

their needs from Heaven; "וריבכם" - the judgments to be made in *Bais Din*. These three issues were "burdens" on Moshe, as he attempted to figure out how to accomplish them all. With the help of Yisro and the blessings of the Almighty, Moshe did learn to bear his burdens - and became our greatest leader.

The Meshech Chochma asks: For real happy salvations like *Pesach*, *Chanuka* and *Purim*, we give thanks a few days a year, so how come for this sad but beneficial salvation, we thank *Hashem* hundreds of times a year? He answers that after the *churban*, the *Yidden* weren't sure whether *Hashem* was still with them. Thus, *Hashem* sends little rays of light in the middle of the darkness (like the Beitar burial) to remind us that He is still with us. This important, easy to forget rule, gives us hope in our *golus* and must be remembered and thanked for every time we *bentch*.

הוא היה אומר ...

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The amount needed to *bentch* is $\frac{1}{2}$ of a center slice of a 1 lb.

ויש להוסיף, דמכיון שהתבאר שדברי משנה תורה אמרן משה מעצמו, כדבר הדבר שלא נאמרו ע"י שה"שכינה מדברת מתוך גרונו, ואינם כדברי שאר החומשים שמשה לא אמר מהם אפילו אות אחת מעצמו. (זוה"ק ג')

טיב התבלין

מאוצרותיו של המגיד

וכן פירש המהר"ל (תפארת ישראל) "אין מפסיקין בקללות, אמר אביי, לא שנו אלא בקללות שבתורת כהנים, אבל קללות שבמשנה תורה פוסק, מאי טעמא, קללו וכו' ומשה מפי הגבורה אמרו" (מגילה ל"א). היינו שהיה יש"ת נותן הדבור בפיו, וכמש"כ בעשרת הדברות, 'משה ידבר והאלוקים יענו בקול', וכו'. נאמר 'פה אלה דבר בו' - בתוכו ממש' (**הכחבו והקבלה**, שמות ל"ג כ"ב), וכך הלאה בכל דבר ששהה משה שוהו, והכללו וכו' ומשה מפי עצמו אמרו" - היינו כשליח שנמדד את אשר ציווה המשלח' (שם).

מעשה אבות סימן לבנים

לא תיראו כי ה' אלקיכם הוא הנלחם לכם וגו' (ג-כ)

On May 31, 2010, the “Gaza Freedom Flotilla” was sailing in international waters of the Mediterranean Sea. The flotilla, officially carrying humanitarian aid and construction materials for the Gaza Strip, really set sail with the intention to break the Israeli-Egyptian blockade of the Gaza Strip and if failing to accomplish that, to cause a major crisis by clashing with Israeli military forces. Of course, Israel needed to protect the blockade, and sent out warships to flank the flotilla, while a military aircraft flew overhead issuing instructions for the various boats in the flotilla, and eventually warnings. They were ignored and so each ship was boarded from Israeli speedboats. They were met with passive resistance on five of the ships, but clashes broke out aboard the sixth, the Mavi Marmara. A team of fifteen Israeli naval commandos rappelled onto the ship from helicopters with paintball guns, plastic bullet riot dispersal handguns, and hidden firearms.

The first team commander came down the rope and was immediately thrown over the deck head down and stabbed, along with a second soldier. The third soldier was grabbed off the rope and abducted. A stun grenade taken from the soldiers was thrown at the next few commandos, and a concealed handgun also taken from one of the soldiers was used to open fire. The commandos where then ordered to use live fire. Skirmishes and gun battles broke out and it took a full fifteen minutes before the commandos were able to secure the ship with live ammunition and a third team of fighters.

The soldier’s captors escaped, and the Israeli commander pulled the knife out of his body and jumped overboard along with the second soldier. The third, with a severe head injury was left and found by his friends later. The raid ended with nine flotilla fighters killed, and dozens injured. Seven Israeli commandos were also injured in the skirmish. After seizing control of the ships, Israeli forces towed them to Ashdod and detained the passengers. Although purely acting out of self-defense, Israel was predictably condemned by most of the world’s countries, and especially by the United Nations.

Not long ago, there was a London fundraiser for the *Keshet Yehuda* pre-military academy of the Golan Heights. *Keshet Yehuda* is a program that prepares young religious Jews for the many challenges they will face in the army. The *Mechina* provides important tools for life such as *Torah* learning skills, leadership, brotherhood, self confidence, and much more.

At the fundraiser, a special guest speaker was introduced to address the assemblage. Brigadier General Efraim “Effi” Eitam, one of the most decorated soldiers in the IDF, holder of the Medal of Distinguished Service for his heroism in the opening hours of the Yom Kippur War, and later the commander of the elite Golani unit which rescued the Israeli hostages at Entebbe, approached the podium. General Eitam, a religious Jew and former member of the Knesset, had a message to impart. He began by saying that he had taken part in debriefing the SEALs after “Operation Sea Breeze” - the operation that boarded the flotilla ships - and told of his conversation with the third officer to rappel down the rope.

General Eitam looked at the brave young man with the head wound and asked him what was going through his mind at the time. The officer said he watched his first comrade land on the deck and quickly disappear under a violent pile of vicious attackers, who dragged him to the side of the deck, and then flung him off the deck. The same thing happened to the next man. As soon as he hit the deck, the “peaceful” activists from Turkey and other countries, were all over him.

As he described the events, General Eitam interrupted him by asking the inevitable question. “Watching this sight below, as your mates were getting pummeled and beaten, what were your thoughts at that very moment? You were only half-way down the rope; you could have held up and not continued down, knowing your life was in danger.”

The young Navy officer responded, “Sir, I didn’t think. I called out ‘*Shema Yisroel Hashem Elokeinu Hashem Echad*’ and dropped down. I quickly drew my pistol and shot at the armed men before I was overwhelmed by my attackers!”

“This is my message,” said General Eitam, “to all our soldiers. So long as our commandos know how to say ‘*Shema Yisroel*’ and remember what and for whom they are fighting, they will understand why losing is simply not an option for the Jewish people!”

משל למא הדבר דומא

איכה אשא לבדי טרחכם ומשאכם וריבכם וגו' (א-יב)

משל: There was once a farmer who had a wolf, a sheep and a sheaf of wheat. He was traveling alone and needed to take care that the wheat would not be eaten by the sheep, nor the sheep devoured by the wolf. He came to a river that he needed to cross, but the ferry was too small and he would only be able to cross with one of the three at one time.

This was a problem, because if he took the wolf first the sheep would eat the wheat. If he took the wheat first, the wolf would eat the sheep. And if he took the sheep first what should he do next? If he next transfers the wolf it will

eat the sheep when he goes back for the wheat. And if he next transfers the wheat, then the sheep will eat the wheat when he goes back for the wolf. What should he do?

After much contemplation, he devised a plan. First, he transferred the sheep across the river. Then, he returned for the wheat, but took the sheep back with him so as not to leave it with the wheat. He then transferred the wolf. Lastly, he returned and transferred the sheep. (**Imrei Bina-Ben Ish Chai**)

נגמל: *Moshe Rabbeinu* describes the three burdens that he must bear on behalf of *Klal Yisroel*. “טרחכם” - your troubles,

אלה הדברים אשר דבר משה אל כל ישראל בעבר הירדן וגו' (א-א)

The **Ohr Hachaim** comments that the words “אלה הדברים” - “*These are the words,*” serve to exclude the words written up until this point. In fact, he says, there is a major difference between the *Torah* until this point and the remainder. Until *Sefer Devarim*, *Hashem* dictated and Moshe transcribed. However, from *Sefer Devarim* and onwards, the words originated from Moshe. *Hashem* did not command him to say these words; they were spoken of his own accord.

R’ Meir Don Plotzky ZT”L (Kli Chemdah) elaborates on this idea. He cites the **Gaon of Kinsk**, who asks the following: The *gemara* (בבא בתרא טו.) explicitly says that the *posuk* “*And Moshe died there*” - “*And Moshe died there*” is eight *posukim* before the end of the *Torah*. Until then, *Hashem* spoke and Moshe wrote; from then on, *Hashem* spoke and Moshe’s tears transcribed. This implies that the entire *Torah* was indeed said by *Hashem*. How then can “אלה הדברים” be referring to words that came from Moshe?

The Plotzker Gaon answers with a fascinating idea. Indeed, the first four books of the *Torah* were said word for word by *Hashem*. The fifth book - *Sefer Devarim* - evolved differently. Moshe gave over his speech to *Bnei Yisroel* as they were about to enter the Holy Land. He reexamined many of the *mitzvos* that were already given, exhorting the people to follow the ways of *Hashem*, and offering pointed, but critical, rebuke. He wanted to teach the people that their stay upon the land was completely dependent upon their ability to follow the way of *Torah* and *mitzvos*. However, once the words came out of Moshe’s mouth, immediately *Hashem* approved of them and even repeated them back to Moshe in order that they be transmitted to the entire nation for posterity. “אלה הדברים” - these words now acquired the same level of divinity and holiness as the words in the other four books, having received *Hashem*’s stamp of approval.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

כבוד

We now begin the third and final week of **Project G.P.S.**, a program promoting *Sholom* and *Achdus* for the three weeks of *Bain Hametzarim*, in memory of Leiby Kletzky A”H HY”D. By now, we have strived to improve our efforts in the *middos* of **G**-Giving in, as well as **P**ositive focus to others. We are now ready to “seal the deal” - to achieve our goal of greater *Achdus* and *Shleimus* in *Klal Yisroel* by focusing all our efforts on respecting each and every person we meet.

G - Giving In (ותרנות), **P** - Positive Focus (עין טוב), **S** - Showing Respect (כבוד).

Showing Respect: *Chazal* teach: “*Who is respected? One who gives respect to others.*” It is so important to show honor and respect to others, for the act of showing another individual respect, gives that person a feeling and awareness that you think he or she is important. You value them. This makes that person happy. **Show Respect** to everyone because everyone is deserving of respect, regardless of their behavior, background or level of observance. Think about how each person is a human being just like you. He or she has a life, a family, parents, children, dreams, ambitions - even disappointments and tribulations. Realize that every single person is a beloved child of *Hashem* and we must treat him or her accordingly.

Week Three: Be first to greet others. Acknowledge their presence with a smile or a kind word. And remember: You can keep the good feelings and *achdus* going for week after week. All you need to do is make an effort, and *Hashem* will do the rest!

TORAH GEMS

השלך משמים ארץ תפארת ישראל ולא זכר הדם רגליו ביום אפר וגו' (מגילת איכה ב-א)

The *gemara* (חגיגה ה.) relates that one time *Rabbeinu Hakadosh (Rebbe)* was reading *Megillas Eicha*. When he reached the *posuk*: “השלך משמים ארץ תפארת ישראל” - “*Hashem has thrown the glory of Yisroel from the heavens to the earth,*” his hands shook and the *sefer* he was reading from fell from his hands. He exclaimed, למאנא רמא לבריא, “*(They have fallen) from a high roof to a deep pit.*”

R’ Boruch Epstein ZT”L (Torah Temimah) denotes that during the period when the *Bais Hamikdash* stood, *Klal Yisroel* rose to the highest spiritual elevation - akin to the uppermost regions of heaven. However, when the *churban* and destruction of the Temple came about, the Almighty cast them down to the deepest and furthestmost depths - not gradually, but in one thrust. The question is: What is *Rebbe’s* understanding here? How is a fall from a roof into a pit, comparable to being cast down from heaven to earth?

R’ Chaim Shmuelevitz ZT”L explains that it wasn’t *Rebbe’s* hand or the floor, that damaged the *Megillah*. It was the fall itself which damaged it. So, too, the tragedy of *Klal Yisroel* is not as much the *golus* and present condition that we find ourselves in, as it was the precipitous downfall and shock of the abrupt decline that has battered us terribly. This collapse is the source of our pain. “*Hashem has thrown the glory of Yisroel from the heavens to the earth*” - It is not the change of position from heaven to earth which has so profoundly affected us, as much as the fall itself.

A person must be constantly on guard, when he feels himself undergoing a period of spiritual descent, not to lose himself entirely. The plunge in itself is usually far more damaging than the level from which one has descended. If a person does take hold of himself, not losing his self control under any circumstances, he will succeed in regaining former stature, perhaps even being lifted up by his trying experience.

דרגת יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

איזהו מכבד המכבד את הבריות שנאמר כי מכבדי אכבד ובזי יקלו וגו' (אבות ד-א)