

THE HARRY H. BEREN TORAH WEEKLY

A project of the Denver Community Kollel

Parshas Matos-Masei

July 13, 2018

A Taste of Torah

A Torah Life

by Rabbi Yosef Melamed

They were known as the “*Dor Deah*,” “The Generation of Knowledge.” This is the title bestowed by the Medrash (Bamidbar Rabba 19:2) upon the generation of the desert. Rabbi Eliyahu Dessler (1892-1953) explains that *deah*, knowledge, refers to the highest level of awareness and connection to Hashem. Such was the great level of the generation of the desert. Such being the case, the episode of the tribes of Gad and Reuven in this week’s parsha need explanation. We are told that these tribes approached Moshe with the proposition that they remain on the other side of the Jordan River, outside of Eretz Yisrael, because of the abundant grazing land there which was suitable for their huge amounts of animals. Why would people of such stature and holiness be ready to give up the immense spiritual opportunity of living in Eretz Yisrael for what seems to be a purely materialistic reason?

Rabbi Dessler offers the following explanation: Our Sages teach us (Avos 6:11) that everything created in this world has a purpose, as stated in the verse (Yeshaya 43:7), “All that is called in My Name was created for My Glory.” Every piece of matter in this world, from the smallest piece of sand to the largest animal to the most brilliant person was created for one purpose: to sanctify Hashem’s name and reveal His glory to the world. Even items of adversity, such as the Evil Inclination, were created for this purpose. They serve as a test for humanity, who will bring glory to Hashem by withstanding the enticements to do evil. Thus, every acquisition and trait that a person is given are gifts from Hashem to help one accomplish his unique role in *kiddush Hashem* (sanctifying G-d).

The tribes of Reuven and Gad realized that they had a lot of livestock. If a

person’s every acquisition is to be a medium for *kiddush Hashem*, then why did Hashem grant them so many animals? The tribes of Reuven and Gad came to the conclusion that their portion in *kiddush Hashem* must be through their livestock. Thus, an area which would be conducive to raising those animals would be the best place for them to settle and accomplish their mission. To their credit, these tribes were willing to give up the holiness of Eretz Yisrael to live in an area which would help them accomplish their goal to sanctify Hashem’s Name in their unique circumstances.

This serves as a powerful lesson to all of us. Each and every one of us is created with particular traits. We were granted certain talents as well as certain deficiencies. We were put into certain situations and environments, some easy and others challenging. It is our responsibility to recognize that all of the above was given to us for a purpose, to make a *kiddush Hashem*. Whether to help us to do mitzvos or to challenge us to better ourselves, there is nothing we are missing or which we have that doesn’t serve this purpose.

There is another element to add here. The Netziv (Rabbi Naftali Tzvi Yehuda Berlin; 1816-1893), in his work *Ha’amek Davar* (Devarim 3:16), points out that the Torah later tells us that the land on the other side of the Jordan was given to half of the tribe of Menashe as well. Strange, as we don’t find that Menashe was part of the dialogue of the request to take a portion outside of Eretz Yisrael. Neither is there any indication that any part half of the tribe of Menashe had an abundance of livestock, which was the impetus for the request by the tribes of Reuven and Gad for the land on the other side of the Jordan.

The Netziv explains that half of the tribe

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Because Torah Is for Every Jew

Stories for the Soul

Anger Management

Based on a story on revach.net

Rabbi Shalom Schwadron (1912/21-1997), the famed Maggid of Yerushalayim, and Rabbi Moshe Tudrus Hirshler were once learning together in the *bais medrash* one Shabbos afternoon. A group of children playing outside became rowdy, and the noise was disturbing their learning. Rabbi Hirshler requested that Rabbi Schwadron ask the children to quiet down, explaining that he would rather not do so himself because he had a temper and was afraid of becoming angry. This surprised Rabbi Schwadron, because it was well-known that Rabbi Hirshler was a very even-tempered person.

Rabbi Schwadron later commented to his brother-in-law, the great Rabbi Shlomo Zalman Auerbach, about the incongruity of Rabbi Hirshler’s comment. Rabbi Auerbach responded that Rabbi Hirshler was in fact quick tempered in his youth, but he had worked on this trait to such an extent that it was impossible to detect that he ever had to conquer his anger in the first place. Rabbi Auerbach added that he was quite impressed that even after Rabbi Hirshler had conquered his temper completely, he was still aware of the need to continue working on this trait his entire life.

In this week’s parsha, the Torah tells us that Moshe got upset at how the Jewish People had dealt with the Midianite prisoners. Our Sages teach that his anger caused him to subsequently forget certain relevant Torah laws. We must be very wary of anger, for it can cause great damage.

Kollel Happenings

RABBANIT MIZRACHI AT THREE LOCATIONS!

The Women's Division of the Denver Community Kollel present a video for women, **Mourning the Churban**. Three Locations & Times! **Sunday, July 15** at Aish Denver, 9550 E. Belleview Ave. **Monday, July 16** at the Fine home, 1664 Wolff St., **Tuesday, July 17** at the Halpern home, 210 S. Oneida St. Doors open at 7:45 pm, presentation at 8 pm. No charge, suggested donation of \$5 to help cover costs of future video presentations.

MOTZOEI SHABBOS NACHAMU KUMZITZ

Join the Kollel for an evening of inspirational singing on Motzoei Shabbos Nachamu, July 28th at the home of Ari and Ruthie Krausz, 1675 Tennyson St. The event will feature live music, refreshments and divrei Torah. The kumzitz will be held at approximately 10 pm. For more information, please contact rmf@denverkollel.org.

SUMMER NIGHT SEDER FOR BACHURIM

Attention bachurim in Denver over the summer! The Kollel is once again holding its Summer Night Seder for Bachurim at the Kollel West Denver Bais Medrash. Sunday-Thursday. Night seder begins at 8 pm, with ma'ariv at 9:10 pm. Stipends available for boys who maintain the sederim. For further details, info or sponsorship opportunities, please contact rmf@denverkollel.org.

Increase Your Jewish IQ

By Rabbi Yaakov Zions

Last week we asked: What commonly available item may be forbidden for non-Jews due to the prohibition of *aiver min hachai* (consuming a part of a living animal)?

A: Eggs. The Chasam Sofer, (1762-1839, in his Responsa, Yoreh De'ah 19) raised the issue of selling or giving eggs to non-Jews. His primary concern was that according to the Rambam (see last week's edition), the exceptions to the rule of *aiver min hachai* may apply to Jews only. Thus, eggs, which are technically *aiver min hachai*, would be forbidden to non-Jews. It would be forbidden for a Jew to enable the non-Jew to eat a forbidden item due to the prohibition of *lifnei iver*, placing a stumbling block in front of an unassuming person. This applies to non-Jews as well (see Bava Metzia 90b.).

The Chasam Sofer does not come to a conclusive reason to permit it. Although the Chasam Sofer's position is quoted by Pischei Teshuva (Yoreh De'ah 62:1), many other authorities rule leniently for a variety of reasons. Simla Chadasha (27:2) rules like the Rashba and unlike the abovementioned Rambam. This is insufficient, however, to permit fertilized eggs with a blood spot or eggs from non-kosher birds. See also Darkei Teshuva 62:5 and Minchas Chinuch 453:15,16.

This week's question: We are prohibited from eating meat and drinking wine on the weekday eve of *Tisha B'Av* (ninth of Av). Additionally, there is a custom to refrain from these items beginning from the first of Av. When else are these items not permissible for consumption?

To submit an answer to Rabbi Zions, email ryz@denverkollel.org.

Lives of Our Torah Leaders

Rabbi Moshe Sofer, the Chasam Sofer - Part II

A brief biography of Rabbi Nosson Adler is in order. Rabbi Adler was a unique personality whose greatness and way of life are difficult for the average person to understand. Rabbi Adler was a great Kabbalist with distinct practices and customs. He adopted the Sefardic pronunciation of Hebrew, even hosting a Sefardic scholar in his home for several months to ensure his inflection

was correct. He made pronunciations of events that would occur to others. He reinstated the recitation of the Priestly Blessing in the daily prayers that took place at his home, a practice which was not done in the Diaspora. Rabbi Adler gathered a group of select students, with whom he met regularly in his home to study and teach Kabbalah.

A Taste of Torah

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of Menashe was placed together with the tribes of Reuven and Gad by Moshe. The tribe of Menashe was outstanding in their Torah learning and knowledge, and any area outside of Eretz Yisrael was on a lower level of holiness. What good would a community be without Torah and the holiness which it brings?! Inasmuch as this area was the proper place for these tribes' portions, without the holiness brought by Torah, the *kiddush Hashem* they hoped to create would not be attainable. It was therefore important that the tribe of Menashe join this community and infuse

it with a strong level of Torah study.

A very clear directive for all of us emerges from this. Hashem has granted all of us a special *neshama* (soul) and a unique mission for our lives. The sum total of that purpose is *kiddush Hashem*. It is incumbent upon all of us to examine ourselves and utilize our unique circumstances to achieve this end. At the same time, we must remain connected to the source of holiness, the Torah and its scholars, in order for this great undertaking to truly be achieved. May we all merit to achieve true *kiddush Hashem*!

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