



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

בראת יצר הרע ובראת לו

שבת קודש פרשת מטות – פרק א' דאגות – מברכים חודש מנחם אב

Shabbos Parshas Matos - First Perek

כ"ג תמוז תשס"ח - July 26, 2008

הדלקת נרות שבת – 8:01 *	(Monsey, NY)	מנחה גדולה / שבת – 1:39
זמן קריאת שמע/מ"א – 8:49	~~~~~	שקיעה של יום השבת – 8:18
זמן קריאת שמע/ הגר"א – 9:25	~~~~~	צאת הכוכבים / מעריב – 9:08
סוף זמן התפילה / להגר"א – 10:37	~~~~~	צאתה"כ / לשיטת רבינו תם – 9:30
* פלג המנחה בע"ש בשעה 6:48 – מי שמדליק מוקדם, אין לאחר זמן עצם קבלת השבת (משיאמר "בואי כלה")		

לקחי חיים ודברי התעוררות מאיצרותיו של המגיד נסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א
נו"נ ביישבת הגר"צ קושלבסקי

וידבר משה אל ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ה' וגו' (ל-ב)

ומתקדשים, לשומע מפי תלמיד, שאמנם יכול להעביר לו מה שלמד, אבל אינו יכול להעביר לו את אותה התרוממות שהיתה לו בעת ששמע מפי הרב. והיינו כוונת המשנה, "ולא כל המרבה בסחורה (של תורה) מחכים", שאף שבדרך כלל כששניהם מלמדים זה את זה מחכים, במקרה שאחד הולך לשמוע דברי הרב ומלמד אח"כ את חברו, לא יחכם חברו, שיסחר לו ההתרוממות שיש בשמיעה מפיה הרב.

ולפי"ז מבאר את דברי הפסוק: "וידבר משה אל ראשי המטות לבני ישראל לאמר", היינו שמשה דיבר לבני ישראל אודות ("אל" הכוונה אודות, ע' רש"י שמות ו' י"ג) התורה, שמלמדים ראשי המטות (היינו מלמדי התורה לישראל), ואמר "זה הדבר אשר צוה ה'", היינו שה' מדבר מתוך גרונו, ודבריהם - הם דברי ה', ולכן עדיף שישמעו את התורה מפיהם דוקא.

ויש לבאר ע"פ דרכו של החת"ס, שמשה דיבר לישראל אודות ראשי המטות, לבטל עצמם אליהם, ולקבל הדרכתם בניהול חייהם הכלליים והפרטיים, שהרי "זה הדבר אשר צוה ה'", היינו שדבריהם הם דבר ה', שע"י עמלם בתורה יתקדשו ויתעלו מעל הנגיעות החומריות ושיגו האמות, ואם ינהלו את חייהם על פיהם יצליחו בכל מעשיהם, ברוחניות ובגשמיות. וכמפורש במס' אבות (ו', א'), "כל העוסק בתורה לשמה וכו' ונהנין ממנו עצה וכו'", היינו שע"י עמלות בתורה מתעלה מעל הנגיעות החומריות וזוכה להשיג האמת, והנטלים ממנו עצה יצליחו במעשיהם.

תעבירי אותי רפואה שלמה בעד החולה הרב אברהם בייניש בן גיורא שפרינטיצער הכהן ז"י בתוך שאר חולי ישראל

EXCITING NEWS! TORAH TAVLIN HAS PARTNERED WITH A PROMINENT PUBLISHER TO PRODUCE THE FIRST VOLUME OF TORAH TAVLIN IN BOOK FORM! SPONSORSHIPS AND DEDICATIONS ARE AVAILABLE. SUGGESTED SPONSORSHIPS ARE: DAY (1 PAGE) - \$50, SHABBOS / YOM TOV (2 PAGES) - \$100, WEEKLY DEDICATION - \$180. LARGER SPONSORSHIPS ARE AVAILABLE. TO DEDICATE A DAY OR WEEK OF TORAH TAVLIN IN MEMORY OF A LOVED ONE, A SIMCHA OR JUST FOR THE ZECHUS, OR TO RECEIVE THE WEEKLY TORAH TAVLIN FREE, PLEASE SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM OR CALL: 845-821-6200.

במשל: To be a Jewish soldier in the army of Klal Yisroel requires great self-sacrifice and honor. The people did not just fight for their lives, they also fought to keep the banner

הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws of Zmanim - Halachic Time Parameters - Cont.

Bein Hashmoshos. Last week we discussed the rules and examples of the leniency of doing a Rabbinic prohibition oneself during *Bein Hashmoshos* for a pressing need. Now, we will discuss the similar, but not identical, situation of telling a gentile to do a *Torah* prohibition, which for the Jew who is instructing him, is a Rabbinic prohibition.

During *Bein Hashmoshos*, a Jew can tell a gentile to do even a *Torah* prohibition if the circumstances are pressing. This includes, a considerable monetary loss, enabling performance of a *mitzvah* and eliminating any circumstance which will cause him or any of his family members to become upset on *Shabbos*. These are permitted until 72 minutes after sunset for those who consistently do like *Rabbeinu Tam* and 41 minutes for those who do like the *Gaonim*. (Note: This 41 minutes is for the latitude of New York and Cleveland. If one is closer to the Equator the time is shorter and if one is further from the Equator it is longer. One should ask a local *Rov* for the time in that community.) Those who do like *Rabbeinu Tam* keep 72 minutes in all places unless they are in a very northern or very southern area where there is a considerable bit of light even after 72 minutes. Even if one is part of a communal acceptance of *Shabbos*, the leniencies of doing *melachah* through a gentile still apply (1).

According to the above-mentioned rules, a gentile may be asked **during Bein Hashmoshos** to do the following:

1) Light the *Shabbos* candles for a lady who for some reason did not do so before sunset. If she has a certain number of

of *Am Yisroel* aloft amongst the nations of the world. There is something special about a person who is willing to give his life to defend his people, his family and his G-d!

מאת מו"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס

candles that she lights each week, the *poskim* argue if she can tell him to light that amount or only one (2). No *beracha* is recited by the lady or, of course, the gentile. (Those who conduct themselves like the *Shulchan Aruch Harav* can say a *beracha* (3). If the gentile is a paid employee, like a maid or special help hired for a *simcha*, some *poskim* hold that the lady of the house could make the *beracha* (4). Whenever a gentile lights for her, the *poskim* argue whether the penalty of adding an extra candle applies. One can rely on those *poskim* that are lenient (5).

- 2) Light a *Yahrzeit* candle (6). (People who usually light are quite upset if they miss it.)
- 3) Drive a Jew home if he became stuck in traffic far away from his house and walking is not practical.
- 4) Make a deposit in a bank, mail or fax an important document to avoid loss.
- 5) Moving a car to avoid a ticket or heavy penalty.
- 6) Turning off car lights to save the battery. (This case depends on the circumstance because some people are capable of quickly and cheaply recharging their battery and thus the leniency does not apply to them.)
- 7) Turning on a much needed light.
- 8) Turning up or down the heating or cooling system in the house. (This is sometimes permitted even after *Bein Hashmoshos* on *Shabbos* itself.)

WEEKLY CHIZUK # 81

In the three weeks before Tisha B'Av, we must remember, among other things, the rule of (ב"ב י) "גדולה צדקה שמקרב את הגאולה". We must always give *zedakah* in a proper and cheerful manner.

הוא היה אימר...

(1) כ"ז עפ"י א"ח רס"א, ש"מב: (2) הגהות רע"א
רס"א, שו"ע הרב רס"ג (3) רס"ג ק"א: (4) שו"ת
משיבת מרדכי כ"ח (5) נשמת שבת איתמו
(6) משנה ברורה רס"טז

R' Tzvi Elimelech Shapira ZT"l of Dinov (Bnei Yissaschar) would say:

"*We shall arm ourselves swiftly.*" The same Hebrew words can also be translated, "*We will detach ourselves from our senses.*" When these tribes accepted upon themselves to leave their wives, children and belongings on the east bank of the Jordan River to lead the invasion of *Eretz Yisroel*, it was only natural to fear that that their minds would not be focused on a battle that didn't affect them. They therefore promised Moshe, "*We will detach ourselves from our senses,*" and not let our feelings affect us."

R' Tzadok Hakohen ZT"l of Lublin would say:

"The desire for money is greater than any other material drive, since it is the only one that is insatiable. There is a limit to how much a person can eat, to how many times one can commit a terrible sin, but there is no limit to how much money he can accumulate. The quest for wealth can become more obsessive than any other quest. All too often, the children are the price of the wealth."

A Respected *Mechanech* would say:

"Do you know why we need a Project Yes today? It's because we've never had a 'Project No'!"

מעשה אבות סימן לבנים

החלצו מאתכם אנשים לצבא ויהיו על מדין לתת נקמתה' במדין וגו' (לא-ג)

Parshas Matos discusses many issues pertaining to war. Moshe instructed the people on what the requirements of being a soldier in the army of *Klal Yisroel* was. He announced: “*Arm men from among yourselves for the army.*” **R’ Moshe Kozhnytzer ZT”L** explains the words of Moshe a bit differently: “החלצו מאתכם” - Remove from yourselves (חלץ) any speck of war-like mentality; cruelty, brutality and the thirst for an enemy’s blood. These are not Jewish traits in war. “אנשים לצבא” - A Jew must fight with a spark of humanity (אנושיות), for the honor and glory of *Hakadosh Boruch Hu*, not for the sake of killing other human beings. If war can be avoided, that is obviously the best case scenario, but where it cannot, one must fight with honor, integrity and above all, humanity.

It was September 1939, and it had just been announced that Germany invaded Poland. There was a mad scramble to get out of Warsaw as it fell victim to relentless German bombing. No inkling of Holocaust or genocide were developed yet, it was merely a time when every Polish citizen, Jew and non-Jew, tried to run, hide and contact family.

A young Jewish woman who had been working in Warsaw at the time, decided to get out of Warsaw and make it to her hometown of Chelm to see her family and take them with her safely to Russia. She had some connections and needed certain permits before she left. She went about procuring them from various agencies in Warsaw.

On one of her dashes around the city, the air-raid sirens began to wail which foretold of a coming bombing raid. When the sirens went off, terror gripped the city and people jumped into the first available shelter. It was a fairly civic minded Warsaw at that time and people actually tried to help others. There was usually someone willing to provide shelter in their basement for those who became stranded when the sirens sounded. The woman found herself huddling in the basement of a small house, as the bombs fell all around her. In those days, this was known as the “bomb-lottery.”

It is said that if you hear the sound of a bomb exploding, you can breathe a sigh of relief. It has exploded already and you have lived to hear it. It was this feeling of terror and impending doom, that blanketed the city of Warsaw and every home and shelter where people huddled in masses. So many houses, buildings and hiding places all over the city were being demolished every single day, along with their huddled and terrified occupants.

As the woman huddled, a sudden terrible crash and shake enveloped the house. They had obviously been hit. There was a perceivable moment between the initial impact and the time the bomb ripped through the floors of the house. But then - no explosion. This was the real moment of terror. They had definitely been hit, but the bomb had yet to go off. Surely a matter of moments until the massive trauma of the shrapnel and heat ripped through the house, and themselves.

But more moments passed. Nothing happened. There was the faint sound of whimpering and crying. The sound that only people can make when they are too frightened to make noise. Slowly, the crouching strangers got up and gingerly moved about. It took about 2 minutes to locate the unexploded shell. Everyone had a sense of where it had fallen. It was big and shiny, and had broken into several pieces on impact. Perhaps this was what it was supposed to do.

The more fearless of the bunch touched the metal pieces, and found that there was no material, powder or explosive inside. Indeed, it was an empty shell. However, there was something. A piece of card or paper had survived the impact, and lay in between two of the broken pieces. A brazen man picked it up and found that it contained some scrawled German. One of the bunch read it, and translated it into Polish: “War benefits no one. This is the best we can do.”

No-one knew who wrote it, but they all knew why. Some decent person was doing his bit to stop the waste of human life about to occur with the dropping of the bomb. Even in the heat of battle - humanity must overcome all else!

משל למח הדבר רומח

נשאו את ראש אנשי המלחמה... ולא נפקד ממנו איש וגו' (לא-מט)

משל: The **Chofetz Chaim, R’ Yisroel Meir Hakohen ZT”L**, once came to the city of Vilna and stayed at an inn. There he saw a large, powerfully-built man sit down and coarsely order food. Without manners or even a *beracha*, the man began to gobble down his food gruffly. The Chofetz Chaim was greatly saddened by what he saw.

The owner of the inn explained. “This man is an ignorant person. At the age of eight he was seized by the Russians and sent off to serve in the Czar’s army for

twenty-five years. What could be expected of him?”

When R’ Yisroel Meir heard these words, he walked over to the man and greeted him warmly.

“Is it true what I heard about you?” he said, “That as a child you were dragged off to Siberia and grew up in a completely non-Jewish world? Then you have suffered nightmares and tortures! Yet somehow you remain faithful to the Jewish faith! You are truly one of the heroes of the Jewish people!” The soldier was deeply moved.

וידבר משה אל ראשי המטות לבני ישראל לאמור זה הדבר אשר צוה ה' (ל-ב)

The great **Rebbe, R’ Yitzchok of Vorki ZT”L** explains that from the words spoken by a person (his oath), he creates a *mitzvah*, an actual commandment of *Hashem*. If a person vows to do something, his words become a command that he is required to fulfill as if they were an actual *mitzvah* in the *Torah*. From this we see how important the words of a person are in the eyes of *Hashem*.

R’ Shmuel Tzvi of Alexander ZT'L furthers this concept with an allusion from our *posuk*: “*And Moshe said to the heads of the tribes of the children of Israel saying, ‘This is the thing that Hashem has commanded.’*” Moshe was teaching *Klal Yisroel* a very important principle: Before a person says, or thinks, or does anything that he wants, he must consider if this is what “*Hashem has commanded.*” Is this what *Hashem* wants? Will it bring pleasure to the Creator? Will He be happy with these words or actions? Once a person has thought the matter through, only then can he go forward and say or do what he wants. And if he realizes that perhaps this is not entirely what *Hashem* desires, then he shouldn’t say or do those things. This is the fulfillment of the words in the *posuk*: “*After Hashem your G-d, you shall go.*” (דברים יג-ה) How shall a Jew go? Only after the ways of *Hashem*. By considering what exactly He would do or want from us, will we then have the formula we need to go forward and prosper in our own lives.

As *Chazal* say: “*Know what is above you.*” (אבות ב-א) - Always know that no matter what one does on this world, even physical needs must be done like “the One Above” - like *Hashem* would do. Whether it is words or deeds, our goal is to do “*the thing that Hashem has commanded.*”

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF...

שלימות

When the *Bnei Gad* and *Bnei Reuven* came to Moshe for permission to resettle on the other side of the Jordan River, they said, “*Fences we will make for our livestock here, and cities for our children.*” Moshe was upset at them for their lack of priorities and answered, “*Build cities for your children (first!) and then fences for your animals.*” This lack of priorities - putting their sheep before their children - displayed a lack of proper *Derech Eretz* and disturbed Moshe greatly.

According to the **Chazon Ish ZT”L**, spirituality is an all or nothing proposition. Either one becomes master over his desires - or he is controlled by them. The idea of maintaining some good *middos* and some bad *middos* is not realistic because once a person has an obvious character flaw which he lets go unchecked, whether its a lack of *Derech Eretz* or even a lack of priorities, there is no doubt that it will affect his personality and most definitely drag him down.

Ruchnius is a constant struggle and our goal should always be שלימות - *Perfection*. To accept a shortcoming and decide to live with it is just plain wrong! For this very reason, *Chazal* teach us (עירונין) that rejecting one *mitzvah* in the *Torah* is like rejecting the entire *Torah*! Becoming complacent with a bad *middah* will not only distance oneself from שלימות, but it will tear apart one’s good *middos*, the positive character attributes that he believes he has under control!

Once we recognize what it is we must improve upon, we must attack it fiercely and mercilessly. Let’s knock that bad *middah* right out of our system - like an overmatched boxer - and let the good *middos* take full control!

TORAH GEMS

ואת מלכי מדין הדגו על חלליהם את אי ואת רקם ואת צור (לא-ח)

The *posuk* lists the five kings of Midyan who fought against and were wiped out in the massive battle won by *Klal Yisroel*: “את אי ואת רקם ואת צור ואת חור ואת רבע”. Rashi earlier (כה-טו) details that the third king mentioned - Tzur - was the father of Kuzbi, the Midyanite woman who performed an abomination in front of Moshe and the Elders and was killed in a zealous act by Pinchos. Since he allowed his daughter to act thus, he was relegated to be listed third in the order of the kings of Midyan.

The obvious question is, Tzur is long dead. In fact, he was nothing more than a blip on the historical radar screen. In what way is this a punishment for him? And why would he even care? Is it conceivable that it makes a difference to him where his name is mentioned in the *Torah*, a *Torah* which he no doubt has never even seen?

The answer, explains **R’ Yosef Leib Bloch ZT”L**, is that Tzur - and every person for that matter - lives not only on this world, but even in the next as well. Even wicked sinners remain in the next world, and they can be made to feel punishment, and in this case, embarrassment for deeds that were done in their mortal lifetimes. What a laughingstock Tzur has become amongst all those who once revered him by being demoted to an afterthought - third in the list of the kings of Midyan! Undoubtedly, he suffers every day this shame for in the world of truth, there is no place to hide and all his claims are laid bare.

Every Jew believes in *Olam Haba*; but what about *Olam Hazeih*, this world that we live on? Our actions today, will represent us for all eternity in the next world. If we stumble today, we will feel the shame of our actions much later! Do we want to be an eternal laughingstock?

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

בנו לכם ערים לטפכם וגדרות לצאנכם וכו' (לב-כד)