

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

(Monsey, NY)
פ'לג המצותה עש"ק - 6:53 *
הדלקת נרות לשבת - 8:07
זמן קריאת שמע/המ"א - 8:45
זמן קריאת שמע/הגר"א - 9:21
סוף זמן תפילה/הגר"א - 10:35
שקיעת חמה ליום השבת - 8:25
מוצש"ק - צאת הכוכבים - 9:15
צאת"כ / לרבי"צ ת"ש - 9:37
 * מ' שמדליק מוקדם אין לאור מזון עצם קבלת השבת (משיאמ"י בואי לה)

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פרק א'
דאבות

שבת קודש פרשת מטות - כ"א תמוז תשע"ד
 Shabbos Parshas Matos - July 19, 2014

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

מאצרותיו של המגיד

ואם הניא אביה אותה ביום שמעו כל נדריה ואסריה אשר אסרה על נפשה לא יקום וה' יסלח לה. כי הניא אביה אותה (ל-ו) - בעניין ידיו על מחשבת עבירה'

תב רש"י בשם ה'ספרי', 'וה' יסלח לה - במה הכתוב מדבר, באשה שנדרה בגיד ושמע בעלה והפר לה (שלא בפניה) והיא לא ידעה, ועוברת על נדרה ושותה יין ומטמאה למתים, זו היא שצריכה סליחה, ואע"פ שהוא מופר, ואם המופר צריכים סליחה, ק"ו לשאינם מופרים.'

וממשיך ה'ספרי', "למה הדבר דומה, למתכוון לאכול בשר חזיר ואכל בשר טלה, ומה אם מתכוין לאכול בשר חזיר ואכל בשר טלה צריך סליחה, ק"ו למתכוון לאכול בשר חזיר ואכלו" (שצריך סליחה). והוסיף בברייתא בגמרא (גירסא כ"ג), "תנו רבנן, אישה הפרם וה' יסלח לה, באשה שהפר לה בעלה והיא לא ידעה הכתוב מדבר, שהיא צריכה כפרה וסליחה, וכשהיה מגיע רבי עקיבא אצל פסוק זה היה בוכה, ומה מי שנתכוון להעלות בידו בשר חזיר ועלה בידו בשר טלה טעון כפרה וסליחה, המתכוון להעלות בידו בשר חזיר ועלה בידו בשר חזיר לא אחת כמה וכמה וכו', **ועל דבר זה ידיו הרויים**."

ובאר בן יהוידע' (שם ד"ה על דבר זה וכו'), "על דבר זה ידיו הרויים (ויתוודו על עוונותיהם) - קשה, מאי קמ"ל פשיטא כיון דנתכוון לאכול בשר חזיר ועלה בידו בשר חזיר, דעבר איסורא, והאי צריך לומר וידו. וגל, שמלים אלו אינן סיומ דבריו של רבי עקיבא, אלא תנא דברייתא קאמר להו, אחר שהביא דבריו של רבי עקיבא, וקאי על מאי דנקיט ברישא דברייתא על הפסוק 'אישה הפרם וה' יסלח לה', דאידי' באשה שהפר לה בעלה ולא ידעה והיתה שותה יין, וכל עברה איסורא במעשה אלא בהרהור ומחשבה, כי מחשבתה היתה באיסורא, ועל זה קאמר 'על דבר זה ידיו הרויים', והיינו, כי מנהגן של ישראל להוכיח בנוסח הידוי כמה דברים מפורשים, שהאדם יודע בעצמו שלא חטא בהם, כגון עבודה זרה וגילוי עריות ושפיכות דמים וכיוצא בהם, והקשה ובראשיתו יל, איך ישקר האדם לומר לפני ה' שחטא בכך וכך והוא לא חטא, ואמר על זה כמה תירוצים, ובכללם הוא תירוץ זה, דאם מידי עבירה יצא מידי הרהור לא יצא, ואולי דהדר בדברים של כפרנות דהוי כעובר עבודה זרה, וכן אולי דהדר בערוה וכו', והרי תירוץ זה שייך רק אי נימא דהרהור יש בו ממש, דע"כ ראוי להתוודות עליו כמעשה, לא כן אי נימא דאין בו ממש ואינו עושה רושם כלל, שאין יעמוד לפני ה' וישקר לומר עשיתי כך וכך והוא לא עשה כלום, לאו מניייהו ולאו מקצתייהו, והנה איכא למילף דהרהור שבלב יש בו ממש וצריך עליו כפרה, מהכ' 'אישה הפרם וה' יסלח לה, וכתנתבאר, ולכן, אחר אשר הניח מה של דרדוש מכתוב זה, והאשה צריכה כפרה גם על איסור דהורו רק המחשבה והרהור, אומר **על זה** הספרי, **ידיו הרויים** בכל מיני איסור' (ויתוודו עליהם), אפילו שלא נעשו בפועל, ולא יחשו משום שחן חס ושלוש'.

ומתבאר מדבריו, שנצרכת אמידת ידיו גם על מחשבת עבירה.

the others and the man said, "If I would have known that the *Gaon* was coming to town" Immediately, R' Akiva Eiger cut him off. He called over two local rabbis and said, "If you would've known, you never would have made the vow? you are absolved of your *neder*!"

A SERIES IN HALACHA למעשה הלכה
LIVING A "TORAH" DAY
Keeping the Jewish Camp Holy (11)
Kol B'isha Ervah. In the previous weeks we have discussed the *ervah* status of various uncovered parts of the body, which prohibit saying holy words in front of them. We now move to the next line of the *Gemara* (1) where *Chazal* introduce us to the concept of "קול באשה ערה". This phrase has two connotations:

- 1) Aside from one's wife, daughter and sister (2), a man is prohibited from listening to a lady or girl sing. If he cannot avoid it because he is unable to leave his present location and covering his ears won't help either, he is an **אונס** and it is not a sin. (**Note:** When one's wife is a *niddah*, he is prohibited from hearing her sing, even if he is not saying holy words, according to most *Poskim* (3). However, according to some *Poskim* (4) it is just a strong preference.)
- 2) With regard to all women, a man cannot say holy words when he hears them sing, even if he is not deliberately listening to them (5).

Singing Voice of a Lady is Classified as Ervah. When a lady or girl sings, her voice is *ervah* because it can arouse improper thoughts, and one who hears her voice cannot say holy words while he hears it. There is a delicate *halachic* logic that some people misunderstand (and indeed takes effort to understand). Even such a voice that is permitted to listen to - the singing voice

הוא היה אומר

R' Moshe Alshich ZT"l (Toras Moshe) would say:

"*Hashem told Moshe, 'Avenge Bnei Yisroel's revenge from the Midyanim' by killing them in revenge for causing the plague that felled so many Jews. Moshe, however, told the people, 'to place Hashem's revenge upon Midyan,' stressing how the Midyanim lured Bnei Yisroel to immorality, causing the Shechinah to distance itself from the nation. In reality, the posuk tells us, 'They waged battle against Midyan, as Hashem had commanded Moshe, and they killed every male' - they set out to war for the purpose that Hashem had commanded Moshe, namely, to avenge the physical calamity of the plague.*"

R' Aryeh Leib Tzintz ZT"l (Melo Ha'omer) would say:

"*And Moshe sent them to war, one thousand per tribe, them and Pinchos.*" This teaches us, says Rashi, that Pinchos was equal to all of them. In fact, writes the **Baal HaTurim**, there were two thousand soldiers from each tribe, based on a previous *posuk*, '*A thousand per tribe, a thousand per tribe,*' indicating that 2000 troops from each tribe went to war, a total of twenty-four thousand. This is significant inasmuch as twenty-four thousand men died after the episode of *Baal-Pe'or*. Thus, it required the equivalent number of *Tzadikim* - in this case Pinchos - to avenge their blood."

A Wise Man would say:

"Real friends are the ones who survive transitions between address books and contact folders!"

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מעשה אבות... סימן לבנים

ועתה הרגו כל זכר במקף וכל אשה ידעת איש למשכב זכר הרגו. וכל המקף בנשים החיו לכם וגו' (לא-יזיה)

A young Israeli soldier by the name of Tamir grew up in the small Israeli town of Matan, near a Palestinian village close to the West Bank. Tamir remembers hearing the nearby mosque announcing prayers on his way to school during his childhood and he also managed to pick up a bit of Arabic due to his proximity to his Arab neighbors.

Tamir's grandparents fled Poland in 1942 to escape the Holocaust, losing many friends and family to the terrible fate of the death camps. His family are true Israelis and although his limited religious upbringing precluded his knowledge of *Torah* and *mitzvos*, he was raised to appreciate the value of human life and he believed that all people shared his values.

Tamir became a 23-year-old second lieutenant in the paratroopers division of the Israel Defense Forces, an officer in charge of twenty soldiers defending the Gaza border. Their routine was to patrol the border with armored vehicles and watch for terrorists trying to infiltrate and attack Israeli villages or to locate hidden explosives planted by terrorists. Tamir chose to serve in this unit because he knew from growing up that it is one of the most critical divisions in the army: units like the paratroopers face the conflict and help defend the borders of Israel on a daily basis.

His unit was one of the first to enter the Gaza Strip during Operation Cast Lead against the Hamas terrorists in December 2008. Tamir navigated his company to their first ground mission, which was to take control over a building in El-Atatra, a neighborhood from which his superiors were able to identify missile launches.

It was nighttime and the eerie blackness caused even more heightened tension to Tamir and his company which was comprised of 100 soldiers. There was constant gunfire which impeded their progress. After a long night of artillery shells and rockets flying above their heads, they finally entered the target building, which they were informed by intelligence was a base for missile launches. They were expecting to come across a warehouse depot or a factory that manufactured weapons. Instead, they were shocked when the building turned out to be an elementary school!

Tamir entered a classroom that looked just like his own when he was seven years old: chairs, desks and a green chalk board with erasers. On the left side of the board, he saw glamorous photographs of suicide bombers who killed civilians in Israel (“shahids” or martyrs), praised as if they were movie stars. Next to the board, he found Israel’s official map hanging from the wall and painted with large red smears as if Israel was literally bleeding! Right above the map was the word “Jihad” and a sentence in Arabic about destroying the Jewish land and pushing all Israelis into the sea. And more terrifying than all else, every classroom in the school was packed with explosives, and traces of missile launchers.

That was the moment when he realized that these people were actually using their children as human shields.

The terrorists know the IDF will not bomb the school because they have strict rules regarding schools, hospitals, and mosques. The school was surrounded by wires, there was a mine in the entrance to the principal’s office, and small hatches above the basketball court which opened quickly, enabling terrorists to shoot from them at a moment’s notice. All of this is inside an elementary school! The thought of children growing up in that type of reality was difficult for Tamir to grasp, even during combat. The extensive use of civilian structures as human shields and the way the young generation was educated, was a defining moment for him. While the enemy is firing deliberately towards helpless civilians, and using their own children as human shields, the IDF is trying its best to keep the people of Gaza out of harm’s way.

Tamir left the army and now goes around the world lecturing. His desire to show the real truth about how Hamas treats their children versus how the IDF tries to protect them, is his main topic. He constantly explains that Israel is a small country in a tough neighborhood, so in order to understand Israel one needs to study and learn about the history and the geography of the area. Moreover, the soldiers are doing their best to defend the citizens of Israel, because the conflict is in their back yard! We are defending our own citizens, family and friends from an enemy that uses their own citizens to fire at innocent victims.

משל למת הדבר דומה

איש כי ידר נדר לה' או השבע שבועה לאחר אחר על נפשו לא יחל דברו ככל היצא מפיו יעשה וגו' (ג-ג)

משל: A young man once made a *neder* (vow) that he will not leave the walls of the *Beis Medrash* until he finishes *Shas*! Well, after a few weeks, his wife and small children came crying to the *Rav* that they have nothing to eat and he must find a way to absolve their father of his vow.

The *Rav*, **R’ Binyamin Diskin ZT”L**, spoke to the man and urged him to absolve his vow but no matter how many ways he tried to find the man a way out, the young man insisted that he knew what he was doing at all times and there was no פתח (opening) of regret to rely upon.

A little while later, the *Gaon* **R’ Akiva Eiger ZT”L** came to the town to visit the *Rav*. R’ Binyamin explained the problem to the *Gaon* who thought about it for a moment. Then, he stood up and began walking towards the *Beis Medrash*, followed by a huge entourage of all the local *Rabbanim* and community leaders. Of course, anyone who saw this sight quickly ran outside to show respect to the *Gaon*.

The young man, however, was unable to run outside and he watched from the window. When R’ Akiva Eiger came inside, he asked the man why had not come outside like all

ונקרב את קרבן ה' איש אשר מצא כל' והב אצעה וצמד מבקע עניל וכמוז לכפר על נפשתנו לפני ה' (א-ג)

When the Jewish officers came back from the war with Midyan, Moshe was angry with them for they had allowed the women of Midyan to remain alive. These same women had caused the Jews to sin and they deserved to die. The *gemara* (שבת סד.) recounts the entire conversation: “*Rav Nachman said in the name of Rabba bar Avuha: Moshe said to Israel, ‘Maybe you have returned to your first lapse (sin)?’ They replied, ‘Not one of us is lacking.’ Moshe said, ‘If so, why do you need atonement?’ They replied, ‘Though we escaped from sin, yet we did not escape from thinking about sin.’ Thereafter it states: ‘And we have brought the Lord’s offering.’ The School of Rabbi Yishmael taught: Why were the Jews of that generation in need of atonement? Because they gratified their eyes with lewdness. Rav Sheshes says: Why does the posuk enumerate the ornaments worn openly together with ornaments worn in private areas of the body? To teach you that anyone who looks at the little finger of a woman is considered as if he had looked at a private area.*”

A student once mentioned to **R’ Elya Lopian ZT”L** that he was going to the wedding of a relative from a less religious branch of the family. R’ Elya was surprised and said to him, “Are you not afraid that the women there will not be dressed adequately, and you will fall into the sin of looking at them improperly?”

“*Rebbe*,” said the young man, “I will be careful not to look. It’s not a problem; I’m not worried,” he answered.

R’ Elya then asked the young man for his mother’s name, saying he wanted to pray for him. “There must be something wrong with you,” he said, “because when I walk outside, even in the streets of Bnei Brak, where everyone is dressed according to *halacha*, I tremble that I should not accidentally see a woman. And I’m over 90 years old and blind in one eye! You on the other hand are a young boy! How can you not be worried?”

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

דביקות

The *gemara* (תענית ל.) tells us: “*Whoever mourns over the destruction of Yerushalayim will merit to see her in her rejoicing, and whoever does not mourn over Yerushalayim will not see her in her rejoicing.*” **R’ Levi Yitzchok of Berditchev ZT”L** asks: What does this mean? If a person spends his whole life doing *mitzvos* and learning *Torah* but does not mourn over the destruction of *Yerushalayim*, will he not take part in the *Geulah*? Why not?

Well, do we begin to understand what life was like when we had a *Bais Hamikdash*? Can we even fathom what we lost with its destruction? The *Bais Hamikdash* was a place where the *Shechinah* dwelled and from where its holiness emanated to all corners of *Eretz Yisroel*. The presence of *Hashem* was felt; there was holiness and a feeling of closeness to *Hashem* which resulted in inner peace, true joy and self-fulfillment. When the *kohanim* would perform the *Avodah* and the Jewish people went up to the *Bais Hamikdash*, they would be cleansed of their sins. They would leave with pure souls filled with joy. The singing of the *Leviim* was filled with wisdom and *Ruach Hakodesh*, and would touch the heart of every Jew with love and yearning for *dveikus* to *Hashem*. Therefore explains the Berditchever, if a person does not mourn over the terrible destruction, then his Judaism must be habitual - his actions are not truly for the purpose of coming closer to *Hashem*. For if he would truly love *Hashem* and yearn for His closeness, how can he not mourn over the terrible loss of the *Bais Hamikdash* which achieved this goal? May we all feel the pain of our loss so that we may merit to experience the true rejoicing of *Yerushalayim Habnuya*.

ומקנה רב וזה לבני ראובן ולבני גד עצום מאד... ויבאו בני גד ובני ראובן ואמרו אל משה לאמר וגו' (לב-א)

It is interesting to note that the first *posuk* regarding the request of two *shevatim* to live outside the Holy Land, lists “*the sons (tribe) of Reuven and the sons of Gad*,” with Reuven before Gad, unlike every other listing after this, where we find *Bnei Gad* mentioned before *Bnei Reuven*. The **Chasam Sofer, R’ Moshe Sofer ZT”L**, points out that although one might want to look upon their request to live on the other side of the *Yarden* (and not in *Eretz Yisroel*) favorably as they will now merit the reward of walking into *Eretz Yisroel* (שכר פסיעות), nevertheless, it was improper of them to make such a request unless they possessed a very good reason or an ulterior motive. In the case of *Bnei Gad*, the *Torah* states (דברים לג-כא) “*they saw fit to take the land of Sichon and Og because they knew that there would be the burial site of Moshe Rabbeinu.*” Thus, they can be excused somewhat, whereas *Bnei Reuven* had no good excuse whatsoever other than the fact that they valued their great flocks of sheep. For this reason, with regard to this improper request, they are listed before *Bnei Gad*.

A fantastic addition to this may be gleaned from the words of **Targum Onkelos**, who enumerates the cities that *Bnei Gad* and *Reuven* built on the other side of the *Yarden* by name. However, one city - “נבר” - he does not mention by name; instead he translates it as, “*the place of the burial of Moshe.*” Later in the *parsha*, when the *posuk* mentions the cities again, this time Onkelos does not give any interpretation and just calls it “*Nevo.*” Based on the above, says the *Agudist, R’ Yisroel Ze’evi Shlit’a*, it is understood that the first time *Onkelos* explains the meaning of the city, he is portraying it in the positive light that *Bnei Gad* used to justify their decision to settle there. However, later when discussing the cities that Reuven built, it states simply “*Nevo*” since they had no justification.

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHILOM

כל המתאבל על ירושלים וזכה ורואה בשמחתה (תענית ל:)