

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' מנחם ז"ל ורעייתו רישא בחל בת ר' אברהם שלמה ע"ה

(Monsey, NY)

6:38 - * פלג המנחה עש"ק -
7:49 - הדלקת נרות לשבת -
8:54 - זמן קריאת שמע/המ"א -
9:30 - זמן קריאת שמע/הגר"א -
10:40 - סוף זמן תפילה/להגר"א -
8:06 - שקיעת החמה שבת קודש -
8:56 - מוצע"ק צאת הכוכבים -
9:18 - צאת"כ / לרבינו דם -
* מי שמדליק מוקדם אין לאור מומן עצם קבלת השבת (משיאמר "בואו כלה")



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שבת קודש פרשת מטות-מסעי - ב' מנחם אב תשע"ו
Shabbos Parshas Matos-Maasay - August 6, 2016
 מאוצרותיו של המגיד טיב התבלין

“The next time you think someone is insulting you, remember, don’t take yourself so seriously. No one else does.”		
Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)	אשרד כנפו פריה בירכת ביהד בגדו כשתלי ויתם סביב לשלחתי ... Sponsored Anonymously as a Zechus for all those looking for a Shidduch. May each and every one find their Zivug, Bsha ah Tova Umutzlachas!	Dedicated By Mr & Mrs Elly Berman in Memory of their Mother's s Yahrzeit לענין האן יהודית בת יצחק מנשה ברמן נ"ע נפ' ה' אב * תתא נשמתה צדורה בצדור החיים

(1) חוט השני אה"ע עמ' כט' (2) בבא בתרא נז: (3) עפ"י רמב"ם איסורי ביאה כב:א (4) חוט השני אה"ע עמ' כט'

מעשה אבות סימן לבנים

אך את ההוב ואת הכנה ... כל דבר אשר יבא באש תעבירו באש וזכר אך במי נדה יתחמא וכו' (לא-בבב)

The following story was told over by **R’ Chaim Zaid shlit’a**, *Rav of Pardes Katz* in *Bnei Brak*, and a prominent speaker for the *Arachim* organization: “A few summers ago (5773), I was invited to speak at a *Shabbaton* for older single girls, in the old city of Jerusalem. There were 26 unmarried women in attendance, the youngest of whom was thirty years old. I understood the fragility of their situation, the discouragement of being single for so long, and I wished to give them *chizuk*.”

The day before he traveled to Jerusalem, R’ Chaim went to visit **Chacham Rav Dovid Abuchatzeira shlit’a**, in Nahariya. He was seeking advice and guidance on what to say to these girls, what message he should deliver to this group who have been in the “*parsha*” of *shidduchim* for so many years. R’ Dovid looked at him and said, “Tell these single women that they must rid themselves of their contaminated devices (handheld electronic phones), if they wish to become engaged!”

R’ Chaim was stunned. He knew that these girls were not overly religious, nor were they the type to whom he could make such a statement and they would accept it no questions asked. They were older, many were professionals, and most would consider his request to be somewhat juvenile, if not downright insulting. How was he to explain this to them?

That Friday evening, R’ Chaim spoke at the *Shabbaton* and although he really wanted to tell them the words that the *Chacham* told him, he couldn’t bring himself to say it just yet. He was afraid to alienate them so soon after *Shabbos* began. The following day as well, he conducted the prayers and ate by the *seudos*, speaking words of *Torah* on the *parsha*. The girls looked up to him and were quite appreciative of his prepared words. Many engaged him in discussions and he spoke about topics pertaining to marriage and *shidduchim*, although he hadn’t found the right way to present the ultimatum of R’ Dovid.

Finally, *Shabbos* was over and he made *havdala* for the women. At that moment, R’ Chaim thought to himself, “It’s now or never!” He cleared his throat. “There is one more thing I would like to add before we conclude this beautiful *Shabbos*. I believe it is something that will be quite beneficial.” He had caught the rapt attention of all 26 women. “On Thursday, I went to speak to Harav Dovid Abuchatzeira shlit’a, and I asked him what message I should give over to you over the course of the weekend. He told me to tell you that if you would be willing to get rid of your phones and ‘contaminated devices,’ he assures you that you will see great *yeshuos* (salvation) in your quest to become engaged.”

The room went silent. R’ Chaim feared that these older girls would ridicule and reject his words outright. He was concerned that the good feelings he had built up over *Shabbos* would dissipate into thin air. What he didn’t expect was their reaction.

After a moment of thick silence, one women stepped forward and placed her iPhone on the table next to R’ Chaim. Immediately, more and more of the women came forth and carefully put their devices down on the table. Their faces registered pure *emunah* in the words of a *Chacham* and they actually looked relieved to be doing something worthwhile to help themselves. A pitched battle raged between those that believed and those that wished to hang on, but after more than an hour, 25 women had given up their smartphones - and their joy and happiness was permeating. All but one girl had done what R’ Chaim thought was the impossible - this lady resisted the temptation insisting that she cannot live without her phone.

R’ Chaim placed all the phones into a shopping bag, blessed the women with *mazel* and *hatzlacha*, and took leave of the group. He had just loaded his family and belongings into his car when the final woman - number 26 - came running out to the car. “Here,” she said with a smile, “count me in!” He took the phone from her and added it to the collection in his shopping bag.

It was an amazing event and R’ Chaim felt that he must share it with the *Chacham*. He traveled to Nahariya and brought the bag of smartphones to R’ Dovid who was literally moved to tears at the sight of it. He was so emotional that he immediately announced, “I wish to bless these girls that they will all become engaged by *Tu B’av*!” (15th of Av)

A *Tzaddik’s* words cut straight through to Heaven and one by one, the girls all got engaged. By *Tisha B’av*, 25 girls became *kallahs*! The only one who had yet to become engaged was the last young lady who needed a bit of extra time to give up her phone. As a result, she required a bit of extra time to become a *Kallah* - five more days to be exact. On the night of *Tu B’av*, she too became engaged to her *basherter*!

משל למת הדבר דומה

הורשתם את הארץ וישבתם בה כי לכם נתתי את הארץ לרשת אתה וגו' (לג-בג)

משל: After the miraculous escape of the **Gerrer Rebbe, R’ Avraham Mordechai Alter zt”l**, from Nazi-occupied Poland in 1940, he arrived in the Land of Israel, which was then under the British Mandate. He was greeted by an official committee. The British official gave a moving speech, expressing his pleasure in welcoming a European Jewish leader to the Holy Land, a place which has been so important to the Jewish people historically. The official stated how appropriate it is for Jews to live in this land. After the lengthy speech, the *Rebbe* was asked to respond. He

simply shrugged his shoulders and said, “*Nu*.”

Slightly embarrassed, a local *Gerrer chasid*, and member of the welcoming committee stood up and expressed the *Rebbe’s* appreciation of the government’s recognition of the importance of Israel as the Jewish homeland.

When the *Imrei Emes* was later asked why he had responded in a monosyllable, he said, “In the holy *Torah*, *Hashem* repeatedly tells us that *Eretz Yisroel* is the Jewish homeland, and that all Jews should live there. This gentile says he concurs with what G-d says - so I said, ‘*Nu!*’”

ויגשו אליו ויאמרו גדרת צאן נבנה למקננו פה וערים לשפנו וגו' (לב-כו)

The *parsha* describes the conversation between *Bnei Gad/Bnei Reuven* and Moshe. They said: “גדרת צאן נבנה למקננו פה - וערים לטפנו” - we will build pens for our animals, and then we will build cities and homes for our wives and children. Moshe realized that they valued their possessions above the needs of their children, as Rashi says, “*You have your priorities mixed up. You are making the טפל into the עיקר*.” Moshe answered them saying: “בני לכם ערים לטפכם וגדרים לצאנכם” - first worry about your children and your families, and then worry about your money and possessions. Remember throughout your life that family comes first - and then your business. This lesson did not end with *Bnei Gad* and *Bnei Reuven*; it is still a struggle that we deal with on a daily basis as we often run after our money and tend to neglect the *chinuch* of our children, *chas v’shalom*.

Perhaps we can compare this conversation to the question a *Kohen* asks a father at the פדיון הבן of his firstborn son. “מאי בעית טפני” - What do you prefer? Would you rather give me your child or redeem him for 5 silver coins? This question seems ludicrous. Do you really believe that a father would say to the *Kohen*, “I will keep my money and you keep my son.” In truth, though, this is the lifelong question that every parent must deal with: “What are my priorities for this child?” And this is the lesson that the *Kohen* is asking a young father at this critical moment after his first child is born: “מאי בעית טפני” - what kind of life do you want for this child? Is *Torah*, *mitzvos* and *ruchnius* the עיקר, or is it all about the money? A parent must remember the story of *Bnei Gad* and *Bnei Reuven* and not let the טפל become the עיקר. This is your time to decide, with your family’s future in mind, where to live, how to live, where to daven and what *yeshivos* and *mosdos* to send your children to.

This *parsha* is always read during the 3 weeks of mourning, a time when we realize that all the money in the world will not be sufficient to rebuild our eternal *Bais HaMikdash*. Rather, loving and bringing up our children and building a home of *Kiddush Hashem*, where the עיקר is the עיקר - will bring us closer to our dream of a rebuilt *Bais HaMikdash*, במהרה בימינו.

DRUSH V'CHIDDUSH

נקם נקמת בני ישראל מאת המדינים אחר תאסף אל עמך (לא-ב)

If we read this *posuk* literally - “נקם ... אחר תאסף אל עמך” - it sounds as if Moshe is commanded to take vengeance on the *Midyanim* after his death. How is this possible?

In *Yalkut Sofer*, **R’ Yehuda Leib Sofer zt”l** answers that Bilaam, as we know, advised Balak to entice the Jews to commit immoral sins. The *Midyanim* invited the people to “*a feast of their gods and the people ate and bowed to their gods*.” (כה-ב) The Jewish people began to worship the idol *Baal Peor*, and Zimri, the Prince of *Shevet Shimon*, sinned publicly with a Midyanite woman. *Hashem* was enraged and instructed Moshe to take revenge against the *Midyanim*. What did Moshe do? He sunk the idol into the ground up to its nose.

According to *Chazal* (סוטה ד.), *Moshe Rabbeinu* is buried

EDITORIAL AND INSIGHTS ON THE MIDDAH OF התחזקת

Did you know that the months of of July and August, when we experience the three weeks of mourning, are the only two months named after Roman Emperors! Julius Caesar and Augustus the Emperor were powerful rulers from Edom - Rome. This *golus* is called “*Golus Edom*” and it is the longest and harshest exile our people have ever experienced. We must do what we can to remove the power and influence of the *goyim*, especially at this time of “בין המצרים” when it is at its zenith.

When *Yitzchok Avinu* wished to bless Yaakov, thinking that he was Esav, he said: “הקל קול יעקב והידים ידי עשו” - “*The voice is the voice of Yaakov, but the hands are the hands of Esav*.” Interestingly, the word “הקל” is spelled without a “v” while the second word “קול” (the same word) is spelled with it. The **Vilna Gaon zt”l** explains that herein lies the secret to our failure or success vis-à-vis the nations of the world! We must read it as such: “הקל קול יעקב” - When the voice of Yaakov is “קל” (weak) in *Torah* and *Tefillah*, then “הידים ידי עשו” - the weapons of Esav are strong and powerful. One is connected to the other. When we are strong in *Torah* and *Tefillah*, which symbolizes the dialogue between *Hashem* and His people, our connection to Him is stronger. But when we slack off, our enemies and their physical power have the strength to cause us harm.

The summer months are a time when we should be relaxing our bodies and minds, but certainly not relaxing our level of *Yiddishkeit*, our commitment to *mitzvos* and *hasmada* in learning! We must never relax our standards or our dedication to *Torah*. True, we break from our daily routines - often we travel and get to appreciate the beauty of *Hashem’s* world on a whole new level. But our “dialogue” with *Hashem* should be strengthened at this time! Change your routine, but DON’T change your focus! Learn something different, but don’t stop learning! Let us change “בין המצרים” into days of joy! Let us change July and August into Eliyahu and *Mashiach*! Lets strengthen the “קול” of Yaakov, so that Esav’s “ידים” have no control over us!

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

דרגה יתירה

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