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BS"D

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date: Jul 16, 2020, 11:48 PM
subject: Rabbi Reisman's Chumash Shiur - Audio and Print Version
Rabbi Reisman - Parshas Matos - Maasei 5780
1 - Topic - Thoughts on the times that we are in

As we prepare for Shabbos Parshas Matos Massei. Really for a thinking person it's a very unusual, meaningful, and reflective Shabbos. This Shabbos we will say Chazak Chazak V'nischazeik on Sefer Bamidbar. You'll remember that when we finished Sefer Vayikra, when we came to the end of Sefer Vayikra and it was time to say Chazak Chazak V'nischazeik, we were in a very different situation, a very different Matzav. And we wonder looking forward when we'll come to the end of Devarim and it will be time for Simchas Torah, where will we be? What will our conditions be? Only the Ribbono Shel Olam knows. It's a time to reflect on what has taken place to us, what has happened to us, how much we may or may not have changed. We say every day (וארשתיה לי לעולם). When we put on our Tefillin we mention the Pasuk that Hakadosh Baruch Hu is married to us forever. And there is a Kasha that Darshonim ask. Eirusin is not a full marriage. In the times of Chazal they did Kiddushin, which is Eirusin, and they got married a few months later, within twelve months they got married. Eirusin is a temporary state, Eirusin is sort of like being engaged. What is (וארשתיה לי לעולם)? You'll be engaged to me forever, you have to get married sometime? In Pshat it needs a Hesber.

The Gemara says in Kesubos Daf 71b (bottom of the Amud), in a Nevuah of Hosheia, for the days of Moshiach it says in Hoshea 2:18 (תקנה ביום-ההוא נאם-). (ירנר, תקראי אישי; ולא-תקראי-לי עוד, בעלי). That when Moshiach comes we'll refer to Kavayochel G-d as Ishi, my husband. The Gemara explains (כנלה בבית חמיה ולא כנלה בבית אביה). The Gemara says that Kavayochel the Ribono Shel Olam is married to Klal Yisroel when they have a home together, a Beis Hamikdosh together. However during the time of the Galus, it's like a Kallah who is still in her own father's house, she hasn't moved in yet with her husband, they are still distant from each other.

That's Eirusin, (וארשתיה לי לעולם). Hakadosh Baruch Hu guarantees that Eirusin is forever. Nesuin, the intimate relationship with Hakadosh Baruch Hu, that is when the Beis Hamikdosh is standing, the house, the Cheder Hamitos, the Pasuk calls it. The place where Klal Yisroel has an intimate connection with Hakadosh Baruch Hu.

But there's another difference between being engaged and being married, between Eirusin and Nesuin. It's true the intimate and close relationship is only after a full marriage, but the Eirusin requires that there be a certain longing, a certain desire, a certain feeling for what's coming. There is a certain excitement when a person is holding by Eirusin, there's a longing for the time that the couple will get married. That is the job of Klal Yisroel here in our Galus and at the time that we are K'kallah B'veis Avi'ha. (וארשתיה לי לעולם). We put on the Tefillin like we're putting on an engagement ring on our fingers. Looking forward to the time that Kavayochel the Ribbono Shel Olam and us will be together.

Klal Yisrael does that. We long for when Moshiach will come. When you hear someone speak at a Sheva Berachos or at a Bar Mitzvah, at most occasions, typically the Drasha ends with the words Bim'hairu B'yameinu Amen. Talking about soon. The longing for when Moshiach will come. That longing took on a different meaning this year. Our Shuls are a Mikdash M'at. Our small Batei Mikdashim. In Galus we always have our Shuls. But we didn't have it. That M'ain, longing for the Bais Hamikdash should exist and did exist in our longing for our Shuls.

Someone cried to me today, at his Mincha Minyan people are back to picking up their phones, are back to texting back to other people, reading their texts in Shul. The whole Cheishek, the whole desire is dissipating. It is going away. We need to be Mechazeik. Chazak Chazak. We need to be Mechazeik in the meaning of being back in Shul. In the appreciation of being back in Shul. The longing for being back in the Bais Hak'neses. For many youngsters who have been out of Shul for months, not only is it not a longing but the routine of being in Shul is disrupted, terribly disrupted. Boys who are the ages of 11 - 15 in the years where they develop, have to grow up in the understanding that the morning comes, you go to Shul, you put on Tefillin and you Daven. That has been disrupted. It is very painful to see. Very difficult to see. It is going to be a challenge in all of the Yeshivos. We need to have that longing for the Davening, to the Shul. We need to give it over to our children, to our families. How we appreciate being able to go back to Shul.

When it is a rainy Friday night, instead of making a Minyan in a house in the neighborhood, or on a porch, we should send a message that we long to be in Shul and we should do it. Wake up Klal Yisrael.

It is reminiscent of Yirmiyah. We read Yirmiyah. Yirmiyah says Klal Yisrael wake up. How could Klal Yisrael not wake up with a Churban coming? We here in America, are we not afraid of a Churban coming? Why are we not waking up to an appreciation of being in Shul? Just to do things right, nothing new. Just to do things correctly. Not to be distracted by outside things that don't belong in the Bais Hamedrash. Chazak Chazak V'nischazeik. Let us reflect.

Let us reflect on what? On what has transpired and the fear of what will happen. All in the same time as great social upheaval in this country. It is our job. Our job is not to fix things. What will be? I don't know what will be. My conscience is clear if I do what I have to do. To do what I have to do? Is to appreciate the return to Batei K'neisios and Batei Midrashos. The return to

Minyanim. The return to a Yehai Sh'mai Rabba that we missed for so long. Let's do it. Chazak Chazak V'nischazeik. Klal Yisrael, be Mechazeik yourself. We still Daven that IY"H that when it will come to Simchas Torah we will all be together and that we will be able to dance B'simcha Rabbah.

2 - Topic - A thought on the Parsha

31:7 (ויצבאו, על-מקרהו) Klal Yisrael went to do battle with Midyan (כְּאֶשֶׁר צָנָה) (אֶת-מִשְׁפַּחַת יִרְרָה, אֶת-מִשְׁפַּחַת) as HKB"H commanded Moshe Rabbeinu. What do you mean that they went to do battle as HKB"H commanded Moshe?

The Sifri says that this comes to tell us a Halacha that HKB"H told Moshe to tell Klal Yisrael that when you go to do battle there is a certain formation that needs to be done. That is Ten Lahem Ruach Reviis She'im Livroach Yich'lu. When you surround a city and you conquer it, let there be an escape route. Let there be a way for them to get out. If there is a route by which they can get out then you are doing the Milchama (אֶת-מִשְׁפַּחַת) (אֶת-מִשְׁפַּחַת). Then you are doing it the right way. The way that you are supposed to do it. The Ramban in Sefer Hamitzvos (Mitzvas Asei Hei) adds a number of Mitzvos that he feels were missed by the Rambam. One of those Mitzvos is a Mitzvas Asei to leave the fourth side open. The Ramban counts it as a Mitzvah. The Rambam does not count it as a Mitzvah. If it were up to me I would say that it is not a Kasha. The Rambam writes in Sh'roshim, in his rules, that Mitzvos which are not clearly spelled out in Pesukim don't go into the counting of Taryag Mitzvos. There are more Mitzvos than Taryag. The ones that are only Merumaz, that are hinted at in Pesukim. That is how I would understand the Rambam.

The Meshech Chochma in this week's Parsha gives us a deeper and more valuable insight. This is because there is a second Machlokes. The Machlokes is whether this applies only to Milchemes HaReshus which the Ramban says this applies only to a Milchemes HaReshus and the Rambam says that this applies to all Milchemes including a Milchemes Mitzvah as well. The Meshech Chochma gives us an understanding of the Machlokes between the Rambam and Ramban.

The Ramban held that it is a Mitzvah to leave the 4th side open, to leave an escape route for the people who are going. Explains the Meshech Chochma, just like it is a Mitzvah to offer Shalom, to offer peace at the time of a Milchama, so too it is a Mitzvah to have Rachmanus and try to avoid bloodshed and leave an escape route for the people that are being conquered. So according to the Ramban it is a Torah mandated obligation to try to have less bloodshed and let people escape.

The Rambam disagrees in the explanation of this command. He says no, it is not a Mitzvas Asei. It is part of the strategy of war. It is a fact that when a person is cornered and he has no choice and he is stuck, he will fight with much more dedication. He will have superhuman strength in his fight, in his battle. Don't corner the enemy. If you corner him, he will fight in a much stronger way. Leave him an escape route so that when things seem hopeless to him, he will run away rather than redouble his energy. So according to the Ramban it is not a Mitzva, it is part of the strategy of war.

Mimeila says the Meshech Chochma, according to the Ramban there is no difference whether it is a Milchemes Mitzvah or Milchemes Reshus. It doesn't matter what type of battle. In any war, you fight the war with a strategy that is given over to us, that we understand and we were taught. The Ramban holds that it is a Mitzvas Asei, he can make a difference between one and the other. This is the Meshech Chochma's understanding.

We turn now to the Sifrei Mussar all who tell us that everything to do with (כִּי-תִצֵּא לְמִלְחָמָה) going out to battle in this world is a Remez, is a hint at how to do battle with the Yeitzer Hora. How to do battle with the desire to be lazy and not to do Mitzvos.

We learn here from the Rambam a psychological truth. That when a person feels he has no choice, it is something he must do, he gets more energy. The adrenaline flows. He is able to do things he wasn't able to do otherwise. He is able to conquer and defeat those who could otherwise not conquer and defeat.

It is a lesson. When we go to do battle with the Yeitzer Hora, we have to feel there is no choice, there is no possibility of doing differently. It has got to be this way. Maybe I went to sleep at 3 last night and I just can't get up for my Daf Yomi or for my Minyan. When a person sees that he is living in a unique time. He is living in a time where going to the Shul in the morning, or going to the learning in the morning, and getting back with your Chaburah of friends is something that HKB"H is asking, is it something you appreciate, is it something you deserve? When a person feels that the Yeitzer Hora has him cornered, he finds greater strength, more energy, more ability to do the things that he has to do. Tach'sisai Hamilchama. The way to do battle. Please, as we say Chazak Chazak V'nischazeik, say it to yourselves and let us all say it each to ourselves. Say it in a way that has meaning and that it gives us Chizuk for the coming week as we go through the three weeks, and we mourn the Churban Bais Hamikdash, we should include with that a mourning for the Batei K'neisios, the empty Shuls in all parts of the world by Klal Yisrael. Could it be that the Sefer Torah wasn't open for a whole Sefer (i.e. Vayikra)? Could it be? Hard to understand. Hard to think back and believe that it could be so.

Chazak Chazak V'nischazeik! Klal Yisrael, join me in trying to make it happen. Have a better appreciation and a more meaningful appreciation of the Batei K'neisios and Batei Midrashos of Klal Yisrael. Wishing one and all an absolutely wonderful Shabbos Kodesh.

from: Shabbat Shalom shabbatshalom@ounetwork.org

subject: Shabbat Shalom from the OU

INSPIRATION

Stand Up and Speak Out

Rabbi Efreim Goldberg

July 16, 2020

On April 11, 1944, a young Anne Frank wrote in her diary:

Who has made us Jews different from all other people? Who has allowed us to suffer so terribly until now? It is God Who has made us as we are, but it will be God, too, who will raise us up again. Who knows – it might even be our religion from which the world and all peoples learn good, and for that reason and that reason alone do we now suffer. We can never become just Netherlanders, or just English, or representatives of any other country for that matter. We will always remain Jews.

Anne Frank was on to something. The Talmud asks, from where did Har Sinai derive its name? After offering a few alternatives, the Talmud suggests that Har Sinai comes from Hebrew word "sinah" which means hatred, because the non-Jews' hatred of the Jews descended upon that mountain when the Jewish people received the Torah there. Torah demands a moral and ethical lifestyle, an attitude of giving rather than taking, a life of service rather than of privilege, that has revolutionized the world.

The Jewish people have been charged to be the moral conscience of the world, a mission they have not always succeeded at, but that nevertheless drew the ire, anger and hatred of so many. For two thousand years the Jews were bullied and persecuted simply because of their Jewishness and all that stands for. After the Holocaust, the world gave the Jews a reprieve from their hatred, becoming instead beneficiaries of their pity. But looking at events around the world, it is rapidly becoming clear that the last 75 years was an aberration. We have witnessed the rise of anti-Semitism around the world as the world reverts back to its ageless pattern and habit.

The Midrash (Eichah Rabbah 1) teaches that three prophets used the term "eichah" – o how! In Devarim, Moshe asks: "Eichah, how can I alone bear your troubles, your burden and your strife?" (Deut. 1:12) In the Haftorah for Shabbos Chazon, the Prophet Yeshayahu asks: "Eichah, how has the faithful city become like a prostitute?" Lastly, Yirmiyahu begins the Book of Eichah: "Eichah, how is it that Jerusalem is sitting in solitude! The city that was filled with people has become like a widow..." Eichah – How? How is it that

anti-Semitism persists? Why must they rise up against us in every generation?

On Tisha B'Av we will sit on the floor and wonder aloud, eicha? How could it be Jews have to fear for their lives yet again? Eicha – how could it be that today, with all the progress humanity has made, more than a quarter of the world is still holding anti-Semitic views?

Rabbi Soloveitchik tells us that though the Midrash identifies three times the word eicha is used, in truth there is a fourth. When Adam and Chava fail to take responsibility, God calls out to them and says ayeka, where are you?

Ayeka is spelled with the same letters as eicha, leading Rabbi Soloveitchik to say that when we don't answer the call of ayeka, when we don't take personal responsibility for our problems and blame others, we will ultimately find ourselves asking eicha, how could it be?

We can ask eicha, how could all of these terrible things be, but we may never have a definitive answer. Our job is to make sure we can answer the call of ayeka, where are you? Are you taking responsibility? We may not be able to fully understand why anti-Semitism exists, but we can and must remain vigilant in calling it out, confronting it and fighting it. We must remain strong in standing up for Jews everywhere. We must confront evil and do all we can to defeat it.

And, we must do all that we can to take personal responsibility to fulfill the Jewish mission to bring Godliness into the world. If individual Jews were hated for being the conscious of the others, all the more so does a Jewish country generate hate for being the moral conscious of the whole world, held to higher moral standards than any other country or state.

Our job is not to be discouraged by asking eicha, but to ensure that we can answer the call of ayeka. Anti-Semitism will not come to an end by assimilating and retreating. It will come to an end when we can positively answer the question that the Talmud tells us each one of us will be asked when we meet our Maker: did you long for the redemption and did you personally take responsibility to do all that you can to bring the redemption? Did you truly feel the pain of exile and feel the anguish of the Jewish condition in the world? Do you truly and sincerely care? Did you anxiously await every day for Moshiach to herald in an era of peace and harmony, an end to anti-Semitism and suffering?

It is not enough to long for Moshiach, we must bring him. It is not enough to hope for redemption, we must be the catalyst for it. It is not enough to be tired of eicha, we must answer ayeka. If we want to get up off the floor and end the mourning, if we want to finally end anti-Semitism, it is up to us to do what is necessary to heal our people, to repair the world, to love one another, and to earn the redemption from the Almighty.

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from: Rabbi Sacks <info@rabbisacks.org>

date: Jul 15, 2020, 3:17 PM

subject: My Teacher: In Memoriam (Matot - Masei 5780)

Rabbi Jonathan Sacks

There are moments when Divine Providence touches you on the shoulder and makes you see a certain truth with blazing clarity. Let me share with you such a moment that happened to me this morning.

For technical reasons, I have to write my essays for the Covenant & Conversation series many weeks in advance. I had come to Matot-Masei, and had decided to write about the cities of refuge, but I wasn't sure which aspect to focus on. Suddenly, overwhelmingly, I felt an instinct to write about one very unusual law.

The cities were set aside for the protection of those found guilty of manslaughter, that is, of killing someone accidentally without malice

aforethought. Because of the then universal practice of blood vengeance, that protection was necessary.

The purpose of the cities was to make sure that someone judged innocent of murder was safe from being killed. As Shoftim puts it: "And he shall flee to one of these cities and live" (Deut. 19:5). This apparently simple concept was given a remarkable interpretation by the Talmud:

The Sages taught: If a student was exiled, his teacher was exiled with him, as it is said: "(And he shall flee to one of these cities) and live," meaning do the things for him that will enable him to live.[1]

As Rambam explains: "Life without study is like death for scholars who seek wisdom." [2] In Judaism, study is life itself, and study without a teacher is impossible. Teachers give us more than knowledge; they give us life. Note that this is not an aggadic passage, a moralising text not meant to be taken literally. It is a halachic ruling, codified as such. Teachers are like parents only more so. Parents give us physical life; teachers give us spiritual life.[3] Physical life is mortal, transient. Spiritual life is eternal. Therefore, we owe our teacher our life in its deepest sense.

I had just written the text above when the phone went. It was my brother in Jerusalem to tell me that my teacher, Rabbi Nachum Eliezer Rabinovitch, zecher tzaddik livracha, had just died. Only rarely in this "world of concealment" [4] do we feel the touch of Providence, but this was unmistakable. For me, and I suspect everyone who had the privilege of studying with him, he was the greatest teacher of our generation.

He was a master posek, as those who have read his Responsa will know. He knew the entire rabbinic literature, Bavli, Yerushalmi, Midrash Halachah and Aggadah, biblical commentaries, philosophy, codes and responsa. His creativity, halachic and aggadic, knew no bounds. He was a master of almost every secular discipline, especially the sciences. He had been a Professor of Mathematics at the University of Toronto and had written a book about probability and statistical inference. His supreme passion was the Rambam in all his guises, particularly the Mishneh Torah, to which he devoted some fifty years of his life to writing the multi-volume commentary Yad Peshutah. By the time I came to study with the Rav, I had already studied at Cambridge and Oxford with some of the greatest intellects of the time, among them Sir Roger Scruton and Sir Bernard Williams. Rabbi Rabinovitch was more demanding than either of them. Only when I became his student did I learn the true meaning of intellectual rigour, shetihyu amelim ba-Torah, "labouring" in the Torah. To survive his scrutiny, you had to do three things: first to read everything ever written on the subject; second to analyse it with complete lucidity, searching for omek ha-peshat, the deep plain sense; and third, to think independently and critically. I remember writing an essay for him in which I quoted one of the most famous of nineteenth century Talmudic scholars. He read what I had written, then turned to me and said, "But you didn't criticise what he wrote!" He thought that in this case the scholar had not given the correct interpretation, and I should have seen and said this. For him, intellectual honesty and independence of mind were inseparable from the quest for truth which is what Talmud Torah must always be.

Some of the most important lessons I learned from him were almost accidental. I remember on one occasion his car was being serviced, so I had the privilege of driving him home. It was a hot day, and at a busy junction in Hampstead, my car broke down and would not start up again. Unfazed, Rabbi Rabinovitch said to me, "Let's use the time to learn Torah." He then proceeded to give me a shiur on Rambam's Hilchot Shemittah ve-Yovel. Around us, cars were hooting their horns. We were holding up traffic and a considerable queue had developed. The Rav remained completely calm, came to the end of his exposition, turned to me and said, "Now turn the key." I turned the key, the car started, and we went on our way.

On another occasion, I told him about my problem getting to sleep. I had become an insomniac. He said to me, enthusiastically, "Could you teach me how to do that?" He quoted the Rambam who ruled that one acquires most of

one's wisdom at night, based on the Talmudic statement that the night was created for study.[5]

He and the late Rabbi Aharon Lichtenstein zt"l were the Gedolei ha-Dor, the leaders and role models of their generation. They were very different, one scientific, the other artistic, one direct, the other oblique, one bold, the other cautious, but they were giants, intellectually, morally and spiritually. Happy the generation that is blessed by people like these.

It is hard to convey what having a teacher like Rabbi Rabinovitch meant. He knew, for example, that I had to learn fast because I was coming to the rabbinate late, after a career in academic philosophy. What he did was very bold. He explained to me that the fastest and best way of learning anything is to teach it. So the day I entered Jews' College as a student, I also entered it as a lecturer. How many people would have had that idea and taken that risk? He also understood how lonely it could be if you lived by the principles of intellectual integrity and independence. Early on, he said to me, "Don't be surprised if only six people in the world understand what you are trying to do." When I asked him whether I should accept the position of Chief Rabbi, he said, in his laconic way: "Why not? After all, maybe you can teach some Torah."

He himself, in his early thirties, had been offered the job of Chief Rabbi of Johannesburg, but turned it down on the grounds that he refused to live in an apartheid state. He told me how he was visited in Toronto by Rabbi Louis Rabinowitz who had held the Johannesburg position until then. Looking at the Rav's modest home and thinking of his more palatial accommodation in South Africa, he said, "You turned down that for this?" But the Rav would never compromise his integrity and never cared for material things.

In the end, he found great happiness in the 37 years he served as head of Yeshivat Birkat Moshe in Maale Adumim. The yeshiva had been founded six years earlier by Rabbi Haim Sabato and Yitzhak Sheilat. It is said that when Rabbi Sabato heard the Rav give a shiur, he immediately asked him to become the Rosh Yeshiva. It is hard to describe the pride with which he spoke to me about his students, all of whom served in the Israel Defence Force. Likewise it is hard to describe the awe in which his students held him. Not everyone in the Jewish world knew his greatness, but everyone who studied with him did.

I believe that Judaism made an extraordinarily wise decision when it made teachers its heroes and lifelong education its passion. We don't worship power or wealth. These things have their place, but not at the top of the hierarchy of values. Power forces us. Wealth induces us. But teachers develop us. They open us to the wisdom of the ages, helping us to see the world more clearly, think more deeply, argue more cogently and decide more wisely.

"Let the reverence for your teacher be like the reverence for Heaven," said the Sages.[6] In other words: if you want to come close to Heaven, don't search for kings, priests, saints or even prophets. They may be great, but a fine teacher helps you to become great, and that is a different thing altogether. I was blessed by having one of the greatest teachers of our generation. The best advice I can give anyone is: find a teacher, then make yourself a disciple.

Shabbat Shalom

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subject: Weekly Parsha from Rabbi Berel Wein

Weekly Parsha MATOT – MAASEI

Rabbi Wein's Weekly Blog

This week's Torah reading begins with our teacher Moshe calling together the heads of the tribes of Israel, and relating to them the laws of the Torah regarding vows, promises, commitments and verbal speech. On the surface, there seems to be no reason why these laws should especially be given

through the offices and conduct of the heads of the tribes of Israel. These laws apply to all Jews, and are eternally relevant to all human situations. It is interesting to note that we do not find other occasions that the leaders of the tribes of Israel were specially chosen to be the conduits of the message that the Torah and Moshe wanted to communicate to all of Israel.

According to the tradition of the Talmud, as expanded upon by Rambam and other scholars, the elders of Israel, the leaders of the tribes were taught directly by Moshe the entire Oral Law as received by him at Mount Sinai. The fact that this portion of the law was taught to the elders of the tribes contains a particularly significant message that is truly relevant to our time in society.

Everyone must keep their word. There are no two different standards of observance for the leaders of the tribes and for the ordinary members of the tribe itself. Yet, we realize that the leaders of the tribes are particularly prone to violate this injunction, that demands full commitment and compliance with one's words and promises.

We are all aware of political leaders who when campaigning for office make grandiose promises and undertake to further proposed policies and agendas. And we are just as aware that when these very same people achieve office and power, they oftentimes renege and reverse the very ideas and proposals that they used to gain that power and position. The excuse that is always given is that one sees from here -- in a position of power -- what one did not see from there, when one was not in such a position or office of power. However, that is usually a lame excuse.

The words and promises of leaders and politicians in our time do not carry very much weight with the population that they are meant to represent. It is because of this tendency by leaders to say one thing and then do another that the Torah emphasizes that these laws of commitment, regarding the spoken word, that one is bound to fulfill whatever one says, is especially important to emphasize to the leaders of the tribes. Too often they have made commitments and statements before, that now, when they have achieved a leadership role, they are no longer willing to fulfill or honor. This is an important lesson for all times, but especially ours.

Shabbat Shalom

Rabbi Berel Wein

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from: Rabbi Chanan Morrison <chanan@ravkooktorah.org>

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subject: [Rav Kook Torah]

Three Weeks: Teachers Armed with Spiritual Might

Rav Kook Torah

The three weeks between the fasts of the 17th of Tammuz and the 9th of Av is a time of mourning, commemorating the calamities that befell the Jewish people during this time: exile from the Land of Israel, destruction of Jerusalem and the Temple. This time is called Bein Ha-Metzarim, a time when the Jewish people are "Between the Straits."

The Shulchan Aruch mentions a curious custom: teachers should not strike their students during the Three Weeks. Not that teachers are encouraged to hit students during the rest of the year; but during this period of mourning, they should be especially careful to avoid punishing students. This custom is the source for Rav Kook's dictum for the month of Tammuz:

לקמל מיכירצ מניאש, תינחור הרובגב מישומח מירומ די לע, סע לאגנ מירצמה ייבמ' חובלים."

"The nation is redeemed from 'Between the Straits' by teachers who are armed with spiritual might, teachers who do not need a beating rod."

Rav Kook took this custom and transformed it into something much greater: a philosophy of education in the modern era. Our youth cannot be subdued with rods; they cannot be coerced with threats of punishment in this world or the next. We can only reach them, Rav Kook taught, with love and spiritual

greatness. A generation in spiritual distress - “between the straits” - must be inspired by teachers equipped with a broad vision and lofty spirits.

A Generation that Seeks High Ideals

Rav Kook thought deeply about the rampant rejection of traditional Jewish observance that he witnessed. Unlike the prevalent opinion of other rabbinical leaders, who attributed the flood of secularization to widespread hedonism and a lack of integrity, Rav Kook interpreted the phenomenon in a radically different way. He presented his analysis in a highly significant essay entitled *Ma’amar HaDor* (“The Generation”). There he wrote: “Our generation is an amazing, wondrous phenomenon. It is difficult to find a similar case in all of our history, a generation composed of contradictions, a mixture of light and darkness.

It is precisely the nation’s greatness that has brought about its spiritual decline. This generation finds that all it hears and sees from its parents and teachers is beneath it. The morals [of the previous generation] fail to capture its hearts and quench its thirst, they fail to instill fear and trepidation. This generation has already risen beyond the stage when one runs away due to fear, real or imagined, physical or spiritual.

Great persecutions and upheavals have made them tough and intrepid. Fear and threats cannot move them. They will only rise and follow a path of life that is lofty and enlightened. Even if they wanted to, they cannot be bowed and bent, saddled with burdens and yokes... They cannot be motivated to return [to traditional Judaism] through fear.

But they are very much capable of returning to Judaism through love... A great-spirited generation seeks, and must seek, in every direction that it turns, great ideals.

This is not a generation of pettiness, but one of greatness and high ideals. The only way to reach out to such a generation is through spiritual greatness.”

Path of Pleasantness

A careful analysis of the wording in Rav Kook’s adage reveals an additional insight. The phrase “beating rod” does not appear in the *Shulchan Aruch*.

This phrase comes from *Sanhedrin* 24a, where the Sages contrasted the Torah scholars of the Land of Israel with those living in Babylonia. The Babylonian scholars were sharp and caustic in their legal debates. Their method of Torah study was often like a “beating rod,” sharp and unpleasant. The scholars of Eretz Yisrael, on the other hand, would gently correct one another. Their gracious method of study was characterized as *noam*, one of pleasantness and mutual respect.

In short, a successful educational approach for our time must embrace two qualities:

- It must incorporate a spiritual greatness that will inspire an idealistic generation.
- It must adopt the pleasant path of the gentle scholars of Eretz Yisrael, who did not resort to the harsh methods of their colleagues in the Exile.

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Ohr Somayach :: Torah Weekly :: Parsha Insights
For the week ending 18 July 2020 / 26 Tammuz 5780

Rabbi Yaakov Asher Sinclair - www.seasonsofthemoon.com

Parshat Matot - Masei

Device Maintenance

“Moshe wrote their goings forth, according to their journeys at the bidding of Hashem, and these were their journeys according to their goings forth.” (33:2)

The screen flashed: “Device maintenance! Tap below to optimize your machine!” I tapped. “Wow! You’ve got 5 memory-hungry programs hogging

up your memory! Let’s see what we can you about this! Tap below to improve it! This won’t affect your personal data.”

I tap the button. Immediately, circles spin on my screen, and little flashes, like so many drops of sweat, seem to spin off the circles as we valiantly do battle with those memory-hugging hogs. And then, in quick succession, “10 background apps closed.” “100 MB of storage space freed up.” “No abnormal battery use detected.” “No app crashes detected.” “No malware apps detected.” “Virus scanning turned on.” “Total freed up – 2.5 GB since you started using Device Maintenance!” And at the top the screen, inside a large circle throb the words: “100 – Excellent! Your device had been optimized.” I felt good about that.

It’s amazing how far a little encouragement goes – even from an inanimate machine.

“Moshe wrote their goings forth, according to their journeys at the bidding of Hashem, and these were their journeys according to their goings forth.”

In the first half of this verse, Hashem tells Moshe to encourage the people and write that all their “goings

forth” were only for the goal of reaching Eretz Yisrael — the destination of all their “journeyings.” That is why in the first half of the sentence, “goings forth” precedes the word “journeys.” Without that encouragement to the Jewish People in the desert, their journeyings seemed like nothing more than an incessant road-trip. In the second half of the verse, the word “journey” precedes “going forth.” Now, another place. Now, another place. Like a seemingly endless succession of “goings forth.” They didn’t focus on where the journey was taking them. A little encouragement goes a long way.

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fw from hamelaket@gmail.com

from: Rabbi Ephraim Z. Buchwald <ezbuchwald@njop.org>

subject: Weekly Torah Message From Rabbi Ephraim Z. Buchwald

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Rabbi Buchwald's Weekly Torah Message

Rabbi Ephraim Z. Buchwald

“Setting Our Priorities Straight”

(updated and revised from Parashiot Matot-Masei 5761-2001)

This coming Shabbat, the double parashiot, *Matot* and *Masei*, will be read in synagogues throughout the world.

In *parashat Matot*, we are told that the tribes of Reuben and Gad, were successful herdsmen with large numbers of sheep and cattle. The Torah reports that the tribal leaders of Reuben and Gad saw the luscious lands of Yaazer and Gilead, located on the Eastern side of the Jordan, and determined that these lands would serve as ideal pasture and grazing locations for their cattle. The leaders of Gad and Reuben, (later joined by half of Menashe), approached Moses and Elazar, the high priest, and the princes of the 12 tribes, and asked for permission to settle in that portion of the land. Moses was distressed by the request, thinking that Reuben and Gad were trying to shirk their obligations to help in the battles to capture the land of Canaan. In *Numbers* 32:6, Moses excoriates the tribes of Reuben and Gad saying: ? *האחיהם יבאו למלחמה, ואתם תושבו פה* “Shall your brothers go out to battle while you remain here?” Moses further accuses the tribes of Reuben and Gad of trying to cause the other tribes to lose faith in the land of Israel, comparing them to the scouts, who in the previous generation had caused the People of Israel to lose the right to enter the land of Israel.

In response, the leaders of Reuben and Gad say, *Numbers* 32:16: *גְּדֵרָה צֹאן, וְבָנֵיהֶם יִבְנוּ לְמִקְנֵיהֶם פְּעֵי, וְעָרִים לְטַפְּנֵיהֶם* “We will build pens for our livestock and cities for our small children. Furthermore, they promise to send troops to join the other tribes of Israel, until the battle for the land is complete. They vow not to return to their homes until all the people of Israel are settled on their patrimony.

Moses is delighted by their forthcomingness, and invites Reuben and Gad to serve in the vanguard of the Israeli army that will drive the Canaanite inhabitants out of the land.

Moses however, makes a subtle correction to their original response. In Numbers 32:24, Moses says to the tribes of Reuben and Gad: **בְּנֵי לְקַח עִירִים לְצִנְאָכְכֶם וְיִגְדְּרֶהָ לְצִנְאָכְכֶם**, Yes, do whatever you must, but first build cities for yourselves and for your small children, and then erect pens for your flocks. Rashi on Numbers 32:16, citing the Midrash Tanchuma, says that Moses firmly corrected the two tribes for saying that they would first build pens for their cattle, and only then erect cities for their children, implying that they were more concerned with their property (their sheep) than they were for their children. Moses strongly asserts that care for the children must be their first concern and priority.

In the ritual of the Pidyon Haben, the Redemption of the First-born son, the Cohen asks the child's father, "Do you prefer to give me your first born, the first born of his mother, or would you rather redeem him for the five shekels required by the Torah?" In effect, the Cohen asks the parent, do you want your child or your money? Do you intend to put career ahead of family, or will you set your life's primary focus to be your children and your family?

In our era of overwhelming materialism, most people already define themselves by their careers—I'm a lawyer, a doctor, a baker, a candlestick maker. Judaism, to the contrary, sees career not as an end, but as a means of putting bread on the table, enabling parents to properly care for their families. The Torah encourages Jews to define themselves as husbands and wives, fathers and mothers, sons and daughters. Careers, while important, must remain secondary.

Dennis Prager, the well-known Los Angeles radio personality, has said that he's never heard of a person lying on his death bed, say to his rabbi, "What a mistake I made with my life. Why didn't I spend more time at the office?" In a very stirring Holocaust survivor's poem, entitled Star Eternal written by the poet Ka-tzetnik 135633, the author deals with the question of "Wiedergutmacheng"—accepting reparations from the Germans to compensate for the losses. The child in the poem says:

"Mother, now they want to give me money to make up for you.

I still can't figure out how many German marks a burnt mother comes to."

The value of life is infinite, whether a mother's life, a father's life, a son's life or a daughter's life. Moses was correct in setting the priorities of the tribes of Reuben and Gad straight. As he says in Numbers 32:24:

בְּנֵי לְקַח עִירִים לְצִנְאָכְכֶם וְיִגְדְּרֶהָ לְצִנְאָכְכֶם, "First build for yourselves cities for your children, and only then build the pens for your flocks."

May you be blessed.

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subject: Rabbi Riskin on the Weekly Torah Portion

Shabbat Shalom: Pinchas (Numbers 25:10-30:1)

Rabbi Shlomo Riskin

Shabbat Shalom: Parshat Matot – Masei : Numbers 30:2–36:13

Efrat, Israel – What unites Jews throughout the world as one nation and one people? What is the most critical factor responsible for our amazing persistence as a unique historical entity, despite our having been scattered throughout the globe and subject to persecution and pogrom, despite our having been chased from pillar to post? What idea and ideal have prevented us from falling prey to assimilation, from disappearing into the sands of time as just another grain of sand, indistinguishable from the other grains, simply being "a part of" rather being "set apart from"? Why have we insisted upon Jewish exclusivity, Jewish separatism, Jewish apartness?

Our biblical portion of Matot makes a distinction between two technical terms which it doesn't quite define: "If a man makes a vow [neder] to

dedicate an object to the Lord, or takes an oath [shevua] to prohibit himself from partaking of a certain food or from participating in a certain activity, he must not desecrate his word" (Numbers 30:3). My revered teacher and mentor Rabbi Joseph B. Soloveitchik defines a vow as pertaining to an object (a person is on a diet, and he vows that henceforth bread will become for him as prohibited as bacon), and an oath as pertaining to a subject (the person himself will no longer eat bread).

In the first instance of a vow, the emphasis is on the object, the bread, the "heftza" in the second instance of oath, the emphasis is on the subject, the person, the "gavra".

In the Talmudic school of Brisker methodology, much of the world may be divided between gavra and heftza, subject and object; indeed, in most instances a human being, especially if he is born to be free ought to be seen as a "subject." However, if a person is enslaved, he ipso facto has been turned into an "object," having been denied his fundamental freedom of choice.

This distinction can serve us well in attempting to answer our opening philosophical query about what sets Jews apart and makes us unique. But, first, a personal experience of significance: At the end of the Yom Kippur War, while on an El Al airplane on the way to Israel, I was shocked to discover news about an acquaintance of mine, who had lost his first family in Auschwitz, remarried and had two sons on the West Side of Manhattan, had moved to Israel and lost his eldest boy in the Six Day War—I discovered that he had now lost his only remaining son in the Yom Kippur War. I made a condolence call as soon as I got off the plane.

My disconsolate friend was sitting on the floor with his wife, surrounded by would-be comforters; no one, however, said a word, so that the atmosphere was tense with a heavy silence which shouted upwards to heaven in tear-filled protest. As I quietly intoned the condolence formula: "May the Place [Makom, a synonym for God] comfort you among the mourners of Zion and Jerusalem", my friend looked up. "Why does the blessing use the word Makom and not Elokim or Hashem?" He didn't wait for a reply, but himself offered the answer. "When I lost my first family in the Holocaust, an atrocity which I suffered as a passive victim of monstrous Nazi fascist-racists, I could not even mourn properly and I could not be comforted; it all seemed so absurd and meaningless.

"Now, however, although I am devastated and unable to speak to my comforters, I nevertheless do feel comforted.

"The place comforts me; the fact that my second set of children were killed because they chose to live in Israel which, is indeed a dangerous war zone, because they chose to realize our destiny which is Jerusalem, because they chose to guarantee Jewish future by risking their own present lives. Both sets of children were sacred sacrifices, but the first set were passive objects whereas the second were dynamic subjects who actively fought for our Jewish future!

Yes, the place comforts me..."

Allow me to interpret this distraught but wise father's words on the basis of yet another insight from Rav Soloveitchik. In Kol Dodi Dofek, my rebbe distinguishes between the Holocaust experience in which the Jews were united by a common fate (goral) foisted upon them from without, from a largely sinister gentile world cooperating enthusiastically with the "final solution" of Nazi Germans—and the Sinai experience, in which the Jews were united by a common destiny (yi'ud) which they accepted upon themselves, pledging to be a holy nation and a kingdom of priest-teachers to convey God's message of compassionate righteousness and moral justice to the world. It is this sense of destiny which brought us to Israel and compels us to fight against tyranny and terrorism.

At this time, we remember the three pure and holy sacrificial Jewish victims of six years ago—Gil-Ad Shaer, Eyal Yifrah and Naftali Fraenkel who were captured and mercilessly murdered outside Alon Shvut in Gush Etzion. Tragically an innocent Palestinian boy, Muhammad Abu Khdeir, was cruelly murdered at the hands of misguided and evil Jewish teenagers. The Gush lies geographically between Hebron—where God initially chose Abraham and

made him the father of a multitude of nations including Ishmael because he was teaching his descendants God's path of compassionate righteousness and moral justice (Gen. 18:18-19)—and Jerusalem, where Jewish and world history will culminate in the rebuilding of a Holy Temple from whence Zion's message of a Torah of peace and redemption will be accepted by all the nations of the globe. Now too, the "place" (makom) comforts us in our period of national rebirth—among the mourners of Zion and Jerusalem. Shabbat Shalom!

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Parsha Parables By Rabbi Mordechai Kamenetzky

Drasha - Parshas Matos
Tricks of the Trade -- Trade of the Tricks
Rabbi Mordechai Kamenetzky

Dedicated to the speedy recovery of Mordechai ben Chaya

"Those who live by the sword," the clichéd expression goes, "die by it as well."

What about those who live by other means of evil? What happens to those who live by the curse, do they die by the curse? Or do they die by the sword as well?

Parshas Matos tells us of the fate of Bilaam ben Be'or, the world's most trusted and experienced sorcerer, whose curses never failed to hit their mark. Bilaam was hired by the king of Moav to curse the Jews and only through the merciful intervention of the Almighty's Divine Hand were his efforts thwarted.

After his original scheme had failed, Bilaam devised a plot that found the chink in our spiritual armor. He advised Balak to seduce Klal Yisrael to sin with Midianite women.

The Jews unfortunately fell prey to his plot and the wrath of Hashem was unleashed against His people. Thousands of Jews were killed in a plague and if not for the brave intervention of Pinchos, the grandson of Ahron, the toll would have been higher.

But now it was time for payback. Moshe amassed an army led by Pinchos, which struck Midian hard. The Torah tells us: "They massed against Midian, as Hashem had commanded Moses, and they killed every male. They killed the kings of Midian along with their slain ones – Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian; and Balaam son of Beor they slew with the sword." (Numbers 31:7-8).

The final few words of the posuk raise a question: Does it really make a difference how they killed Bilaam? They killed him. Does it make a difference if they killed him by drowning or they killed him by arrows. Perhaps the Jewish nation gave him a taste of his own medicine and cast a spell upon him like he attempted to do to Klal Yisrael? Is it really significant to tell how the Jews killed Bilaam? Why does the Torah tell us how he died? The commentaries contrast the normal method in which Jews did battle — their mouths, with the way our Biblical nemesis Esav did battle — his sword. In this case, the roles seem reversed. Bilaam used his mouth, we used the sword. Is there a lesson in that as well?

World champion heavyweight boxer Joe Lewis reigned for over a decade from the late 1930s to his retirement in 1949. As a black man, he endured racist abuse despite his status as a major sports hero.

During his period of army service, he was driving with a fellow GI when he was involved in a minor collision with a large truck. The truck driver got out, yelling and swearing racial epithets at Louis, who just sat in the driver's seat smiling.

"Hey you're Joe Lewis! You're not gonna let him get away with that! Why didn't you get out and knock him flat?" asked his buddy after the truck driver had moved on.

"Why should I?" replied Joe. "When somebody insulted Caruso, did he respond by singing an aria?"

Rashi explains the Torah's underlying aim in telling us how Bilaam was killed. Bilaam was a descendant of Esav, whose existence and métier was decreed centuries before by his father Yitzchak, "'And by your sword you shall live'" (Genesis 27:40). Yaakov's weapon of choice throughout history came from Yitzchak's words, "the voice is the voice of Yaakov," it is through Yaakov's mouth — through prayer and petition, persuading and cajoling that he was most successful. Bilaam did not use his trademark weapon — the sword — against Israel. Instead he attempted to cast a spell upon the Israelites, Bilaam switched venues and used the mouth — the instrument of brother Yaakov.

And so, explains Rashi as Bilaam exchanged his métier for the métier of Israel, Hashem showed the world that we do not have to rely solely upon our weapons of choice. As Bilaam exchanged his weapon, we, too, exchanged ours.

When it comes to dealing with our enemies, we have to use every appropriate means that fits the needs of the hour. Despite the fact that we are the people of words, we must know when to put our forte aside and use a different tool. Because in order to survive, we need not only know the tricks of the trade, but also how to trade our tricks!

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Matot-Masai: Wasted Influence

Ben-Tzion Spitz

The minute a person whose word means a great deal to others dare to take the open-hearted and courageous way, many others follow. - Marian Anderson

Historically, it was extremely common for armies and soldiers to ravage and pillage their enemies. It was seen as their right to claim the spoils of war, whether human, animal, or inanimate valuables.

God, at the end of the Book of Numbers, commands Israel to battle the Midianite army. The Midianites had allied with the Moabites when they tried to curse the nation of Israel through the sorcerer Bilaam. When the cursing scheme proved unsuccessful, the Midianite and Moabite women conspired to seduce the men of Israel into illegal romantic activity, and succeeded. This was followed by heinous idol worship, which raised God's ire and led to a sudden plague and the death of 24,000 men of Israel.

God commands the army of Israel to avenge the Midianite involvement and to take the fight to them.

The army of Israel is victorious and completely vanquishes the Midianite army. As a bonus, the Torah reports that the Israelites didn't have even one casualty from their battle. On their return from battle, the army commanders offer sacrifices to God and donate from the gold and jewelry they captured in battle.

The Meshech Chochma on Numbers 31:49 deciphers the language the army commanders use before they offered their sacrifices. The army commanders were given charge of their soldiers. They reported that they didn't lose one soldier. The deeper significance that the Meshech Chochma uncovers is that no soldier even touched an enemy woman, though it might have been quite natural in those days for them to do so in the heat of battle and victory.

Upon witnessing the upstanding behavior of their charges, the army commanders realized a previous mistake they had made. Seeing how the soldiers followed their commanders' orders not to touch any of the enemy women, the commanders belatedly understood that they could have, likewise, influenced the men who had previously given in to the temptations of the Midianite and Moabite women. Had the commanders made clear their expectations of the behavior of an Israelite man, they surmised that the illegal romantic dalliances may have been averted. The commanders were

guilty of not using their influence where and when it was required in that case, and as such, they felt it necessary to bring a sacrifice to atone for their lack of judgment and involvement.

May we realize the influence we have on those around us and always use it positively.

Dedication - To the memory of our Rosh Yeshiva, Rav Yehuda Amital z"tl, on his tenth yahrtzeit. His influence was significant and undeniable. Shabbat Shalom

Ben-Tzion Spitz is a former Chief Rabbi of Uruguay. He is the author of three books of Biblical Fiction and over 600 articles and stories dealing with biblical themes.

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Rabbi Shmuel Rabinowitz (rabbi of the Western Wall and Holy Sites)

Rabbi Shmuel Rabinowitz

What Anger Does to Us

Matot – Masei

Rabbi Shmuel Rabinowitz, Rabbi of the Western Wall and Holy Sites

Toward the end of the book of Numbers, we read about the Israelites making their way to the Promised Land, the land of Canaan – the Land of Israel.

Forty years of wandering are about to end. We would be happy to read about a festive entrance into the land, but history did not abide by our expectations. The entrance to the Land of Israel was replete with wars, and this week we read about the war fought against the five kings of Midian.

We also learn some laws pertaining to purity and utensils: how one can purify a utensil that became impure, etc. These laws are practical today as well when there might be a need to kasher a utensil that was used for cooking a food forbidden according to the laws of kashrut.

And here's an interesting detail: As opposed to the rest of the Torah laws that were told by Moses, these were not told by him. Moses was commanded these laws, but the person who instructed the nation about them was Elazar the kohen, the son of Aaron:

Elazar the kohen said to the soldiers returning from battle, "This is the statute that the Lord commanded Moses..." (Numbers 31, 21)

Why was Moses silent and why did he let Elazar take his place? Chazal, in midrash, offer an answer we would never have dared to give. Let us quote them:

"Moses, our teacher, because he succumbed to anger, he succumbed to error." (Sifre on Numbers, Matot, 157)

A few verses before the instruction given by Elazar the kohen, we read:

"Moses became angry with the officers of the army...who had returned from the campaign of war" (Numbers, 31, 14). The result, according to the midrash, was immediate: Moses forgot the halachic (Jewish law) instruction relevant to the situation and Elazar had to take his place. Later, the sages of the midrash list other times when Moses got angry and as a result made a mistake in halacha or action.

One of the early Jewish biblical commentators, Rabbi Judah ibn Balaam (Spain, 1000-1070), made a connection between this story and one about the prophet Elisha told in Kings II. The story there is about a regional war led by King Yehoram of Israel, King Yehoshafat of Judea, and with them the king of Edom, against King Meisha of Moab. At a certain point, when the armies of Israel and Judea were in trouble, the kings turned to Elisha the prophet who was accompanying the army. Elisha initially responded in anger, "What do I have [to do] with you? Go to your father's prophets and to your mother's prophets!", hinting at the idol worship prevalent in those days in the kingdom of Israel. Later, Elisha agreed to the kings' request and instructed, "And now fetch me a musician." And immediately, "the musician played, the hand of the Lord came upon him."

Why did Elisha need a musician to play for him? Rashi answers this in only a few words, "Because of his anger, the Divine Presence left him" (Rashi on

Kings II 3, 15). Again, we encounter a tremendously spiritual person getting angry, even legitimately and justifiably angry, but as a result of this anger, he is unable to return to his spiritual level. The Ralbag (Rabbi Levi ben Gershom, commentator and astronomer, Provence, 14th century) wrote the following about the story of Elisha:

"To tell us that one should avoid anger, because anger extinguishes the light of the intellect."

We are being called upon to learn from our nation's greatest leaders, from their successes but also from their failures. We have to admit that we don't have to go all the way back to Moses in the 14th century BCE or back to the prophet Elisha in the 9th century BCE. We know full well how anger can be detrimental and we are fully aware of the damage and harm that come from rage. How many relationships have been harmed by an uncontrolled moment of anger? How many disputes could have been resolved had people exercised restraint and not allowed anger to gain control over them?

Yes, we can. We can overcome anger, control it and manage it.

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subject: Peninim on the Torah by Rabbi A. Leib Scheinbaum

Shema Yisrael Torah Network

Peninim on the Torah - Parshas Matos-Masei

פרשת מטות-מסעי תש"פ

Matos

נקום נקמת בני ישראל מאת המדינים אחר תאסף אל עמך

Take vengeance for Bnei Yisrael against the Midyanim; afterward you will be gathered unto your people. (31: 2)

Hashem informed Moshe *Rabbeinu* that he would leave this world once *Klal Yisrael* destroyed Midyan. Then *Klal Yisrael* would be avenged. Once *Klal Yisrael* exacted vengeance, Moshe's "work" (so to speak) would be complete. Although Moshe was acutely aware that once he completed this *mitzvah* he would die, he executed the vengeance with amazing alacrity. A *mitzvah* is a *mitzvah*, even if it meant that it would hasten his own demise.

The Torah writes that the Jewish People waged war with Midyan, and they succeeded in killing all males. Among them was Bilaam ben Be'or, the pagan prophet who was hired by Balak, king of Moav, to curse the Jews. Since vengeance against Midyan was the criterion for Moshe's passing from this world, and Bilaam was part of that vengeance, it makes sense that Moshe's death was dependent upon Bilaam's death. It was almost as if Moshe could not die as long as Bilaam remained alive. Why is this?

Horav Yaakov Yitzchak HaLevi Ruderman, zl, explains this based on *Chazal's* commentary to the *pasuk* in *Devarim* 34:10, *V'lo kam Navi od b'Yisrael k'Moshe*; "Never again has there arisen in *Yisrael* a prophet like Moshe." *Chazal (Sifri)* note the Torah's emphasis on *Yisrael*, which they say implies that another prophet would never arise in *Yisrael* that would achieve Moshe's stature. In the gentile nations, however, such a prophet could possibly exist (albeit, on a contrasting, spiritual level of defilement). This was Bilaam who, after strenuous preparation under certain circumstances and criteria, could communicate with G-d. In other words, on some plane, Bilaam was the pagan analogue to Moshe. Taking this further, the *Rosh Yeshivah* quotes *Koheles* 7:14, *Gam es zeh l'umas zeh asah Elokim*; "G-d has made the one as well as the other." *Chazal (Chagigah* 15a) say, "Everything that Hashem created, He created a counterpart (*l'umas zeh*). He created the righteous; He created the wicked; He created *Gan Eden*; He created *Gehinnom*." We infer from *Chazal* that the world has to function in a balanced way: for every good creation, a like creation must exist in opposition. Thus, the *Rosh Yeshivah* explains, the relationship between Moshe and Bilaam was *zeh l'umas zeh*. Bilaam was Moshe's counterpart, the balance of evil to good. What Moshe achieved in purity and sanctity, Bilaam counter-achieved in spiritual defilement and impurity.

As such, we understand why it was necessary for Moshe's life to end once Bilaam was no longer alive to balance his *kedushah*. As long as Bilaam lived, Moshe lived. Once Bilaam died, Moshe could return to his Source. With this in mind, we might understand why Moshe rushed to execute the *mitzvah* of vengeance. He understood that as long as Bilaam lived, a high level of defilement would pervade the world. He was willing to give up his life in order to rid this world of Bilaam's spiritual contaminant.

ויאמר בני גד ובני ראובן אל משה... עבדיך יעשו כאשר אדני מצוה ... עבדיך יעברו כל חלוצי צבא לפני ד' למלחמה כאשר אדני דבר

Bnei Gad and Bnei Reuven said to Moshe... Your servants shall do as my lord commands... And your servants shall cross over, every armed person of the legion, before Hashem, to do battle, as my lord speaks. (32:25,27)

Moshe *Rabbeinu* exhorted *Bnei Gad* and *Bnei Reuven* to assume their share of the battle of conquering *Eretz Yisrael*, concluding, "*V'nichb'shah ha'aretz lifnei Hashem, v'achar tashuvu*," "And the Land; shall be conquered before Hashem, and then you shall return" (ibid 32:22). *Chazal* (*Midrash*) comment that Moshe's statement, *V'achar tashuvu*, "And then you shall return," was fulfilled *b'm'lo muvan ha'milah*, to the word. Every member of *Bnei Gad* and *Bnei Reuven* returned home from the war and apportioning of the Land, a total of fourteen years. Not a single one died, not even of natural causes! *Tzaddik gozeir v'Hakadosh Boruch Hu mekayeim*; the *tzaddik*, righteous person, issues a decree, and Hashem fulfills his request.

The *Maharil Diskin*, *zl*, explains that this is why the Torah first quotes *Bnei Gad* and *Bnei Reuven* as saying, "Your servants shall do as my lord commands... The *anshei tzavah*, men of the legion, the soldiers who fought the war, were between the ages of twenty and sixty years old. The second group, the *chalutzei tzavah*, armed men of the legion, was comprised of those who were past the age of the draft, sixty years old, who really did not have to go, but went anyway, due to a sense of *achrayus*, responsibility, for *Klal Yisrael*; they responded, *kaasher adoni doveir*, "As my lord speaks." Hashem had issued no command for them to go. When they heard, however, Moshe's assurance that all would return, granting them fourteen years of life, they were going. Moshe's word meant something to them.

The word/promise/assurance of a *tzaddik* is like money in the bank. A young man was studying diligently in *yeshivah* and had reached marriageable age. He had decided that the time was ripe to look for his life's companion. He met a young woman who hailed from a fine family. She was replete with *middos tovos*, refined character traits, G-d-fearing and kind-hearted. Two weeks following their engagement, the *kallah* began to have headaches-accompanied by body tremors. The *chassan's* mother began to worry. Two weeks later, the *kallah* told her *chassan* the bleak news: she had developed a grave illness that would require treatment. With the help of the Almighty, she was hopeful for a recovery. She told him that she understood that he may want to break the *shidduch*, engagement, and move on with his life. He looked at her incredulously, "What are you saying? Absolutely not. We are in this together!" The young woman was a bit more perspicacious. She said, "Let us wait and see how your parents feel. Talk it over with them, and then you can make your decision."

The young *chassan* came home and spoke with his parents. They sympathized with the young woman and her family, but they "agreed" that the *shidduch* should be severed. When the *chassan* argued, his mother countered, "Do you not think it strange that she became sick right after the engagement?" She was intimating that the illness had not just appeared now, that the girl had not been well prior to their engagement. The *chassan* was not budging. He would not forsake his *kallah* at such a difficult time. The parents felt that, after a few days, he would come to his senses.

The *chassan* returned to his *yeshivah* and studied diligently. A week passed, and he called his *kallah* to inquire about her health. Her mother answered with a question, "Why are you calling? The *shadchan*, matchmaker, has informed us that the *shidduch* is off." The young man was floored, "No one can break this *shidduch* except me, and I will marry your daughter!" The

young man went home and asked his parents to allow him to make his own decisions. They countered, "Let us ask *daas Torah*. We want to ask *Chacham Ovadyah Yosef*, *zl*, and we will abide by his word." Their son agreed, on the condition that they acknowledge up front that he was going only because one does not reject a *gadol*, Torah giant, of *Chacham Ovadyah's* stature. As far as he personally was concerned, his mind was made up: he was marrying his present *kallah*.

The meeting with *Chacham Ovadyah* took place the next day. The *Chacham* first inquired about the young man's learning, his diligence and erudition. He remarked that his father was a distinguished Torah scholar. The *Chacham* then asked the young man if he agreed with his parents, who contended that the girl had been aware of this grave illness prior to the engagement, which would invalidate the engagement. The *chassan* replied that while he could not prove it, in his heart he felt that this was not a ruse. The young lady was a wonderful, sweet, kind, righteous, G-d-fearing woman, everything that he sought in a wife: "I feel that He Who sits upon High is testing my resolve and commitment. This is the young woman with whom I want to spend the rest of my life!" The young man broke down in bitter weeping. The *Chacham* embraced him and, himself weeping, declared, "You will marry her. Hashem will bless her with a complete recovery, and the two of you will establish a beautiful *bayis*, home, for generations to come! As you are stalwartly committed to her, so shall she be to you throughout your life."

The *chassan* walked out of the room and signaled his parents to enter. The *Chacham* said, "At first, I portrayed myself as being antagonistic to the marriage. I wanted to see if he was truly committed. He is – and he will be blessed." When a *gadol* utters his blessing, it is an appeal to Hashem from an individual whose relationship with the Almighty is an inextricable bond. *Chacham Ovadyah Yosef* was a *gadol* whose life was Torah, the lifeblood of our people.

The wedding took place as soon as the *kallah's* treatments had successfully been completed. The *Chacham's* blessings were realized: a healthy mother and father raised eight healthy children. After studying for a number of years in *kollel*, the father became a *rosh yeshivah*, reaching out to hundreds of students. Most of their children were married off, and the next generation was already a part of their lives. Everything seemed perfect until the faithful *chassan* became ill with a dread disease that causes the death of the neurons controlling muscles. It began as weakness and progressed to complete paralysis of everything but his fingers and head. Thirteen years have passed, and his wife has never left his side. Her devotion is beyond belief and indescribable with mere words. *Chacham Ovadyah* came to every milestone and, amid tears, rendered his blessing to the wife to have the strength and courage to continue her extraordinary work. As her *chassan* stood by her years earlier, she continues to stand by him. *Chacham Yosef's* blessing continues to realize fruit.

Masei

אלה מסעי בני ישראל... ויכתב משה את מוצאיהם למסעיהם על פי ד'

These are the journeys of *Bnei Yisrael*... Moshe wrote their goings forth according to their journeys at the bidding of Hashem. (33:1,2)

The journeys of *Klal Yisrael* from the time they left Egypt until their arrival in the Holy Land are significant, since the Torah underscores them. The Torah only contains events that have importance for posterity. Moshe recorded these journeys by the word of Hashem, because (according to *Rambam*), in this way, the nation would remember the miraculous events which occurred in the wilderness for all time. Veritably, some of these miracles were clearly evident, such as the Clouds of Glory and the *manna*. As we all know only too well, however, memory fades, and doubters and skeptics are likely to arise and claim that: A. It never happened; B. Even if it did occur, we traveled near inhabited areas where there was water; *manna* was a natural phenomenon. To remove such ideas, Hashem set the record straight by detailing the entire itinerary of barren and desolate plains, so that the nation will know that they survived by miracle. Furthermore, the *Rambam* adds that the nation was to be aware and acknowledge that every

step of the journey was guided by the will of Hashem. Nothing was random; nothing was by chance. Everything happened by Heavenly design.

I think that we can further encapsulate the lessons expressed by this detailed itinerary. “Life is a trip” is a popular cliché: The Torah here defines *Klal Yisrael’s* sojourn through the wilderness as a journey. Is there a difference? I recently came across an article that distinguishes between “trip” and “journey,” suggesting the two words are more than mere synonyms. While both describe traveling from one place to another, “trips” are much shorter in duration. As Jews, we must remember that life from cradle to grave is one long journey. To reduce life’s occurrence to a series of trips is exactly what the Torah here is telling us not to do.

While it is true that life has its “moments” – periods of stress, challenge, confrontation, anxiety, intervals of joy, *nachas*, success, celebrations – but these are not isolated “stops” which break our long journey into trips. Each and every one of these “trips” is connected to its predecessor and leads up to what follows. Hashem has a plan for us and, at the end of the journey, if we would be able to look back and connect all of the trips, we would see clearly how they are all part of one long journey.

Perhaps the most critical life lesson that we should derive from here is that everything that has taken place during our journey is *al pi Hashem*, by the instruction, will and guidance of Hashem. *Hameichin mitzadei gaver*; “He guides the footsteps of man” is a verity every Jew should acknowledge every step of the way, even when it seems nonsensical and irrational. Hashem has a reason, a Heavenly reason, known only to Him.

Mutty made the trip every day: once in the morning; and the return trip in the evening. Brooklyn to Manhattan was accessible through a few routes: The Brooklyn Bridge was his choice. Tonight, it happened to be pouring. He was extra careful. The last thing he wanted was to have a mishap on the bridge with thousands of cars moving back and forth, each occupant having one concern on his/her mind: reaching his/her destination as soon as safely possible. Tonight had been a rough trip. The traffic was moving very slowly due to the inclement weather. It had been a long, hard day at the office. Mutty was tired, hungry and on edge. Bad weather had that effect on him. Suddenly, he saw the slowed traffic becoming slower as each car began to move from the left lane to the right. As slow as it had been before, it very quickly came to a standstill. Finally, he was able to see the reason for the delay. A car was stuck in the left lane; the driver was standing outside of his car, probably waiting for help from the police, a tow truck, or a kind driver that could help him get his car started.

In New York, rush hour on a bridge was a bad place to be stuck before the cell phone era. When one was stuck, he prayed. He was now the driver of the car that was stuck. This had never happened to him before. Actually, it was not even his car. He owned a large construction firm, and, since his luxury sedan was being serviced, he took one of the cars in the pool without bothering to check if it were up to par. Apparently, it was not. What surprised him was the multitude of drivers who passed him, refusing to even look his way, almost as if they blamed him for causing them to be delayed. Finally, after thirty minutes of waiting not so patiently, a kind fellow, from the looks of him an Orthodox Jew, stopped and pulled behind his car and asked, “What seems to be the problem?”

It was Mutty, who could not fathom why not one of the hundreds, perhaps thousands, before him did not stop to offer assistance to a fellow driver. Mutty offered to help, did some checking and discovered that the problem was elementary: the car had run out of gas. Henry had taken a company car without checking to see if it had been filled with gas. A resourceful person, Mutty syphoned some gas from his tank and poured it into Henry’s car, and all was well. Henry could not stop expressing his gratitude. He asked Mutty what he did for a living. Mutty told him that he sold commercial carpets to businesses. Henry gave Mutty his card and asked him to call him the next day.

The next day came and went. Mutty was busy at home and at his business. He was doing his best to build up his business. A week passed before Mutty

called Henry’s office. The secretary answered in the usual “friendly” monotone she reserved for callers she did not know. Obviously, Henry’s business did not rely on a cheerful secretary. When Mutty gave his name and said that he was following Henry’s request, her attitude immediately shifted gears and went into, “Yes, yes, Henry said to put your call through immediately.” After some talk and effusive gratitude on Henry’s part, Henry came to the point, “Mutty, I cannot thank you enough. It is not how much you did, but the care and sensitivity you exhibited by stopping. You mentioned that you sell commercial carpeting. I am in construction here in Manhattan. My company is presently completing a forty-five story office building. I instructed my manager to use your company to carpet all the offices in the building. Thank you very much!”

Mutty had been upset about the delay on the Brooklyn bridge. Hashem was rearranging his “trip,” on which he appeared to be encountering turbulence at first, but which ended up quite rewarding. It is all a part of the journey.

Rav Azaryah was the son of Holocaust survivors. He lived in *Eretz Yisrael* where he had a small *yeshivah* for students who required a little extra help, love, care and understanding. He was quite good at what he did. When he began having pains in his back his doctors discovered that he had an illness for which the only cure was surgery. The surgeon who had perfected the method was the most proficient at performing the procedure. He lived and worked in Berlin, Germany. The last place to which *Rav Azaryah* wanted to travel was Germany. The horror stories that his parents had shared with him had taken care of that. Nonetheless, after consulting with a number of *talmidei chachamim*, Torah scholars, he accepted their advice and blessings for a *refuah sheleimah*, speedy recovery, and he purchased tickets to Berlin. He did, however, make one critical decision: When he traveled throughout the diaspora, he made a point of not calling attention to his Orthodox Jewish religious observance. (A beard does not call attention anymore.) On this trip, particularly because it was to Germany, he would proudly display his *tzitzis*, his *payos* would be evident down the sides of his face, and he would wear his *Shabbos* frock and hat.

One day, as he stood in the supermarket selecting fruits and vegetables, a distinguished looking gentleman, who was obviously a priest (he was dressed in the entire garb), approached and asked him, “Are you a Rabbi?” “Yes, I am. How can I help you?” *Rav Azaryah* replied. “As you can tell, I am a priest. I am in charge of the morgue. According to the city rules, if a body has not been claimed within 72 hours, the corpse is to be cremated. We have a Jewish man whom I was about to have cremated, since we are not aware of any next of kin. When I saw you, however, I felt that you were Heaven-sent to ensure that this man receive a proper Jewish burial,” the priest explained.

Rav Azaryah was confused. On the one hand, he was in a strange country where he didn’t even know the language (as it was, he was conversing in pseudo English/*Yiddish*), let alone the culture and the community. On the other hand, how could he ignore the *mitzvah* of bringing a Jew to *kever Yisrael*, Jewish burial? This was a *meis mitzvah*, a Jewish corpse who had no one to attend to his burial. First, he had to confirm that the deceased had, indeed, been Jewish. Merely having had a *bris* was not necessarily sufficient proof. He phoned the nursing home where the deceased had resided and asked to speak to the social worker who was in charge of the man’s case. During the course of the conversation, the woman who was (supposed to be) devoted to the patient, intimated disparagingly that the deceased had been a Jew. When *Rav Azaryah* asked her how she knew this, the woman said that he had one of those Jewish boxes on his doorpost (*mezuzah*). This was all *Rav Azaryah* required to ascertain the man’s Jewish genealogy. He now knew why he had been destined to have his surgery in Germany. In this way, he was able to bring a fellow Jew to *kever Yisrael*.

Va’ani Tefillah

ועל נסך שבכל יום עמנו ועל נפלאותיך שבכל עת – *V’al nisecha she’b’chol yom imanu v’al niflosecha she’b’chol eis*. For Your miracles that are with us every day, and for Your wonders and favors in every season.

Miracles are those remarkable events which are clearly Heavenly-fabricated. Wonders are those events which are regarded as natural, such as breathing, rain, vegetation growth and life all around which, until it is suddenly halted, we take for granted. These are natural phenomena, because we call consideration to them. Nothing is natural about breathing. *Al kol neshimah u' neshimah tehallel Kah*, "For each and every breath that we take, we should praise Hashem." Breathing is a gift, a miraculous gift, which we all too often take for granted. We thank Hashem for both the miracles and the wonders, but we know and acknowledge that they are both one and the same. They are just relative terms used to distinguish between two forms of supernatural events: the ones which we acknowledge as miracles; and the ones which we unfortunately take for granted as being "natural." We, nonetheless, concede that they are no less miraculous.

*In loving memory of our parents and brother
Cy and Natalie Handler - 3 Av 5772 - 24 Teves 5771
Jeremy Handler - 19 Tammuz 5766
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*Dedicated to the speedy recovery of Mordechai ben Chaya
Vacation Situations*

Question: Is it appropriate to remove one's tallis katan while playing sports or engaging in strenuous activities that make one hot and sweaty?
Discussion: Some poskim write that it is not appropriate to do so.[1] While it is true that neither Biblical nor Rabbinic law obligates one to wear a tallis katan at all times[2], it has become the accepted custom that every male wears a tallis katan all day long. [3] Rav M. Feinstein rules that since it has become customary to wear a tallis katan all day long, one may no longer deviate from this practice, and one who does so transgresses the dictum of al titosh Toras imecha[4].

What are the origins of this custom? Why did men choose to be meticulous about donning a tallis katan even when they were not required to do so? The poskim mention two basic reasons: 1) Wearing tzitzis gives us the opportunity to be constantly reminded of our obligations as a Jew, as it is written in Bamidbar (15:39), "That you may see it and remember all the commandments of Hashem and perform them." [5] 2) The Talmud[6] tells us that wearing a tallis katan serves as protection from "Hashem's wrath"; when He observes His children performing mitzvos — such as tzitzis — that they are not even obligated to perform, His anger is contained and He views us more favorably. [7]

It follows, therefore, that no matter the heat or discomfort, one should still be particular not to remove his tallis katan: One constantly needs a reminder of his status as a servant of Hashem, and one should always take advantage of the protection that the tallis katan offers to those who wear it[8].

There are, however, contemporary poskim who question this ruling. They argue that the mitzvah of tzitzis is only properly fulfilled when one is wearing a garment which benefits him in some way, e.g., it protects or warms him[9]. If, however, the garment does not benefit its wearer in any way, and on the contrary — it makes him uncomfortable or bothers him, then it is possible that the tallis katan no longer falls under the category of a "begeg" (a useful garment), and one who wears a useless begeg does not fulfill the mitzvah of tzitzis by wearing it[10].

Question: Are pets muktzeh on Shabbos and Yom Tov?

Discussion: The Talmud[11] states that it is forbidden to move animals on Shabbos. In halachic terms, animals are considered like sticks and stones which have no permissible Shabbos use and are muktzeh machmas gufo, severe muktzeh, which may not be moved for any reason. This ruling is quoted by Shulchan Aruch[12] and most of the later poskim, and no distinction is drawn between farm animals and household pets; all are considered severe muktzeh. Some poskim expressly include "playful animals" in this prohibition[13].

There are, however, other poskim who do distinguish between farm animals and household pets. In their opinion, a pet is considered like a household item, similar to a toy or a picture, and is not classified as muktzeh at all[14]. While it is advisable to follow the majority opinion and not carry or move pets on Shabbos[15], those who are lenient have a halachic authority upon whom to rely[16]. Certainly, if the pet is in distress, one may be lenient and move it or carry it[17].

All opinions agree that it is permitted to touch (without moving) or feed one's pets on Shabbos. It is also permitted to hold onto a leash and walk a dog in an area which is enclosed by an eiruv[18]. It is permitted to place a leash on a dog on Shabbos[19].

Question: How mandatory is Chazal's advisory that a guest should not change his customary lodging place?

Discussion: Rashi[20] explains that there are two reasons behind this advisory:

Switching lodgings discredits the guest, since he will be considered hard to please or disreputable in some way.

Switching lodgings harms the host's reputation, since it gives the impression that his lodgings were unsatisfactory[21].

If a guest has a bona fide reason to change his lodging place, however, the halachah will not restrict him from doing so. For example, if a guest customarily lodged at a certain home, but came to town for a simchah and wants to stay at the home of the ba'al simchah, that would be permitted. If a guest customarily lodged at a certain home, but upon his return visit the original host was out of town or indisposed, or no longer had the space for guests, the halachic advisory would not apply and the guest could stay elsewhere[22].

Question: On Shabbos or Yom Tov, is it permitted to use suntan lotion in order to prevent sunburn?

Discussion: Suntan lotion which is in cream, ointment or thick, slow-pouring oil form, is forbidden to be used on Shabbos, as it may be a violation of the Shabbos Labor of Smoothing[23]. It is permitted, however, to use suntan protection which is in a liquid spray form, since Smoothing does not apply to runny, non-viscous liquids such as liquid spray.

Although there is a Rabbinic injunction against taking medicine on Shabbos, suntan protection is not considered medication, since its purpose is not to heal but to protect. It is similar to using insect repellent on Shabbos, which is permitted since its function is also not to heal but to protect[24].

Taking medication for ordinary sunburn, however, even if it is in spray or liquid form, could be a violation of the Rabbinic injunction against taking medicine on Shabbos. In the atypical case where the sunburn is so severe that one feels "weak all over" or bad enough to require bed rest because of it, liquid or spray medication is permitted[25]. If there is a chance that infection will set in, all medications and ointments are permitted to be used[26].

Note: Our discussion regarding suntan protection pertains to those who might get sunburned while fulfilling a Shabbos mitzvah, e.g., those who need to walk a long distance to shul on Shabbos. But to deliberately sit in the sun in order to get a suntan is not in keeping with the spirit of Shabbos, and indeed, is forbidden on halachic grounds by some contemporary poskim[27].

1. Mahri Elgazi, quoted in Tzitz Eliezer 14:49-2; Rav B. Zilber, Yagel Yaakov, pg. 165.
2. The Torah requirement is to place tzitzis on a four-cornered garment when one is wearing such a garment. The Torah, however, does not require that one specifically put on a four-cornered garment so as to be obligated to wear tzitzis; O.C. 24:1.
3. Aruch ha-Shulchan 8:2; Tzitz Eliezer 8:4; Yechaveh Da'as 4:2.

4. Igros Moshe O.C. 4:4; O.C. 5:20-25.
 5. O.C. 24:1. See Rambam, Hilchos Tzitzis 3:11.
 6. Menachos 41a.
 7. See Tosafos, Pesachim 113b, s.v. v'ein, and Gilyon ha-Shas; Rokeiach 331: Kesef Mishneh, Hilchos Tzitzis 3:11.
 8. See Halichos Shelomo 1:3, Devar Halachah 25; Tzitz Eliezer 14:49-2.
 9. See Koveitz Shiurim, vol. 2, 23:8.
 10. Rav Y.S. Elyashiv and Rav C. Kanievsky, quoted in Rivevos Efrayim 7:265 and Yagel Yaakov, pg. 166. See also Ashrei ha-Ish, Tzitzis 2:23, Nezer ha-Chayim, pg. 164, and Doleh U'mashkeh, pg. 27.
 11. See Shabbos 128b.
 12. O.C. 308:39
 13. See Tosafos, Shabbos 45b, s.v. hacha; Shulchan Aruch ha-Rav 308:78; Da'as Torah, O.C. 308:39; Kaf ha-Chayim 308:235.
 14. Minchas Shabbos 88:10, quoting Nezer Yisrael and Halachos Ketanos; Az Nidberu 8:36.
 15. Minchas Shabbos, 88:10; Yabia Omer 5:26.
 16. Rav S.Z. Auerbach; see Shulchan Shelomo, O.C. 308:74-4; B'tzeil ha-Chochmah 5:33-34. There are conflicting sources concerning Rav M. Feinstein's opinion on this subject; see Sefer Tiltulei Shabbos, pg. 119, and Igros Moshe, O.C. 5:22-21.
 17. See Mishnah Berurah 305:70 and Chazon Ish, O.C. 52:16.
 18. Under certain, very specific conditions, it is even permitted to walk a dog with a leash in a public domain; see O.C. 305:16 and Aruch ha-Shulchan 5.
 19. O.C. 305:1, 8, 10.
 20. Arachin 16b.
 21. Accordingly, one should not change even from one Jewish-owned hotel to another — unless he has a bona fide reason for doing so — as it discredits the hotel where he stayed.
 22. See Piskei Teshuvos 170:6, quoting Ohalecha b'Amisecha.
 23. Based on Da'as Torah, O.C. 328:26; Chazon Ish, O.C. 52:16 and Tzitz Eliezer 7:30-2.
 24. Based on O.C. 328:23. See also Mishnah Berurah 301:108.
 25. See The Monthly Halachah Discussion, pgs. 90-91.
 26. See The Monthly Halachah Discussion, pgs. 101-102, for more details.
 27. See Chelkas Yaakov 4:17; Minchas Yitzchak 5:32; Az Nidberu 2:30; Machazeh Eliyahu 65:24.
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