

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

(Monsey, NY)

*** פלג המנחה עש"ק - 6:54**

הדלקת נרות לשבת - 8:08

זמן קריאת שמע/המ"א - 8:45

זמן קריאת שמע/הגר"א - 9:21

סוף זמן תפילה/להגר"א - 10:34

שקיעת החמה שבת קודש - 8:26

מוצש"ק צאת הכוכבים - 9:16

צאה"כ / לרבעו תם - 9:38

ימי שמדליקמוקדם אין לאחד מזמן עצם קבלת השבת (משיאמר "בואי כלה")

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שבת קודש פרשת מטות מסעי - ב' מנחם אב תשע"ה

Shabbos Parshas Matos Maasay - July 18, 2015

טיב התבלין

פרק ב'
דאבות

מאת הגה"צ רבי גמליאל הכהן רבעוביץ שליט"א ר"י שער השמים ירושלים עה"ק

ונקרב את קרבן ה' איש אשר מצא כלי זהב אצקדה וצמיד טבעת עניל וכזמו לכפר על נפשתינו לפני ה' (לא-ג) - ערכה של עבודה ג'אלו המקראות נאמר, שאנשי המלחמה רצו להודות להש"ת על אשר לא נפקד מהם איש בעת המלחמה, ובכדי להביע את הדבר עשו כעין מעשה של קרבן תודה, והקדישו את זהבם לבדק הבית. אותה מעשה הוא לימוד לדורות, כי הקב"ה הרי מטיב הוא תמיד עם האדם וכשתבונן האדם יראה שבכל עידן ועידן זוכה הוא להרגיש בטובתו של מקום, ומה הראוי שיתעורר האדם על ידה להתקרב גם הוא אל הש"ת, ולקבל עליו איזה קבלות טובות, כי אלו החסידים שהקב"ה מטיב עמנו, הם הארת פניו עלינו, ואם כן מן הראוי שגם אנו יתקרבו אליו, ולהראות לו שחפצים אנו בקרבתו, ועל כן מקבלים אנו את אלו הקבלות שהם מקרבים אותנו אליו.

שמעתי **מהרה"ח רבי שלמה דוידביץ ז"ל**, עובדא שממנה רואים אנו עד היכן היו גדולי ישראל מעריכים את העבודה לשמים, ר' שלמה הג"ל שימש בשנות בחורותיו את **הנאון רבי ועליא ראובן בענינס זצ"ל**, נאב"ד ירושלים והיה לו בביתו משך ז' ירחים בכדי שיהיה מזומן לשמשו בכל עת שיצטרך, והבחין שמדי לילה כשאמר הנאון בקשת 'הריני מוחל' אמר בזה הלשון: הריני מוחל לכל אדם שהכעיס וכו' חוץ מועליג. סיפר ר' שלמה, הדבר היה לפלא בעיני, ושאלתי את הרב מי הוא הוגלי הזה שאינכם מוחלים אותו, ומה היו מעשיו? ענה לי הרב, ועליג זה מלמד היה בעיד מגורי בשנות ילדותי, באותה עיירה היו שני מלמדים שלמדו עם הילדים הגדולים באותה שנה טרם נכנסו לשיבה, אחד היה תלמיד חכם עצום בשם ר' משה, והשני ר' ועליג האמור, ר' משה השקיע הרבה בתלמידיו, בכדי לעשותם כלי מחזיק ברכה בשנות הבחרות כשילמדו בשיבה, ואילו ר' ועליג שהיה בעל הבית פשוט, לא טרח עצמו יתר על המידה, ועשה את מלאכתו כמצוות אנשים מלומדה. למרות שידע ר' ועליג שאותן הילומדים אצלו הפסידם עצום, כי מחמיצים בכך שנה שלימה שבה יכולים הם לנחול דרכי הלימוד, בכל זאת לא דילג ר' ועליג על פתחו של הורי ודויר על לבם שמן הראוי שישלחו אותו ללמוד בבית תלמודו. את ההפסד העצום הרגשתי כשסיימתי שנה זו, ובאתי לחסות בצילה של שיבת וולאז'ין המעטירה, או ראיתי מה שעלל לי מלמד זה, שנה שלימה לקח לי אז עד שנוכתי להשתלב בשיבה כראוי, ועל אותה שנה שגול ממני אינני מוכן למחול לו. המשך ר' שלמה, רגשי רחמים נתעוררו בי על אותו מלמד, שכמובן כבר לא היה בין החיים, ומידי ערב דרהבתי עון, ושירדתי את הרב עד שהסכים למחול לר' ועליג, ומאז היה נוהג לומר הריני מוחל וכו' ואפי' לועליג.

סיים ר' שלמה ואמר: באחת השיחות שניגלתי עם הרב אודות מחילתו לר' ועליג, אמר לי הרב, מה שאינן מבין את סידורי למחול לו, הוא מפני שאינן מעריך היטב את מעלת העבודה וזכות עולם הבא, ולכן מרגיש אתה שאילו היה אצליך כעין זה היית מוחל על כך, ואילו היית מעריך את זאת לא היית מוחל, הרי הוא גול ממני חתיכה של עולם הבא. הרי שאף שהנאון זכה להתעלות בעבודת שמים, ועסק כל ימיו בתורת הש"ת, בכ"ז לא היה מסוגל כל ימי חייו, למחול לו על שנה אותה שבו לא התעלה כדבעי, כי הוא בשכלו הרחב השיג והבין עד היכן מתעלה האדם מכל דבר קטן כגדול.

נמשל: The **Bobover Rebbe** זי"ע, whose *yahrzeit* is *Rosh Chodesh* Av, was a man who devoted his life to helping each and every Jew. During wartime, and even in times of peace and prosperity, R' Shlomo looked out for the welfare of his fellow Jews. He took the words *"And not אלא נפקד ממנו איש"* - *"לא נפקד ממנו איש"* - *"And not one man from among us is missing,"* to heart. And just as the soldiers came to *Moshe Rabbeinu* and offered a sacrifice of thanksgiving to *Hashem* for protecting them, R' Shlomo offered his entire life to the service of helping, healing and teaching the children of *Hashem* - his fellow *Yidden*.

הלכה למעשה מאת מנה"ר ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס (not on labor.) This hardship is compounded by the fact that many cities are far away from the port of arrival, and thus, they incur even more expenses and middlemen. To set a fair price per city is also not so simple. Another problem is that many of the *Esrog* dealers claim that they put in long hours, contend with much aggravation and risk leaving over much merchandise which becomes worthless after *Yom Tov*. They say that it's just not worth it to be in the business if they have to charge so much less. So it might be true that for *Otzar Beis Din* to function correctly, the current standard of *Esrog* pricing is justified.

In Eretz Yisroel. I heard that in *Eretz Yisroel* this year, some of the *Otzar Beis Din* items were actually more expensive than in previous years. This is because many people would rather just have produce from outside *Eretz Yisroel*, which I witnessed being distributed in large quantities. This decreases the amount of buyers (and anticipated buyers) from *Otzar Beis Din* and to keep this important system going, prices were raised.

A Possible Solution. The proper way would be for people who know the "Esrog industry" and understand the economics of American commerce, to be in contact with *Poskim* of the *Otzrei Beis Din* to figure out if there is a way to price *Esrogim* (city by city) in accordance with *halacha* and still keep the system going. **Note**: None of the above is meant to discourage people from buying *Eretz Yisroel Esrogim*. Many *Gedolim* have encouraged buying from there. One should follow his Rav's guidance.

הוא היה אומר

Rabbeinu Azaryah Figo ZT"l (Binah L'itim) would say: *"Dovid Hamelech said, 'I swore and fulfilled to keep Your righteous laws.'* Chazal instruct us that it is worthwhile to take vows to observe the *mitzvos* in order to give ourselves incentive and motivation to do so. If so, why are we not concerned that our vows will give rise to 'Heavenly prosecutors' who will seek to prevent our fulfillment, as it says in the *Mishna* in *Avos* (2-5): *'Don't say when I have the time, I will learn, lest you do not have the time,'* as there will be Heavenly prosecutors against him (see Rashi, Sanhedrin 26b). Based on this *posuk*, though, it is clear. The *Torah* tells us, *'A person who makes a vow to Hashem,'* and is sincere for he wishes to do *mitzvos*, *Hashem* will see to it that *'he shall not violate his word'* and *Hashem* will ensure that *'he will do everything that leaves his mouth.'*"

Mahara'l M'Prague, R' Yehudah Loewy ZT"l (Gur Aryeh) would say: *"Rashi writes: 'Gilad had many murderers, as it says, 'Gilad, a city of violence, who lurk to shed blood.'*" The fact that there were many intentional murderers in Gilad indicates that human life was not valued there. It stands to reason, that even those who were not murderers tended to be negligent. Thus, there were many unintentional killings there, as well."

A Wise Man would say:

“Those who are unable to laugh at themselves leave the job to others.”

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נתנבם ונתקדש לעילוי נשמת ר' סנדר חיים זאב ב"ר יחאל ישראל הדרט ז"ל * תנצב"ה

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This issue dedicated By Mr. & Mrs. Avrumi and Elisa Taub

לעיי"ר יעקב בן ר' יהודה אפרה טויב ז"ל, יארגייט ד' אג תשל"ט תהא נשמתו צורר בערור החיים

מעשה אבות ... סימן לבנים

אלה מסע בני ישראל אשר יצאו מארץ מצרים לצבאתם ביד משה ואהרן וגו' (לג-א)

Rashi writes as follows: “*These are the journeys of Bnei Yisroel ... Why are these (42) journeys written here? To inform us of the chessed (kindness) of the Omnipresent, for although He issued a decree to move them about and make them wander in the desert you will find that throughout the thirty-eight years they made only twenty journeys.*” My good friend, **Rabbi Dovid Gurwitz Shlit’a**, showed me something amazing. Each one of the forty-two journeys that *Bnei Yisroel* made are preceded and succeeded with the words "ויחננו" - “*They journeyed ... and they camped.*” The *gematria* of "ויסעו" is 152, and "ויחננו" is 80. The difference is 72 - the value of the word "חסד" - kindness!

This week, on the 29th of *Tammuz*, *erev Rosh Chodesh Av*, is the *yahrtzeit* of the great commentator **Rabbeinu Shlomo ben Yitzchok ZT”L**, known the world-over by the acronym, **Rashi** (רבינו שלמה יצחקי). The story of Rashi’s rise to fame is recounted by Rabbi Nissan Mindel in his biography of Rashi. Rashi was born in the town of Troyes in France (some say in Worms). His father, R’ Yitzchok, was a great scholar, but very poor. He made a meager living from the sale of wine. Shlomo was still a youngster when he left home and went to study under the tutelage of great *Torah* scholars. When he returned home some eight years later, he was already renowned as a great scholar himself, and was soon elected the Chief Rabbi of Troyes.

Rabbeinu Shlomo began to write his famous commentary on *Tanach* and the *Talmud* at an early age. At that time, the *Torah* was very difficult to understand properly, and the *Talmud* was even more difficult. Rashi decided to write a commentary in simple, clear language that would make it easy for everyone to learn and understand the *Torah*. But Rashi was very humble, and even after he had become famous far and wide, he hesitated to publicly release his commentary. He wanted to make sure that it would be favorably received and he didn’t want his name to be associated with it. He decided to write his explanations of difficult passages on slips of parchment and set out on a two-year journey, visiting various *yeshivos* and institutions of *Torah* study. He traveled around “incognito” never disclosing his identity.

Rashi would come to a *yeshivah* and listen to the lecture of the *Rosh Yeshivah*. There came a difficult passage in the *Talmud*, which the *Rav* struggled to explain to his students - often unsuccessfully. Later, when the room was empty, Rashi took the slip with his commentary, in which that passage of the *Talmud* was explained simply and clearly, and placed it inside the *Gemara* of the head of the academy. On the following morning, when the *Rav* opened his *Gemara*, he found a mysterious slip of parchment in which the passage of the *Talmud* was so brilliantly explained that he was amazed. He told his students about it, and they all decided it must have been sent from Heaven. Rashi listened to their praises of his commentary and was very happy to know how useful it was to the students, but he did not say that he wrote it.

He continued visiting various academies of the *Torah* in various lands and cities, and everywhere he went, he planted his slips of commentary secretly. The way these slips were received made Rabbeinu Shlomo realize more and more how necessary they were, and he continued to write his commentaries on the entire *Chumash*, *Navi*, and all the *Masechtos* of the vast *Yam HaTalmud* (Sea of the Talmud). These mysterious slips of parchment were happily received, copied and widely circulated throughout all the *Torah* academies of the day, even though nobody knew who the author was.

Finally, though, his anonymity was shattered. On one occasion, Rashi was discovered planting a slip of commentary in the usual manner, and the secret became known. Immediately, he was acclaimed by all as the great author of the wonderful commentary. The name “Rashi” became known throughout the world. In every *yeshivah*, in every *Torah* school, Rashi’s commentary was used by young and old, and he opened the eyes of all the *Torah* scholars. Until this very day, Rashi’s commentary on the *Talmud* continues to be a key basis for contemporary scholarship and interpretation. Without it, the *Talmud* would have remained a closed book. With it, any student who has been introduced to its study by a *rebbe* can continue learning on his own, deciphering its language and meaning with the aid of the great Rashi עלינו זכותו יגן אותו.

משל למה הדבר דומה

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

משל: As the Second World War was coming to an end, the **Bobover Rebbe, R’ Shlomo Halberstam ZT”L** traveled to various besieged cities where he was instrumental in personally rescuing thousands of Jewish refugees as well as providing Jewish burials for the many bodies that were found. He hid for six weeks in Budapest and then reached Romania, all the while saving lives and risking his own.

One of R’ Shlomo’s charges came down with a double case of pneumonia. The only cure possible was the newly invented penicillin, only available in limited quantity. R’

Shlomo was able to acquire half of the prescribed amount. He was told that the local bishop would have access to more penicillin through the Red Cross. Without hesitation, he stealthily arrived at the Bishop’s door, announcing to the butler that Rabbi Halberstam humbly requested an audience.

When the bishop heard who was at the door, he ran to receive him, asking in fluent *Yiddish*, “Who of the *Divrei Chaim*’s family is here?” The Bishop, a Jew who had assumed the office as a disguise, gladly assisted a descendent of the *Divrei Chaim* and secured the necessary penicillin.

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R’ CHAIM YOSEF KOFMAN

לבני ישראל... תהיינה שש הערים האלה למקלט
לנפש שמה כל מכה נפש בשוגג וגו' (דח-טז)

Hashem told *Moshe Rabbeinu* to designate six "ערי מקלט" (cities of refuge), to rescue a person who murdered *בשוגג* (accidentally). Here, the murderer was safe from a relative who may wish to avenge the death of his loved one. The *posuk* continues that he must stay in this city until the *Kohen Gadol* - "אשר משח אותו" - “*who has been anointed with oil*” - passes away. Rashi quotes the *gemara* (מכרת יא) which asks: "מי משח מני" - “*Who anointed whom?*” The **Sifsei Chachamim** explains that from the *posuk* it seems to indicate that the murderer is the one who anointed the *Kohen Gadol*! How can this be? Does it make sense to say that a person found guilty of murder is worthy enough to anoint a *Kohen Gadol*?

In truth, no human being or even *בית דין* can determine how long a murderer will stay in the *עיר מקלט*. As we find in the words of the **Seforno** when he writes: "זיה משפט הק-ל יתברך היודע כמה שנים שיענש השוגג" - only *Hashem* can decide the length of the accidental killer’s stay. If so, then perhaps we can surmise that the *Kohen Gadol* was not appointed because of his worthiness. Maybe the *רבש"ע* chose this *kohen* to become the *Kohen Gadol* because the amount of years he was given to live matched exactly to the amount of years that this *רוצח בשוגג* was sentenced by the Heavenly Court! Based on this, the *pshat* is in the *posuk* is beautiful. "אשר משח אותו" really means that this accidental killer is the reason why the *Kohen Gadol* was anointed, since the years of the *Kohen Gadol*’s life were exactly equal to the years of the murderer’s Divine sentence!

My *machshava* here and the lesson to be learned is that we are not in control of what happens in our lives. Only *Hashem* controls our every deed and action and we must have *אמונה* and *בטחון* that every moment and event in our life is perfectly orchestrated and designed for us by *הקב"ה*. Only then, will be *zoche* to a life of "תודה וקול ימרה" *ששון ושמחה ימצא בה תודה וקול ימרה*.

DRUSH V’CHIDDUSH

ויגשו אליו ויאמרו גדרת צאן נבנה למקננו פה וערים למפנו (לכ-מז)

The *Medrash* says that *Bnei Gad* and *Bnei Reuven* were at fault in their request to live on the other side of the *Yarden*, in that they made the "עיקר" (primary) into "טפל" (secondary), and the "טפל" into "עיקר". They placed their possessions before their bodies, worrying about their flocks before their people. The tribes of Reuven and Gad were exceedingly wealthy with their abundance of cattle which they held dearer to them than their own children. For this, *Hashem* said, “*By your lives, you will not see a sign of blessing from this property.*” Those tribes met with tragedy when they were exiled prematurely, before the other tribes.

R’ Shlomo Ganzfried ZT”L in Kitzur Shulchan Aruch (קכא-א) discusses the purpose of a fast day: to awaken the heart to repentance. He then goes on to say that the "עיקר" of the day is not the fasting, but the repentance. Proof of this is

EDITORIAL AND INSIGHTS ON
THE MIDDAH OF ... התלהבות

דרגה יתירה

We know that the *Bais HaMikdash* was destroyed with fire. Why fire? Because fire symbolizes anger and hatred. The burning anger or the burning hatred that one carries in his heart is the cause for almost all the pain and suffering of *Klal Yisroel*. Everyone is affected by it and everyone feels it. And if you don’t feel it, then you are not identifying with *Klal Yisroel*.

Chazal tell us (בבא מציעא קיד:) that only a Jew is called “ADAM”; a gentile is not called ADAM. Why? Because all other words that mean “Man” can be pluralized. "איש" becomes "אנשים" and "גבר" becomes "גברים" and even "בן אדם" becomes "בני אדם". Only ADAM cannot be made plural! Only *Klal Yisroel* is called ADAM because only *Klal Yisroel* is ONE PERSON. It’s not you, me , he and she we are all one person! Some of us are the eyes, some of us are the brains, and some of us are the heart! But the bottom line is that whatever happens to you, happens to me, and if I don’t feel your happiness or your pain, I am experiencing a major identity crisis! I don’t really know who I am, because in truth I am you and you are me!

The fire that destroyed the *Bais HaMikdash* was a fire of hatred and disconnection; but fire can also be the conduit for warmth and a burning love for others. Fire can heat up a home, cook a delicious meal - it can even weld metal together! Fire can destroy and fire can connect. A warm smile and a sincere compliment can light up one’s day. One who has a fire burning in his heart for *קרבת אלקים* (closeness to *Hashem*) and love for his fellow Jew, will rebuild the *Bais HaMikdash* with fire.

On *Tisha B’av*, we say the following words in *Nachem*: “*With fire, You set the Bais HaMikdash ablaze and with fire You will in the future rebuild.*” With a burning desire to truly identify as KLAL YISROEL, may we be *zoche* to see the third *Bais HaMikdash* come down from Heaven amidst the passionate fire of love that we create for all our fellow Jews.

On behalf of thousands of Shomer Shabbos Jews - www.chickenforshabbos.com - the charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead