

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

תורה תבלין

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שבת קודש פרשת מטות / מסעי - מברכים חודש אב - פרק ב' דאבות

Shabbos Parshas Matos / Maasay - Second Perek

כ"ה תמוז תשס"ז - July 14, 2007

הדלקת נרות שבת - 8:11 * (Monsey, NY) מנחה גדולה / שבת - 1:39

זמן קריאת שמע/מ"א - 8:43 ~~~~~ שקיעה של יום השבת - 8:28

זמן קריאת שמע/הג"א - 9:19 ~~~~~ צאת הכוכבים / מעריב - 9:18

סוף זמן התפילה / להג"א - 10:33 ~~~~ צאה"כ / לשיטת רבינו תם - 9:40

* פלג המנחה בע"ש בשעה 6:55 - מי שמדליק מוקדם, אין לאחר זמון עצם קבלת השבת (משיאמר "באי כלה")

מאת הרב שלום פערל שליט"א
נ"נ בשיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

נקום נקמת בני ישראל מאת המדינים אחר תאסוף אל עמיד וגו' (לא-ב)

במכוון את לשון הציווי, ואמר להם "לתת נקמת ה'", כדי שיוכרחו ללכת מיד, (שאין מעכבים נקמת ה'), ומתבטא בזאת אהבתו העצומה לישראל.

ובהמשך הפרשה כתוב: "ויאמר משה לבני גד ולבני ראובן, האחיכם יבאו למלחמה, ואתם תשבו פה?" (ל"ב, ו') ויש לבאר בכוונתו, שכיון שכל ישראל אחים הם, ענין האחוה אינה נותנת שתשבו במנוחה ושלוה בעבר הירדן, בזמן שאחיכם סובלים במלחמת כיבוש ארץ ישראל ולא תשתתפו בסבלם, ולכן השתמש משה בתביעתו עליהם בלשון "האחיכם יבאו למלחמה וכו'".

וכן מצינו שענין האחוה לא נתנה לו למשה במצרים לשבת במנוחה בשעה שישאל סבלו, והיה מוכרח לצאת אל אחיו ולהשתתף בצערם: "ויגדל משה ויצא אל אחיו ויורא בסבלותם" (שמות ב, י"א), ופירש"י (שם) "שנתן עיניו ולבו להיות מיצר עליהם". ומבואר במדרש שם: "שהיה רואה בסבלותם, וכו', והיה נותן כתפיו ומסייע לכאור"א מהם". וזה נבע מרגשי אחוה "שנהג בהם מנהג אחים" (מדרש שם), ותביעתו על בני גד ובני ראובן באה מכאן.

והנה פרשה הזאת נקראת בין המצרים, וצריך בו חיזוק ענין האחוה בישראל, שבימים האלו מתאבלים על חורבן ביהמ"ק שנחרב בעוון שנאת חנם (יומא טו). ועלינו להגביר האחוה, ובכך נזכה לגאולה השלימה במהרה.

מבואר במדרש: "אילו היה רוצה משה לחיות כמה שנים, היה חי, שאמר לו הקב"ה נקום ואחר תאסוף, תלה הכתוב מיתתו במדין, אלא להודיעך שבחו של משה, שאמר, בשביל שאחיה, יעכב נקמת ישראל! מיד, וידבר משה וכו', (במדבר ל"א ג'). וכן כתב רש"י (שם), "אע"פ ששמע שמיתתו תלויה בדבר, עשה בשמחה ולא איחר".

ומבואר, שתלה ה' מיתתו של משה בנקמת מדין, והתאפשר לו בזה להאריך ימיו יותר, אם יעכב הנקמה לזמן מאוחר יותר, ומשום שאהב את ישראל בלי גבול, כל כך כאב לו הפגיעה שפגעו בהם, שהרגיש מוכרח לנקום מיד, על אף כי על ידי זה ימות קודם.

והקשה הכלי יקר, מדוע כשדובר משה עם בני שניה לשון הציווי, שהרי כשהקב"ה צוה אותו אמר "נקום נקמת בני ישראל וגו'", וכשדובר עמם אמר "לתת נקמת ה' במדין"?

ומתוך, דהמדינים עשו כאן שתי רעות, האחת לשמים, שהחטיאו ישראל בע"ז ובזנות, ושנית לישראל, שגרמו למגפה שהרגה כ"ד אלף מהם, מלבד אלה שנהרגו במיתת בי"ד על שעבדו ע"ז. ואמר ה' למשה, "נקום נקמת בני ישראל וכו'", היינו שעל חלקי אני מוחל, אבל על חלקם של ישראל אני מוחל. והנה משה שהכיר טיבם, הבין שיאמרו לו גם הם, על חלקינו אנו מוחלים, לעת עתה, כדי שתאריך ימים ותנהיג אותנו יותר, (ע' במדבר רבה כ"ב, ב), שבאמת אמרו כך). אבל מרוב אהבתו לישראל, נקמתם בער בלבן, ושינה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Laws and Customs of Tzedakah - Three Special Laws

1) A Statement to Give

If a person utters a statement such as, "I will go to the store," or I will take care of a matter," it is not considered a vow, unless he adds the words "I swear" or "I promise." By the mitzvah of tzedakah, however, even if one says, "I will give \$5 to a certain charity," it has the severity of a vow. He cannot just back out and if he doesn't fulfill his pledge he has transgressed the Torah prohibition not to break one's promise (1). Some Poskim hold that nowadays when we all say a notice to annul future vows before Rosh Hashanah, even though that alone is not enough to fully delete real oaths, it does work for statements to tzedakah (2).

2) Not to Delay Fulfilling a Pledge

There is also another Torah prohibition against delaying fulfilling one's statement to give charity. This means that if there are poor and needy beneficiaries who need the money right away (which is usually the case), one is required to give immediately, unless he verbally reserves the right to give when he wants (3). This prohibition might apply to one who invites hungry guests to his home for a meal and unnecessarily delays giving them food (4).

3) A Mental Commitment

Some Poskim hold that even if one only made a firm commitment in his mind to give, he is still required to fulfill

(1) יו"ד רמ"ג (2) מנחת שלמה אצאכ (3) יו"ד רמ"ג (4) שער הציון תרל"ט (5) יו"ד רמ"ג (6) תרצ"ו (7) דרך אמונה - מתנת עניים ח' ציונים פח' (8) יו"ד ר"ג (9) שערי תשובה רבינו יונה גקפג

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

it. Both the RM" A (5) and Mishna Berurah (6) seem to rule like this strict opinion. (A fleeting thought or mentally debating the issue does not count. If one finds himself getting nervous that he may have mentally pledged charity, he should make a one-time statement that from now on nothing but a verbal pledge should count.)

If one is in a place like a shul where needy people are going around collecting and he made up his mind to give to a specific person who walked away and cannot be located anymore, he should give to another poor person (7).

How to pledge.

Because of all the possible complications as mentioned above, one should get into the habit of saying: "Bli Neder, (without a vow) I will give this money." (8) Similarly when saying Yizkor or making a Mi Sheberach, it is highly preferable to do the same. Although this takes away from the severity of the vow, one should still make an effort to do as he says in order to be a truthful and faithful person, whose word means something (9). Similarly, if one is asked to pledge over the phone, he should always say, "Bli Neder."

WEEKLY CHIZUK # 38

During this period of the Three Weeks, one should spend at least two minutes of every day thinking of detailed differences that would be in his life, had we, the Jewish people, not been in exile. This includes, but is not limited to Kiddush Hashem, pamasah, safety, korbonos, understanding of Torah, etc.

הוא היה אומר...

The Ar"i Hakadosh, Rabbeinu Yitzchok Luria ZT" L would say:

"The Torah decrees: 'Do not violate your word.' - 'לא יחל דברו' - 'The word 'יחל' relates to the word 'חלול' - 'hollow.' A person must realize that his words are not empty and hollow, but rather they give rise to a certain spiritual reality. If one speaks words of Torah and sanctity, he creates sacred angels who intercede on his behalf in the heavens. If, however, one speaks words of frivolity and lightheadedness, not to mention Lashon Hara and gossip, then he creates destructive angels who operate against him, Heaven forbid."

R' Yisroel Meir Hakohen Kagan ZT" L (Chofetz Chaim) would say:

"Several times a day we request redemption, but requesting is not enough. We must demand redemption, just as a worker demands his salary. For, the halachah states that if a person does not demand his pay, his employer need not pay him that day."

A Wise Man would say:

"When a crisis occurs, wringing your hands only stops you from rolling up your sleeves!"

MAZEL TOV TO MR & MRS USHI SPITZER AND MR & MRS AVROHOM (ARNIE) GUTMAN ON THE BIRTH OF BABY BOYS. MAY THEY ALWAYS SEE MUCH NACHAS FROM THEIR CHILDREN ALWAYS

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reverberated into every corner of the globe, including Jewish Eastern Europe. After all the casualties were tallied, it was determined that over 1500 passengers drowned on that frigid, fateful night, although very few Jews were actually aboard or affected by the tragedy. One righteous man, upon the coded advice of his *Rebbe*, was spared the fate of all those who perished on the Titanic.

There was a wealthy *chasid* who was a fervent follower of the *Rebbe* of Chortkov, **R’ Yisroel Friedman ZT”L**. Although he was a successful businessman who traveled far and wide in the varied interests of his prosperous enterprises, he would still always make the time to visit his *Rebbe* to discuss important matters and seek his advice on many facets of his personal and professional life.

Early in the spring of 5672 - 1912, he was scheduled to travel overseas to the shores of the United States on important business issues. As news of the completion of the huge passenger luxury liner, the H.M.S. Titanic, swept throughout the world, he decided to travel in style on the “grandest ship in her Majesty’s fleet.” He purchased a ticket and prepared himself for his voyage.

Of course, the man would not leave on such an important trip without first visiting his *Rebbe* in Chortkov, and receiving a parting blessing. He arrived at the *Rebbe*’s home and was ushered in to see the holy Chortkover. The *Rebbe* welcomed him in and they spoke for a few minutes before the *chasid* explained that he was planning to travel very soon to America. He requested a blessing for a successful trip and a safe passage back and forth.

R’ Yisroel listened quietly. Then, he looked at the *chasid* and cryptically replied: לֹא גְרִיסְעָן דֶּעם אַמֶּרִיקאַנען (“Give my regards to the American G-d!”)

The *chasid* blinked hard in confusion and astonishment. Of all the things he was expecting to hear, he never dreamed of the unusual statement that the Chortkover Rebbe just said. He was totally at a loss and remained quiet, swallowing hard.

Finally, R’ Yisroel broke the silence. In a soft and wise voice, he told the man, “What I meant to say is that the same *Gut* (G-d) that can help you in America, can help you just the same here in Europe. Why do you feel that you must travel there in order to be successful? If *Hashem* intends to allow you to succeed, He will do the very same thing here!”

The *chasid* nodded in understanding. The *Rebbe* disapproved of his trip to America and was telling him not to go. As soon as he left the presence of the Chortkover, he canceled his plans and returned home. How fortunate he was and how utterly amazed at the *Ruach Hakodesh* of his spiritual mentor, when he, and the rest of the shocked world, learned of the enormous tragedy and loss of life that took place just a few days later. His *Emunas Chachamim* - belief in the words of the sages, was what saved his life from the ignominious fate of the Titanic.

משל למה חדבר רומה

ויאמר משה לבני גד ולבני ראובן האחים יבאו למלחמה ואתם תשביו פה וגו' (לב-ו)

משל: A friendly taxi driver was once driving **R’ Chatzkel Levenstein ZT”L**, and told him about his friend who was almost squeezed to death by a jungle snake. “Believe me, Rabbi,” said the driver, “We tried to pull the snake away but it wouldn’t budge.”

The driver continued, “My friend was turning blue and close to death when somebody shouted, ‘Yigal, say *Shema Yisroel*; you’re gonna die!’ Yigal screamed out the words and wouldn’t you know - as soon as he finished, the snake released him and slithered away!”

The cabbie smiled. “Today, my friend is a religious Jew because of that incident. He, his wife, and kids all keep *Shabbos* and go to religious schools.”

R’ Chatzkel eyed the cabbie and asked, “*Nu*, and what about you? Are you religious also?”

“Oh no,” said the driver quickly, “It didn’t happen to me - it only happened to him!”

גמל: Every Jew is responsible for his fellow Jew. What happens to one affects us all. This was what *Moshe Rabbeinu* could not understand about the request of *Bnei Reuven* and *Bnei Gad* not to enter the Holy Land but to settle on the other side of the Jordan: “You’re brothers are going to fight and possibly die in order to conquer the Land and you’re going to stay here and not help them out? This was what the *Meraglim* tried and look what tragedy they caused!”

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

- “ראשי המטות לבני ישראל” - *Moshe* spoke to the “*Heads of the Tribes of Bnei Yisroel*” and began detailing the myriad laws of vows and oaths. First of all, why are the aristocratic leaders of *Klal Yisroel* referred to in this way? Wouldn’t it have been more appropriate to refer to them with the more honorable title, “נשיאי ישראל” - “*Princes of Israel*”? Secondly, what is the connection between the reference to the Tribal heads and the laws of vows?

R’ Nison Alpert ZT”L suggests the following: *Moshe Rabbeinu* is speaking to a group that will have the authority to compel the Jewish people to follow *Hashem*’s law. They will have the power to enforce judgments handed down from the *Beis Din* as well. Thus, *Moshe* is delivering an important message to them: Even though you will be the ones with the sticks (מטות), in other words, the moral and physical authority to compel the Jewish people to follow the *Torah* to the letter of the Law, resorting to physical force is not the right way. Rather, as Tribal Leaders you must speak to the people, use words, use reason, use kindness - not raw authority.

Words have great power. In the form of a vow or an oath, a few words can transform that which is permitted into that which is forbidden. For this reason, immediately following the *posuk*, “*Moshe spoke to the Heads of the Tribes ... saying,*” the *Parsha* continues with the portion that describes the laws of vows and oaths. The connection is quite clear: Use words - rather than force - to incorporate your message. At least as a first step, when trying to enforce compliance of *Torah* and *mitzvos*, use verbal persuasion. And spare the rod.

מעשה אבות ... סימן לבנים

ויקראו ראשי האבות למשפחת בני גלעד בן מכיר בן מגשה וידברו לפני משה ולפני הנשיאים וכו' (לז-א)

The greatness of *Am Yisroel* is that we constantly look to our *Gedolim* and leaders for counsel before considering any major undertaking. In a world where “I do what I want” is a motto many live by, *Klal Yisroel* can only “do” as their leaders tell them. Thus, *Bnei Reuven* and *Bnei Gad* would have never settled on their own without first approaching *Moshe Rabbeinu* for permission and the daughters of *Tzlofchod* would have never considered claiming their inheritance unless it was authorized by the leaders of the People.

In the annals of history, one of the greatest tragedies to have occurred in the early half of the twentieth century, was the improbable sinking of the Titanic. Billed as the largest ship every created by the hand of man and considered “unsinkable” due to its many modern engineering upgrades and sea-faring capabilities, when the ship actually sunk off the coast of Northern Ireland, it sent shockwaves throughout the world, which

TORAH GEMS

אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאותם וכו' (לג-א)

The *Meforshim* express various opinions as to the *Torah*’s purpose in recording the journeys and the encampments of *Bnei Yisroel* during the years they traveled in the wilderness. The **Ramba”m (Moreh Nevuchim)** is of the opinion that the various journeys and encampments are recorded to emphasize that there was order and careful planning of their itinerary during these years. *Bnei Yisroel* were not moving haphazardly, disoriented and lost in the wilderness. The expression “Wandering in the Desert” is erroneous; “Traveling in the Desert” is more correct.

R’ Yosef Shaul Nathanson ZT”L also provides a beautiful understanding. The *Torah* explicitly forbids a Jew to return and resettle in the Land of Egypt. From the moment the Jewish People were redeemed out of torturous slavery and unimaginable suffering, they were forbidden to return back to that awful land. Yet, in truth, we find hundreds of communities, thousands of people and even great *tzaddikim* that lived all, or parts of their lives in Egypt notwithstanding the prohibition against living there. These include the **Ramba”m**, the **Ariza”l**, and the **Radva”z ZT”L**, just to name a few. How were they able to do so?

The answer is because the exact wording of the prohibition is: “*You shall no longer return (to Egypt) on this road again.*” (דברים יז-טז) What is actually forbidden is for one to retrace the exact route that our ancestors took in the desert. For this reason, the *Torah* spells out very clearly and deliberately all 42 places in which the Jews camped, so that one can know and avoid returning to these places if he wishes to go back to Egypt. However, if one takes a different route, there is no problem returning to Egypt.