noticed something suspicious lying in an open dresser drawer. Without a word, he picked up a pack of cigarettes, put it in his pocket, and walked out of the room. The *bachur* knew that his roommate, Brian, the owner of the forbidden cigarettes, was in deep trouble. The yeshivah had a well-known rule against the possession of cigarettes.

The *bachur* decided to warn Brian that Rabbi Trenk would most likely be looking for him. As he passed Brian on his way to the *Bet Midrash*, he whispered to his roommate, "Boy, are you in trouble. Rabbi Trenk just found your cigarettes in your drawer."

Brian's face blanched. He knew that his fate was sealed. Brian knew it was only a matter of time before Rabbi Trenk would call him into his office and read him the riot act.

Brian managed to get through the morning without seeing Rabbi Trenk. Then the inevitable happened. While Brian was sitting in his classroom, a young man knocked on the door and informed Brian's Rebbe that Rabbi Trenk wished to see Brian in his office.

Brian walked to the office slowly with his head down. He tried to imagine what his parents would do to him once they found out he was expelled. What would become of him? Where would he go to yeshivah?

His thoughts racing, Brian found himself suddenly face-to-face with Rabbi Trenk. Rabbi Trenk looked Brian straight in the eye and said, "I found a pack of cigarettes in your drawer this morning. Please tell the boy who put his cigarettes in your drawer – and I don't want to know who he is – that smoking is not healthy."

Brian was stunned and didn't know how to respond. He asked sheepishly, "Is that all? Is there anything else you want to tell me?"

"No," said Rabbi Trenk. "Just go back to class and make sure you pass along my message."

Today Brian Tanen and his wife are an integral part of the Baltimore community who volunteer countless hours for their shul and local charity organizations. Brian is the first to admit that had Rabbi Trenk dealt with him differently that day in yeshivah twenty years ago, he most likely would have turned out very differently. Because Rabbi Trenk really cared about Brian and believed in his potential, he found a way to deal with a serious problem and still keep Brian close to him and to the yeshivah. It is amazing how the entire future of a boy may have been affected by one decision of a wise principal! (For Goodness' Sake)

The Lorraine Gammal A"H Edition

לְעִילּוֹי נְשָׁמַת לֵאָה בֵּת בְּהִיָּה

בס"ד

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SHABBAT NASO

שַׁבַּת נָסֹא

Haftarah: Shoftim 13:2-25

JUNE 5-6, 2020 14 SIVAN 5780

Candlelighting: 8:04 pm

Morning Shema by: 8:14 am

Evening Shema after: 9:02 pm

Shabbat ends: 9:03 pm (R"Y 9:35 pm)

Watch for an email for full Shabbat schedule of minyanim

A Message from our Rabbi

"וְלִבְנֵי קֹהֵת לֹא נָתַן כִּי־עֲבַדְתָּ הַקֹּדֶשׁ עֲלֵהֶם בַּפֶּתַח יִשְׂרָאֵל"

"And to the sons of Kehat he did not give because the service of the holy is upon them, they carry on the shoulder (*Bemidbar* 7:9)

The Torah describes the way the *Mishkan* was transported in the wilderness from place to place, but all this happened more than three thousand years ago. What is there to be learned from this?

In describing the method of transportation, the Torah records that a number of wagons were used to carry certain accessories. However the members of the family of Kehat were not permitted to use their vehicles. *Rashi* explains that it was their duty to carry the Ark (*Aron Hakodesh*), the Table and the rest of the very holy utensils. These very holy items had to be carried on their shoulders, as it says "בַּכֶּתֶף יִשְׂאוּ"

Our Sages say that the word שָׂא (to carry) is related to a similar expression in *Tehillim* (81:3), שִׂאזְמִירָה, which means, "Raise your voice in song." From this link we learn that the Levites were obligated to sing as part of their duties.

Rabbi Pinchos Roberts says this link between carrying the holy utensils and song has an important lesson. The proper observance of Torah can be very demanding. Business is curtailed on Shabbat and holidays, interest on debts is forbidden, livelihood must be earned without deceit or fraud. Likewise, the laws of *kashrut* limit the places where we may eat or go on a vacation. *Tzeniut* and traditional modesty preclude us from dressing in modern styles, and permissible entertainments are few and far between. The list grows as the world becomes more morally decadent. Almost wherever we turn, the Torah has set limitations and we have to live with discipline and restraint.

Ask a tired businessman who is totally committed to his religion whether he would exchange his lot with anyone else, and the answer would be a resounding, "No." Ask a

traditional Jewish woman and a mother of a large family if she would prefer the “freedom” of the more modern pleasure-seeking society, and her reply will be equally emphatic. We offer daily sincere praise to Hashem that we do not belong to all those who have lost their way, who wander aimlessly through life and are caught up in its downward spiral.

That is the message of the Levites. It is true that the Torah, represented by the Ark, has to be carried on one’s shoulder, but the Levites were elated with pride in having been honored, and would sing.

Unfortunately, outsiders who are removed from Torah cannot even imagine this joy. It says in *Abot* (6:4), “If you will join the ranks of Torah observers, only then will you appreciate their happiness by experiencing it yourself.”

Shabbat Shalom

Rabbi Reuven Semah

Think About It

”כָּל יְמֵי נְזִירוֹ קָדֵשׁ הוּא לַה'”

“All the days of his abstinence he is holy to Hashem.” **Bemidbar* 6:8)

The *Nazir* is described as one who is “*kadosh hu laHashem*, holy to Hashem.” He has the crown (*nezer*) of Hashem upon his head. Why? What did he do that is considered so significant that he warrants such exceptional praise? True, he has prohibited himself the pleasure of wine, but is that sufficient basis to elevate him to such a lofty level? It is not as if he has accepted any sort of self-affliction upon himself, such as fasting, etc., just abstaining from wine. Is that so impressive? Rav Mordechai Gifter z”l offers a profound response which we would do well to consider. Man has the option to go through life in one of two ways. He can be a creature of habit, following the whims and notions of his heart’s desire, never stopping to think: Who am I? What am I? Why am I here? He simply operates on the impetus of established routine. Alternatively, he can be an individual who thinks, who uses his G-d-given cognitive ability to control his actions with forethought. He never acts automatically, rather he always strives to maintain control over his life. Living aimlessly, as his counterpart chooses to live, is for him the antithesis of life. The *Nazir* is called a *kadosh* because he has chosen to live with *sechel*, with forethought, with consideration of the ramifications of his actions. He may not have accepted a great deal upon himself, but what he has done is the result of his consideration and thought. *Seforno* describes the *Nazir*’s abstention from wine as a thoughtful way to gain control over his evil inclination. He does not go to the extreme by fasting, or self-infliction by torturing his body. He simply makes a voluntary act of abstention, whereby he indicates his self-control. He is not acting automatically. Every action is the product of a well-thought-out consideration. When one makes use of his G-d-given faculty of thought to better serve Hashem, he is performing a holy endeavor. Hence, the *Nazir* is *kadosh*. (*Peninim on the Torah*)

Do As I Do

”בָּאוּ אָנָּה עוֹד אֵלֵינוּ וְיִוְרֵנוּ מִהַנְּעִשָּׂה לַנֶּעַר הַיּוֹדֵד”

“Come now again to us and teach us what we should do with the lad who is to be born.” (*Shoftim* 13:8)

The story of the birth of Shimshon is related in this week’s *haftarah*. After the angel told Manoah, Shimshon’s father, that his son would be a *nazir* from birth, Manoah prayed that the angel should come back to give more detailed instructions.

Why did Manoah ask Hashem to send the angel “to teach us what we should do with the lad who is to be born”? Didn’t he know the laws of *nezirut*, which are clearly written in the Torah? Even though *Hazal* call Manoah an *am ha’aress*, an ignoramus, was he so great an *am ha’aress* that he was unfamiliar with the laws that even schoolchildren knew? And if he wanted to learn the intricate details of *Nezirut* that are passed down only in the Oral Torah, was there a shortage of Torah scholars and judges who could have clarified the details? Why did he need the angel to return? Furthermore, when Hashem answered Manoah’s prayer and the angel appeared a second time, the angel only repeated the instructions that he had conveyed the first time he appeared, as he said (*Shoftim* 13:13-14), “The angel of G-d said to Manoah, ‘Of everything that I spoke to the woman, she should beware. Of anything that comes from the grapevine, she shall not eat; wine or aged wine, she shall not drink; anything contaminated, she shall not eat. Everything that I commanded her, she shall observe.’” What then, was the purpose of the angel’s reappearance?

A novel idea is suggested here: Manoah did not request that the angel reappear to clarify the laws of *Nezirut*; he knew them. Rather, he wished to ask the angel about matters of *hinuch*, educating children. Manoah wanted to understand how he would be able to raise a child with the additional restrictions and holiness of a *nazir* if he, the child’s father, wouldn’t follow these restrictions himself. Indeed, when the angel returned, he said, “You are right, Manoah. The father of a child who will be a *nazir* must also conduct himself as a *nazir*.”

When we reread the words of the angel, we see the idea clearly. Grammatically, the words “*tocahl*, *tishamer*, and *tesht*” address either the third person feminine or the second person masculine in the future tense. Thus, the angel’s instructions can also be translated as, “Of everything that I spoke to the woman, *you* should beware. Of anything that comes from the grapevine, *you* shall not eat; wine or aged wine, *you* shall not drink; anything contaminated, *you* shall not eat. Everything that I commanded her, *you* shall observe.” Manoah was told that he, too, must adhere to the laws of *Nezirut*.

Children learn from what their parents do far more than from what their parents say. Just as a parent cannot raise a child to be a *nazir* unless he conducts himself as a *nazir*, no parent can expect his child to adhere to good behavior that he himself does not embrace. (Rav Schwab on *Chumash*)

Like There’s No Tomorrow

Cars come with a cruise control, a device that keeps automobiles moving at a set speed without human intervention. Airplane guidance systems can be set on autopilot to navigate the skies for thousands of miles without the pilot’s expert handling. Robots can do the most complicated tasks so long as their systems are electronically set for the proper sequence of motions and activities.

It seems that many people feel that their lives can also run in a similar fashion-automatically. They go through the motions, impersonating a thinking, feeling creature, while numbly repeating previously learned behavior patterns as preparation for a new day’s tasks. They robotically recite prayers and plod through the workday without ingenuity or enthusiasm.

This problem can be traced to a seriously flawed attitude. These people subconsciously believe that today will be a repeat of yesterday, and that tomorrow will merely be a repetition of today.

Nothing can be further from the truth. Every moment of life is a new opportunity, a gift from Heaven, allowing individuals to accomplish something during their limited