

בראיתו יצחק הרץ ובנותיו ל

תורה תבלין

A Torah Tavlin Publication

34 Mariner Way Monsey, NY 10952

שבת קודש פרשת מטות - פרק א' דאבות

Shabbos Parshas Matos - First Perek

כ"ג תמוז תשס"ה - July 30, 2005

פג המנחה / ע"ש - 6:45 (Monsey, NY) מנחה גדולה / שבת - 1:38
הדלקת נרות של שבת - 7:58 * שקיעה של יום השבת - 8:15
זמן קריאת שמע / מ"א - 8:50 צאת הכוכבים / מעריב - 9:05
זמן קריאת שמע / הגרי"א - 9:26 צה"כ / לשיטת רבינו תם - 9:27
* מי שמדליק מוקדים, אין לאחר מזמן עצם קבלת השבת (מש"אמר "בואו כלה")

הגדה צביל

שפרשיי, לא קמו ולא זעו צדיקים הנסתרים להחליץ לצבא, כי מחמת רוב עוונותיהם לא חשבו שהכוונה עליהם כלל ולכן, בעת ההיא הניגה לנו הקרא המסירה, שרשאים היו בני ישראל למסור ולהלשין עליהם שבאמת צדיקים המה אף שמסתירים את צדיקתם. והיו מה דכתיב כאן בקרא "וימסרו מאלפי ישראל" - דהיינו, שאחרים היו צריכים למסור עליהם שהם צדיקים וראויים להמנות בין הלוצי המלחמה.

עטרת דודן ויעזר הנורה והשבון האלעלה

ושבם ונבו ובעז וגוי (לכ"ג)

איתא בגמ' (ברכות ח') "א"ר הונא בר יהודה א"ר אמי, לעולם ישלים אדם פרושיותו עם הציבור שנים מקרא ואחד תרגום, ואפלו "עטרות דודן" - שכל המשלים פרושיותו עם הציבור מאריכין לו ימי וטוונתו ע"כ. פרושיי שם וז"ל עטרות דודן שאין בהם תרגום עכ"ל. והקשו תוספות דלפי טעם זה למה תפס "עטרות דודן" ולא פסוקי שמות אנשים, כגון "יראובן שמעון לוי ויהודה", וכדו' ועוד, הרי יש לפסוק תרגום ירושלמי? ותירצו דעין שאין בו אלא תרגום ירושלמי ולא תרגום

וימסרו מאלפי ישראל אלק למטה שנים עשר אלק חלוצי צבא וגוי (לכ"ג)
פרשיי וז"ל להודיע שבין של רוצי ישראל כמה הם חביבים על ישראל, עד שלא שמעו במיתתו מה הוא אומר "עוד מעט וסקלנו", ומשמעו שמיתת משה תלויה בנקמת מדון לא רצו ללכת עד שנמסרו על כרחן עכ"ל. ולכאורה רשיי בא לפרש לשון הקרא "וימסרו", דהיינו "ויבאו מאלפי ישראל", אלא ששמעו במיתת משה רבינו ולא רצו ללכת עד שכולם נמסרו על כרחן ונשלחו לצבא.

והנה מסביר האדמו"ר הרה"ק מו"ה ישראל מרדכי זצ"ל, את הענין בדרך צחות. דאיתא בגמ' (חולין קט'): כל דאסר לן רחמנא שרא לן כוחות, אסר לן דמא שרא לן כבדא וכי עניינא. כלומר, מצינו שכל דבר שאסרה עלינו התורה, הניגה עליו איזה דבר כגוד, כגון שאסרה התורה דם והתירה לנו כבד כגוד. והנה עון המסירות ומלשונות היא עבירה גדולה מאד, ואפ"ה מצינו שהתירה התורה איזה דבר כגוד? אלא וז"ל שישנם צדיקים נסתרים העובדים את השי"ת בסתר, וכאן שפוח הקב"ה לבחור אנשים צדיקים לצבא, כמו

READING MATERIAL ON SHABBOS (2)

The prohibition against reading inappropriate material on Shabbos includes the following categories:

Newspaper Sections: There is a prevalence of Jewish, Torah-inspired newspapers today, which may be broken up into three distinct categories: 1) News (Jewish and otherwise) and editorials of events throughout the world. 2) Advertisements and business-type articles. 3) Torah ideals and columns, containing *Divei Torah*, *halacha* information and knowledge. This last category is definitely permitted, although perusing advertisements found on the same page are not. The second category is prohibited even if one has no intention to read it for business purposes or to use it for later action. The first category is generally forbidden, however, the *Mishna Berurah* (1) quotes from the *Shivus Yaakov*, who permitted reading about world events in order to educate oneself and become aware of potential dangers that threaten *Klal Yisroel*. Nowadays, when media information and breaking news is circulated much quicker than by newspaper and print articles, such potential dangers would most likely be known even before the paper arrives (2) and this leniency would not be valid. **Distressing Information:** Another potential problem with reading about world events, is that one may read about *Mazel Tovs* and advertisements before or after *Shabbos* (3).

(1) פסוק ביהמה ש"א: (2) באר משה ודק"ר סימן ס"ח (3) קטות השולחן ד"ה: (4) א"ח מנחם ד"ה ס"ח

הנהגה אברהם

R' Pinchos of Koritz ZT"L would say:

"Just like *Moshe Rabbeinu*, who employed his anger only when absolutely necessary to scare the *Bnei Gad* and *Bnei Reuven* into submission, I, too, train myself each and every day to control my temper and keep it tucked away in my pocket, only retrieving it when it becomes absolutely necessary. This way, I maintain control over it and not allow it to maintain control over me!"

R' Levi Yitzchok of Berditchev ZT"L (Kedushas Levi) would say:

"When a person is faithful to his every utterance and righteously lives up to his word, he merits that *Hashem* will 'do all that he expressed verbally.' Thus, every person has the ability to fulfill the words of *Chazal*: 'אדם נאמן וקוביה מקיים' - 'The *tzadik* decrees, and the *Holy One* fulfills it.'"

A Wise Man would say:

"Life is full of obstacle illusions: What you don't see with your eyes, don't invent with your mouth!"

DEDICATED BY MR. & MRS. TEDDY KURZ IN MEMORY OF HIS MOTHER, RUSHA

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so much encouragement and support. Because of you, everything began to look different and I felt more secure with having my baby. I no longer live around here, but I happened to be passing through and I figured it would be nice to visit your store to thank you once again for all that you did for me." She paused, welling up with emotion, "My baby, my beloved Doron, was born and grew up to save your son, Yoav's life!"

TORAH GEMS

איש כי יזר נדר לה' או השבע שבועה ...

לא יחל דברו כלל היצא מפיו נעשה וגוי (ל-ג)

We have the ability to sanctify the world with our speech. The *Torah* here enjoins us not to misuse this power by speaking nonsense or uttering vows that we will later profane. The *Yalkut Shimoni* writes: "*Bnei Yisroel are bound by the command not to profane their words: the nations of the world are not.*" Why is it that *Bnei Yisroel* must keep their word, whereas other nations need not?

Explains the *Sochatchover Rebbe*, R' *Avrohom Bornstein* ZT"L, a *dar - vow* can create something quite remarkable; it can imbue an ordinary object with sanctity or with prohibition. Through a mere declaration, a Jew may dedicate an item to the *Bais Hamikdash* or prohibit its use for himself or others. Violation of this vow is considered a grave and punishable offense. The power of speech is sufficient to alter the nature of an object entirely from something ordinary into a *dvar mitzvah*. Thus, when a controlled individual speaks, his words have the power to sanctify the subject of that speech. As *Rashi* here notes this very idea: "*He shall not profane his word...he should not make his words mundane.*"

Klal Yisroel was created with the specific task of praising *Hashem*. To achieve this, they were provided with a special ability, that of holy speech, with which to sanctify the physical world. The other nations of the world, however, have different functions. As such, they were not given this special power. This is the meaning behind the *Yalkui*, that only a member of *Klal Yisroel* is prohibited from profaning his words - meaning he must not make his words mundane. This applies only to *Klal Yisroel*, who have the ability to make their words holy, but not to the non-Jewish nations, who do not.

היייתם נקיים מה' ומישראל וכי' (לכ-כב)

The *Yerushalmi* (ג-ב) tells us of the significance of this *posuk*: "*A man must find favor in the eyes of humankind, just as he must find favor in the eyes of G-d. In the Torah this is written, 'And you shall be cleansed from Hashem and from Yisroel.'*" One must be vigilant to retain a persona of purity and righteousness, not just in the eyes of *Hashem*, but also in the manner in which he is perceived by his fellow human beings.

Diagnostic imaging of the famed *Maggid*, R' *Sholom Schwadron* ZT"L, revealed four clogged arteries in his neck. The two remaining arteries were not in satisfactory condition, either. A short time later, dangerous signs were found on his legs, indicative of further distress in his blood system. A highly qualified, internationally known doctor was brought in to care for R' *Sholom* in order to prevent the condition from progressing.

R' *Sholom*, who was respectful to every doctor who walked into his room, whether religious or not, did not receive this doctor with his usual affable manner. He answered the physician's questions with cool indifference. After he had gone, R' *Sholom* commanded, "Don't bring him to me anymore. I don't want him. I don't like him."

"R' *Sholom*, he's an expert!" his family protested. After a great deal of pleading and persuading, R' *Sholom* finally consented. But he warned, "There is something repelling about him. I feel repugnance toward him." Investigating further, the family learned that the doctor was indeed a nasty and morally degraded individual. He exuded an aura of repulsiveness which was felt and sensed by people he came in contact with. We should not be unconcerned with how we are perceived by others.

דור, הרי"ה דיקרא ג' פעמים תעבד, קמיל שטוב לקורא פעם ג' בחרגום עייניש. ועדיין קשיא א' במקומה עומדת. אלא מבאר הגמרי' בידך הלי עפשטיין צ"ל, בסי

תורה תמימה, דבאמת כל הפסוק של "עטרת חייב" אינו דבור ומזכר להמשך הפסוקים, לא לפני ולא לאחריו, ובהשגטנו לא יחסר מאומה מענין הפרשה, הוי פסוק זה יחיד ומיוחד בכל התורה כולה, וממילא דוקא מזה יש לנו ללמוד ליהרר במצוה זו של "שנים מקרא".

מעשה אבות... סימן לבנים

ויאמרו אל משה עבדיך נשאו את ראש אנשי המלחמה אשר בידנו ולא נפקד ממנו איש וגוי (לא-מט)

Yoav, a young IDF soldier was stationed in the ancient city of Chevron. One late night out on military patrol, he was caught by surprise, shot by an Arab sniper and left for dead. As it was four o'clock in the morning, and no imminent attack was expected; no one was awake to hear the shot and rush to his aid. It appeared as though Yoav was doomed to bleed to death before anybody would ever find him.

One other soldier however, did happen to hear something. Though not totally sure, he suspected it might be a rifle shot so he went to investigate. He spotted Yoav, who was lying on the ground, bleeding to death. He immediately began to stabilize Yoav's wound and arrange for emergency transport to a medical facility. It took time for help to get to the scene, so he needed to apply manual pressure and any other trick he could think of to keep Yoav alive in the interim - he was literally holding Yoav's life in his hands. Eventually, Yoav arrived at a proper medical facility where he was treated by surgeons. Yoav's parents were notified and rushed to the hospital. The doctors told them that had it not been for the immediate and appropriate actions of the other soldier, their son Yoav would definitely not have survived. It was indeed a miracle that the other soldier heard what no one else heard, and managed to locate Yoav as quickly as he did. They went to thank him, but he had already left the hospital.

After Yoav recuperated and everything was settled, they called the army to find out the name of the other soldier so they could thank him personally. Unfortunately, the other soldier's name had not been recorded in the incident report, so they had no way of contacting him.

Yoav's parents owned a *makolet* - grocery store, in *Kiryat Malachi*, and they put up a poster in their store, describing the miracle that occurred and asking if anyone knew the identity of Yoav's savior. They figured that Israel is a small country and someone might know someone who knows something.

Months passed with no response. Finally after a year, a woman entered the store and saw the sign. She was positive that her son Doron had mentioned such an account. She took out her cellphone and called Doron on the spot. Sure enough, he remembered the incident quite well - it was he who had saved Yoav's life. Soon all the families gathered together for a joyful, tearful reunion.

Doron's mother pulled Yoav's mother aside and told her, "There is a specific reason why I came to your store today. You don't remember me, but twenty years ago, I was standing in your *makolet* feeling lost and forlorn. You and your wonderful husband noticed how sad I looked and asked me what was the matter. I explained that I was expecting my first child and was feeling overwhelmed. There were so many unbearable difficulties, financially, socially and emotionally. I was losing my mind!

"You both stopped everything, and calmly and lovingly sat with me. You listened to me. Then you offered