



לעילוי נשמת

DAVID ben IMASHALOM  
ELIYAHU ben BACHMAL

## SHABBAT SCHEDULE

Mincha	7:20 PM
Candle Lighting	8:02 PM
Shacharit	8:30 AM
<b>SHEMA (MA)</b>	<b>8:31 AM</b>
<b>SHEMA (GRA)</b>	<b>9:22 AM</b>
Derasha	6:00 PM
<b>Mincha</b>	<b>7:30 PM</b>
<b>SUNSET</b>	<b>8:25 PM</b>
<b>Shabbat Ends</b>	<b>9:08 PM</b>
Rabbenu Tam	9:33 PM

## SHORT &amp; SWEET

ומקנה רב היה לבני ראובן

*"The descendants of Reuven had numerous flock etc." (Bamidbar 32)*

The explanation of רב (Numerous) is that the flock was uniquely different than all sheep, like Rabbi Ephraim pointed out in the Pasuk, the word לצאנכם appears nowhere else in scripture - it is a unique word used to describe unique animals. It is possible that the word רב also hints to this idea - the flock was "numerous/great" in quantity as well as in quality.

נחל לדומים

1. Which two words should you say whenever you make a Mi-Shebeirach by an Aliyah to the Torah?
2. Why did Moshe insist that the Jewish soldiers go and annihilate all the Midyanite men and women?
3. Which person's words will always come true?
4. Who was equal to most of the Sanhedrin?

~ R' Yosef Akilov



Shabbat Shalom U'Mevorach



1. When you make a neder to tzedakah during an Aliyah in shul, it is wise to say "bli neder" just in case you forget to pay. You would then end up doing more harm than good. {Orot Elim}
2. Moshe demanded that the soldiers killed the Midyanite women since they caused 24,000 men of Shevet Shimon to sin with immorality and idolatry. {Yalkut Reuveni}
3. If you never lie with your mouth, then the words that you speak will most likely come true! As Chazal say, "A righteous person decrees and Hashem fulfills." {Kedushat Levi, Torah Mitzion}.
4. Yair ben Menashe was such an outstanding tzadik, that he was equal to the majority of the Sanhedrin. {Chinuch, Baba Batra 121b}

## Sha'arei Eliyahu

## Table Talk

## פרשת מטות-מסעי

## The Power of Words

This week's Parasha talks about נדרים [promises]. The Torah says if a person says something he should keep his word. The Torah says לא יחל לא יחל do not make your words mundane. One of the difference between a חי [animal] and an אדם [person] is his power of speech. This makes our words holy because in order for a person to speak he must first think. During the process of thinking the words go through בינה [50 Gate of Wisdom]. By the time they reach our mouth they were infused with Holiness.

This is why the Torah says לא יחל לא יחל do not make words mundane for anything that is said shall happen. This can be explained two ways. 1) Anything a person says he should keep; and 2) Anything that a person says Hashem will fulfill.

The Hida in Chomat Anak [Yom א] says if a person is careful from speaking forbidden things and is careful from speaking even mundane things Hashem will fulfill his words. The Hida says that this doesn't just mean Hashem will fulfill ones prayers but if one is careful not to speak mundane [how much more so forbidden] things, Hashem will fulfill all his words even ones not recited in prayer.

This happens because when Hashem created man he made a special covenant and connection with man's lips [mouth] and if a person keeps that connection by keeping his speech Holy then Hashem will fulfill his requests instantly by placing His stamp on his words.

This can be seen in the incidents brought down in Mesechet Berachot with R' Chanina ben Dosa. When he would pray for someone to get better he would immediately know if his prayer was successful or not. When asked how he knew he would say if the words of my mouth are fluent in my mouth I know that it was accepted. Meaning that he had such a clear connection with Hashem that He let him know through the clarity of his speech if the prayer for someone was accepted. But if the words didn't leave his mouth clearly then he knew that the prayer was ripped and not accepted.

Hashem should help us keep our mouth Holy and accept our Prayers.

## מסר של שבוע - Weekly Dose of Ethics

א. אם יכעיסנו חברו, ישלח, ואם ידבר לו, יהיה בקול רצוי ונמוך, ויועיל שלא ישלט גם בו פעם. וזה תועלת בעת המחלוקת שלא יפרה וירבה ויהיה עקר שאינו מוליד, ואמר כל העם ברוך שערך"ו, המקום יהיה בעזרו, והיה אדירו. (צפון שמיר, סימן יא, סעיף קעג).

If one's friend angers them, one should remain quiet and not respond to the individual. If, however, he must answer his friend then it should be done in a quiet low tone so that one does not become enraged. This is a tremendous key in calming any disputation from escalating to greater heights.

ב. הפוגם פיו בדבר נבלה, פוגם בנפשו, ואפלו נחתם לו גזר דין של ע' שנה לטובה, נהפך לרעה, ומטמאין אותו בקרי או לבטלה, ונדון במיתה עולמית, ואין תפלתו נשמעת מ' יום, ובהיכל נגה ו' מלאכים עם רמ"ה פתות מנדין אותו למוציא לבטלה. (צפון שמיר, סימן יא, סעיף קעח).

Someone who stains his mouth with improper speech, stains his soul. Even if it was decreed and stamped that one should have 70 years of prosperity Hashem changes it to 70 years of bad fortune. From Heaven they impurify him with emissions and is judged with eternal death. His prayers are not heard for 40 days and numerous angels of destruction surround him.

ג. שרש טהרה ופרישית וזהירות ממאכל וממשתה ומלבושים וממחשבות (מים חיים עם' קמג).

The essence of purity and holiness manifests itself in the abstinence of worldly pleasures, delicacies and thoughts.

ד. ומה יפה ומה נעים קיבוץ של ישראל בבית הכנסת ולומדים שם תורה בכנופיא גדולה, והקב"ה ישתבח שמו יתאוה לזה (תשובה מחיים).

How pleasant and beautiful is the sight of a convocation gathered primarily to learn Torah in a multitude of people. Hashem longs for such convocations.

ה. ובודאי זו טיפשות גדולה, כי האדם צריך להאמין ולידע שהכל הוא בהשגחת הבורא יתברך, אפילו דברים הטבעיים (שבת מלכתא).

Every individual should believe and know that everything occurs under the providence of Hashem. Even events that appear to be natural are under the auspices of Hashem.

ו. לא יקלל אשתו, שהוא מקלל את עצמו, כי היא פלגא דגופא. וכן לא יקלל שום אדם, כי הוא חלק אלוהי בפניו, ונמצא מגדף פלפי מעלה ס"ו. (צפון שמיר, סימן יא, סעיף קפג).

A person shouldn't curse his wife because it is in effect like cursing oneself because she is considered his other half. Similarly a person shouldn't curse any person because they contain a holy soul from Hashem and its as if he is cursing Hashem. ס"ו.

## חדושים של שבוע - Weekly Dose of Insights

א. איש כי ידר נדר ליהנה או השבע שבועה לאסור וגו' - ובמדרש: "איש כי ידר נדר לה", הדא הוא דקתיב "כי לא ידע האדם את עתו". עד כאן שמעתי דגש מדרש זה. ואם פנים הדברים פשוט במה שאמרו אל יאמר אדם "לה' קרבן", ופרש הרב של"ה דסיישינן שמה מות (אחרי שייזכר שם ה', לפני שייזכר קרבן). וזה שאמר דקתיב "איש כי ידר נדר לה", והנה ליה למימר "איש כי ידר לה' נדר", אמנם צריך שיאמר "נדר לה" והטעם שמה מות ונמצא מזכיר שם שמם לבטלה, וזה שאמר הדא הוא דקתיב "כי לא ידע האדם את עתו" דייקא, כי בכל עת מעתד למות, ולזה צריך שיאמר "נדר לה". (נחל קדומים).

איש כי ידר נדר ליהנה או השבע שבועה לאסור

"If a man makes a vow to Hashem or makes an oath to prohibit himself, he shall not violate his word." (Bamidbar 30:3)

From this verse the Midrash teaches that a person does not know his time (of passing). This can be understood simply from the way one makes a Neder. Namely, a person should not say "To Hashem, this Korban." The Shlah HaKadosh explained this is so because we are concerned the person might pass after saying the words "To Hashem" but before saying the words "this Korban," thereby making his utterance of Hashem's name in vain. This is the explanation of the Pasuk as well, as it places the name of Hashem last (avoiding the possibility if stating Hashem's name in vain). On this the Midrash teaches that a person does not know his time.

ב. וזה הדבר אשר צנה יהוה איש כי ידר נדר ליהנה - י"ל מאי קמ"ל בתיבת זה ונ"ל בס"ד דארז"ל מה בין נדר לנדבה. נדר הרי עלי נדבה הרי זה, ולז"א זה הדבר אשר צנה ה', שאינו חפץ השי"ת בנדר שהוא הרי עלי אלא רק בנדבה שהוא הרי זה ועכ"פ איש כי ידר נדר יזהר לקיים ולא יחל דבר (בן איש חי דרשות).

זה הדבר אשר צנה יהוה איש כי ידר נדר ליהנה

"This is the thing Hashem has commanded if a man makes a vow to Hashem etc." (Bamidbar 30:2-3)

Why did the Torah state the word "this" when introducing this commandment, seemingly it should have stated "Hashem commanded." The explanation may be based on the teaching of our Sages differentiating between a vow and a donation. When one states "it is upon me to bring such and such" it is considered a vow. However, when one points at an animal and states "this shall be for Hashem" it acquires the status of a donation. The Torah is alluding that the prime offering that should be brought to Hashem is the offering brought with "this," namely, a donation offering. However, the Torah stresses that it is incumbent on the individual to fulfill his word steadfastly.

ג. ולא נפקד ממנו איש - אמרו ו"ל במסכת פלה (פרק שני): אמר להם משה לישראל שמה חורמם לקולקולם, אמרו לו "לא נפקד ממנו איש". עד כאן. פרוש לא נחסר ממנו בחינת "איש", שלא יש לנו חטא, כי החוטא נקרא בהמה, ואנן בדידן פלנו אנשים אישי ישראל. (פסא רחמים, פלה).

ולא נפקד ממנו איש

"Not one man was missing from us." (Bamidbar 31:49)

The Sages taught in Masechet Kallah that "Moshe was concerned that [after the war] the Jewish people would return to their wicked ways. Therefore, the Jews answered Moshe, Not one man was missing from us." How is this an answer? The explanation is that they meant the characteristic of "איש" — superiority, was not lacking from them because they have not sinned. After all a sinner is referred to as "בהמה" — an animal, but as for us, they answered, we are all men and from us "man (righteousness) was not missing."