

Rabbi Avromi Teitelbaum

Parashas Matos - Maasei

Sons of Av

As we approach the month of Av, we find ourselves asking why Av was selected for the inglorious role as the month of mourning. In fact, the word "אב" is associated with the word "אהבה", implying that the month is a month of love! Furthermore, there is a very puzzling episode in this week's *parsha*. Some of the tribes petition to live in עבר הירדן, the area immediately outside of Eretz Yisroel. Why would they sideline ארץ ישראל, the true spiritual goal of their entire 40-year journey, simply because of some sheep?

The *parsha* states "אָהַב לְצָרָה יוֹלֵד" (משלי יז, יז), "a brother will be born for pain". This is a reference to the birth of עשו, who is called "אה", as in, "הָלוֹא אָה עֵשָׂו לְיַעֲקֹב" (מלאכי א, ב). What is interesting to note is that the word "אה" is also short for "חודש אב". This indicates to us that עשו has a unique strength vis-à-vis the month of אב. For this reason, Esav declares (בראשית כז, נא) "יִקְרְבוּ יָמֵי אֲבִי אֶבְרָהָם", that the month of "אב" will be consumed with אבילות. What is the deeper meaning behind this?

An employee who has offended his boss, while he may repent, his relationship with the boss will never be quite what it once was. In contrast, it is human nature that, a son who offends his father, is always welcome to apologize and return

home – to precisely the point in their relationship where they left off. That is with one exception – Esav. The Torah tells us "כִּי בִיזְעָק יִקְרָא לְךָ זָרַע" (בראשית כא, יב), that only one child of Yitzchok, namely Yaakov, will continue to be an offspring of Yitzchok. Esav, after he rebels, will be forever – fatherless! This state of Esav compels him to cry out (בראשית כז, נא) "בְּרַכְנִי גַם אֲנִי אָבִי" a cry for his father who has been permanently disconnected. From this point, Esav's mission becomes to rid Yaakov and future generations of *their* father-son relationship.

Even in our state of גלות, we remain "בנים". The *parsha* declares, "וְעַתָּה אֲנִי אֶבְרָהָם" (בראשית כז, נא), "woe is to us that we are like sons evicted from our father's table" – but we are still sons! When we do תשובה, our status of "בן" will be highlighted for all to see, that indeed we have the capacity to return to our father's table.

The *parsha* tells us, "אֵתָּה פָתַח" (וישב פד), "אתה פתחת", that Reuvain began the תשובה movement. While Esav attempts to convince us that we will not retrieve of former status, Reuvain is busy ensuring that we do. This is alluded to in his

name "ראובן", the letters "אור בן", that he is charged with the mission to reveal our permanent state as "בן".

For this reason, the tribe of Reuvain chooses to live in the עבר הירדן zone, not quite in Eretz Yisroel, but not quite out (see משנה ביכורים א:י). This is to demonstrate that the Jewish sinner is never completely out of his "Eretz Yisroel", never completely out. Reuvain was therefore the first to be exiled (ד"ה א', פ"ה:כ"ו), but is promised that he will come back first. Reuvain declares (במדבר לב, יז) "וְנִשְׁבַּח שְׁמִי" letters that spell "משיח".

The *parsha* tells us that זוהר (וישלה קע:) corresponds to the גיד הנשה, which causes the Jew to forget (נשה) who he really is. We don't consume the גיד הנשה because we don't forget! The tragedies occurred to us in the month of אב to illustrate that Esav does not have the power to make us forget that we have an אב-בן relationship. It is only with this appreciation that we can subsequently approach the month of Elul, the month of תשובה.

Rabbi Avromi Teitelbaum, based on my teacher, Rav Shmuel Zucker

Introduction to Melocho on Yom Tov

Rabbi Ari Segal
(Rosh Chabura)

When speaking about the *Moadim* the *Torah* (*Emor* 23;7) says כל מלאכה לא שעשו which translates as "you shall not do laborious work". This equates *Yom Tov* to *Shabbos* in that *melocho* is forbidden. The *Torah* elsewhere (*Bo* 12;16) makes an exception to this prohibition and says that one may do *melocho* necessary for eating. One would conclude that it is permitted to perform any *melocho* that is necessary to prepare one's food. For example, if one wishes to eat fish on *Yom Tov*, one may go and catch a fish in order to eat it, which on *Shabbos* would be forbidden because of the *melocho* of trapping.

The difficulty is that the *gemora* in *Beitza* (23b) says one may not fetch a fish from the pond on *Yom Tov*, nor may one trap a deer from its enclosure. We see from there that trapping is forbidden even though it is being done for purposes of eating? We also find in the *gemora* (3a) that one may not eat fruit that fall off the tree on *Yom Tov*, lest one comes to pick the fruit directly off the tree. Once again, this does not seem consistent with the allowance to perform food related *melocho*s?

In order to resolve this inconsistency, *Rashi* (*Beitza* 23b) explains that the *Torah* only allowed one to perform *melocho*s that could not have been done before *Yom Tov*, like cooking, where freshly cooked foods are much better than food that is a day old. By trapping however, one could catch what he needs before *Yom Tov*, therefore, one may not do it on *Yom Tov*.

Many *Rishonim* rejects the approach of *Rashi*, firstly because the implication of the *gemora* (28b) is that there is no such restriction? And secondly, because it doesn't solve the problem of picking fruit, as many fruit are better when they are freshly picked, and yet still one may not pick fruit?

The *Ramban* suggests that the *Torah* only allowed *melocho*s of enjoyment but not *melocho*s of labour. Thus, trapping and uprooting are forbidden since they are

Shabbos Times	
29 Tammuz 5781 / 9 July 2021	
Mincha Gedolah	12:43
Plag Hamincha	4:25
CANDLE LIGHTING	5:13
Shekioh	5:30
Maariv	After 6:01
1 Av 5781 – 10 July 2021	
Parshas Matos - Maasei:	
Rosh Chodesh	
Honeitz Hachamoh	6:55
Latest Time for Shema	9:34
Shacharis must be finished by:	10:27
Mincha Gedolah	12:44
Shekioh	5:30
Maariv on Motzaei Shabbos	After 6:02
End of Shabbos (UOS)	6:05
End of Shabbos (Chazon Ish)	6:11
End of Shabbos (Rabbeinu Tam)	6:43

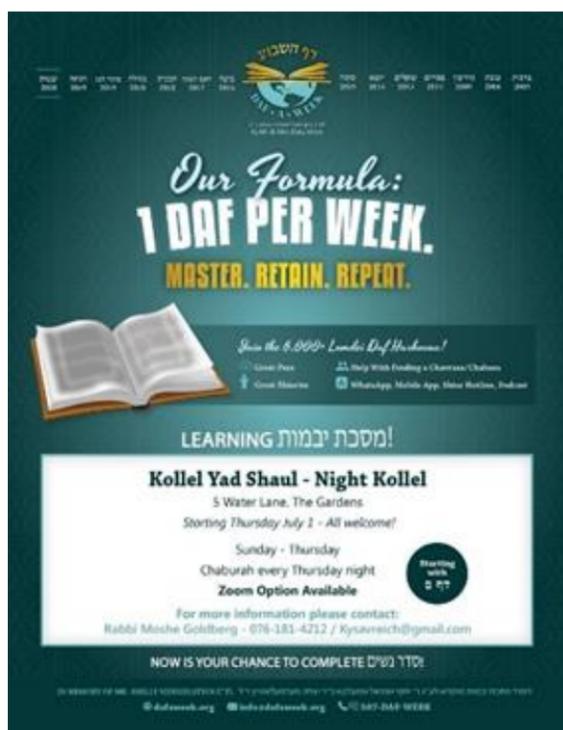
considered laborious. This is because they are not done in the kitchen but rather are part of the process of making the food available for use. Both *Rashi* and the *Ramban* learn that the prohibition to trap is on a *Torah* level. The *Ran* asks on the *Ramban* that we find that grinding spices is permitted (14a). Now, although grinding spices is done in the kitchen, the general *melocho* of grinding is done on a large scale in the course of processing the grain. Thus, grinding as a whole should be forbidden, including grinding spices for immediate use. The *Ran* suggests rather, that on the *Torah* level all *melocho*s of food are permitted and the *Rabbis* forbade *melocho*s that are usually done on a large scale. Since it is a *Rabbinic* prohibition we can understand that they differentiated between large scale grinding with a mill and grinding with a pestle and mortar in one's kitchen. The *Rambam* has a different approach, he agrees that on the *Torah* level all food related *melocho*s are permitted. However, the *Rabbis* were concerned that people would spend their time on *Yom Tov* involved in all types of work and they would not enjoy the *chag*. To prevent this, they decreed that all *melocho*s that could be done before *Yom Tov* may not be done on *Yom Tov*.

The *Shulchan Aruch* (O.C 495) rules like the *Ran* that *melocho*s that are usually done on a large scale are forbidden on a Rabbinic level. The *Shulchan Aruch* (O.C 495) says that food related *melocho*s are permitted, however, harvesting, grinding, squeezing and trapping are forbidden. The *Mishna Berura* explains that the *Shulchan Aruch*) rules like the *Ran* that *melocho*s that are usually done on a large scale are forbidden on a Rabbinic level. The *Rema* adds that one may also not do food related *melocho*s that could have been done before *Yom Tov*. However, if one did not do it before *Yom Tov*, it may be done on *Yom Tov* with a *shinuy*.

StOrY kIdS

The Golden Dove

The Amora Rabba bar bar Chana considered the mitzvah of reciting Birchas Hamazon after partaking of bread to be particularly dear. He was always careful to bentch with great kavanah in the place where he had eaten. Once, Rabba bar bar Chana needed to journey across a vast desert. He joined a large caravan that was traveling to the same destination as he was. After traveling for many hours, the members of the caravan stopped at an oasis to refresh themselves with food and drink. As the great Amora was completing his portion of bread, the leader of the caravan suddenly announced that it was time to continue traveling. Rabba bar bar Chana joined the other members of the caravan. After traveling for some time, he suddenly realized that he had forgotten to recite Birchas Hamazon after his meal! He considered telling the members of the caravan that he had to return to the oasis to bentch, but he was afraid they might insist that he bentch right there. They wouldn't understand why it was important for him to return to the place where he had eaten. "Stop!" Rabba bar bar Chana called out. "I forgot my golden dove at the oasis! I must go back and retrieve it!" Everyone felt bad for Rabba bar bar Chana; a golden dove is a very valuable thing. They agreed to wait for the Amora to return to the oasis and then rejoin them. At the oasis, Rabba bar bar Chana bentched with great kavanah. When he rose to leave, he suddenly spotted something sparkling on the ground. He bent down and picked it up. It was a dove of pure gold! He took it with him back to the caravan. He knew he had received a gift from Shamayim in the merit of the care he had taken to observe the mitzvah of Birchas Hamazon properly. "The Jewish people are likened to a dove," he told the members of the caravan, who asked to see the precious treasure. "Just as the wings of the dove protect her, so do the mitzvos protect the Jewish people."



KYS night Kollel

Daf Shavua

8:30 - 8:55 pm

KYS Night Kollel will also be following the Daf Shavua programme

In the coming week we will be starting the section that deals with the positive commandment to have children.

Meeting ID: 754 9681 9314

Password: kys

Shiur

- will cover approximately half an amud per night.
- Gemora Rashi & selected insights on the daf.

For more information see dafaweek.org

Parshas riddles

- 1) Which three very rare tropes appear in this week's kria? Where else do they appear?
 - 2) Can you find three consecutive pesukim that end with the same three words? Where are there 33 consecutive pesukim that all begin with the same word?
 - 3) How many places were called חות יאיר? Why does the pasuk in Mattos (Bamidbar 32:41) call Yair "ben Menashe" when in Divrei Hayamim (I 2:22) it says clearly that he is from Shevet Yehudah?
 - 4) Where does the word "Nachanu" appear without an aleph (three times in the Torah and once in Eichah)? Can you give a reason for the missing aleph in at least one case?
1. Which three very rare *trops* appear in this week's *kria*? Where else do they appear? **The only *yerach ben yomo* and *karnei parah* in the entire Torah appear in *Parshas Massei*, 35:5. There is another set in *Megillas Esther*. There is a *merchah kefulah* in the last *pasuk* of *Parshas Mattos*, one of five in the Torah (the others are found in *Toldos*, *Shemos*, *Shemini*, and *Shelach*).**
2. Can you find three consecutive *pesukim* that end with the same three words? ***Bamidbar* 35:16-18—each ends with מות יובת הרבצה . Where are there 33 consecutive *pesukim* that all begin with the same word? *Bamidbar* 33:5-37. The *מסעות* all begin with יסעו.**
3. How many places were called חות יאיר? Why does the *pasuk* in *Mattos* (32:41) call Yair "ben Menashe" when in *Divrei Hayamim* (I 2:22) it says clearly that he was from *Shevet Yehudah*? **According to *Metzudos Dovid*, there were three places by that name: one founded by Yair ben Menashe, another by Yair Hagiladi, and a third by the Yair from *Shevet Yehudah* in *Divrei Hayamim*. Ibn Ezra holds there was only one place, and the one in *Divrei Hayamim* is the same as the one in *Mattos*. Although he was from *Shevet Yehudah*, his mother was from Menashe.**
4. Where does the word נחנו appear without an *aleph* (three times in the Torah and once in *Eichah*)? **The *Shevatim* told Yosef, ונחנו בני איש אחד נחתי; the *bnei Gad* and *bnei Reuven* said, ונחנו נקבר חלוצים; Moshe and Aharon said, ונקבר נח; *Eichah* 3:42 ונחנו נקבר חלוצים. Can you give a reason for the missing *aleph* in at least one? The *Baal Haturim* explains that the *pasuk* about *bnei Gad* and *bnei Reuven* begins and ends with a *nun* because they promised to cross the Yarden, which was 100 *amos* wide**

KOLLEL

YAD SHAUL

INSTITUTE FOR THE ADVANCEMENT OF HIGHER JEWISH STUDIES

AV- ELUL ZMAN
1 JULY - 15 SEPTEMBER

The Kollel Avreichim of Kollel Yad Shaul will be learning Maseches Beitza / Maleches Yom Tov.

Morning Seder: We will be learning Sugyos in depth through to the halocha.
 Afternoon Seder: Maseches Beitza in bekius.

Tailor-made tracks for Baalei Batim in the morning and afternoon.
 All are invited to participate.

We are also pleased to announce that Rabbi Ari Segal will be taking on the role of Rosh Chabura. We wish him much hatzlocha in his new position.

For more information please contact
 R Menachem Kaplan
 Cell: 082 407 0146
 email: kysavreich@gmail.com

ANNOUNCEMENTS

New Avreichim

KYS is proud and excited to welcome 2 new Avreichim:

- R Moishie and Shoshi Tanzer
- R Assael and Samantha Stein

They will be joining the Kollel for this Zman.

We wish them much success.

Mazel Tov

R Gershon and Joanie Kaplan and families on the wedding of their grandson Moishy

Rabbi and Mrs Golombick and family on the occasion of their daughter Rivki's wedding to Yehuda Leib Dorfman in Lakewood

May we only share simchas!

Condolences

Aharon Kaplan on the loss of his father

Tony Hurwitz on the loss of his father

Harvey Nossel on the loss of his wife

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים