

Agudas Yisroel Anshei Kielce



Zmanim

In light of the recent events in Israel and the ground invasion in Gaza we will be saying tehillim 15 minutes before Mincha today.

Tehillim for Israel: 6:50 pm

Early Mincha/Kabbalas Shabbos: 7:05 pm

Tehillim for Israel: 8:25 pm

Candle Lighting: 8:37 pm

Mincha/Kabbalas Shabbos: 8:40 pm

Shacharis: 8:45 am

Pirkei Avos Shiur: 7:35 pm

Mincha/Seudas Shlishis: 8:25 pm

Maariv/Motzei Shabbos: 9:44 pm

Motzei Shabbos Rabbeinu Tam: 10:06 pm

Parshas Matos

Adapted from Rabbi Yissocher Frand [www.torah.org]

Our parsha begins with Moshe Rabbeinu telling the Jewish people the laws of Nedarim. The beginning of the parsha is unique in that it begins with the words "Speak to the heads of the tribes saying..." Most of the Torah was either said directly to the children of Israel (Daber el bnei Yisroel) or it was said to the Kohanim (Emor el haKohanim). There is not any other section that was given over specifically to the heads of the nation (Roshei haMatos).

The early commentaries themselves were bothered by this question. The Ramban in his Chumash commentary suggests that Parshas Nedarim is something that should not be said over to the masses. The concept of taking oaths and vows is very stringent; and when people will hear that you can be "matir" a neder or a father or husband can be "mefir" a neder [halachic devices which permit the "undoing" of vow], they will come to take these matters lightly. Consequently, according to the Ramban, these laws were given only to the Roshei HaMatos, the leaders of the nation, who could be trusted to deal with these concepts with the level of sophistication and rever-

ence that they deserve.

The Chasam Sofer, however, offers a different answer to this question. The Chasam Sofer suggests that the leaders of the nation had a special need to be aware of these laws. The Chasam Sofer quotes the story of the Shofet [Judge] Yiftach, who in haste made a vow to offer as a Korban to G-d the first thing that came to greet him when he returned victoriously from battle. The first thing that came to greet him was his daughter.

The Medrash in Bereishis Rabba asks why Yiftach did not go to Pinchas and have his vow "permitted" through the vehicle of "Hataras Nedarim". The Medrash answers that Pinchas was waiting for Yiftach to come to him (he being the "Gadol haDor") and Yiftach was waiting for Pinchas to come to him (he being the chief political and military officer in the country). While each was trying to protect the honor of their own position, the life of the daughter was lost.

The Medrash says that both Yiftach and Pinchas were punished for this: Yiftach lost his life in a terrible disease where limbs started falling off one by one (as it says "he was buried in the cities (plural) of Gilead") and Pinchas lost his ability to receive Ruach HaKodesh. The Chasam

Sofer says this is perhaps why the Torah was particularly concerned that the leaders be extremely careful and well-versed in the laws of Nedarim.

Two observations are to be made on this teaching:

1. We cannot project our own petty midos on people of the stature of Pinchas and Yiftach. Yiftach was the leader of Israel during the time of Judges (Shoftim Chapter 11). Talmud says "Yiftach in his generation was like Samuel in his generation". Pinchas was the grandson of Aharon the Kohen Gadol. He received the priesthood after killing Zimri (Bamidbar Chapter 25). He himself became the High Priest after death of his father, Elazar. Although the Medrash does say that in this situation they were punished for their actions, we must never confuse our own petty shortcomings with those of people who were Gedolei Olam.

2. Many times people do things because their Kavod [(personal) honor] was slighted. They do these things even though doing them is clearly to the detriment of both them and their own families. It is not unheard of for a person to sacrifice his own welfare or the welfare of his children on the altar of his ego. When a person's Kavod is affected, he can literally let his own children die.

We as human beings have a passion for kavod. The older we get, the more we have a tendency to be particular about our honor. A person needs an independent opinion to turn to – be it his Rebbe, his Rav, his Rosh Yeshiva, or his good friend – who can open his eyes to his own blindness regarding matters of Kavod. Only an independent opinion can help prevent a person from leading himself to self-destructive action or inaction.

Good Shabbos

**This week's Kiddush is sponsored by:
The Rivlin family and two Anonymous benefactors.**

The kid's program will take place downstairs this week.

The Rav's Pirkei Avos Shiur will take place at 7:35 pm.

The guest speaker for Seudas Shlishis will be Professor Daniel Frances who will continue his lecture on the topic of Rabbinical Education in the Netherlands; 17th century to the present(Part 2).

The Sunday Morning Discussion will take place following Shacharis at 8:45 am.

If you would like to submit a name to the cholim list please email gabbai@agudahsouth.com or contact one of the gabbaim.

Shacharis	<u>Weekday Schedule</u>	Mincha
Sunday: 8:00 am		8:40 pm
Monday & Thursday: 7:00 am & 7:55 am		Maariv
Tues., Wed. & Fri.: 7:00 am & 8:00 am		9:00 pm
Daf Yomi with Rabbi Kaufman: 8:00 am (Shabbos), 7:15 am (Sun), 7:40 am (Mon-Fri)		
Amud Yomi with Rabbi Rafi Greenspan: 7:20 am (Mon-Fri)		

To sponsor Kiddush/Seudas Shlishis contact Leon Jakubovic (kiddush@agudahsouth.com.)

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Suggestions?

We are constantly looking for ideas or suggestions to enhance our shul. If you have any suggestions feel free to email mailings@agudahsouth.com