



“To share, to care. To make the world a better place...”

Parsha favorites of **Moreinu HaRav Avraham Chaim Tanzer zt'l**. Including his uplifting and edifying teachings. Ideas and values with which he raised and educated 4 generations, including lessons gleaned from his great character. Compiled and elucidated by Rav Dov Tanzer *le'iluy nishmas* Abba Mari hk'm.

Please share at your table as an Aliyas Neshama

### *Any man whose wife becomes a Sota...*

In our Parsha, the *Birkas Kohanim*, the Priestly Blessings follow on immediately after the passage of the *Sotah*. What have the Priestly Blessing in common with the Straying Wife? From here the Sages taught that a man who refuses to give his tithes to the Kohen, will ultimately have to bring his wife to the Kohen – as a *Sotah*.

Why should he need to bring his wife as a *Sotah*? If he needs to be closer to the Kohen, surely there are other reasons that could cause him to bring any offering in the Beis Hamikdash – thus requiring the services of the Kohen?

Abba z'l used to explain that it wasn't a random reaction to his behaviour that would bring his wife to become a *Sotah*. Rather, his lack of generosity to the Kohen wasn't simply a 'local' issue of him not wishing to support the Priests. Rather, such stubborn myopia was indicative that he is a fellow who lacks a certain depth of vision – he lacks an understanding of how all his blessing were a gift from Hashem, and how Hashem uses your own generosity to perpetuate the cycle of giving.

'Give, so that He can give you more'. Dad used to say that if a person doesn't give, then Hashem looks down and says that that pipeline is blocked, He then looks for a new pipeline.

This stinginess of spirit must necessarily also find expression with his own wife. Thus, placing their relationship in jeopardy. Something that will bring the man to the Kohen – where he can draw closer to the Kohen and hopefully begin the cycle of *Bracha* again.

She didn't become a *Sotah* as a punishment to her husband, but sometimes, as a sad consequence of his behaviour.

Dad taught over and over, that the greatest generator of true *Bracha* is generosity of spirit. 'To be a giving person' – it was truly his byline and motto.

He believed fully that the acts of generosity will ultimately perpetuate the cycle of giving and kindness. He also believed that the spirit of generosity sculpted in a person and in a family the greatest '*kli machzik bracha*' – it created an environment that fostered healthy growth and successful relationships in families and communities.



*On the first day, Nachshon the son of Aminadav brought his offering. It comprised one silver bowl, that weighed a hundred and thirty shekels...On the second day...On the third day...*

The longest Parsha in the Torah is *Nasso*. The reason for its length is well known; the Torah repeats word-for-word the sacrifices offered by the *Nesi'im*, the leaders of each of the twelve tribes upon the inauguration of the Altar – the *Chanukas Hamizbeach*.

Since they each offered identical amounts of the same ingredients, why does the Torah repeat each one as if it were a new and unique offering. Each offering consisted of one silver bowl which

weighed a hundred and thirty shekels, one silver basin what weighed seventy *shekel*. Both were filled with flour and oil. One golden ladle filled with incense. A young bull, a ram, a sheep etc. Why did the Torah not simply write the ingredients and then add that the same Korban was offered by each of the Tribes? Especially since the Torah is counted letter-by-letter, with no redundancy? Surely it was only the names of the people that changed, but not the actual offering?

Very many insightful answers are given, but I would like to bring one that capture the Spirit of Abba in a special way: True each Korban comprised the same ingredients and the same vessels and animals, but the people who offered them were unique; unique in their histories, their memories, their personalities and therefore even in the significance of these *Korbanos* to them and to their constituents.

Yet the Torah repeats the facts and figures – to the point that in a different context one might consider it boring – had it not contained important insights of the holy Torah?!

The message carried in this passage is possibly that when we meet people, those we know already and those whose acquaintance we have not yet made, we tend by nature to look for the difference between ‘us’ and ‘them’ – we tend to focus on competition between us.

Yet the Torah is hinting that there is another way; better to focus on the overwhelming amount of our lives that are truly common to all of us. One Torah, one Almighty. One ancestor. One Shabbos. One *Shulchan Aruch*. Certainly, our stories are personal, and distinct, but mainly we are human and certainly Jewish in very similar ways. It’s that ‘sameness’ and those similarities that bind us together.



Abba zt'l had the ability of the *Nesi'im* to relate to each person he met for the '*tzad hashaveh*' – to find the common ground between them, and

based on that, to enjoy the differences also. First, however, he made you feel, that the similarities between you and him were truly overwhelming... Dad taught that that wasn't boring – it was fascinating. It was wonderful to discover how well we can relate to all people.

That is part of the message of the *Nesi'im*: Don't just celebrate and highlight differences – anyone can do that. Learn to notice and highlight with the same verve and joy that so much of our story is the same. We have far more in common than in contrast.

Following that, you can also learn to enjoy the important unique stories and histories that each of us carries.



In fact, in each of our own lives, much of our greatness comes not so much from telling a new story each day, but rather from repeating the same story with today's insight. We wear the same Tefillin our entire lives. Much growth comes from not changing the script, just deepen it with our developing stories and character and insight. Keep belting it out.

