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שבת קודש פרשת מטות מסעי - ב' מנחם אב תשע"ח
Shabbos Parshas Matos Maasay - July 14, 2018

ובפרט לנר (ר"ה אין לך) יישב, "זנה הקשה המורש"א ... ובמחזית כבוד תתרתו ודמה טעה בזה, שהוא חשב דכוותה רש"י ליאר בן מנשה שהוכר בתורה, אבל זה אינו, דיאר זה כבר נהרג במלחמת עי בימי יהושע, וכדארמיון בסנהדרין (מ"ד), "יכו מהם אנשי העי כשלושים ושלשה איש, ותנאי שלושים ושלשה ממש, דברי רבי יהודה, ואמר לא רבי תנאים, וכי שלשה תשעה היו, והלא לא נאמר אלא כשלושים ושלשה איש, וזהו כי יאר בן מנשה ששקול כנגד רובו של סנהדרין הגדול של שבעים ואחד איש), והוא באמת לא היה שופט, אכן רש"י נתכוון ליאר הגלעדי שהוכר בספר "שופטים" (י', ג', ד), שהיה אחר תולע וטפט את ישראל כ"ב שנה, והוא זה ששבטו אינו נזכר, דאף שקראו הגלעדי, יש לומר שעל שם מקומו הוכרח כן, שהיה מתושבי העיר גלעד, אבל מכל מקום יש לומר שמשבט אחר היה, שכן מצינו שאלו הגלעדי נקרא על שם מקומו שהיה מתושבי גלעד, הגם שלא היה מן עמם, שהרי כן היה, ואפילו למאן דאמר דהואו אבדרי התוספות ז"ל מרע קלע, שהיו כן היה, וזכר נמצא בתשובת אבן (וכו) שלא היה כהן, מ"מ סבירא להו שהיה משבטים אחרים ונמצא משבט מנשה".

שיב התבלין

מאת הגדו"צ רבי גמליאל הכהן רבעוביץ שליט"א ר"י שער החסמים ירושלים עת"ק

ונקרב את קרבן ה' איש אשר מצא כלי זהב אנציה וצמיר מבקע
עגיל וכומז לכפר על נפשתינו לפני ה' (לא-ג) - במדבר הקדושה

א' ברש"י פירש שווה לכפר על הדורו הרב של בנות מדין. והואו ידע הקב"ה שאלו
שעים תפצץ לכלות כל ולקח טובה בשבשאל. ועשו ככל אשר לארץ לארץ להחטיא
שתי ישראל, ועל זה יצא עליהם הקצף, ואעפ"כ היתה הוראת שעה לבוא ולחלום
מהם. ובהכרח מחלם הקב"ה על המכשולים העתידים לבוא על ידם, וא"כ לשם מה
יצרכו לאחר מכן כפרה על אלו המכשולים? וי"ל שזו אמת שלא עברו את פי הש"ת
עצם המכשול, אך עצם הידיעה שנוצר ברם ע"י רעת בנות מדין גרם ברם קלקול גדול.
ומחת לא היה ברם יכולת לעודר את רצונם הטבעי לעבודת הש"ת, כי אלו
המחשבות היו מעוררים בראותם הפכים ובלתי רצוניים: אלו רצונות בקשו לבטל ע"י
ניתת כלי הזהב לה', בכך כיוונו לעשות פעולה של ביטול להש"ת, ובכח זה בקשו
כפר ולזכר עצמם מאלו הסיגים שנתעוררו בקרבם, ולעודר שוב את האהבה השנה.
ברור שלפנינו ראינו אך היו בעלי הנפש דאים מאלו הדברים, והתרחקו כמחשוי
קשת מכל חשש של פגם בקדושה. מסופר על **הנאור צדיק רבי דוד בוד"ץ זצ"ל**
באותה השנים בערב פסח ביקש לאפות את המצות במאפי"ה רחוקה שבשכונת
בעת שאול' וזיון שחפץ היה בתגור ראשון סיכם עם בעל מאפי"ה שישמור עבורו את
תגור ראשון ביום המסיום שבו כיוון לאפות את מצותיו, ובדעתו היה להשכים קום
ולו היום להתפלל כותיקין להכנסת "זורי חמה" ולארור מכן יסע עם האויבוס
ל התחבירה הציבורית להשכונה המרוחקת בו ממוקם המאפי"ה.

מאוצרותיו של המגיד
מאת הרב שלום פטרל שליט"א מגיד משרים בק"ק בית שמש

ויאיר בן מנשה הלך וילביד את חותיהם ויקרא אתהן חות יאיר
(לב-מא) - בענין הכתוב 'ויקרא אתהן חות יאיר'

פרש"י, "ויקרא אתהן חות יאיר, לפי שלא היו לו בנים, קראם בשמו לזכרון". ויש
הבין, הכייד כתב **רש"י**, "הלך היו לו בנים, קראם נאמר בספר 'שופטים' (י', ג, ד),
יקם אחרי יאיר ארץ הגלעדי ושפט את ישראל עשרים ושתים שנה. ויהיו כל שלוש
נים, ורכבים על שלושם עידים ושלושים עידים להם, להם יקראו חות יאיר עד
יום הזה, אשר בארץ הגלעד". אולם מדברי **הרד"ק** שם מבואר יישוב לכך, "להם
קראו חות יאיר, אם הם הנזכרים בתורה, ויאיר זה הוא יאיר בן מנשה, הדבר תימה,
אם כן חי יאיר יותר משלוש מאות שנה, ונוכל לומר, כי זה יאיר הגלעדי אינו
זר בן מנשה, ואם כן, העדים האלה אינם ה'חות יאיר' שהוזכרו בתורה". וכן כתב
מצודת דוד' שם, "על כי נאמר בתורה שיאיר בן מנשה קרא לעדיו חות יאיר, ולפי
היה שמו כשמו, ועדי בניו היו מרובים, קראם גם כן 'חות יאיר'".

והנה ויפרש בגמ' (סוכה כ"ו): "אין לך כל שבט ושבט משישראל שלא העמיד ממנו
ופט", ופרש"י, "שלא העמיד ממנו שופט, משיעז את ישראל, אותן שהיו ממשות
הושע ועד שמואל שמשח את שאול למוֹלך, יהושע מאפרים, אחוז מבנימין, גדעון
מנשה, הרי מבני רחל, שמשחן מוך, ברכ מקדש, מנפתלי, הרי מבני בלחה, אבנן זה

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engagement of their daughter, Leah to Avrumy Jeremias & to the Friedman & Jeremias Families



Rabbi David Hoffman











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מעשה אבות סימן לבנים

ידבר משה אל העם לאמר החלצו מאתכם אנשים לצבא יהוה על מרץ לתת נקמת ה' כמדון וגו' (לא-ג)

Ari Fuld wasn’t surprised when he got his draft call in the summer of 2006, during the Lebanon War. He had 12 hours to say good-bye to his wife and four children, including his newborn son. Within eight hours after that he was at the Lebanese border. After one day of intensive training, his unit was going into Lebanon to dismantle a faceless terrorist infrastructure.

The night before he went in, Ari wrote out the *Torah* portions about going out to war. He needed to instill himself with confidence. On his first day in Lebanon, he walked seven kilometers over craggy mountains deep into Lebanon carrying all of his gear, as well as one-hundred pound guided missile on his back. Every day before setting out to battle, Ari and his platoon would recite the *Viduy* prayer, a prayer of confession usually reserved for *Yom Kippur* or before one dies. Secular, religious, it didn’t matter. They were all Jews standing raw and exposed before *Hashem*; they literally felt their lives were in the balance.

The Hezbollah guerilla fighters were lying in wait. The next day, Israeli soldiers were moving in deeper. Low on food and water, Ari’s elite paratrooper unit hid out in an apple orchard for cover and sustenance. It was then that they received warnings that there was a terrorist hotbed of activity all around them. They were ordered to go in and clean up the area.

“Our highest commanding officer led off with five soldiers,” said Ari. “He called out, ‘*Acharai*’ - come after me!” This legendary characteristic of the Israeli army is no myth. The highest ranking officers stake things out for the underlings, jeopardizing their own safety. “I think the Israeli army is the only army in the world that operates this way,” says Ari.

Seventy yards from where Ari was waiting, his commanding officer was hit in the neck by sniper fire, and missiles were falling all around him and his men. They sent out a group of evacuation soldiers to try and help the first group, and they were hit by a missile as well. Men were falling all over the place. The highest ranking officer who remained turned to Ari. “Grab four men,” he ordered him. “We have to go collect as many bodies as we can. We’re not leaving them out there alone.”

Ari grabbed four of his comrades. They dropped their gear on the floor and grabbed stretchers. Ari knew he had made a choice. In moving forward into the inferno of injury and death that lay ahead, he may as well have been walking his own plank. But he wouldn’t abandon his comrades. They took only ten steps out of the orchard when they heard the whistle.

“You hear a whistle and then three seconds later the missile hits,” says Ari. “The scary thing is that it gives you no hint as to where it’s going to land.” Looking behind them, they saw where the missiles had fallen. Three missiles had landed exactly where the five soldiers had been standing only seconds earlier. The gear that they had hastily dropped was decimated.

Missiles were falling behind and in front of the group. It seemed like *Hashem* was clearing a space for Ari. They started dragging back wounded officers. Ari called a medic who tried unsuccessfully to stop the bleeding on his commanding officer. That’s when Ari felt something trickling down his back. Blood and water were coming out of him. He had been hit. Ari knew that if shrapnel had entered his bloodstream, he could die in a few minutes. His legs buckled. The medic came and took off Ari’s vest. B”H, the piece of shrapnel had penetrated his vest, but had gone no further. All he needed was bandaging.

When his unit crossed the threshold back into Israel, all of the soldiers knelt and kissed the holy ground with palpable emotion. It was more than good to be home. But Ari felt that the man who had entered Lebanon was not the same man who was exiting. He made a feast of thanksgiving to *Hashem*. But that was not enough. Ari had encountered miracles. He had been given immeasurable gifts. And now it was payback time. He took an accounting of his day and realized that only a small minority of it was involved in pursuit of the spiritual. His religious study had been on a “low flame.” He wanted to turn it up to high. And he did, taking a year off from his professional pursuits in order to strengthen himself in his *avodas Hashem*.

Today, Ari is part of the *hanhala* at *Yeshivat Netiv Aryeh*, where he continuously immerses himself in cultivating his spiritual side. In Ari’s breakfront, he proudly exhibits the piece of Iranian mortar shrapnel that nearly cost him his life, its serial number still intact. He doesn’t find it odd at all. “That warped piece of iron that you’re looking at ... it looks like a piece of garbage - but that’s *my* miracle.”

משל למה הדבר דומה

יאמר משה לבני גד ולבני ראובן האחיכם יבאו למלחמה ואתם תשבו פה וגו' (לב-ו)

משל: It was well known that **R’ Yaakov Kamenetzky זי”ל** was considered by many to be the “*chacham*” (wise man) of the generation. People would come to him for advice and clarity on almost any topic. Even in *psak halachah*, each ruling he gave was clear and individually tailored.

Two acquaintances in Monsey, NY, who were both in the year of mourning for a parent, were blessed with sons within a short time of each other. The first went to R’ Yaakov to ask whether he could make the *bris* outside of the home during his year of *aveilus*. He was told that he could. The second man was astounded to hear this *psak* since it seemed to contradict

an explicit *halacha* in *Shulchan Aruch*. He posed the same question to R’ Yaakov and was told that he should make the *bris* at home. What accounted for the two divergent responses?

R’ Yaakov explained that the first man was a wealthy businessman, and the *Rav* feared that if he made a small *bris* in his house, people would suspect that his business was failing, which could prevent him from securing credit and potentially harm his business. The second man was a *mechanech* (educator) of average means for whom there was no reason to deviate from the *halacha* against making a lavish *bris* outside the home during the period of *aveilus*.

Adapted from “Miracle in Lebanon” by Yael Mermelstein

ויסעו מחצרת ויהנו ברתמה. ויסעו מרתמה ויהנו ברמן פרץ וגו' (לג-ה"ב)

Parshas Maasay begins with a list of the 42 encampments of *Bnei Yisroel* in the *midbar*. One of the stops along the way was a place called Rismah. Rashi says the real name of this place was Kadesh, from where the ill-fated journey of the *Meraglim* was launched. The name Rismah is a reference to the wood of the Rosem tree (*Tehillim 120*), which when burned into charcoal remains different than other types of wood. Most burned wood, when the fire is extinguished, cools off at the same time. However, the coal created from Rosem wood is different, Even when it appears to be extinguished on the outside, it continues to burn from within for a very long time. Our Sages compare this Rosem wood to one who speaks *Lashon Hara*. He appears harmless on the outside but on the inside his slander can cause destruction to its intended target for years to come.

R’ Avraham Pam זי”ל recalls a time when there was great interest in listening to *Chazzanim* (cantors), who would be paid large amounts of money to *daven* on *Rosh Hashana* and *Yom Kippur* and beautify the *tefillos*. The *shul* would sell tickets before *Yom Tov*, and those who could not afford to buy tickets would wait outside the *shul*, anxious to hear reports from those who had attended. They would ask, “How did he *daven*?” and an entire conversation would ensue about the quality of the *chazzan*. Obviously this sort of behavior would commonly lead to a serious violation of *Lashon Hara*. R’ Pam would say that on *Rosh Hashana* and *Yom Kippur*, when seeing a friend from a different *shul*, he should not ask him, “So, how was the *Baal Tefillah*?” or “What did you think of the *Rav’s derasha*?” This is fraught with the potential to commit serious *aveiros* on these holy days of inspiration. One could cause no greater pain than to criticize someone about his own profession which could destroy the person’s purpose of existence, while enjoying the pleasure of his witty remarks to his listeners. This *Shabbos* as we read about Rismah, let us take to heart the evils of *Lashon Hara* so that we may merit to see the *Geulah* speedily in our days!

DRUSH V’CHIDDUSH

איש כי ידר נדר לה' ... לא יחל דברו ככל הצא מפיו יעשה (לג-ג)

The *Medrash Eicha* (2:14) relates: Rav Elazar said, “*Let not the parsha of vows (נדרים) be lightly esteemed in your eyes, because on account of it were the members of the Great Sanhedrin of Tzidkiyahu slain.*” When Yechanya was exiled, Nebuchadnetzar appointed Tzidkiyahu over five kings. One day, Tzidkiyahu entered and found Nebuchadnetzar tearing the flesh of a hare and eating it while it was yet alive. The King was embarrassed and said to him, “Swear to me that you will not disclose this about me,” and he swore.

Subsequently, the five kings were sitting and sneering at Nebuchadnetzar in the presence of Tzidkiyahu. He too sneered and said, “I once saw him tear the flesh of a hare and eat it.” The five kings went and told the King what the Jewish king had said about him and he was quite disturbed.

Later, the King took up his residence in Daphne of Antioch.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF נסיעות

דרגה יתירה

אלה מפע' בני ישראל ... לצבאתם וכו' (לג-א)

The *Medrash* makes a strong comparison between the *posuk*, “אלה מסעי בני ישראל”, which refers to the travels of the Jewish people in the desert, and “אלה אלהיך ישראל” - the words declared by *Bnei Yisroel* during the terrible sin of the Golden Calf. The **Daas Sofer זי”ל** identifies the connection: due to the words “אלה אלהיך ישראל”, the Jewish people were forced to wander in the wilderness for 40 years. Their long circuitous journey was necessary as they were not spiritually prepared to enter the Holy Land after being sunk in the *shmutz* of *Mitzrayim* for 210 years. They needed to undergo a purification process in order to enter *Eretz Yisroel*. This, he says, is akin to a man living in a place extremely close to the equator. In order to move to a very cold climate, he needs to gradually acclimate himself to cold weather by making a few stops along the way, all the while getting used to the cold. Our lives are the same. We are meant to live with a gradual process of continuous growth. Whenever we settle down and get too comfortable, *Hashem* sends us a message that it is time to “get up and go.” It is time to pick ourselves up from bad influences, negative character traits, and the sins we commit, and forge ahead. It is time to rid ourselves of the “Gods” of this world: the money, the pleasures, the desire for honor and glory. When the little voice inside our head calls out, “אלה אלהיך ישראל” - these are your gods, these are the things you should worship, we must counter that voice and declare, “אלה אלהיך ישראל” - it is time to get up and MOVE, to aim higher, to raise the bar and strive for loftier standards in *avodas Hashem*.

We are in the middle of *Bein HaMetzarim*, days that we can connect and feel *Hashem’s* presence more acutely because He leaves His place On High and “travels” down to be with His people in their time of suffering. These are days that we need to cry out and say, “THIS IS MY HASHEM.” We must feel that our journey has come to an end as *Hashem* finally brings us home.

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