

A SERIES IN HILCHOS SHABBOS

found in books may not be read (5), unless by doing so it can increase a person's *shema*. If the caption is just a name alone, it is also permitted.

For the Sake of a Mitzvah: One is permitted to read even non-Torah items, if it is for the sake of a *mitzvah* (6). Thus, a *gabbai* in *shul* may read off a list to call the appropriate people to the *Torah* for an *aliyah*, or to make a "ק"ל מלא רחמים" for the deceased. Some allow this leniency to include monetary information (7) such as:

- 1) Lists of *seforim* for sale which one possibly intends to purchase after *Shabbos*.
- 2) Posted signs declaring amounts of *zedakah* necessary for the needy.

In the above cases, there is no real concern that the person reading the list or sign will come to actually erase anything. If there is the possibility that the reader might erase, it is prohibited even for a *mitzvah* (8). Accordingly, a lady preparing for a prolonged *Yom Tov* (2-3 days) and needs to write up a list of foods that will be served at which meals, she should ask a family member or a guest (one who has no authority to erase and change the menu) to read it for her.

(1) אין צורך לכתוב את שמות המזון (2) מותר לכתוב את שמות המזון (3) מותר לכתוב את שמות המזון (4) מותר לכתוב את שמות המזון (5) מותר לכתוב את שמות המזון (6) מותר לכתוב את שמות המזון (7) מותר לכתוב את שמות המזון (8) מותר לכתוב את שמות המזון

הנהגה אחרת

R' Moshe Sofer ZT"L (Chasam Sofer) would say:

"The power of *tefillah* is so great, that if a person were to *daven* one single prayer with perfect concentration and the purest intent, that single prayer has the power to gather together all the other *tefillas* that one may have cast away and *davened* without proper thought throughout the year, and bring them all up to be accepted in front of the Heavenly throne!"

R' Tzadok Hakohen ZT"L of Lublin would say:

"The *gehinnom* that one experiences for his sins in the next world is the scalding embarrassment of having to face the truth of his mistakes in life. The *gemara* (ברכות יב:) teaches: '*One who commits a sin and is embarrassed by it is forgiven.*' The profound sense of shame is in itself a form of *gehinnom*."

The Steipler, **R' Yaakov Yisroel Kanievski ZT"L** once wrote:

"Faith in my creator - that is my treasure! Faith is a treasure that allows one to be satisfied with his lot."

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בראית יצחק ובראית ל

תורה תבלין

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שבת קודש פרשת מסעי - פרק ב' דאבות

Shabbos Parshas Maasay - Second Perek

ראש חודש מנחם אב תשס"ה - August 6, 2005

פגל המנחה / ע"ש - 6:38 (Monsey, NY) מנחה גדולה / שבת - 1:37

הדלקת נרות של שבת - 7:50 * שקיעה של יום השבת - 8:07

זמן קריאת שמע / מ"א - 8:53 צאת הכוכבים / מערב - 8:57

זמן קריאת שמע / הגר"א - 9:29 צה"כ / לשיטת רבינו תם - 9:19

* מי שמדליק מוקדים, אין לאור מזמן עצם קבלת השבת (משיאמו "בואי בלה")

הנהגה אחרת

ויכתב משה את מוצאותה למסעיהם על פי ה' ואלה מסעיהם למוצאותיהם וגו' (לך-ב)
קשה למה כפל הכתי' את הענין פעמיים? וגם, למה בפעם הב' היפך את ה' ממדת' "מוצאותה למסעיהם" לסוף הקרא "ואלה מסעיהם למוצאותיהם"?

ומבאר **המגיד מו"מ**, **הגמ"י** **יעקב קראץ זצ"ל**, כדרכו ע"י משל לאחד שמותו עליו אשתו והניחה בו לאחריה. לימים נשא אשה אחרת והיא הייתה רודפת ומצערת את הבן. כשגדל הבן, נסע אביו לעיר א' וברח מערה הגוונה ומיחסותו עבר בו, והתקשר בקשר שידוכיו. חזר לביתו ואחר ירחים אחדים נסע עם בנו למקום מגוריו הכלה כדי שיקדש אותה בקידושין.
על כל הדרך היה החתן שואל את בעל העגלה, "כמה פרסאות כבר נזרזקנו מעיריך?" והוא היה משיב לו. אחד זמן מה, שאל האב את בעל העגלה, "כמה פרסאות יש עוד לעיר הכלה?" שאל הנער לאביו, "מדוע שאלתי כמה עברנו מעירנו ואתה שואל כמה יש עד הכלה?" השיב לו, "אינך ממיר את משפחת הכלה. הרי כל מטרותך ושמתך לברוח מאמך המקניטה אותך ללא לדקדק, מהו ה' "לפניך" ולמה תלה התנא את ענין חרף, ע"כ שאלת כמה הנזרזקנו. אבל אני ראיתי את שאומותיך של כתנים גדולים מספקות המנוח לדון

ושב בה עד מות הכתנה ואלוהיך משה אותו בשמן (לך-כה)

פרש"י וז"ל לפי שהיה לו לבחון גדול לחתפול שלא תאדע תקלה זו לישראל בחייו ע"י. ובמשנה (מכות יא) איתא: "א' משהו בשמן המשרה, וא' המרובה בבגדים, וא' שגבר ממשיחותו מחזירין את הרצון... לפיכך אימותיך של כתנים מספקות להם מחיה וכסות כדי שלא יתפללו על בגיהם שיאמרו" עי"ש. ויש לדקדק, מהו ה' "לפניך" ולמה תלה התנא את ענין חרף, ע"כ שאלת כמה הנזרזקנו. אבל אני ראיתי את שאומותיך של כתנים גדולים מספקות המנוח לדון

Thus, Queen Victoria repaid the good advice of the rabbi of Hanover. Today, in *Bnei Brak* alone, there are over 300 *yungeleit*, descendants of the family, learning in local *kolelim* and *yeshivos*. The patriarch of the family did a favor for the Queen, resulting in his emigration from Germany to England, where he founded generations of *Torah*-true descendants devoted to a life of *mitzvos* and *Avodas Hashem*.

TORAH GEMS

ויסעו מרפידים ויחנו במדבר סיני וגו' (לג-טו)

When the *Torah* lists the travels of *Bnei Yisroel* and the myriad resting places where they camped, it is noted that if something unusual or interesting occurred in that spot, the *Torah* speaks it out and describes the event in short. For example, when they came to אֵילִים, they found "*twelve springs of water and seventy date palms.*" Likewise, when they arrived in מֵרִיָּדָה, "*there was no water for the people to drink.*" Yet, when the *posuk* states that they camped in *Midbar Sinai*, and remained there throughout the tremendous events of *Kabolas Hatorah*, including hearing the awesome and Heavenly voice of G-d, Moshe's ascension into the clouds and accepting the *Luchos*, no mention whatsoever is given to these earth-shattering events. Why are they not mentioned here in the *posuk*?

Kabolas Hatorah was not a one-time event that happened thousands of years ago, denotes **R' Yisroel Yaakov Fisher ZT"l**, *Dayan of Yerushalayim*, but rather it is an ongoing process that reoccurs with every new generation. Through our children who perpetuate the lofty ideals and teachings that *Hashem* entrusted to *Klal Yisroel at Har Sinai*, they bear witness to the fact that as the generations move further away from the *דור המדבר - Generation (that lived) in the desert*, our spiritual prowess tends to wane and a brand new act of *Kabolas Hatorah* is required to retain the preeminence of *Bnei Yisroel*.

Thus, in *Parshas Maasay*, the *Torah* is only listing events that took place a long time ago and are worth mentioning simply for its historical value. Receiving the *Torah* is a never-ending event which continues in every generation - "*Every day it should be new (חדשים) in your eyes*" - and need not be mentioned here. (**Dvar Tzion - R' Dov Eliazrov**)

ועליהם תתנו ארבעים ושתים עיר וגו' (לה-ו)
את שש ערי המקלט אשר תתנו לנס שמה הרוצח

Rashi quotes the *gemara* (מכמ"ט): "Even though in Eretz Canaan lived nine shevatim, and here (other side of the Yarden) only two and a half, they required the same amount of עיר מקלט - cities of refuge, since in Gilaad there was a profusion of murderers." The *seforim* explain that although the purpose of these cities of refuge were only for those people who killed unintentionally, thereby they would not be considered "murderers" in the truest sense, nevertheless the *gemara* is teaching us an all-important lesson: In a society that regards human life as cheap and killing is a common occurrence, even decent people become infected with this callous attitude. They become careless and less vigilant in preventing fatal accidents and unintentional mishaps. Therefore, in a place such as Gilaad, where murder is prevalent, there inevitably will be more accidental killings and more cities of refuge are needed.

The holy Apter Rov, R' Avrohom Yehoshua Heshel ZT"L (Ohaiv Yisroel) provides a more esoteric understanding of the concept of "six". The *Torah* commands *Bnei Yisroel* to build "six cities of refuge" - six cities corresponding to the six words in the *posuk*, "וְיָשְׁבוּ יִשְׂרָאֵל אֶלְקֵינוּ ה' אֱלֹהֵינוּ". In these words of faith, every Jew can place his trust in the Almighty and find refuge from the plaguing influences without. Then, "onto these, add forty-two cities" - a reference to the forty-two words contained within the first *parsha* of *Krias Shema*, beginning with "יְהוָה", which will infuse every Jewish soul with a deep-rooted love of *Hakadosh Boruch Hu*. These symbolic "cities of refuge" will secure and vigilantly protect every Jew who turns to them from any harm in the world.

מצונו שום קשר ביניהם?
בבדים וכו' שמחזירין את הרוצח: והלא לכאורה לא
הצדלים - הן המשוח בשמן המשוח, ומרובה
בזים, הן שעבר ממשיחות - שמחזירין את הרוצח עיני
מיתתם, איך כל אחת מאמנותיהם תשעה פן תברנת

אלא מבאר מוז הגמור **עיקב עסלינגער זצ"ל, בסי'** תספס לגולים מחיה וכסות כדי שלא יתפללו הגולים על בזה, ועימי תחשוש האם השניה שמתוך כך ימות בן שלה, שכן היא לא סיפקה להם מחיה וכסות כמו שעשתה האם האחרת. ולכן, מתוך קנאות אמהות זו, הקפידו כל האמהות לספק לגולים מחיה וכסות.

מחלקת המחקר והפיתוח

כי אתם באים אל הארץ כנען ואת הארץ אשר תפל לכם בנחלה ארץ כנען לגבולותיה וגו' (לד-ב)

The *posuk* describes in elaborate detail, the borders of Eretz Yisroel, from north to south and east to west, hitting home the words of Chazal (בכורות נה.): "All of Eretz Yisroel is (*within*) one border."

A fascinating story is documented regarding **R' Nathan Adler ZTTL**, a pulpit rabbi in the main *shul* in Hanover, Germany, at the time when Victoria, queen of the British Empire, had come to visit the city. Her husband, Prince Consort Albert, was from the duchy of Saxon, Germany, and her own ancestors had originated in Germany as well. The royal couple had arrived there for a vacation before the expected birth of their first child, when suddenly, labor began two months earlier than expected.

The great Jewish *shetadlan*, **Sir Moshe Montefiore Z"L**, a financial advisor to the British government, came to the Court at Hanover at that crucial moment. The doctors and members of the Court were at their wit's end; if the child would be born on German soil, his succession to the English throne might be in question, since he would be considered a German citizen and would not be eligible for the crown.

That afternoon, Moshe Montefiore went to *daven* in the *shul* of R' Adler, and received a tremendous welcome; not so much because of his great wealth, but because of his great benevolence to his Jewish brethren all over the world. After *davening*, he told R' Adler about the royal dilemma. R' Adler thought for a moment and then suggested that the Queen be brought immediately to an English ship, which should then travel out three kilometers from the German shore to international waters. A child born on the British ship would be regarded as having been born on English soil, and not within German borders.

Sir Moshe quickly relayed this advice to the Court, and Queen Victoria was rushed to the famous British warship, the *Arc Royal*, which was nearby. That night, she gave birth to a son. He duly became known later as King Edward VII. A sticky situation was averted by the ingenious rabbi of Hanover, and the Queen would never forget it.

Years later, Queen Victoria's attention was directed to an announcement issued in London, requesting applications to be submitted for the prestigious position of rabbi there. This was publicized internationally, and many renowned *rabbanim* applied, including **R' Shmshon Raphael Hirsch ZT"l**, and others.

The Queen sent a note to the Main synagogue, stating, "Since Rabbi Adler saved me when I was in trouble, he will certainly be the right guardian and leader for your congregation." The Queen's advice was strongly considered and soon accepted, as R' Nathan Adler was chosen as the rabbi of the Dukes Place *shul*. She further suggested that this position was not enough - he should become Chief Rabbi of England, or better yet, of the British Empire! A bill was raised in Parliament and when put to a vote, a substantial majority chose R' Adler as Chief Rabbi of the British Empire, a post he filled with honor and distinction for 45 years.
