

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



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

Shabbos Parshas Matos / Maasay - First Perek

כ"ו תמוז תשס"ו - July 22, 2006

1: 39 - מנחה גדולה / שבת -	(Monsey, NY)	6: 51 - פלג המנחה / ע"ש -
8: 22 - שקיעה של יום השבת -	~~~~~	* 8: 05 - הדלקת נרות של שבת -
9: 12 - צאת הכוכבים / מעריב -	~~~~~	זמן קריאת שמע / מ"א - 8: 46
9: 34 - צה"כ / לשיטת רבינו תם -	~~~~~	זמן קריאת שמע / הגר"א - 9: 22

* מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")



טובה, לכן ע"כ הוצרך שיעשה ע"י שליח.
וא"כ עשה משה ק"ו לעצמו, שאם מקבל טובה מאדם בעל בחירה שצריך להכיר לו טובה, ואפי' שעשה לו הטובה שלא בכוונה, עכ"פ למדנו שענין הכרת הטוב מדה טובה היא שאין למעלה הימנו. וזהו שהכריח משה רבינו לפרש ציווי ה' אליו של "נקם נקמת בני ישראל" - דודאי אין כוונת הציווי עליו בעצמו, ומש"ה שלח את פינחס לעשות נקמת ה'.

ואת הערים אשר תתנו ללויים את שש ערי המקלט וכו' (לה-ו)
 איתא בספר החינוך (מצוה ת"ח): שורש המצוה
 לתת לשבט לוי ערים לשבת, כי שבט לוי מבחר השבטים
 ונכון לעבודת בית ה', ואין לו חלק עם ישראל בנחלת
 שדות וכרמים, אבל ערים היו צריכים להם עכ"פ לשבת
 הם ובניהם וטפם וכל חיתם. ומפני גודל מעלתם וכומר
 פעלם וחין ערכם, נבחרה ארצם לקלוט כל הורג נפש
 בשגגה יותר מארצות שאר השבטים, אולי יתכפר עליו
 אדמתם בקדושתם עכ"ל.

ומבאר מרן הגמ"ר גדליה הלוי שארר זצ"ל, בס' אור גדליהו, עפ"י מש"כ בתד"א: "כמה נביאים היו מתנבאים

וישלח אתם משה אלף למטה לצבא אתם
ואת פינחס בן אלעזר הכהן לצבא וכו' (לא-ו)
איתא במדרש תנחומא: "וישלח אתם משה" -
יה אמר למשה "נקם נקמת בני ישראל" - אתה
יד - והוא משלח אחרים? אלא כך אמר משה, אני
דלתי במדין אינו בדין שאני מיצר להם שעשו בי
משל למה"ד לבור ששתית ממנו מים, אל תזרוק
יך ע"כ עיי"ש. ומדרש זה תמוה מאד, דמבואר שעל
לה שנשאל למשה רבינו שאינו מקיים מצות עשה
ל הקב"ה נקם אתה בעצמך את נקמת בני ישראל,
שכיון שנתגדלתי במדין וכו' ומוסיפין על זה
ל שבור ששתית ממנו מים וכו'. הרי איזו תשובה
זו, וכי משום כך יכול לבטל צווי מפורש מאת
יה של נקם אתה?

ולא מתרץ מרן הגמור"ר אליהו לאפיאן זצ"ל, בס' **יהוה**, שכשנכתבון בדבר נמצא דגם המשל הזה, הוא מאת הקב"ה בתורתו שצוה על הכרת הטוב, ושלא האדם כפוי טובה. ולכן למד משה מזה שלא צוה בקב"ה דוקא שהוא בעצמו ילך, כי בזה נעשה לו כפוי למדין כיון שנתגדל שם, וכדי לא יראה ככפוי

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HALACHAH
משנכנס אב ממעטין בשמחה - THE NINE DAYS

During the nine days between *Rosh Chodesh Av* and *Tisha B'av*, everyone should minimize joyous activities. Since the זמן of *Bnei Yisroel* is weaker during the month of *Av*, one who has a monetary dispute with a gentile should do his utmost to postpone any civil action until the month of *Elul*, or at least until after *Tisha B'av* (1).

Refraining from Meat and Wine

One should avoid eating meat and wine during the Nine Days (2). This includes chicken (3) and grapejuice (4), however, beer and liquor are permitted (5). Even food cooked with meat, such as potatoes from a *cholent*, should not be eaten (6). Parve food cooked in a *fleishig* pot is permitted (7). If one mistakenly made a *berachah* on meat, he should eat a small amount so that his *berachah* is not in vain (8). For health purposes, one is permitted to eat meat, however, if chicken is sufficient, he should refrain from eating the meat (עיני משנה ברורה תקנא: סא).

If a person makes a *siyum* celebrating the completion of one *Masechta* of *Gemara*, he may serve meat at the accompanying meal (9). Many *poskim*, including the **Mishna Berurah** (10), hold that this leniency applies only when the person learning finishes the tractate at his regular pace during the Nine Days. If, however, one

(1) משנה ברורה תקנה:ב (2) או"ח תקנה:ט (3) שם:י (4) הגמור"ר משה פיינשטיין זצ"ל - מועדי ישרון דף קל-קלא (5) רמ"א תקנה:א' (6) מ"ב תקנה:סג (7) שם (8) שדי חמד - בין המצרים א' (9) רמ"א תקנה:י (10) תקנה:עג (11) דעת תורה תקנה:י (12) מועדי ישרון דף קל-קלא (13) מקור חיים תקל:ט (14) כף החיים תקנה:קנה (15) רמ"א שם:י



R' Avrohom Reuven Katz ZT"L (Yalkut Reuvani) would say:

"Why was Menashe, the son of Yosef, destined to have his legacy split in half? Since Menashe was the one who caused the brothers to rend their garments when he chased after them in Egypt and removed the goblet from the sack of Binyomin, his inheritance was split. Instead of the entire tribe receiving its portion in one area, it received half in *Eretz Yisroel* and the other half on the opposite side of the Jordan."

R' Dovid'l of Lelov ZT"l would say:

"*Moshe Rabbeinu* recorded all the journeys of *Bnei Yisroel* in the *Torah*. Likewise, *Eliyohu Hanavi* is in the process of recording all the wanderings and sojourns of the Jewish people through our long and enduring *golus*. Thus, when *Moshiach* comes, we too, will have a book from which we can learn from."

A Wise Man once said:

"If someone tells you a secret with the warning not to tell anybody else, you should never entrust that person with anything you want to remain a secret."

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Until this very day, the two young men insist that the miracle was not so much that the tape did not work when the KGB tried to play it in their tape recorder, but rather, in those underground meetings, with hard-pressed and downtrodden Jews looking for a glimmer of hope and inspiration, R' Shach's words came through loud and clear on old and well-worn players, delivering his all-important message of <i>chizuk</i>. TORAH GEMS וימסרו מאלפי ישראל אלף למטה וכו' (לא-ה) Rashi comments here: "(This is) to teach us how beloved the leaders are to the Jewish People. Previously, the people complained against Moshe to the extent that he said they would soon stone him. Now, that they heard that Moshe's death was dependant on them waging war against the Midianites, they refused to fight and Moshe had to coerce them to give over the soldiers who would fight." The question arises: Since the focus is to praise the Jewish People for their devotion, why is it necessary to mention that they previously had strong complaints against Moshe? When discussing the "שבחן של ישראל" - "Praise of Yisroel," why must we include the negative acts of earlier? The Shelah Hakodosh, R' Yeshaya Halevi Hurvitz ZT"L illustrates this beautifully: When a person complains against another individual, it's not necessarily bad. In fact, its source can come from a positive quality. Because <i>Klal Yisroel</i> considered Moshe to be their מנהיג - <i>leader</i>, who was like a loving father to them, they demanded of him the same support that one would have demanded of a father. From the fact that they wanted Moshe to continue being their leader and did not want to do anything that would hasten his imminent departure, proves that their previous complaints came out of a love and affection they felt towards him. When members of a family quarrel, often their frustration and anger is really based on the care and concern that they feel for each other and on a belief in the strengths of their loved one. For this reason, when a child can securely realize that his parent's anger towards him is a real concern for his well-being, he will then find it easier to fulfill the commandment of honoring his parents.	ולא תחניפו את הארץ אשר אתם בה כי הדם הוא יחניף את הארץ ולארץ לא יכפר וכו' (לה-לג) When describing the <i>Parsha</i> of <i>Cities of refuge</i>, the <i>posuk</i> refers to the damage caused by a murderer as "הוא יחניף את הארץ" - "He will extort the land." How can one "extort" a body of land? The definition of "יחניף" - is hypocrisy, says R' Shamshon Raphael Hirsch ZT"L; to present an external appearance different from the reality within. One who turns another into a hypocrite removes the other's inner core while leaving his outer appearance unchanged. Thus, <i>Hashem</i> is telling <i>Bnei Yisroel</i>; If you tolerate deliberate murder and careless manslaughter in your midst, you turn the Land of Israel, in which your very existence on earth is rooted, the land which should be regarded as your most precious resource, into a "hypocrite," since it will frustrate the expectations with which you normally would be justified in looking upon it. Instead of giving fruit, it will withhold its blessings to the germinating seeds and the sap of the plants that emanate from it and bring joy to its people. Man, endowed with free will and thus brought close to <i>Hashem</i>, represents the culmination of all earthly forces and phenomena. Since every drop of human blood bears within it the soul of a living being, and hence is responsible for man's existence, it represents a point of contact between heaven and earth, a union of the terrestrial with the Divine. A human society that does not regard the blood of each of its members as sacred negates the very purpose for which the forces of earth operate. Accordingly, such a society becomes a "hypocrite" that deceives its own land and at the same time turns the land into a "hypocrite" that deceives the expectations of those who are in it.	להם לישראל? ארבעים ושמונה, כנגד המ"ח ערי מקלט שנתנו ללויים" ע"כ. פירוש, כי מ"ח הוא כנגד ה"מוח", שהנביאים היו המוח של כלל ישראל וע"י המ"ח דברים שהתורה נקנית בהם לכל יחיד, נשלמה המוח של האדם שיהיה ראוי לקבל את התורה, וכמו"כ יש מ"ח ערי לויים שהם משפיעים תורה לישראל. ולפי"ז אפ"ל כי באמת מי שהורג נפש מישראל, ונפשו של ישראל הרי היא חביבה מאד לפני המקום ודבוקה מעשה אבות סימן לבנים ויאמר משה לבני גד ולבני ראובן האחיכם יבאו למלחמה ואתם תשובו פה. ולמה תניאון את לב בני ישראל (לב-ו) In 1982, with the Soviet Union's tyrannical policies against religious expression still in full force, an underground movement aimed at strengthening Russian Jewry by delivering to them the basic necessities of <i>Yiddishkeit</i>, was undertaken and backed by many of the <i>Gedolei Yisroel</i>. At that time, a delegation was received by the venerable <i>Ponovezher Rosh Yeshiva</i>, R' Menachem Mann Shach ZT"L, to discuss many issues that pertained to Soviet Jewry and what could be done to assist them. R' Shach agreed to tape a message of inspiration and <i>chizuk</i> to be played at secret and informal gatherings in Russia. A short message in Hebrew, not more than three or four minutes long, but infused with a love of his Jewish brethren suffering the torment of religious persecution, was the <i>Rosh Yeshivah's</i> message. In it he encouraged the people to view themselves as <i>Avrohom Haivri</i> - standing apart from the entire world in defense of his firm belief in the one true G-d above, which eventually led him on the path of creating the religion of <i>Klal Yisroel</i>. "אשריכם, אשריכם" - <i>Praiseworthy are you</i>, who are able to stand firm in the midst of the terrible decrees of the Communist regime, and continue to serve <i>Hashem</i> as best as you can. Be strong until the coming of <i>Moshiach</i>, speedily and in our days." Two <i>avreichim</i> were charged with smuggling this tape and its message inside the Soviet Union, and although its contents would most definitely be considered incendiary against the State causing anyone with whom it would be found on his person to be placed in grave danger, they took it with them willingly and without thought to their own personal safety. Arriving at the airport in Russia, they immediately fell under the suspicion of the KGB who singled them out as Jews, and had their luggage taken away and searched. Eventually, after emptying all the contents of their luggage, the authorities found the little white tape and demanded an explanation. When no satisfactory response was forthcoming, they took out a tape recorder and intended to listen to it themselves. They pressed play and waited - but nothing was heard. They forwarded the tape a bit and again nothing. They turned it over and pressed play at small intervals but nothing was there, and with no reason to hold onto it, they gave the "blank" tape back. A bit disappointed that their precious message from R' Shach would not be heard, they nevertheless brought the tape with them when they met with a number of Russian Jews. But this time, when they tried the tape in one of the locals' tape recorder, R' Shach's voice came through loud and clear. In pure astonishment, they continued to play the <i>Rosh Yeshivah's</i> message of inspiration over and over, at every gathering that they attended, and the heartfelt words, spoken in a Litvishe, Hebrew accent, were felt in such a powerful way. The once "lost" Jews of the Soviet Union heard with their own ears, that <i>Klal Yisroel</i> was thinking of them and praying for their continued success and elevation in <i>Yiddishkeit</i>.
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