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שבת קודש פרשת מסעי
Shabbos Parshas Maasay
July 30, 2011 - כ"ה תמוז תשע"א

34 MARINER WAY
MONSEY, NY 10952

הדלקת נרות לשבת – 7:58 *

זמן קריאת שמע/מ"א – 8:50

זמן קריאת שמע/הגד"א – 9:26

סוף זמן תפילה / הגד"א – 10:38

שקיעת החמה ליום השבת – 8:15

מוצש"ק צאד"כ/ מעריב – 9:05

צאד"כ/ לשיתת רבינו תם- 9:27

*** פלג המנחה – 6:45** (מי שמדליק מוקדם אין לאחר זמןון עצם קבלת השבת [נשיאמר "בואי כלה"])

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

תורה תבלין

בראתי יצד הרע ובראתי לו

רעינות ופירושים לעורך את האדם לעבודת הש"ת והתחזקות באמונה ובטחון מאת אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאותם וכו' (ג-א) – כל משברך וגליך עלי עברו

העת בדרכי, תשובה לדבר: כי אכן מן המנע הוא שיוכל האדם להתמודד בכוחות עצמו ולהתחזק על כל המשברים והגלים, אך הקדים לנו הקב"ה את הרפואה - הם כל מאמרי חז"ל השונים וספרי המוסר אשר מחזקים את האדם בעניני אמונה ובטחון, אשר ללא ספק זה האיש אשר מרבה להגות בספרים הללו הרי הוא אוגר בתוכו כוחות נפלאים לעמוד בכל הקשיים ויש לו תמיד את היכולת להתחזק מבלי שיתממטט בשום מצב שלא יהיה. ובאמת שיש כאן חיזוק גדול גם כן, כי אף שעברו את כל מ"ב המסעות עם כל הקשיים הנלוים עליהם אך לאחר מכן זכו והגיעו לארץ ישראל, זאת אומרת שכל אחד ואחד עם כל הקשיים שהם מנת חלקו וגורלו יזכה בסופו של דבר להגיע על מקומו בשלום ובשלוח. אך לא זו בלבד שיבוא הזמן ויזכה לראות בעיניו את הטוב אלא אף בעת הקושי והצער ידע האדם כי הכל נעשה עימו לטובה מאת הקב"ה שהוא אוהבו ומבקש טובתו, ואף שאין אנו משיגים ומבינים את דרכי ד' מ"מ אנו מאמינים באמונה שלימה ובזרה שהקב"ה מסבב את הכל אך ורק לטובתנו, והכל מתנהל בחשבון מדויק ובהשגחה פרטית על כל צעד ושעל. תפילתנו שיתן לנו הש"ת את הכוחות לעבור את כל מ"ב המסעות מתוך רחמים גלויים וחסדים מרובים.

מאת הרב שלום פערל שליט"א
מגיד מושרים בק"ק בית שמש

מאוצרותיו של המגיד

אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאותם וכו' (ג-א) – טעם כתיבת מסעי בני ישראל

המן בכל יום במקומות שרחוקות מן הישוב ואינן טבעיות לבני אדם וכמ"ש לא מקום זרע ותאנה וגפן ורימון וגו', וכל אלה האזרות הם במעשה נס נראה לעין. וכיון שידע הבורא ית', כי השומע אותם לא יאמין בהם, ויחשוב כי עמידתם במדבר הזה היה ע"פ דרך הטבע, שהרי הוא כמו המדברות אשר ישכנו בהם בני ערב היום, שהם מקומות קרובים ליישוב, שמקבלים חרישה וזריעה ופעולת הצמיחה, ויש בהם עשבים וצמחים למאכל בני אדם, ובורות מים, על כן הרחיק מלבות בני אדם המחשבות האלה, וחיזק אלה האזרות, ע"י שהזכיר את המסעות, כדי שיראו אותם הדורות הבאים, וידעו שהם רחוקות מן היישוב וכו', וידעו האזרות הגדולות, איך עמדו בני אדם במקומות ההם ארבעים שנה וכו', והיינו, שע"י הזכרת מקום מסעם של בני ידעו, שכל קיומם במדבר היה רק תודות לחסדי ה', שקיימם שם בדרך על-טבעית, ויודו לו על כך. וכאשר נתבונן בחסדים אלו שעשה לנו ה' ונודה לו עליהן, נכיר באהבתו אלינו שגרמה לו לגמול לנו אלה החסדים, ובכך נכיר שגם כאשר הוא מצר לנו, זה מבח אהבתו אלינו, והצרות הם לטובתנו, וכדי לעורר אותנו לשוב אליו ולנאל בגאולה השלימה

a look in the hat and see what color the stone is to know which one I chose!" The *poritz* knew he was outsmarted and left!

במשל: *Chazal* tell us that the daughters of Tzelafchad were "חכמות" - wise women, and this was proven to be true when

A SERIES IN HALACHA
LIVING A "TORAH" DAY

Laws and Customs that Merit a Good Parnassa (16)

Reciting Birchah Hamazon Properly After a Meal. Last week we discussed the power that *bentching* properly has to bring us good *parnassa*. We documented the concept with some suggestions to upgrade our *bentching*. We continue.

Additional Ways to Improve our Bentching.

Before starting to *bentch* one should have in mind:

- 1) To fulfill the *mitzvah* in the *Torah* of את האדם לעבודת הש"ת והתחזקות באמונה ובטחון מאת אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאותם וכו' (ג-א) – טעם כתיבת מסעי בני ישראל
- 2) Give a quick thought to how much sunlight, rain, wind, plowing, planting, growing, picking, harvesting, transporting, packaging, cooking, baking, etc. went into the food you just ate. These are all acts of *Hashem* and countless workers that together have combined to bring this meal to us, and are being thanked for in our *Birchas Hamazon*.
- 3) The authors of the *berachos* that we say in *bentching* and the circumstances that they were thanking *Hashem* for. *Moshe Rabbeinu* composed the first *beracha* when the *mann* fell in the desert. *Yehoshua Bin Nun* composed the second *beracha* about *Eretz Yisroel* when the Jewish people entered into the Holy Land. *Dovid Hamelech* and his son *Shlomo Hamelech*

הלכה למעשה

מאת מנ"ה ברוך הירשפלד שליט"א
רב דקלה אהבת ישראל, קליבלנד הייטס

composed the third *beracha* for the welfare of the *Bais Hamikdash*. During the time that the *Bais Hamikdash* stood, *Bnei Yisroel* davened for its continued existence. However, for the period of time when they did not have the *Bais Hamikdash*, a slightly different text for the rebuilding of the *Bais Hamikdash* was composed, which is what we say today. The sages composed the fourth *beracha* of "הטוב והמטיב" to thank *Hashem* that the bodies of those Jews who were killed in the huge metropolis of Betar and were left out for a long time, did not rot and were eventually buried. Thinking of all this and comparing it to what we are thanking and asking *Hashem* for, helps one feel gratitude and concentrate better.

- 4) Life is the most precious thing that a person has, and a person always wants more of it. The meal that you just ate is your "dose of life" for the next few hours.
- 5) Imagine how you would be without this meal. The feeling of weakness that you feel on a fast day and the happiness of eating again after the fast is over, are solid reminders. Certainly, when one has three meals a day, instead of one, he should be even more grateful than after a fast day.
- 6) With the energy gained from this meal, you will be able to do many *mitzvos* and other needed activities. All these activities should be included when one thanks *Hashem* for his food.

הוא היה אומר

R' Mordechai Yosef Leiner of Izhbitz ZT"l (Mei Shiloach) would say:

"יסעו מהר שפר ויחנו בחרדה. ויסעו מחרדה ויחנו במקהלת" "During the travels of *Klal Yisroel* in the desert, the *posuk* tells us: 'They traveled from Har Shafer and rested in Charada; They traveled from Charada and rested in K'hailasa.' The *Mussar seforim* teach us an important rule: When a person is unsure if his actions conform to the will of *Hashem*, he must stop immediately what he is doing and contemplate. This is, 'ויחנו בחרדה' - one should rest, should pause in his act, out of fear and trembling (חרדה), until he is sure of the right path. However, when the Almighty shows him how to conquer his fear - he relinquishes his trembling and binds himself together with the community (קהילה) of *Klal Yisroel*, to go forward and fulfill the *Ratzon HaBorei* with strength and true resolve."

R' Yisroel Lipschitz ZT"l (Tiferes Yisroel) would say:

"The *gemara* (מכות י) states that there were three מקלט (cities of refuge) on the other side of the Yarden, equal to the amount in the entire *Eretz Yisroel*, because in Gilad (עבר לירדן) murderers were commonplace (שכיחי רוצחים). Can it be that we are assisting murderers by giving them more places to run away? No. Rather the people were rebellious (מרי נפש) in Gilad, and spent their time looking to ambush any murderer, even בשוגג. Thus, they required more cities to escape to!"

A Wise Man would say:

"The Hebrew word 'בטחון' (worry) contains four of the first five letters of the *Alef Bais*. Only the 'ב' of 'בטחון' is missing!"

לע"י הגאון מורינו הרב מיכל יהודה לפקוביץ זצוק"ל, שלשים כ"ה תמוז – והגאון מורינו הרב חיים יעקב שטיין זצוק"ל, שלשים כ"ז תמוז

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מעשה אבות סימן לבנים

ולא תחניפו את הארץ אשר אתם בה ולארץ לא יכפר לדם אשר שפך בה וכר (לה-לג)

Late in World War II, the tide had turned against the Germans. Towards the end of 1944, as the armies of Great Britain and the United States approached Nazi concentration camps from the west, forces from the Soviet Union were advancing from the east. The Red Army was heading straight for Poland and the Nazis ימ"ט needed to hide their crimes, moving or destroying evidence of the various atrocities they had committed there. Mass graves were dug up and evidence was burned. Numerous slave and labor camps were evacuated. Documents were destroyed.

The Jewish prisoners that were taken from the camps were sent on what became known as the terrible “Death Marches.” Although the prisoners were already weak or ill from enduring the routine violence, overwork and starvation of concentration camp life, they were marched for dozens and dozens of miles in the snow and bitter temperatures to railway stations, then transported for days at a time without food, water or shelter in freight carriages originally designed for cattle. On arrival at their destination, they were then forced to march again to a new camp. Any prisoner who was unable to keep up and fell to the ground out of sheer fatigue or illness, was shot on the spot.

As the exhausted, desperate Jews trudged along, one of the men recognized his surroundings and realized that the trudging column of skeletons was passing the city of Lizhensk, a city made famous by virtue of the holy **Rebbe, R’ Elimelech (Noam Elimelech) of Lizhensk ZT”L**, who had lived there and was buried there.

What an opportunity! As exhausted and distressed as he was, he could almost feel the charge of just being in the environs of the *tzaddik*. He knew he had to act, to do something. Feeling that he really had very little to lose, he somehow managed to slip away undetected from the walking column, and took off in a dead sprint to the cemetery and *kever* (burial site) of R’ Elimelech. He knew he didn’t have much time, for patrols were everywhere and in his prison garb and emaciated condition, there was no way he could conceal himself.

Arriving at the grave of the great *Rebbe*, he silently began to pray. His mind raced wildly trying to recall even a small prayer, something from *Tehillim*. When he finished his short, but meaningful prayer, he bent down and scooped up a piece of earth from the gravesite. “This,” he thought, “will protect me over the coming days. It will be as if the Rebbe, R’ Elimelech himself, will be with me all throughout these difficult times.”

He slipped the clump of earth into the pocket of his prison uniform and slowly withdrew from the *kever*. He could just barely make out the column of prisoners trudging down the road, and he decided that rather than risk getting caught by a German or turned in by a Polish informer, which he knew meant instant death, he clung to his newfound source of hope and quickly ran back to walk alongside his fellow Jewish inmates. With the *Rebbe*’s protection, he knew he would survive.

Wherever he went, he took with him the piece of earth from Lizhensk and survived one crisis after another, witnessing miracle after wondrous miracle, until the war finally came to an end. He was liberated near the Hungarian border and he was absolutely certain that he had survived only due to the protection of the great *Tzaddik* from Lizhensk.

Very soon after his liberation, the man had a dream. In his dream, he saw a short man with a glowing red beard appear to him. He had never seen this man before. The short man spoke in a soft voice and said, “Now that the war is over and you no longer need this protection, please put back the missing clump of earth.”

A strange dream indeed. When he awoke, he dismissed the dream as meaningless, but when it recurred for several nights, he realized that the man in his dream was none other than R’ Elimelech himself, who wanted him to travel back to Lizhensk and return the earth to his gravesite. It was dangerous to return to Poland after the war, but mindful of his obligation, the man persevered. As soon as he replaced the earth, the dreams ceased.

משל למת הדבר דומה

ואדני צוה בה' לתת את נחלת צלפחד אחינו לבנותיו וגו' (לו-ב)

משל: There was once a man who had a beautiful daughter. The man sheltered his daughter from all evil, but once when the local *poritz* (evil landowner) came to collect a large debt, he saw the girl and wished to take her for a wife. Both the man and his daughter were horrified at the idea.

The *poritz* decided to make the man a deal. He picked up two colored stones from the ground and put them in his hat. The girl, he said, will choose one stone. If she chooses the black stone, she will become his wife but the man’s debt will be wiped clean. If she chooses the white stone, she need not

marry him and her father’s debt will still be forgiven. But if she refuses to choose any stone at all, both she and her father will be thrown into jail and left to rot.

The *poritz* bent down and picked up two stones. The sharp-eyed girl saw that he picked up two black stones in an effort to trick her. What could she do? If she chose a stone, she was lost and if she refused to choose it would be worse.

Finally, she put her hand into the hat and withdrew a stone. Suddenly, she stumbled and dropped the stone on the ground. “Oh, how clumsy of me,” she said. “But never mind, just take

ויתב משה את מוצאידם למסעיהם על
פי ד' ואלה מסעיהם למוצאייהם וגו' (לג-ב)

As *Sefer Bamidbar* draws to a close, the *Torah* lists the forty-two encampments where the Jewish people rested on their ultimate journey into the Holy Land. In fact, writes the **Ohr Hachaim Hakadosh**, not only was it listed in the *Torah*, even *Moshe Rabbeinu* kept a personal list of their travels in his own “פניקס” - his own private diary of sorts. Thus, the *posuk* states: “*Moshe wrote their goings forth* (מוצאיהם) *of their travels* (למסעיהם).” He wrote it down in his own diary. What is unusual, though, is that the very same *posuk* concludes with different words: “*And these are the travels of their goings forth*.” At the end of the *posuk*, the word “מוצאיהם” comes before the word “מסעיהם”. Why are they switched around and what are we to learn from this?

R’ Pinchos Hoffman Shlit’a, my dear father, gives a penetrating analysis based on the words of the **Chid’a (Chomas Enoch)**, who quotes in the name of **Chacham Vidal Tzorfati ZT”L** that the word “ואלה” (42) is a reference to the forty-two encampments in the desert. However, as we know, when *Aharon Hakohen* passed away and the Clouds of Glory protecting *Bnei Yisroel* were withdrawn, the Jews panicked and ran backwards, tracing their steps a full eight encampments back. They finally halted at מוסרה and from there proceeded forward again (רש"י כו-יח). As a result, there were not just forty-two stops along the way; there were actually fifty stops in total. The word “ואלה” teaches us that only the forty-two “*goings forth*” - “מוצאיהם” - were deemed worthy of being considered “*travels*” - “מסעיהם”.

When *Moshe Rabbeinu* transcribed the travels in his own diary, he listed the total amount of times the people traveled - fifty in all. He wrote down all their “מוצאיהם למסעיהם”. However, *Hashem* insisted “ואלה מסעיהם למוצאיהם” - only those 42 encampments in which the people went forward, not backwards, are worthy of being mentioned in the *Torah*.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
עין טוב

As we enter the second week of **Project G.P.S.**, a program promoting *Sholom* and *Achdus* for the three weeks of *Bain Hametzarim*, in memory of Leiby Kletzky A”H HY”D, we attempt to build upon our success of the previous week in employing the *middah* of ותרנות - giving in to others. Of course it was not easy - it never is - but if we can lay the foundation of *Achdus* and *Shleimus* in *Klal Yisroel* by giving in on our honor, money and especially our grievances, we can make this work.

G - Giving In (ותרנות), P - Positive Focus (עין טוב), S - Showing Respect (כבוד).

Positive Focus: Everyone, including you, has imperfections as well as virtues. Everyone can get along with just about anyone if they simply choose to focus on the virtues of others rather than on their faults. Relationships are all about keeping an “עין טוב” - a good eye and a **Positive Focus**, thereby seeing the good in everybody. The more you focus on the positive and the good in another, the more love you will feel towards that person. This can and should be applied even - and especially - to someone that you don’t particularly like. Like *Chazal* teach us: Be a disciple of *Avraham Avinu* and have an “עין טוב”.

Week Two: Look past any negative incident or encounter that you may have had with another person by stopping, closing your eyes, and thinking of something positive about that person. You can do this exercise at any time with any person. Just by thinking positively about that person, you will come to view him/her in a different light - and the difference will amaze you!

TORAH GEMS

אל אשר יצא לו שמה הגדול לו זיהה
למטות אבותיכם תתנחלו וגו' (לג-ט)

We read in our *parsha* of the laws of “*Yerushah*” (inheritance), which bring to mind the *Tzaddik*, **Chacham Rabbeinu Dovid Tziyon Laniado ZT”L**, who in his youth emigrated to *Eretz Yisroel* from Syria and excelled in the area of *zedakah* (charity) for which he donated all his money.

Towards the end of his life he summoned his eldest son and said, “The Creator has granted me the privilege of seeing children following the path of *Hashem* and building their homes on the foundations of *Torah* and *mitzvos*. I tried with all my strength to fulfill the *mitzvos* of *Hashem*, and the time has now arrived for me to fulfill an additional *mitzvah*, that of bequeathing an inheritance.”

Chacham Dovid waved his hands. “I have no money or property, as I gave away all my assets to charity, for which I am very glad. All my wealth amounts to just a single lira, and with it, I would like to fulfill the *mitzvah* of bequeathing an inheritance. I, therefore, entrust it in your hands, that you should share it with your brothers. You shall take a double portion for yourself, as is written in *Toras Moshe*. The merit of the *mitzvah* of inheritance that I fulfill with this lira shall protect me, you, and all of *Am Yisroel*!”

Chacham Dovid did not leave behind silver or gold; his children did not become wealthy from the single lira they inherited. But his good deeds and purity of faith, his reputation and meticulous observance of *mitzvos* - all this he bequeathed to his offspring who perpetuated his legacy.

When he was escorted to his final resting place, the lamenter cried, “Our Sages have said that a person is not accompanied (to his final resting place) with his silver or gold, nor with his riches or valuables, but only with *Torah* and good deeds! Behold, we see that not only do they accompany Chacham Dovid, but their impact remains with us, accompanying his offspring in the way they conduct their lives!”

דרגת יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

מתלמידיו של אברהם אבינו: עין טובה, רוח נמוכה, נפש שפלה (אבות הוי"ט)