

whY I Matter

בשבילי נברא העולם (סנהדרין לז)

Edited by Yedidye Hirtenfeld

ג' - ט' אב ה'תשע"ח

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Young Israel of Midwood

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Devarim

דברים

זמנים

Weekdays

Shachris	
Sunday	6:50, 8 & 8:30
Weekdays	5:50, 6:50, 7:30 & 8:30
Weekday Rosh Chodesh	5:40, 6:40, 7:30 & 8:30
Sunday Rosh Chodesh	6:30, 8:00 & 8:30
Mincha	8:10
Maariv	after mincha

שבת דברים

Candle Lighting	8:04 PM
Mincha	7 & 8:14 PM
Shachris	7:30, 8:50 & 9:00 AM
Mincha	ONLY 1:45, & 6:00 PM
Maariv	9:05 & 930 PM
Shabbos ends	9:11 PM

תענית תשעה באב

נדחה ליום ראשון

Sunday Shachris	6:30, & 8:30
Mincha	2 & 7:50

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THESE ZMANIM ARE DETERMINED BY THE GABBOIM AND ARE SUBJECT TO CHANGE AT THEIR DISCRETION

Bein Hametzorim. R' Yechezkel Sarna z"l (1890-1969; Rosh Yeshiva of the Chevron Yeshiva in Yerushalayim) lists thirty items/areas to which one should pay particular attention during the period of the "Three Weeks," each with a source in the Book of Eichah, the text of the Tisha B'Av Kinnot, or the Talmud. (Items 1-9 were presented last week.) The list includes:

10. Recognizing and believing that Hashem acts toward us Middah-K'negged-Middah / measure-for-measure.

11. Recognizing that greater people are punished more severely for their sins. This is alluded to in the Kinnah "Zechor Asher Asah Tzar Bifnim," which compares the fates of Nadav

and Avihu, on the one hand, and the Roman General Titus, on the other hand. The former died immediately when they entered the Ohel Mo'ed without permission, while the latter entered the Holy of Holies and committed immoral acts there with seeming impunity. 12. Sharing in the Shechinah's "pain." [Hashem is , so-to-speak, pained by the fact that

Great speech

"אלה הדברים אשר דבר משה" - בתחלה אמר משה: "לא איש דברים אנכי", ועכשו "ואלה הדברים אשר דבר משה". משל למעין שהיו בו מים נאים, אבל היה מושך מעט מעט. ראה אותו אומן ותקנו, והיה מושך מים עד לאין סוף. כך משה - בתחלה אמר: "לא איש דברים אנכי", כיון שלמדו הקב"ה ואמר לו "ואנכי אהיה עם פיך", התחיל צווח "אלה הדברים..."
(ילקוט שמעוני).

He created the world in order to share His goodness with us, but our sins frustrate His plans.] 13. Sharing in the troubles of our fellow Jews and helping them carry their "burdens." 16. Remembering the great care that righteous people must take not to be caught up in the sins of the generation's scoffers. This is alluded to in the Kinnah regarding King Yoshiyahu, which states that he did become entrapped by the sins of that group. 17. Recognizing the severity of sinning against other people, especially embarrassing them. This is learned from the consequences of the story of Kamtza and Bar Kamtza (Gittin 57a). 18. Feeling awe and honor for "temples of Torah" and "minor temples," i.e., Batei Medrash and Batei Knesset. These are the places where the Shechinah resides during the period of exile. 19. Taking care not to cry over things that do not deserve to be cried over. This is learned from the Gemara (Ta'anit 29a) which teaches that the night when Bnei Yisrael cried over the Spies' report was the ninth of Av. Hashem said, "You cried for nothing? I will give you a reason to cry!" [Ever since, the ninth of Av has been the date of repeated calamities.] 25. "Tzidduk Ha'din" / acknowledging the justice of any suffering that Hashem brings upon us—a recurring theme in Eichah and the Kinnot. 28. Recognizing the need to repent in times of trouble, as we read in Eichah (3:39-41), "Of what shall a living man complain? A strong man for his sins.

לכבוד האי גברא וב'ב' הרוצים בעילום שמם על הסיוע שמושיטים לי בעין יפה להמשיך את הגליון עוד הפעם בשנה זו שיהיה לזכותם ולזכות כל משפחתם הקב"ה יברך אותם בכל מילי דמיטב מיט יידישע נחת בעושר ואושר ואריכות ימים בבריאות בזה ובבא עבגצב"ב

Let us search and examine our ways and return to Hashem. Let us lift our hearts with our hands to Kel in heaven." (Daliot Yechezkel p.266 - Hamaayan)

What Are We Mourning? The Gemara in Taanis states, "When the month of Av begins one should decrease his level of joy. When the month of Adar begins one should increase his level of joy." What is the basis to increase one's level of joy in the month of Adar? There was a decree that was initiated by Haman, the evil one, to annihilate every Jewish man, woman, and child. Miraculously at the last moment, there was a complete change of events that allowed the decree to be rescinded by the Persian Emperor Achashverosh. He allowed the Jewish people to annihilate their enemies which culminated with the celebration of Purim. As a result of the miracle of Purim, the Gemara tells us the Jewish people reaffirmed their commitment to Torah out of love. At Sinai, the time of the giving of the Torah, G'd had held a mountain over the heads of the Jewish people with an ultimatum. They could either accept the Torah or be buried under the mountain. At Sinai, the Jewish people were compelled to accept the Torah. The verse in the Scroll of Esther, states, "Keemu v'kiblu (they fulfilled and accepted [the Torah])." The Gemara explains that after the miracle of Purim they reaffirmed what they had previously received. As a result of experiencing the miracle of Purim, the Jewish people understood that the only reason that G'd had saved them from physical extinction was because of His unlimited love for them. Thus, one increases his level of joy in the month of Adar because it was a time during which G'd revealed the special value of the Jewish people to Him. This was the culmination of the seventy years of exile of the Jewish people after the destruction of the First Temple. Thus, embarking on the era to build the

Second Temple to be reinstated by G'd. The Gemara in contrast states, "When the month of Av begins one should decrease his level of joy." While the month of Adar represents a time that G'd revealed His closeness and intimate relationship to the Jewish people, the month of Av, through its tragic events reveals the distancing of the Jewish people from Him. The Mishna in Tractate Taanis states, "Five tragedies occurred on the Ninth of Av (Tisha b'Av)- the sin of the spies, the destruction of the First and Second Temples, the massacre and destruction of Betar, and the city of Jerusalem was plowed under (by the Romans)." Every tragedy that had occurred to the Jewish people on the ninth of Av is the basis for every tragedy that will ever take place in the future. Since the Jewish people accepted the slanderous reports of the spies regarding the Land that G'd had promised them, they had demonstrated an unprecedented lack of faith. Because they bemoaned their fate without reason at that time, G'd decreed that this day would be a day of tragedy throughout Jewish history that will give them reason to cry. The initial tragic event of the spies set into motion a dynamic that would allow the intimate relationship with the Jewish people to be weakened. This was blatantly demonstrated through the destruction of the First and Second Temples, which were G'd's dwelling place in existence. Although the various destructions themselves are painful and tragic, what we actually mourn is the underlying cause of all of those tragedies, which is G'd's leaving our presence. The Gemara in Tractate Berachos tells us that there is "an iron curtain" between ourselves and Our Father in Heaven. Our supplications to G'd are obstructed and do not ascend to be received by Him because there is a spiritual barrier that has been created as a result of the sins of the Jewish people. When we mourn the destruction of the Temple and the dispersion of the Jewish people in exile, we are not mourning our own physical predicament (such as exile and the lack of the Temple), but rather we are mourning the intimate relationship with G'd that we have lost. By lessening the level of Joy during the month of Av, one can

focus on the true cause of the tragedies without distraction. When we supplicate G'd to rebuild the Temple and bring Moshiach it is not to free us from our personal travails and suffering, but rather so that we should merit to be reinstated with Him and restore G'd's Glory to the world. (Rabbi Yosef Kalatsky)

Blessing the blessed

"אלה הדברים אשר דבר משה" - אמר ר' אחא ב"ר חנינא: ראויות היו התוכחות להאמר מפי בלעם, והברכות מפי משה. אלא, אילו הוכיחם בלעם, היו ישראל אומרים: שונא מוכיחני, ואילו ברכם משה, היו אומות העולם אומר: אוהבם ברכם! אמר הקב"ה: יוכיחם משה שהוא אוהבם, ויברכם בלעם שהוא שונאם, כדי שיתבררו הברכות והתוכחות ביד ישראל. דבר אחר: אילו אחר הוכיחם, היו ישראל אומרים: זה מוכיחני!... אבל משה שכתוב בו "לא חמור אחד מהם נשאתי" (במדבר ט"ז, ט"ו) - לזה נאה להוכיח את ישראל.
(דברים רבה א', ד')

אלה הדברים אשר דבר משה אל-כל-ישראל בעבר הירדן במדבר בערבה מול סוף בין-פארן ובין-תפל ולבן וחצרת ודי זהב

In this week's Parashah, Moshe Rabbeinu begins his farewell address. **R' Shlomo Ephraim z"l of Lenshitz** (author of the Torah commentary *Kli Yakar* and other works; died 1619) writes that our verses demonstrate three characteristics of successful rebuke: First, one must correct his own behavior before he rebukes others; otherwise, he will lack credibility. Second, he must combine his rebuke with praise and compliments; otherwise, the intended recipient will become overly defensive. Third, he should cloak his rebuke in hints so that he won't embarrass those he is rebuking, as we read (*Vayikra* 19:17), "You shall rebuke your fellow and do not bear a sin because of him." Each of these is found in our Parashah: Our Parashah opens: "**These are the words that Moshe spoke to all of Yisrael.**" The fact that he spoke in front of "all" of Bnei Yisrael suggests that he cleansed himself of any imperfections before speaking. Otherwise, with all of Bnei Yisrael present, it would be inevitable that someone would say, "How can you rebuke us when you did such-and-such?" The verse continues: "**Across the Jordan, concerning the Wilderness, concerning the Aravah, opposite the Sea of Reeds, between Paran**

and Tophel, and Lavan, and Chatzerot, and Di Zahav." Rashi z"l comments that some of these are not real places; rather they are hints to sins Bnei Yisrael committed. Lastly, Moshe spoke good of Bnei Yisrael: "**Hashem, your Elokim, has multiplied you and behold! you are like the stars of heaven in abundance. May Hashem, the Elokim of your forefathers, add to you a thousand times yourselves, and bless you as He has spoken of you.**" (Ir Gibborim)

These are the words that Moshe spoke (1:1) The author of *Kedushas Levi* arrived at the synagogue and heard a Maggid addressing the congregation. His sermon consisted of reprimanding them, as well as enumerating their transgressions. When he completed his remarks, the *Kedushas Levi* told him: "You have already said enough rebuke to the Jewish people! Go and tell Hashem, our Father in Heaven, some admonition concerning the injustices perpetrated against His children who are in exile." (Gan Yosef)

These are the words that Moshe spoke ... and Chatzeiros and Di-Zohov (1:1) A certain individual gave a kvittel to the **Tiferes Shelomo**, in which he wrote that he had a daughter of marriageable age, but he was poor. While reading it, the Rebbe cried out: "Get out of here, because a poor man is considered as dead (*Nedarim* 64b), and I am a Kohen!" At that point, the fellow ran out into the courtyard. Later, the Rebbe had the visitor brought back before him, explaining: "Even though he is regarded as dead, he is a Mes Mitzvoh, and it is permissible to become contaminated by contact with him." The Sage then asked him what his request was, whereupon he responded that he should be successful in finding his daughter a husband. "You are not worried about food, only about your daughter? Where do you have what to eat?" he asked him. The guest replied: "My wife earns money, and she provides." The Rebbe commented: "That is not good! For we see that when Chavoh gave Odom to eat, what resulted? How does your wife make money?" "She buys and sells in the courtyards of the villages," was his response. "If so, it is written: 'and Chatzeiros and

Di-Zohov' (courtyards and enough gold). If she sells in courtyards, you will have sufficient funds." At that juncture, he sent him on his way. Later, the man found a wallet full of gold coins. (Gan Yosef)

ואמר אלכם בעת ההוא לאמר לא-אוכל לבדי
שאת אתכם

"I said Aleichem / to you at that time, saying, 'I cannot carry you alone'." (1:9) **R' Yaakov ben Asher z"l** (1269-1343; Germany and Spain; author of the Arba'ah Turim, one of the most influential Halachic works in Jewish history) writes: The word "Aleichem / to you" is missing a letter "yud". The Gematria of "yud" is ten, and the missing "yud" alludes to the ten times that Moshe Rabbeinu rebuked Bnei Yisrael and the ten times that his death is mentioned in Tanach. [They are: Devarim 4:22, 31:14, 31:27, 31:29, 32:50, 33:1, 34:5, 34:7; Yehoshua 1:1, 1:2.] (Ba'al Ha'turim) **R' Chaim Zaitchik z"l** (1906-1989; Rosh Yeshiva of Yeshivat Bet Yosef-Novardok in Buczacz, Ukraine; later in Israel) notes: It would seem that mentioning Moshe Rabbeinu's death ten times is an atonement for the ten times that he rebuked the Jewish People. There can be no question that Moshe Rabbeinu rebuked his flock lovingly and for their own good. Even so, his rebuke caused pain to the Jewish People, and that necessarily requires some degree of atonement. (Ohr Chadash)

ואקח את ראשי שבטיכם אנשים חכמים
וידיעים ואתן אותם ראשים עליכם שרי אלפים
ושרי מאות ושרי חמשים ושרי עשרת ושרי
לשבטיכם

"So I took the heads of your tribes, distinguished men, who were wise and well known, and I appointed them as heads over you, leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens, and officers for your tribes." (1:15) **R' Eliyahu ben Shlomo Zalman z"l** (the Vilna Gaon; 1720-1797) writes: Our verse refers to four different categories of leaders of the Jewish People: "leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens." Other verses refer to the leaders by different names: roshim / heads, shoftim / judges, shotrim / law enforcement officers, and zekeinim / teachers of Torah. The "leaders of thousands" were the "heads," who

served a general leadership function. The "leaders of hundreds" were the judges. The "leaders of fifties" were the teachers. Finally, the "leaders of tens" were the officers who enforced the judges' rulings. The Gaon continues: Why were there twice as many Torah teachers--one per 50 people--as judges--one per 100? Because there are twice as many hours available for Torah study as there are for judgment, since courts may sit only during the day, while Torah must be taught day and night. (Aderet Eliyahu)

"So I took the heads of your tribes, distinguished men, who were wise and well known, and I appointed them as heads over you, leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens, and officers for your tribes." (1:15) **R' Yaakov Zvi Mecklenburg z"l** (1785-1865; rabbi of Koenigsberg, Germany) writes in the name of the Vilna Gaon z"l: Each of these types of appointees had a different job. "Leaders of thousands" were army generals (see Bemidbar 31:4). "Leaders of hundreds" were judges. "Leaders of fifties" were teachers of Torah--twice as numerous as the judges because judgment is done only during the day, while Torah is studied night and day. Finally, "leaders of tens" were the police officers. R' Mecklenburg adds: We read that Yitro advised Moshe Rabbeinu (Shmot 18:31), "You shall discern from among the entire people, men of strength, G-d-fearing people, men of truth, people who despise money, and you shall appoint them leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens." "Men of strength" refers to the military leaders, "G-d-fearing people" refers to judges, "Men of truth" refers to teachers of Torah, i.e., they study the Torah which is the ultimate truth, and "people who despise money" refers to police officers who cannot be bribed. (Ha'ktav Ve'ha'hakabbalah)

ואצוה את שבטיכם בעת ההוא לאמר שמע בין
אחיכם ושפטתם צדק בין איש ובין אחיו ובין
גרו

Hear the causes between your brethren and judge honestly between each person (1:16) "Hear" - he who hears and feels the great love of the Creator for each Jew, and

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how precious each Jew is above - he will behave in a manner of "between your brethren" - getting along well with people and appreciating each Jew. Another explanation: If you truly want to hear and feel this love of fellow Jews, you should relate to people in a manner of "between your brethren" - you must be sociable and civil with your fellow Jews. (Baal Shem Tov)

אכל בכסף תשברני ואכלתי ומים בכסף תתן לי
ושתיתי רק אעברה ברגלי כאשר עשו לי בני
עשו הישבים בשעיר והמואבים הישבים בער
עד אשר-אעבר את-הירדן אל-הארץ אשר ה'
א' נתן לנו

"Food you shall sell me for money as provisions, and I will eat; and you will give me water for money,

and I shall drink -- only let me pass with my foot-goers. As the children of Esav who dwell in Se'ir did for me, and the Moabites who dwell in Ar . . ." (2:28-29) R'

Ovadia of Bartenura z"l (15th century; Italy and Eretz Yisrael; author of the mishnah commentary known by his name) asks: In our verse, Moshe Rabbeinu says expressly that the Moabites provided food to Bnei Yisrael. Yet, we read later (23:5), "An Ammonite or Moabite shall not enter the congregation of Hashem, even their tenth generation shall not enter the congregation of Hashem, to eternity, *because of the fact that they did not greet you with bread and water* on the road when you were leaving Egypt"! R' Ovadia explains: The Moabites did *sell* food to Bnei Yisrael. However, the Moabites were our cousins, descendants of Lot, the nephew of Avraham Avinu. As such, they should have greeted us on the road with free food. Because of their lack of compassion for their own relatives, they are unfit to marry into the Jewish People. (Amar Naka)

ללא אבה סיחון מלך חשבון העבירו בו כי
הקשה ה' א' את רוחו ואמץ את דבבו למען תתו
בידך כיום הזה

For Hashem your God hardened his spirit, and made his heart obstinate (Immeitz) (2:30)

In terms of the 'spirit' of Sichon, the Torah states 'hardened,' whereas regarding 'his heart' it is written 'made obstinate.' What is the meaning? Dovid HaMelech said (Tehillim 51:12): "Create in me a clean heart, O Hashem; and renew a constant spirit inside me." Dovid made two requests, corresponding to two types of sin. There exists a person who knows his Master, and intends to rebel against him due to the desires of his heart. In contrast, there is an individual upon whom rests a spirit of confusion, transforming that which is forbidden into something permissible, and that which is impure into pure. The evil inclination in his midst, shows him evidence of total permissibility, until it appears to him that the crooked way in which he is going is straight. That was what Dovid HaMelech was praying for, that the Almighty save him from both types of sins: "Create in me a clean heart" - that his heart should not be, G-d forbid, impure with

rebellion, on account of the desires of the heart. "And renew a constant spirit inside me" - that a spirit of confusion not rest on him, which would prevent him from distinguishing between good and evil. However, Sichon, in his refusal to allow the B'nei Yisroel to traverse his country, was a result of both of these aspects. The first one - Hashem hardened his spirit, to the point that it seemed to him that this was the straight path to follow. Additionally, He made his heart obstinate, that he had an impure heart rebelling against the Jewish nation. Thus, it is written in the Torah: "Be strong and courageous (Ematz)." "Strong" - i.e., not to be weak in spirit, and to be able to recognize the straight path. "Courageous" - that his heart not be impure as a result of desires. (Oros HaGro)

The Mishnah (Middot 2:2) states: "The area of Har Ha'bayit / the Temple Mount is 500 Amot by 500 Amot." Har Ha'bayit had a wall, and in it were five gates: two on the south and one on each of the other sides. Each gate was 20 Amot tall and 10 Amot wide. Authorities differ whether the thickness of the wall was counted in the 500 Amot. Today, the Temple Mount enclosure is not a square, but a quadrilateral. The northern wall is longer than the southern wall, and the western wall is longer than the eastern wall. Thus, its sides are not parallel to each other. While Halachic authorities disagree as to the length of an Amah in today's measurements, all agree that the length of the present-day Temple Mount enclosure is more than 500 Amot. The width of the enclosure at the Dome of the Rock is 298 meters, which is approximately 500 Amot according to one opinion. The common explanation for the difference between the area of Har Ha'Bayit as described in the Mishnah and that of the current Temple Mount enclosure is that the 500x500 area referred to in the Mishnah is the area that was sanctified when the First Bet Hamikdash was built. The dimensions we see today result from an expansion of the Temple Mount in the Second Temple era. Some attribute this to Shimon Ha'Chashmona'i, whose fortification of the Temple Mount is described in the Book of Maccabees. The place

where the original wall meets the extension can be seen along the eastern wall, near the southern end. On the western side, the dividing line was obscured during King Herod's renovations. In the time of the Chashmona'im, the northern wall of the Temple Mount was also the northern wall of the city. Outside the northern wall, a deep moat was dug to provide added protection. In order to conquer Yerushalayim in 63 B.C.E. [approximately 135 years before the Second Temple was destroyed by Titus], the Roman General Pompey filled-in that moat. Pompey also destroyed the bridge that connected the western gate of the Temple Mount with the Upper City [today's Old City]. (Encyclopedia Talmudit: Otzar Yerushalayim Ve'hamikdash p.293 - Hamaayan)

יהי רצון מלפניך ה' אלקי ואלקי
אבותי שתשלח מהרה רפואה שלמה
מן השמים רפואת הנפש ורפואת הגוף
לחולים

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דוד בן טובשין
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בתי בת שרה
בריינדל בת פעשא לאה
תמר אהובה בת גוטקע רייזל
משה שלמה בן גאלדע רעכל
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