

PARSHAS MATOS-MASEI

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת מטות-מסעי

July 13, 2023 / כ"ד תמוז תשפ"ג



ראש חודש מנחם אב - WEDNESDAY, JULY 19, 2023

The month of Av is called Chodesh Menachem Av – a month of consolation, for we console ourselves that after the terrible calamities that befell the Yidden during this month – Hashem will console us.

The month of אב connotes:

- The letters of the א-ב that Migallas Eichah are read in that order.
- The acronym of א"ב is אדום & בבל – the two empires that destroyed the Beis Hamikdash.

Rosh Chodesh Av is the yahrzeit of Aharon HaKohen zt"l. Many tzaddikim fast on this day, even though it's Rosh Chodesh.

ימי בין המצרים - THE THREE WEEKS 21 DAYS BETWEEN SHIVA ASAR B'TAMUZ AND TISHA BAV

Why is פרשת מסעי read during the ימי בין המצרים – the days between Shiva Asar B'Taamuz and Tisha B'Av? In this parsha, we read about the 42 travels from Mitzrayim until the Yidden reached Eretz Yisroel. The same is with today's Galus – exile, where we have suffered enough – we can be assured that just like the Yidden traversed after Mitzrayim, we

will reach our destined land, Eretz Yisroel.

Maran, The Belzer Rebbe shlita, related a story of his revered grandfather. The Frierdiga Rav zt"l spent one year during the ימי בין המצרים in the resort city of Marinbad. A nearby poretz came to visit the Frierdiga Rav, and as protocol dictates, the Frierdiga Rav needed to pay the poretz a return visit.

When the Frierdiga Rav returned from the poretz's palace, he started sobbing uncontrollably. When asked what his cries are all about, Maran replied brokenheartedly: "When I visited the poretz and saw his majestic palace, I reminded myself how lowly the stature of Yerushalayim is nebach in galus!"



Motzei Shiva Asar B'Taamuz in Belz –
Songs of Hope

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EVERYONE LOVES A GOOD STORY, ESPECIALLY A CHASSIDISHE STORY...

לא יחל דברו ככל היוצא מפיו יעשה (מטות ל:ג)
He shall not desecrate his word; he shall do according to whatever comes from his mouth.

The Vilna Gaon zt"l once experienced severe throat pain, and the doctors said that if he didn't remove the pus surgically, he could chas v'shalom choke to death. The Vilna Gaon, however, didn't want to undergo surgery.

There lived a woman in Vilna who used to heal the sick by saying special 'words.' The Vilna Gaon agreed to call upon the woman but feared her healing was from impure resources. The Vilna Gaon questioned her about her past and her occupation.

The woman relayed that years ago, she became a widow to a family of small children and needed parnassah to feed them. Brokenhearted, she visited the Beis Medrash in the middle of the night, opened the Araon Kodesh, and scried her heart out to Hashem.

After crying for a while, she heard a 'Bas Kol' telling her: "Start healing sick people with special words, and you will earn enough money!" So she asked, "What words should I say?" She was answered that before mumbling some words, she should ask for a cup of water and say the bracha of שהכל בורא quietly, drink up the water, and say "נפשות", and the sick will heal.

The woman said she's been practicing this healing method for a while and earning nicely since.

When the Vilna Gaon heard her tale, he started laughing uncontrollably, and a huge clump of pus shot out of his throat, and he was healed completely.

The Vilna Gaon later explained that when the woman was crying at the open Aron Kodesh, the Gaon was sitting behind the Bimah and learning. "When the woman cried, I couldn't continue learning, so I thought of an idea to make her happy so that she would leave the Beis Medrash. And all these years, she thought it was a 'Bas Kol' from heaven!" The Vilna Gaon concluded: "Though my only intentions were for her to leave the Beis Medrash, from Shamayim, my words were fulfilled, for I'm always cautious to keep my word!"

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He shall not desecrate his word; he shall do according to whatever comes from his mouth.

When the Tchebiner Rav, Haoen Reb Dovid Berish Weidenfeld zt"l, arrived in Eretz Yisroel, the Torah world didn't know about his greatness and depth of Torah knowledge. One Yerushalmi Talmid Chacham grasped the greatness of the Tchebiner Rav and decided to serve as his shamash (assistant).

Once when the Tchebiner Rav left his house, a button became loose, and the shamash offered to mend it on the spot, for it wasn't respectful for the Gaon to be seen on the streets with a hanging button. While threading the needle through the garment, he mistakenly pricked the Gaon. The shamesh was so taken aback that he said, "I'm afraid I'll go into Gehenim for this!"

The Tchebiner Rav calmed him down and said, "My dear child, even if they place you in

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**Everyone loves a good story,
especially a Chassidic story...**
continued

Gehenim, I'll come and bail you out!"

Many years passed, and before the Tchebiner Rav was niftar, he summoned his shamesh and said, "Remember I promised you that I'd take you out of Gehenim? If I promised, I will fulfill it. But do me a favor, don't make it hard for me."

והייתם נקיים מה' ומישראל (מטות לב:כב)
Then you will be absolved from Hashem and from Israel...

When the Ahavas Yisroel of Viznitz zt'l was vacationing in a resort in Karlsbug, the mailman wanted to deliver an urgent letter addressed to the Ahavas Yisroel. His shamash wanted to accept the envelope, but the mailman refused to hand it over, saying it was addressed to the "Rabbiner Hager."

When the mailman was admitted into the Ahavas Yisroel's room, he asked, "Are you the Rabbiner?" The Rebbe, however, didn't react. After repeating his question a few times without receiving a coherent answer, the mailman left without delivering the envelope.

The shamash asked the Ahavas Yisroel why he didn't adequately respond to the mailman, the Rebbe explained: "When I come up to Shamayim, and they will ask me 'if you were the Rebbe of so many Chassidim, why didn't you rectify them?' I'll answer; they were the ones that called me Rebbe, a title that's not applicable. But as soon as I crown myself with this false title, as Rebbe, what will I answer in the World to

come?"

ואם בפתע בלא איבה הדפו או השליך עליו כל כלי בלי צדיה
(מסעי לה:כב)

But if with suddenness, without enmity, did he push him, or hurled any implement upon him without ambush...

A terrible tragedy occurred in the city of Hivniv. Two tailors were fighting, and their fight escalated to the point that one tailor threw a scissor at the second tailor, which pierced his heart and killed him.

There was a great uproar in the city. Everyone was talking about the occurrence, and the tailor was brought to court, where his innocence was proved since he didn't intend to kill his fellow tailor.

The Frierdiga Rav, Maran Rebbe Yissochur Dov zt'l was traveling to visit the new Governor of the area. On his return trip, the train stopped in the main train station of Rava, where many Chassidim from nearby towns gathered to greet the Rebbe and present their kvittlech and receive his blessings.

When Maran arrived at the Rava train station, he asked to announce in his name that he won't accept any kvittlech from the Hivniver Yidden due to the terrible calamity that occurred in their city. The Hivniver Yidden were shocked and complained, "Because two simple tailors fought, and one was innocently killed, why are we at fault?"

Maran answered, "When Chassidim prick each other's with words, the tailors prick each other's with knives!"

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THIS WEEK'S VORT – פרשת מטות-מסעי

נקם נקמת בני ישראל מאת המדיינים אחר תאסף (מטות לא:ב)
Take vengeance for B'nei Yisroel against the Midianites; afterward, you will be gathered...

Why did Hashem command to go to war with the Midianites before Moshe Rabbeinu's death? So that people shouldn't say that as long as Moshe lived, he protected the Midianites – since he was a son-in-law of Yisro, the Chief of Midyan. Therefore Hashem commanded to go to war with Midyan before Moshe Rabbeinu was niftar.

ואת מלכי מדין הרגו על חלליהם (מטות לא:ה)
They killed the kings of Midyan along with their slain ones...

When the kings of Midyan realized their fate, they were afraid that they would get killed, so they threw themselves amongst the killed Midianites, so they would be assumed dead. However, ואת מלכי מדין הרגו – the Yidden killed the kings, על חלליהם, – when they were lying amongst the dead people.

אלה מסעי... אשר יצאו מארץ מצרים... ביד משה ואהרן... (מסעי לג:א)
These are the journeys of the Yidden, who went forth from the land of Egypt... under the hand of Moshe and Aharon...

the redemption from Mitzrayim was through the hands of Moshe and Aharon. Therefore, it wasn't an eternal redemption. But the גאולה העתידה – the future redemption will be through Hashem Himself and will be an eternal redemption. "אלה מסעי" – the Yidden will still have to go through a few exiles, "אשר יצאו מארץ מצרים..." because they went out of

Mitzrayim through Moshe and Aharon. It would have been an eternal redemption if they had been redeemed from Mitzrayim through Hashem.

ויסעו ממדבר סיני ויחנו בקברות התאוה (מסעי לג:ז)
They journeyed from the Sinai Dessert and encamped in Kivros Hattavah.

The pasuk teaches us that "תאות" – temptations can lead a person to his "קבר" – that's why the place was called "קברות התאוה".

ויסעו מכרדה ויחנו במקלות (מסעי לג:כה)
They journeyed from Charada and encamped in Makhelos.

The Gemara says: "בזמן שישראל באגודה אחת אין כל" – when Yidden are unified as one, not one Nation can conquer them. This fact is alluded to in the pasuk, "ויסעו מכרדה" – how does one pull away from fear, that they shouldn't fear anyone? ויחנו – באחדות – in unity! – if you rest as one – במקלות

פרקי אבות - פרק א'

כל ישראל יש להם חלק לעולם הבא...
Every Yid has a place in Olam Haba.

We say in the introduction of each Mishna that כל ישראל יש להם חלק לעולם הבא. The Skverer Rebbe zt"l once said, "I'm sure every Yid gets Olam Haba as the Mishna says so. But what about Olam Haza – this World? The ones who learn, daven, and serve Hashem are worthy of Olam Hazeh."

על שלשה דברים העולם עומד... על העבודה (אבות א:ב)
The world stands on three things... on Avodah

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פרקי אבות - פרק א'

continued

- which means the קרבן תמיד.

During the times of the Beis Hamikdash, the Kohen Gadol sacrificed two קרבן תמיד daily. One in the morning and one at night. Today, since the Beis Hamikdash was destroyed, there are two other תמיד which we can serve Hashem. 1. שויתי ה' לנגדי תמיד - one should see Hashem in front of him, always. 2. וחטאתי נגדי תמיד - sin should be in front of you, always.

ויהיו עניים בני ביתך, ואל תרבה שיחה עם האשה (אבות א:ח)
Let the members of your household be poor, and do not increase conversation with a woman.

The nature of women is that when she has guests in her home, she worries that she didn't prepare enough food. Therefore, the Mishna says, ויהיו עניים בני ביתך - when you bring poor people into your home, ואל תרבה - you can tell your wife that she doesn't have to prepare a lot - and whatever she prepared is enough.

As we conclude ספר במדבר we say

חזק חזק ונתחזק!

May Hashem keep us strong and
give us strength to continue!