

לעילוי צשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

פלאג המנחה עש"ק - 6:58 *

הדלקת נרות לשבת - 8:14

זמן קריאת שמע/המ"א - 8:40

זמן קריאת שמע/הגד"א - 9:16

סוף זמן תפילה/הגד"א - 10:31

שקיעת החמה ליום השבת - 8:31

מוצש"ק צאת הכוכבים - 9:21

צאת"כ / לרביע תג - 9:43

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* מי שמדליק מקדח אין לאור מומן עצם קבלת השבת (מש"אמר "בוא כלה")

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שבת קודש פרשת מטות מסעי - כ"ח תמוז תשע"ג

Shabbos Parshas Matos Maasay - July 6, 2013

לקחי חיים ודברי התעוררות צדדו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד

ושפטו העדה בין המכה ובין גואל הדם ... והצילו העדה את הרוצח מיד גואל הדם וכו' (לה-ברכה) - בענין חביבות חי' היהודי בעיני ה' אלתא בגמרא (מכות ה'): "על פי שנים עדים או שלשה עדים יומת המת, אם מתקיימת העדות בשנים, למה פרט הכתוב בשלשה, אלא להקיש שלשה לשנים וכו', מה שנים נמצא אחד מהן קרוב או פסול עדותן בטלה, אף שלשה נמצא אחד מהן קרוב או פסול עדותן בטלה וכו', אמר רבי יוסי, במה דברים אמורים בדיני נפשות, אבל בדיני ממונות תתקיים העדות בראש, ופירש רש"י, "בדיני נפשות-דכתיב **והצילו העדה וגו', ומזהרין אוכותא**", (דמצוה לבטל את העדות בקל, "ע"י שנדרש כך מהיקשא דשלשה לשנים], כדי להציל את הנפש' [תוס' שם ריש ד"ה אמר רבי יוסי וכו').

והוסיף ב'ספר החינוך' (מצוה ת"ז, ד"ה מרששי המצוה), **"לפי שענין דיני נפשות** (חינוך), נטילת חייו של יהודי) **הוא דבר קשה מאד** (שוריי חייו חביבים ביותר בעיני ה', וכמו שכתב רש"י [יומא פ"ב: ד"ה מאי חזית וכו'] בבאיור הדין של 'פיקוח נפש דוחה כל התורה' [וכדאיאת התם [פ"ב]-] שאין לך דבר שעומד בפני פיקוח נפש ולא וכו'), "וחי בהם, של שימות בהם, טעמו של דבר, **לפי שחביבה נפשו של ישראל לפני המקום** יותר מן המצוות, אמר הקב"ה תיכבשל המצוה ויחיה זה", לכן וכו' נצטוו העדה להיות מצילים הנידון בכל דבר הראוי להצילו בשבילו, (לא שיטו הדין כדי להצילו חלילה), וכמו שדרשו זכרונם לברכה 'ושפטו העדה וגו', **והצילו העדה וגו'**, כלומר, שצדיק'ן להפך בוכותו, ואם יש לו זכות יצילוהו וכו'".

ומפני כן איתא בגמרא (מכות ז.) "'סנהדרין ההורגת אחד בשבוע-ב'שמטה' נקראת חובלנית, רבי אליעזר בן עזריה אומר, אחד לשבעים שנה, רבי טרפון ורבי עקיבא אומרים, אילו היינו בסנהדרין לא נהרג אדם מעולם'-היכי הווי עבדי, רבי יוחנן ורבי אליעזר דאמרי' תרווייהו, ראיתם טריפה הרג שלם הרג, אמר רב אשי, איך תמצא לומר שלם הווי' (שיאמרו בדקוהו לאור מיתתו וכו') [רש"י שם], דלמא במקום סיף נקב הווי'".

והקשו התוס' בשם ר"ת, "דלמא במקום סיף נקב הווי-קשה לר"ת, דאמינן פ"ק דחולין, ומפיק ליה מקרא, דלא חישינן להא, דאולינן בתר רובא וכו', ויישבן, "לכן נראה, דהא דקאמר 'לא נהרג אדם מעולם' לאו דוקא, אלא רוב פעמים לא היה נהרג, שעל ידי שהוא מרבה בבדיקות, אי אפשר שלא יכחש אחד מהם את חבירו", והוסיף ה'מאדרי' (שם, ד"ה אמר המאירי סנהדרין ההורגת וכו'), "ר' טרפון ור' עקיבא אומרים אילו היינו בסנהדרין לא נהרג אדם מעולם-ופירשו בגמרא, שהיו חוקרים טריפה הרג או שלם הרג, ואף על פי שאילו נהרגו איך אנו יודעין אין בזה כלום, מ"מ היו מתבטלים לרוב ההקדוה, עד שתזמנו אחר הכושה בתוך העדות", והיינו, שיש לעשות את הכול, כדי לשמור על חי' היהודי.

A vow is a (קהלת ה-ד) "all, than that you vow and not pay." has granted man the power to impose upon himself an oath which, through making a promise or taking a vow, becomes binding. Hence, a person can restrict himself from drinking wine, and while

A SERIES IN HALACHA LIVING A "TORAH" DAY

Forgotten and Little Known Halachos and Customs (39) Mitzvah of Tzitzis (cont.): Covering One's Head with the Talis. The Mishna Berura ⁽¹⁾ quotes the Bach who says that one should keep his *Talis* over his head from the beginning of davening until the end of davening. The *Mishna Berura* explains that by doing this, it brings a person to humility and Fear of *Hashem*, which are important aspects to follow the whole day, and especially during davening. It is also quoted ⁽²⁾ in the name of the **Meiri**, that keeping one's *Talis* over his head is not just for *Krias Shema* and *Shemona Esrai*, but literally the entire davening from *Berachos* till after the last *Kaddish*.

Covering Head Tefillin with the Talis. It is brought in the name of the ⁽³⁾ **Arizal** that according to the Sages of *Kaballah*, one should cover a portion of his *Tefillin Shel Rosh* with his *Talis*. It should be like a little "tent" (*ohel*) over the sides of the *Tefillin*, with the front still visible. The *Kaballistic* concept behind this is mentioned briefly in **Piskei Teshuvos** ⁽⁴⁾. Some have a custom, mentioned in **Biur Halacha** ⁽⁵⁾, that for *Shemona Esrai*, they lower the front of the *Talis* over their eyes, even though this covers the whole *Tefillin*.

Beracha on the Shabbos Talis Katan on Friday Afternoon. It is very desirable, because of the *mitzvah* of *Kovod Shabbos*, to

הוא היה אומר

R' Yehudah Leib Chasman ZT"l (Ohr Yahel) would say:

"In the war against Midyan, Moshe sent forth a thousand soldiers from each tribe, with Pinchas ben Elazar as the anointed *kohen* to lead them into battle. He himself did not go out because Moshe had lived in Midyan when he fled Egypt as a youth until his return after *Hashem* appeared to him at the burning bush, and he felt a debt of gratitude to the *Midyanim*, even though they did not go out of their way to aid him. If Moshe was grateful even to an unintending benefactor, all the more so must we be grateful to anyone who goes out of their way to assist us in any way."

R' Menachem Mendel Morgenstern ZT"l (Kotzker Rebbe) would say:

"Elazar was given the task of teaching *halachos* of גיעול כלים to the soldiers who returned from the war. The *posuk* 'הבאים (soldiers) who are coming to war,' rather than the more accurate phrase of *הבאים* - 'who came from war.' Since Elazar was charged with teaching the laws of purging vessels of their impurity and *treif* (non-kosher absorbed flavors), he also taught them the lesson that even if no improper matter is seen externally, we must still cleanse ourselves internally, i.e. our thoughts. Thus, the *Torah* alludes to when *'they are coming to war'* - a new war against the evil inclination, who is especially proficient in pushing people to have improper thoughts."

A Wise Man would say:

"It's what you do, unthinking, that makes the quick tear start. The tear may be forgotten but the hurt stays in the heart."

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מעשה אבות... סימן לבנים

אלה החקים אשר צוה ה' את משה בין איש לאשתו וכו' (ל-ח)

In 1927, a great Chassidic lineage was transplanted from the Ukraine in White Russia, to the unlikely shores of Lake Michigan, in the United States. **R' Yaakov Yisroel Twerski ZT"l**, the **Hornsteipel Rebbe**, together with his *Rebbetzin*, the daughter of the **Bobover Rebbe (Kedushas Zion)**, arrived in America; first in New York, then Chicago, eventually settling in the mid-western metropolis of Milwaukee, Wisconsin. His intention was to establish a *kehillah* there for those who would recognize the illustrious name of the Twerski dynasty. He became *Rav* of Congregation Anshe Sfard in Milwaukee and a number of years later, R' Yaakov Yisroel opened his own *shatiebel*, Congregation Beth Yehudah. Immediately upon his arrival in town, he won the admiration of the local residents there. Religious and non-religious Jews alike; Chassidic, Lithuanian, and even non-Jews maintained tremendous reverence for the Grand Rabbi from Europe, and secular judges even brought cases to him for review. The *Hornsteipel Rebbe* became a legend in Milwaukee history. In 1952, the *Hornsteipel shatiebel* relocated to the Sherman Park section of Milwaukee, where it is still located today.

In the spring of 1963, R' Yaakov Yisroel told his sons that he saw a strange vision. One morning, when he woke up and while still laying in bed, he saw, standing at the foot of his bed, his father, **R' Leibele (Yehudah Leib) ZT"l**, his grandfather, **R' Mordechai Dow (Emek Sha'alo) ZT"l** and another man whom he did not recognize. The three men stood there for quite some time until finally, R' Leibele looked at his son and said, "Don't worry. It will be like going from one room to the next." With that they faded away. R' Yaakov Yisroel did not yet know he was sick but was convinced that his time was approaching. Shortly thereafter, he took ill, was taken to the hospital, and diagnosed with the cancer that ultimately brought him to the next world.

Two months before his passing, R' Yaakov Yisroel was given the diagnosis of pancreatic cancer. From the *Rebbe's* fifty years of experience visiting sick patients, he understood that his end was near and his treatments limited. He summoned his son, Rabbi Dr. Abraham J. Twerski (who is a medical doctor), to discuss his options.

"The doctors suggest that I undergo chemotherapy," the *Rebbe* said. "But I feel my weakness growing. It would be nothing more than a ברכה לבטלה (a blessing in vain, i.e. waste of time). Am I right?"

The son nodded in agreement; based on his medical knowledge, his father had already suffered irreversible damage. "Will I suffer terribly from the chemotherapy?" asked the *Rebbe*. His son nodded again, sadly.

"It is not worthwhile to go through with it," concluded the *Rebbe*. "Especially if it is not going to help, and I will suffer. Do you agree that I should inform the doctors that I do not wish to go through with the chemotherapy?"

Painful as it was to confirm his father's analysis, Rabbi Dr. Twerski had to agree that it was the right move.

While this conversation was transpiring in the patient's room, Rebbetzin Twerski was outside discussing her husband's condition with the attending physician. He told her that chemotherapy was an option that could give him time. She walked into her husband's room, and, unaware of the previous conversation, she said, "I want you to have chemotherapy."

A moment later the attending physician walked in, and asked, "So, are we going through with chemotherapy?" Without a moment's hesitation, the *Rebbe* replied, "Yes, absolutely," leaving his son standing there in open shock.

Later that day, Rabbi Dr. Twerski had an opportunity to privately ask his father why he changed his mind so quickly. "We both know that the chemotherapy won't help. We both know that I am going to suffer from it," said the *Rebbe*. "If I don't try the treatment, however, your mother will never forgive herself. She will always think to herself, 'I should have insisted that he have chemotherapy. I'm sure he would have lived longer if I had done so.'"

"I don't want your mother to suffer from such guilt," the *Rebbe* concluded, "so I'll do it for her sake."

The *Rebbe* passed away on the 10th of Av 5733 (1963), *Zechuso Yagen Alainu*.

משל כמה הדבר דומה

איש כי ידר נדר לה' או השבע שבועה לאמר אסר על נפשו לא יחל דברו ככל היוצא מפיו יעשה וכו' (ל-ג)
משל: **Tosfos** (תענית ח) tells a story about a girl who was walking home one day and fell into a pit. A young man who happened by promised to rescue her, on the condition that she would marry him at the time he stipulated. The girl had no choice and gave her consent. They both took an oath, making the pit and a passing weasel their witnesses.

With the passing of time, the girl was willing to keep her promise, but the young man chose to marry someone else. Two sons were born to him from this marriage, but both met a tragic end, unfortunately. One was killed by a weasel

and the second son fell into a pit and died from his injury.

His poor wife, beside herself with grief, asked him how such a thing could have happened. She wanted him to think if there was anything in his past that could have led to the bizarre misfortune that had befallen them. Finally, he recalled the commitment he had made to the young woman he had rescued from the pit. Both of them, recognizing in their loss, the dire consequences of a broken promise, agreed to divorce to allow the husband to make good on the broken promise.

נמשל: Shlomo HaMelech said: "*Better that you not vow at*

ואמר אליהם משה אם תקשון את הדבר הזה אם תחלצו לפני ה' למלחמה וגו' (ל-ב)

The tribes of Reuven and Gad hastened to assure *Moshe Rabbeinu* that they intended to join their brethren in the battle for *Eretz Yisroel*. "*We shall arm ourselves swiftly in the vanguard of the Children of Israel.*" However, Moshe is not satisfied with this response and quickly corrects them: "*If you do this thing, if you arm yourselves **before Hashem** for the battle. And every armed man among you shall cross the Jordan **before Hashem**and the land shall be conquered **before Hashem** and then you shall return. Then you shall be vindicated **from Hashem** and from Israel, and this land shall be a heritage for you **before Hashem**.*"

Moshe repeats the phrase "*before Hashem*" no less than seven times (**Baal HaTurim**) in his reply to the tribes of Reuven and Gad, because Moshe was delivering an important message - a message that speaks to us in every generation and especially today in light of the situation in *Eretz Yisroel*. Indeed, Moshe phrased it best when he spoke for the nation and asked: "*Your brothers shall go out to war and you wish to remain here?*" Soldiers put their lives on the line with danger lurking at every turn. What right do able-bodied men have to dodge their responsibilities and use every scheme in the book to get out of service?

The answer to Moshe's question is given by Moshe himself: "*If you will do this thing and arm yourselves before Hashem.*" By employing the weapons that *Hashem* has given you, namely *Torah* study, performance of *mitzvos* and *Tefillah* on behalf of your people - all these "weapons" are effective because they are the weapons that *Hashem* has given our nation. These weapons are so strong as to tilt the balance of power in favor of the Jewish people in any battle, at any time in our history. Moshe said it then, and our *Gedolim* reiterate it today: We must learn *Torah* and never cease, because if we do this "*before Hashem*" there is no question we will be victorious! (**R' Yoel Pinchasi Shlit'a**)

**EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
דחיפות**

Reuven, Gad and half of the tribe of Menashe wished to live on the other side of the *Yarden*, and not in *Eretz Yisroel* proper. Moshe was not happy with them but acquiesced to their wish. **Sefer Shivtei Yisroel** points out that these three tribes were all first-borns. Reuven was the first-born of his mother and father; Gad was the first-born of his mother Bilha, and Menashe was the first-born of Yosef. First-borns are often leaders with lots of energy and ideas, but there is a great danger that could result from these attributes. When Yaakov blessed his children, he rebuked Reuven: "פרוח כמים אל תרוח" - Because of your impulsivity you will lose out. Indeed, Reuven lost the *Kehunah* and the *Malchus*! Quite a significant loss! We see many other first-borns in the *Torah* with a similar *middah* of impulsivity: Kayin, Esav, Yishmael. All very strong, powerful - and impetuous - people.

When Reuven, Gad and half of Menashe saw the eastern side of the *Yarden*, they immediately wished to reside there. They saw good grazing land for their sheep and grabbed for it. *Chazal* teach us that from such an attitude, one loses out. Furthermore, points out the **Shivtei Yisroel**, because of their impulsivity, these two-and-a-half tribes lost out on the *mitzvah* of *Bikkurim*. The whole idea of *Bikkurim* is that after one plants, plows, sows and tends to his seedlings, he finally merits to see the fruit sprout. Now, although he is excited and wishes to enjoy the "fruits of his labor," he does not grab it right off the tree and eat it. He ties a red string around it and says, "This is for *Bikkurim*, so that I can thank *Hashem* for all the good He has given me." This *mitzvah* was lost to the tribes of Reuven, Gad and half of Menashe, for one who acts with too much haste - in the end loses out!

TORAH GEMS

כי בעדר מקלמו ישב עד מות הכהן הגדול ואחרי מות הכהן הגדול ישב הדצח אל ארץ אחותו וגו' (לה-כה)

The *gemara* (ימאמו) teaches that Kimchis, an exceptionally modest woman, bore seven sons who all became *Kohanim Gedolim*. The function of the *Kohen Gadol* is to plead and pray on behalf of *Klal Yisroel*. Such an outstanding person is born to a mother whose impeccable *tznius* has brought her close to *Hashem*. Thus, she davens for members of her family and for the sick of the nation, just as her son, the *Kohen Gadol*, davens for his family and for the needs of the people.

Chazal tell us that the mother of the *Kohen Gadol* would supply food and clothes to the inmates of the son to die so that they could return home once again (מכרת יא). Why did the mother of the *Kohen Gadol*, rather than his wife, do this?

R' Pesach Eliyahu Falk ZT"l writes that the mother considers herself partially to blame for the fact that these people were confined to cities of exile, because when a *Kohen Gadol* is truly worthy, his powerful prayers prevent calamities, such as accidental killings, from occurring. Thus, if calamities did occur, the *Kohen Gadol's* prayers were evidently not at the high level they should have been. The mother of the *Kohen Gadol* feels that she is to blame for this shortcoming. Had she been a better person, her son would have developed an even deeper appreciation for *tefillah* and service of *Hashem*, and his *tefillas* would have prevented these killings from taking place. It is she who is indirectly responsible for having caused these people to be in exile and for endangering her son's life (as people pray for him to die). She therefore takes it upon herself to look after these people and do whatever she can to prevent them from praying for her son to die. A wife in contrast, is not so obviously responsible for her husband's lack of devotion to *tefillah*. It was, therefore, the mother rather than the wife, who tried to improve matters. A mother has an enormous effect on her son. The more special she is, the greater her son will be.

דרכת יצירת
**FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHILOMO**
ידתן להם משה לבני גר ולבני ראובן ולחצי שבט מנשה בן יוסף ... עיר הארץ סביב (ל-ב)

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