

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

פּלג המצוה עש"ק - 6:48 *
הדלקת נרות לשבת - 8:02
זמן קריאת שמע/המ"א - 8:48
זמן קריאת שמע/הגר"א - 9:24
סוף זמן תפילה/הגר"א - 10:37
שקיעת החמה ליום השבת - 8:19
מוצש"ק צאת הכוכבים - 9:09
צאת"כ / לרביע"ת - 9:31

* מ'שמדליק מוקדם אין לאור מזמן עצם קבלת השבת (משיא"מ - בואי כלה)

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פרק ב'
דאבות

שבת קודש פרשת מסעי - כ"ח תמוז תשע"ד
Shabbos Parshas Maasay - July 26, 2014

לקחי חיים ודברי התעוררות וסדרו עפ"י פרישיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרוצו של המגיד
אלה מסעי בני ישראל אשר יצאו מארץ מצרים וגו' (לג-א)
- מדוע הוזכר ש"יצאו בני ישראל מארץ מצרים'?
ל'ש להבין. מדוע הוזכר כאן ש"יצאו בני ישראל מארץ מצרים"? ויישב **באו"ח הק'** (על הכתוב, ד"ה ואמר הכתוב עצמו וכו'), בהקדם מה שכתב (שם) ד"ה אכן יתבאר וכו') אודות מטרת מסעי בני ישראל במדבר, ש"השליכת ישראל במדבר היתה לברר ניצוצי הקדושה, שאנו איש הבלעדי החונה במדבר השמם, ששם קנה מקומו. נחש שרף ועקרב. ודרכו שם עדת ה' להוציא בלעו מפיו, והוא הטעם שהיו ישראל חונים במקום אחד שנה, ובמקום אחד י"ב שעות, שהוא כפי מה שצריך לבידור הניצוצות שישנם במקום ההוא."

ולפ"י ביאר מדוע הוזכר כאן ש"יצאו בני ישראל מארץ מצרים, "ואמר הכתוב עצמו טעם עליו מסעות אלה, לפי שהם של בני ישראל אשר יצאו מארץ מצרים, ונצרכו בכור הברול שהיא ארץ מצרים, וכמו שנאמר (דברים ד' כ') 'זאתכם לקח ה' ויוציא אתכם מכור הברול ממצרים וגו', וכתב רש"י שם, 'מכור - הוא כלי שמזקקין בו את הוזב, וביאר **ב'הכתב והקבלה'** שם את דבריו, 'כי יזה היה התכלית האמיתית, המכוון ממנו יתברך לשעברם **המצרים**, לצרפם כוזה בכר, שיתפררו הסגנים וישיאר זהב טהור לבד וכו', והוסף **ב'כל יצר'** שם, 'ויוציא אתכם מכור הברול ממצרים וגו' כיום הזה - ד"א, 'כיום הזה' קאי על מה שנאמר 'ויוציא אתכם מכור הברול ממצרים, המנקה הכסף מכל סיג ופסולת עד שיהיה נקי וך ברה כחמה הוורחת ביום, וכך נודרך חומר שלכם בעיני מצרים עד שנעשה ברור כחמה הוורחת ביום, וכן 'מכרה כיום' (בראשית כ"ה ל"א) היינו, כחמה הוורחת ביום, שהוא ברור בלא סיג ופסולת, וכך מכור לו מכירה ברורה ברה כחמה, ובוה היו נשמותיהן ראויות לברר ניצוצי הקדושה בכל המקום אשר יבואו שמה וכו'."

אולם במלבי"ם יישב מדוע הוזכר כאן ש"יצאו בנ" מארץ מצרים, באופן אחר, ש"הטעם מה שהניח הקב"ה את ישראל במדבר מ' שנה ולא הכניס לארץ ישראל תיכף, הוא כי יען שבמצרים הושקעו מאד בטומאות מצרים ולא יכלו להיטהר ממנה, כמ"ש ממה ששבו לסודם כמה פעמים במדבר וע"כ הניעם במדבר ארבעים שנה וסבלו כמה תלאות ונבחנו בכמה בחינות ונצרכו צידוף אוד צידוף, עד שהוטהרו והחליפו שמלותיהם הצואים ולבשו בגדי קדש מידות הטהרה והקדושה וכו'.

ועי' אמר 'אלה מסעי בני ישראל אשר יצאו מארץ מצרים, והלא היה לו לומר 'אלה מסעי בני ישראל אשר נסעו לארץ ישראל, שהנסיעה תאמר תמיד אל מה שאליו, לא ממה שממנו, רק ר"ל, שנסיעות האלה לא נוכל להיסם אל מה שאליו, שהיו כדי להיכנס לא", שהרי היו יכולים להיכנס לארץ ישראל בלעדי המסעות האלה, כמ"ש (דברים א' ב') 'אחד עשר יום מחורב דרך וד שיער עד קדש ברנע' וכו', אלא ש'ליחס אל מה שממנו, והינו, שבכל מסע ומסע יצאו קדש הדשה מארץ מצרים רצה לומר שזרעיתן את עצמם מגילולי מצרים, וא"כ כוונת הכתוב היא, 'אלה מסעי בני ישראל אשר יצאו ע" המסעות האלה מארץ מצרים' וכו'."

no right to live in the Land of Israel so long as the prevailing authorities that govern the state are anti-religious and non-observant in *Torah* and *mitzvos*, **R' Binyamin Mendelsohn ZT"l** (Av'd Kommemius) responded by urging them to think of the pain *Hashem* is in as He watches "embarrassed"

הלכה למעשה A SERIES IN HALACHA LIVING A "TORAH" DAY
Keeping the Jewish Camp Holy (12) Kol B'sha Ervah. As we continue discussing the *halachos* of "היה מחניך קדוש", we recall the two basic connotations of this *issur*:
1) A man is not permitted to listen to the singing voice of any lady or woman, with the exception of his daughter, sister and wife when she is not a *niddah*.
2) If one hears a girl or lady singing, he may not say any holy words unless he closes his ears in a way he cannot hear.
Covering Ears. If a man blocks his ears but can still hear muffled sounds, however, by saying holy words out loud, the noise of his voice blocks out the lady's singing, is this permitted? On the one hand, he is now in a situation that the lady's singing cannot arouse any improper thoughts. On the other hand, since he is within hearing range of the *ervah*, even if he is making noise, he cannot say the holy words. It seems from the *Poskim* that one must be strict, because if we allow him to say words to cover over the sound of the lady's voice, perhaps he will scream so loud that he can't hear any sounds, and then he will not even need to block his ears - which no one permits. The wording of the **Pri Megadim** (1) also indicates that we do not take into account that his words can partially block out her song, but rather we require that his ears be totally blocked.
A Faint Voice. I had another such doubt. Sometimes, one blocks his ears and can still hear a faint singing voice. It is very doubtful if such a faint voice can arouse anybody. Would there

be room to be lenient in this case or not? (Perhaps it is just too difficult to define differing levels of faint voices.)
Defining Song. As mentioned previously, only a girl or lady's singing voice is prohibited and not her speaking voice. Let us analyze this further. Is the sing-song chant that we use to read (*lain*) the *Torah*, *Haftorah*, sometimes recite *Birchas Hamazon*, *Kiddush*, *Havdala*, *Hagaddah shel Pesach*, *Mah Nishtana*, etc., deemed song or speech? (Obviously, parts like "*Dayeinu*" and the way younger grades in school recite *benching* out loud, are definitely considered song.) From the *Poskim* (2) it would seem that all these are considered song. On *Pesach* night, during the recital of *Hallel* at the *Seder*, one should try to have three men or boys over "חדו לה' כי טוב כי לעולם חסוד" - in a "Recite and Answer" manner, the way we do it in *Shul*. If there aren't three men available, one can say it this way with his wife, however, says the **Mishna Berura** (3), she should not be the leader who chants it out loud because by doing so, her voice can cause arousal. Similarly, the **Mateh Ephraim** (4) writes that the chanting voice of *Kaddish* is like a song.
Wife Saying Kiddush for Husband. If a husband is not well and his wife recites *Kiddush* for him, she should say the words plainly without chanting them. Since the husband is considered - listening to her is like saying it himself, it is as if he is saying holy words while hearing the singing voice of his wife. See *Mishna Berura* (5).

הוא היה צמר R' Meir Leibush Malbim ZT"l (HaTorah v'Hamitzvah) would say:
"*These are the journeys of the children of Israel who went out of Egypt.*" Why do we recall the journeys from when we left Egypt; shouldn't we discuss how the purpose of all these journeys is to reach *Eretz Yisroel*? The answer is that *Klal Yisroel* must embark on a spiritual journey before they can enter the Holy Land. These journeys accomplished the ability of the Jewish people to remove the spiritual impurities that were holding them back from when they were slaves in Egypt."

R' Chaim Kanievsky Shlit"a (Ta'ama D'Kra) would say:
"The word 'רוצח' (murderer) is mentioned 17 times in פרשת ערי מקלט, alluding to the 17 murderers mentioned in *Tanach*.
1) Kayin killed Hevel. 2) Avimelech ben Gidon killed his 70 brothers. 3) Shaul killed הכננים 4) Gar Amaleki killed Shaul. 5,6) Rechev and Bana killed Ish Boshes. 7) Yoav killed Avner and Amasha. 8) Avshalom killed Amnon. 9) Achav killed Nevus. 10) Izevel killed the נביאים 11) Yehoram killed his brother. 12) Yoash killed Zecharya. 13,14) Yozachar and Yozeved killed Yoash. 15) Menashe killed Yeshaya. 16) Yehoyakim killed Uriya. 17) Yishmael killed Gedalya b. Achikam."

A Wise Man would say:
"When you stop wishing all day that things will not fall apart, you will stop suffering when they inevitably do."

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תתא נשמות צדורה בצדור החיים

מעשה אבות... סימן לבנים

כי אתם באים אל הארץ בנען ואת הארץ אשר תפל לכם בנחלה ארץ בנען לנבלתיה וגו' (ד-ב)

One of the greatest desires of the holy **Baal Shem Tov ZT”L** was to emigrate to the Land of Israel and transplant the chassidic way of life that he founded there. Unfortunately, he was never able to realize this dream due to Divine prevention, but years later, a worthy group of his *talmidim* did accomplish what the master was unable to do.

The leader of this exceptional band was the famed **R’ Menachem Mendel of Vitebsk ZT”L**; at the time, the undeniable inheritor to the crown of *chassidus*. The **Maggid of Mezeritch ZT”L** had inherited it from the Baal Shem Tov, and in 1773 when the *Maggid* passed away, R’ Menachem Mendel became his successor. During the next few years, the charismatic genius of R’ Menachem Mendel strove to extinguish the wild fires of bitter anti-chassidic sentiment in Europe while at the same time spread the message of his holy masters. Thousands flocked to R’ Menachem Mendel’s side. His deep love of his fellow Jew endeared him to the most common man, and his profound wisdom and wise leadership marked him as the new chassidic master. Most of all, R’ Menachem Mendel was a lover of peace and due to the menacing fires of *hisnagdus* (opposition to *chassidism*) which ravaged the young forests of *chassidishe avodah* in Europe, R’ Menachem Mendel sought another garden in which to replant his saplings. The dream of the Baal Shem Tov glowed in his heart. *Eretz Yisroel* was the place in which to unite the lower and celestial worlds and truly serve the Almighty. The Land of Israel was also the ideal place to help bring about the ultimate redemption, *Moshiach*, which every Jew constantly awaits.

In the year 5537 (1777), R’ Menachem Mendel took three hundred of his followers and set out for the Land of Israel. The hardships involved were enormous, and one peril after another came upon the group. Even before reaching shore, one of the boats sank, taking with it the lives of thirty Jews. Still, nothing could deter the spirit of the *Rebbe*.

The *chassidim* landed at the port of Acco on the 5th of *Elul*, 5537, more than five months after setting out from their homeland. With a growing sense of destiny, R’ Menachem Mendel’s party set out for the mystical city of *Tzefas*, where, the *Rebbe* informed them, their work was vital and necessary. It was soon after the terrible earthquake of 1759, which decimated the entire city of *Tzefas*, and rebuilding was still underway. As the colonists traveled along the twisting mountain roads, the beautiful vista of *Eretz Yisroel* revealed itself to them. With high spirits they gazed across the wide valleys and distant mountain peaks. Here, at last, in the land chosen by the Creator of the Universe for His people, they would continue their divine work of serving *Hashem* and spreading *Torah* and *chassidus*.

The realities of *Tzefas*, however, were less heartening. The outlook was bleak in every respect. Renovation and reconstruction after the earthquake eighteen years earlier was still minimal. Poverty was acute, and indeed the future of the Jewish population was in question. The *chassidim* were enthusiastic idealists, however. The very air of *Tzefas* invigorated the settlers and they set to work to establish a thriving community. “How difficult it is for me to sleep at night,” wrote R’ Menachem Mendel, “when the crystal air of *Tzefas* sings and one can hear the heavenly voices calling out to repent.”

A few months later, one of R’ Menachem Mendel’s *Chassidim* asked him a personal question. “*Rebbe*, I have always imagined it would be easier to serve *Hashem Yisborach* in *Eretz Yisroel*,” lamented the *chasid*. “Now that I live here, however,” he admitted, “I find in myself bad traits that I never had in *chutz l’arets* (diaspora). How can this be?”

“You are mistaken,” answered the *Rebbe*. “In Europe, you had the trait of arrogance, and consequently you never felt your diminutive worthlessness. You simply did not recognize yourself. But now, *Boruch Hashem*, you have settled in *Eretz Yisroel*, the land which naturally purifies a man and humbles him - now you are capable of discerning your true nature, and have found that you are ‘sickly’ in certain areas of character development.

“Don’t be afraid,” the *Tzaddik* consoled him. “This recognition is half the cure. Now you know what you need to work on to perfect yourself.”

משל למת הדבר דומה

ואם לא תורישו את ישבי הארץ מפניכם ... וציררו אתכם על הארץ אשר אתם יושבים בה וגו' (לג-נה)

משל: There was once a beloved king who ruled his kingdom with wisdom and grace. The entire realm celebrated the day he was blessed with a son, a prince who grew up to be handsome and wise, a worthy replacement one day for his father. However, some time later, when his second son was born, a child who was mentally deficient and unbecoming of a royal, the crown prince was too embarrassed to remain in the palace with his inept younger brother and moved far away to another land until it was time for his return.

One day, he received a letter from his father the king. The

king wrote as follows: “I understand that you find it difficult to remain here with your brother, and that you prefer to live far away from him to avoid embarrassment. However, think of my plight. I cannot leave or move away just as it is wholly inappropriate to send my incompetent child away. Therefore, I implore you, my beloved and respectable son: why won’t you think of me and provide me with joy and satisfaction, by living here in my palace and among my people? Why do you only think of your own happiness and not mine?”

צמשל: To all those who believe that a G-d-fearing Jew has

ויעל אהרן הכהן אל הר החר על פי ה' וימת שם בשנת הארבעים ... בחדש החמישי באחד לחדש וגו' (לג-לד)

We do not find the date of death (*yahrzeit*) of any person mentioned in the entire *Tanach*, other than *Aharon Hakohen*, who passed away, “*in the fortieth year after Bnei Yisroel left the Land of Egypt, on the first day of the fifth month.*” The reason why the *Torah* specifically announces that Aharon died on *Rosh Chodesh Av*, writes **Rabbeinu Yisroel ZT”L** (author of **Terumas Hadeshen**) is to prove that when the *Canaanim* heard about Aharon’s demise, they attacked the Jewish nation. Even they were aware that the month of Av is a time when the *Mazel* (fortune) of *Klal Yisroel* is at its weakest (רענית כט), and thus with the loss of their beloved *Kohen Gadol*, it was believed the Jews were vulnerable.

Rabbeinu Bechaye ZT”L (Kad HaKemach) learns from here that “שקולה מיתת צדיקים כשריפת בית המקדש” - “*The death of Tzaddikim are equal in prominence to the burning of the Temple,*” since the *Torah* tells us that Aharon died in the month when the *Bais Hamikdash* was destroyed.

The **Sefas Emes, R’ Yehudah Aryeh Leib Alter ZT”L** of **Ger**, writes as follows: “*Moshe and Aharon were chosen by the Holy One blessed be He to light up the world for the Jewish people for all generations. Like Chazal tell us: ‘The righteous are even greater after they die, than when they are alive.’*” (חורלק ז:) By the death of Aharon, the *posuk* specifically informs us that he died on *Rosh Chodesh Av*, so that his merit should stand the nation in good stead during this period of time (the month of Av). *Moshe was buried “מורל בית פעור” - to protect us from a place which is the lowest of all places; Aharon too died and was buried in this month of Av (the lowest of all months). And in his merit, we shall be worthy to rebuild the Bais Hamikdash in its time, for the Temple was destroyed through baseless hatred (שנאת חנם), and Aharon represents the exact opposite of this trait, always running to make peace and love among his brethren - thus, he is the foundation of the Bais Hamikdash.*”

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

נושא בעל

As the “Three Weeks” march along, we must ask ourselves: Have I done anything different in the past week to express mourning over the destruction of *Yerushalayim*? Has my life been so hectic or routine that I even forgot that we are in the midst of *Bein Hametzarim*? Have I shed even a single tear over the sad situation that *Klal Yisroel* is in?

The Nine Days begin next week - “Stage 2” of our annual mourning period. Let us shake ourselves out of our stupor (stupidity??) and truly feel the loss of our holy Temple. The month of Av is called “*Menachem Av*” because it is our job to comfort our Father at this time. How do we do comfort Him? One comforts another person not by what he says or does necessarily, but by truly feeling the other’s pain. When we feel the “צער השכינה” - the pain of *Hashem* over the loss of His home, we can then truly comfort Him. Only by showing Him how much we care, will He desire to rebuild it once more.

When Chana, the mother of *Shmuel Hanavi*, poured out her heart to *Hashem* begging for a child, the *posuk* in *Navi* says, “*Chana davened ON Hashem.*” Why the unusual expression of “*On Hashem*”? Because Chana was not focusing on her own pain, the grief of a woman unable to bear children for nineteen years. Rather, she said to herself, “If this hurts me so badly, and *Hashem* loves me so much, surely the pain He feels watching me suffer is worse than my own.” She begged and pleaded to *Hashem* for a child so that *Hashem* will not be in pain. And He listened to her.

May we merit the rebuilding of the *Bais Hamikdash* through comforting our Father in Heaven by truly feeling His pain.

זה הדבר אשר צוה ה' לבנות צלפחד לטוב בעיניהם תודינה לנשים למשפחת מטה אביהם תודינה לנשים (לג-לד)

The five daughters of *Tzelophchad* won a favorable decision. *Hashem* spoke to Moshe and gave over the law, declaring that when a man dies leaving no sons, his property is to be inherited by his daughters. The daughters of *Tzelophchad* were therefore entitled to their father’s share in the Land of Israel. Additionally, they were free to marry any Jew from any tribe that they wished, as it says, “*To those who are pleasing in their eyes, they may become wives,*” and there were many who would have considered themselves fortunate to have one of the five sisters for a wife. They were advised, however, to marry men of their own tribe of Menashe so that the land they inherit will remain in their father’s tribe and no tribe will lose a piece of its land. Indeed, they married worthy relatives, and were blessed with children who became a credit to their husbands, ancestors, and to the whole tribe of Menashe.

A *chasid* went to see **R’ Moshe of Kobrin ZT”L** with a complaint about his marriageable age daughter’s attitude toward her parents. “In what way?” asked the *Rebbe*.

The man began recounting his troubles: “*Rebbe*, I’ve been working for a long time, traveling around the country in every direction to find just the right match for my daughter. Yet, now, when I believe I finally found him, it turns out that she doesn’t want to marry the one I’ve chosen for her. She says that he doesn’t please her.”

“You shouldn’t be upset with her for this,” replied the *Rebbe*. He then supported his opinion with the words from this week’s *parsha*: “*This is the thing which Hashem has commanded concerning the daughters of Tzelophchad, saying: ‘To those who are pleasing in their eyes, they may become wives.’*” The Kobriner took the man’s hand in his and admonished him gently, saying in a soothing voice, “*Hashem* wants every Jewish girl to marry the one who pleases her - not just the one who pleases her parents!”

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

כל רודפיה השיגוה בין המצרים וגו' (איכה א-ג)