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

פלאג המנחה ע"ש – 6:51
הדלקת נרות לשבת – 8:06 *
זמן קריאת שמע/מ"א – 8:46
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מוצטיק צאח"כ/ מעריב – 9:13
צאח"כ/ לשיתת רבינו תם – 9:35

סיפורים מוקדים אין לאור מוסר עם קבלת השבת [משיאמר "בראי מלך"]

תורה תבלין

בראתי יצ הרע ובראתי לו

שבת קודש פרשת מטות מסעי - Shabbos Parshas Matos Maasay ב' מנחם אב תשע"ב - July 21, 2012

פרק ב' דאבות

הגדע צרבי גמליאל הכין רבינו ביין שליט"א ראש ישיבת שער השמים בירושלים ע"ה

טיב התבלין

רעיונות ופירושים לעורר את האדם לעבודת הש"י והתחזקות באמונה ובטחון מאת ר' טובי ז"ל

פ"ש: נבנה למקנו פה - חסים היו על ממונם יותר מבניהם ובנותיהם, שהקדימו מקניהם לטפם. א"ל משה לא כן עשו, העיקר עיקר והטפל טפל, בו לכם תחלה ערים לטפכם ואח"כ גדרות לצאנכם. הנה יש לנו ללמוד מוסר גדול על חובת כ"א לדאוג בראש ובראשונה עבור חינוך צאצאיו. כי המציאות אצל רוב ההמון שטרודים כל הזמן על המחיה והכלכלה, ואמנם נכון מה שצריך לעמוד בראש מעיניו של כל אחד ואחד. ביתו, אך עדיין אין זה מה שצריך לעמוד בראש מעיניו של כל אחד ואחד. זה מה שאמר משה רבינו לבני גד ולבני ראובן: "בו לכם ערים לטפכם", לפני שאתם דואגים עבור הגשמיים צריכים אתם לדאוג על בני הנוער שיהיו בטוחים וחסונים מפני פגעי הזמן, שיהיה להם ערים לשבת, שיהיו שמורים מכל מיני פגעים ומרעין בישין שמסתובבים בראש כל חוצות ומאיימים על תעודם הרוחני של צעירי הצאן.

בזמן כזה כאשר רוחות רעות וקשות מנשבות בראש כל חוצות, האין יוכל האב להשקיע כל כוחו ומעיונו להרחיב את עסקיו ולהכפיל את רווחיו, והרי בביתו שמורים פקדונות יקרים, ובכל רגע ורגע עלולים המה ליפול טרף בפני המשחיתים המאיימים לבלוע אותם חיים ולערטלם מכל זיק של קדושה ויראת שמים. כאשר קורה ל"ע אצל אחד שנשקפת סכנה לקחי חיים ודברי התעוררות וסדרו עפי' פרשיות השבוע

מאוצרותיו של המגיד

נחנו נעבור חלוצים לפני ה' ארץ כנען וגו' (לב-לג) – בעניין הביטחון בה' ובחסדו שמביא להצלחה על טבעית

אם בהיפך זה, תאמר ותודה בלבבך, כי אדרבא כפי הטבע הם רבים וחזקים ממך, ואין באפשרותך יכולת להורישם ע"פ מהנהגה של עולם, אז אני מבטיחך, שלא תהיה לך שום מורא מהם, ואל תדאג כלל שיוכלו לך, כי הנה ה' יוצא בהשגחתו ויכולתו להצליח מידים בדרך נס ופלא.

כי הלא תזכור, מה עששה הש"ת ויתעלה כיצא בזה בעניין פרעה ומצרים, שלא היה אלא כדבר נמנע להגיע אל מצב גאולה, אם לא שהיו שם מסות ואותות וניסים גדולים, הנה כי כן יעשה ה' לכל העמים כשאתה מצד עצמך ירא ופחד מהם, אבל אם תאמץ ותחזיק את לבך בהיותך בוטח על עצמך, יעזוב הוא יתברך, ומזה יש לך לירא במגור מסביב". והיינו, שהצלחת בני' בכיבוש א"י, היא מכוח הכרתם באי יכולתם הטבעית להצליח בו, וביתרונם המוחלט בה' ובחסדו, שיצליח את דרכם בו, הגם שחטאו ואינם ראויים, כיון שמתאחדים ומתחשדים זה עם זה, וכתנבאר.

ולפ"י יש לבאר את המסורה, "נחנו נעבור חלוצים לפני ה' ארץ כנען" כדי לכושר, ונצליח בכך מכוח ביטחוננו בו, שהגם ש"נחנו פשענו ומרינו" ואין אנו ראויים לכך, כיון שאנו חשים ש"כלנו בני איש אחד נחנו" ומתאחדים ומתחשדים זה עם זה, יתעורר גם חסדו ית' כלפניו, ויצליח את דרכנו בו.

mentions the nation's "מוצאיהם" - "goings forth" as a means to the "מסעיהם" - "journeys," which would take them there. When the *posuk* continues with the words "למוצאיהם" - "מסעיהם למוצאיהם" - "the journeys of their going forth," it refers to the attitude

A SERIES IN HALACHA LIVING A "TORAH" DAY
Avoiding Sheker (Falsehood) at all Costs (5)
When is it Permitted to Lie? (cont.) As we continue on the topic of situations and instances when one is permitted to lie, we began with examples of when Reuven (A) lies to Shimon (B) for the true good of Shimon, even when there might be some loss to Shimon. We continue with an example that is quite common, however, it is also extremely delicate.
PLEASE NOTE: THE FOLLOWING MUST BE HANDLED VERY CAREFULLY, IN CONSULTATION WITH A TALMID CHACHAM, AND AN EXPERT IN THE FIELD, TO DETERMINE THE TRUE FACTS AND HOW TO PROCEED, AND/OR WHAT TO SAY.

In Shidduchim. Sometimes, a person can be **overly** cautious, **too** picky, or **not** realistic when it comes to *shidduchim* - for oneself or for one's children. A good match might be out there and in front of one's eyes - as determined by **impartial** people, *shadchanim* and relatives - however, the "decision makers" might do, or not do, what is really the right thing in this situation. The only way to get these "decision makers" on a sensible equilibrium, is to withhold some truth or say that one is not aware of certain pertinent facts - or actually lie. In such a case, it would be permitted since it is being done for the person's true good. (This cannot be done in a case where there would be an

הוא היה אומר ...

R' Mordechai Gifter ZT"l (Pirkei Torah) would say:
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R' Schneur Zalman of Liadi ZT"l (Baal HaTanya) would say:
“Our Sages have taught: When the Jewish people were exiled to *Edom* (Rome in the West), the Divine Presence of *Hashem* went out with them. This also occurs on a personal level, within the soul of every Jew. When a person commits a sin and causes his soul to go into its individual, personal exile, the Almighty Himself accompanies him. The G-dly spark present in every Jewish soul is also dragged down with the sin.”

A Wise Man would say:
“Although actions speak louder than words, often times actions lie louder than words!”
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of *Bnei Yisroel*. They didn't have a feel for the land. They weren't aware of its qualities. Their journey was just to get away from Egypt. That is why here the *posuk* first mentions their "journeys" merely "according to their goings forth."

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך, קליבלנד הייטס
actual halachic - a physical blemish that can invalidate a marriage transaction, i.e. if a lady cannot have children, some good advisers knowing the entire situation might feel it is nevertheless worthwhile for a man to go for such a lady, even though he himself might never consider a lady who is infertile. This is a whole new level that one must keep away from.)
Next Category. The second category we discussed is when Reuven lies to Shimon, even when there is "loss" to Shimon so as to protect others from undeservingly suffering from Shimon.
Example 1. Shimon comes into a room very angrily and asks Reuven if Levi (C) is in the house. One can clearly estimate that Shimon is going to harm Levi, either by screaming at him or by actually hitting him. More often than not, Shimon will do something unjustified since he is angry. (Even great people make mistakes and do things they regret later, when they are angry, see *Pesachim 66b*.) It is therefore permitted to say a lie to protect Levi.
Example 2. In the world of business the following scenario can and does happen quite often. Shimon asks Reuven to find out about some business activity planned by Levi. With this information, Shimon has the ability to torpedo the deal. Reuven should avoid answering if possible by saying that he doesn't talk about business plans of other people. If that doesn't work, and he can't get Shimon to back down any other way, he is allowed to lie.

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מעשה אבות סימן לבנים

ויאיר בן מנשה הלך וילכד את חותיהם ויקרא אתהן חות יאיר וגו' (לב-מא)

After the birth of his first child, **R' Yitzchok Aizik Ausband ZT"l** (*Rosh HaYeshivah* of Telshe in Wickliffe, Ohio), very much wished to name his son Avrohom Yitzchok, after his father-in-law, the esteemed *Rosh HaYeshivah* of Telz in Lithuania, **R' Avraham Yitzchok Bloch ZT"l HY"D**. The **GRA"Y** as he was known (**Gaon Rav Avraham Yitzchok**) was one of the leading *Roshei Yeshivah* and *mussar* personalities in Europe, before the Nazis YM"Š cut his life short during the second world war. Although it didn't happen as quickly as in Poland, the entry of the German army into Lithuania, following their attack on their erstwhile allies the Soviets in June 1941, unleashed a torrent of savage anti-Semitism. In the latter half of 1941, local Lithuanians attacked the Jews of Telz without any fear of rebuke or recrimination from the Nazis. They wrecked and destroyed Jewish property and slaughtered many Jews. The worst day was the massacre on the twentieth of *Tammuz* 5741 (1941), when, with exceeding cruelty, all the Jews of Telz were rounded up and killed with indescribable afflictions and tortures. Amongst the massacred that day was the Rabbi of the town who was also the *Rosh HaYeshivah*, R' Avraham Yitzchok Bloch, together with the members of his family and students.

Of course, giving a baby a name in memory of a grandfather is a great merit, however, R' Aizik had a unique concern since Yitzchok was also his own name and it is the custom among Ashkenazi Jews not to give the same name to a child as a living parent, grandparent, etc. Unsure of how to proceed, he sent a query with this question to **R' Eliezer Silver ZT"l**, the *Rav* of Cincinnati. R' Silver was quick to respond. By telegram, he replied that since the name "Avrohom Yitzchok" would be the child's given name and R' Aizik's name was only "Yitzchok," they are not to be considered the same names. "Name him 'Avraham Yitzchok,'" wrote R' Laizer, "and I even have a proof for this from the *Torah* in spite of the fact that there might be a question on it." He did not elaborate in the telegram itself and did not write the proof.

It was some time later when R' Aizik met R' Silver in person. It was then that R' Aizik told R' Silver that he had figured out the proof from two *posukim* in *Parshas Matos*. In the first *posuk*, the *Torah* relates that *Yair ben Menashe* overpowered certain communities and then renamed them "*Chavos Yair*." In the very next *posuk* it states that Novach overpowered Knus and its environs, and then named it "Novach" in his name (בשמו). Why doesn't the earlier *posuk* also say "*Chavos Yair B'shmo*" - in his name? We see from this that the addition of the word "*Chavos*" created a new name, and it was no longer considered his name. Similarly, the name "Avraham" creates a new name for this child.

When R' Silver heard this, he nodded that indeed, this was his proof. But R' Aizik wasn't finished and went on to tell him what his question was. "Although we find in the words of a later *posuk*, 'ויקרא אתם על שמו חות יאיר', *And he called them in his name, Chavos Yair*,' (דברים ג-יד) which would imply that the cities were indeed called for his name, "*Chavos Yair*," however, the term 'על שמו' is not the same as 'בשמו'. *B'shmo* means 'In his own name,' while '*Al Shmo*' means 'as a remembrance for his name.'" Again R' Silver smiled and agreed that that was what he had meant years earlier.

However, as R' Aizik was then a member of the Telshe Yeshivah in Ohio, under the leadership of the **GRA"Y's** brother, **R' Elya Meir Bloch ZT"l**, he decided that the current *Rosh HaYeshivah* would have the final word. In the end, R' Elya Meir advised that it would be appropriate in this situation to give only one name, and R' Aizik heeded his words.

The postscript to this story is that when the next generation - R' Aizik's children - were beginning to have children of their own, they inquired as to the propriety of giving the full name - Avraham Yitzchok - to their sons, in spite of the fact that their father, R' Aizik, was still alive. At this point, R' Aizik ruled that it was permissible to give the full name since R' Elya Meir was no longer alive and thus unable to override the ingenious proof of R' Laizer Silver. Today, many of R' Aizik's children have a "Avraham Yitzchok" in the family, named for their great-grandfather, the *Rosh HaYeshivah* of Telz.

משל למח הדבר דומה

ויכתב משה את מוצאיהם למסעיהם על פי ה' ואלה מסעיהם למוצאיהם וגו' (לג-ב)

משל: After the death of his wife a man remarried, but his second wife was very cruel to his son. Eventually, the man arranged a *shidduch* for his son with the daughter of a prominent scholar and philanthropist in a distant town. The father and son began their journey to meet with the bride and her family. After a while, the son asked the wagon driver, "How far are we from the town we left?"

The father, on the other hand, phrased his question differently. "How far are we from our destination?"

When the son wondered why his father asked the same

question in a different manner, his father answered, "I know your in-laws, what fine people they are and how fortunate you are to marry into their family. I can't wait to meet them. Therefore, I want to know how far we are from our destination and how long it will take us to get there. You aren't familiar with who your in-laws really are. You are only pleased to get away from my new wife, which is why you only ask about how far away we have traveled."

נמשל: Moshe knew the importance and beauty of *Eretz Yisroel*. He wished desperately to see it. That is why he first

איש כי ירד נדר לה או השבע שבעה לאסור על נפשו לא יחל דברו ככל היצא מפיו יעשה (ג-א)

The **Ariza"l** denotes that the word "יחל" (violate) here relates to the word "חלול" (hollow). A person must realize that his words are not empty and hollow, but rather they give rise to an actual spiritual reality. If one speaks words of *Torah* and sanctity, his words create 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.

The **Abir Yaakov, Chacham Yaakov Abuchatzzeira ZT"l** writes that if a person occupies himself in *Torah* and *tefilah*, and vows to fulfill the *mitzvos* of *Hashem*, but is not careful in the marketplace when he speaks, then for naught has he been so diligently observant and for naught is all his *Torah* and *tefilah*! An offering requires a pure utensil, through which it will be brought before *Hashem*. If the utensil containing the offering is impure, then they are both rejected! The utensil in which the offering is brought is the mouth, and if one contaminates it with improper speech, not to mention words of falsehood and trickery, then certainly his *Torah* is deemed repugnant and his *tefilah* an abomination. One depends upon the other. If one does not guard his mouth when involved in mundane affairs, he does not earn favor, neither through *Torah* nor *tefilah*. If he does guard his mouth, then his *Torah* and *tefilah* are accepted and welcomed.

This is the meaning of the *posuk*: "*A person who takes an oath to Hashem*" - he wants to guard himself through *Torah* and *tefilah*, then he must ensure that he does not "*violate his word*" - no lies or falsehood shall be found in his mouth, so that he is not pious inside but sinful outside. Rather, "*like everything that comes from his mouth*" - the way he speaks on the outside, "*he shall do*" - with sanctity. If one speaks truthfully and conducts himself honestly, then all of his *Torah* and *tefilah* are considered truthful.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

קרבת אנשים

We are now in the middle of בין המצרים, the three most tragic and saddest weeks of the year. For some, though, the days pass by, filled with summer fun and sunshine without realizing the darkness that surrounds us. It is ironic, almost paradoxical that we are blinded by the light and need to be illuminated and actually woken up by the darkness.

"*All who run after her will reach her, between the straits.*" The **Kotzker Rebbe ZT"l** gives a unique explanation to these words and says, "*All who run after her*," means that all those who are searching for *Hashem* will find Him during these three weeks. The *Avoda* of this sorrowful time is to connect to *Hashem* through the troubles, rather than allow the troubles to overpower us. How is this connection different than the connection we are meant to forge with our Creator all the time?

The answer was given to us by Chana, mother of *Shmuel HaNavi*, who came to the *Mishkan*, and poured out her heart in supplication to *Hashem* for a child, after 19 and a half years of being barren. The *posuk* states: "ותתפלל חנה על ה'" - Chana prayed ON *Hashem*. What a strange expression! Shouldn't it say that Chana prayed TO *Hashem*? However, *Chazal* teach us that Chana was not thinking about her own pain, but about the צער השכינה - the terrible pain that *Hashem* feels when one of His children is suffering. Chana knew that His pain was greater than hers and thus when she prayed she didn't daven for herself to have a child but rather so that *Hashem* should not feel the anguish of watching His beloved child suffer. We, too, must daven that the final *Geulah* arrive speedily, not because we are suffering, but so our beloved *Tatte* in *Himmel* should not be pained.

אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאתם ביד משה ואהרן וגו' (לג-א)

The *gemara* (ברכות ב.) writes: "הכל הולך אחר החיתום" -

"*Everything follows the conclusion.*" Based on this, why does *Parshas Maasay*, as the concluding *parsha* of *Sefer Bamidbar*, culminate with the restatement of the sojourns of *Klal Yisroel*? Since the various journeys were already mentioned in earlier *parshiyos*, why does the *Torah* find it necessary to conclude the *sefer* with this specific topic? Chassidic masters see the *parsha* in metaphoric terms. Over the course of a lifetime, a Jew will encounter every variety of trials and tribulations, of which it may be said, "These are the journeys of life." It is incumbent on us to regard these challenges, irrespective of their scale and unpredictability, as opportunities for growth and character development.

The **Rizhiner Rebbe, R' Yisroel Friedman ZT"l**, shares an inspiring insight. *Chazal* teach: "*Wherever it says 'these' (אלה) in the Torah it rejects that which has been stated previously. Wherever it says 'and these' (ואלה), it adds on to that which has been stated previously.*" (מכילתא כא-א)

The word "*and*" indicates that there is a connection between contiguous chapters or events. Allegorically, אלה" *"These are the journeys of the children of Israel"* teaches that one who rejects and severs himself from previous misguided deeds and searches for a new beginning through *teshuvah*, will merit to transform his previous misguided deeds, into assets and positive merits. His new beginning reflects "למסעיהם" - a spirit of "*moving forward*" and discarding sinful behavior. However, when one continues with an unsatisfactory mode of behavior - reflecting a spirit of "ואלה" - "*continuing*," without regret for his harmful behavior, then the random good deeds which he may have accumulated will be posted to his liability column for they reflect an attitude of "למוצאיהם" - perpetuating his previous lifestyle. This random movement is not genuine and remains anchored in the previous iniquitous behavior.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

כל דרפיה השיגוה בין המצרים (איכה א-ג)

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead