

בעזרת

The Way of Emunah

Collected Thoughts
on the Weekly Parshah

From

**Rabbi Meir Isamar
Rosenbaum shlita**

Matos Masai



The Way of Emunah

If you would like to Meet
Rabbi Meir Rosenbaum
in Person for a Blessing
or to consult any private or business matters

Please call or Text to
929-420-0554
To Schedule Your Private Appointment.

——
To receive this pamphlet weekly by email
Please send an email to 3875090@gmail.com
and write your name and email address, and we will
add you to the list



Parshas Matos



Tzadikim are Proud of Their Tefillos/A Nasi Only Gets One Honor/Judging Jews Favorably/Judging Favorably Brings Close the Redemption/Don't Push a Good Thing Away/Hashem's Command Comes From a Person's Words/Every Word Creates an Angel/If One Keeps his Mouth Pure, His Prayers are Heard/The Power of a Tzadik's Words/A Blemish of the Tongue/Hashem Doesn't Change His Words/Fulfilling a Vow with Enthusiasm

וַיְדַבֵּר מֹשֶׁה אֶל רָאשֵׁי הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל וְגו' זֶה הַדְּבָר אֲשֶׁר צִוָּה ה'
(ל, ב)

Moshe spoke to the heads of the tribes of the children of Yisroel, saying, "This is the thing Hashem has commanded." (30:2)

Tzadikim are Proud of Their Tefillos:

This *pasuk* hints to the responsibility of the leaders of a generation to pray for their flock in times of difficulty. They should not engage in excessive humility and claim that they are unworthy of praying on behalf of the nation. Rather, they should be proud that their *tefillos* have power and are desired by

Hashem, and they should recognize that through their prayers, they can annul harsh decrees.

Chazal (see Mechilta, Yisro 20:2) refer to Hashem as "*malei rachamim*" (full of compassion). Rav Avrohom Yaakov (the second) of Sadiger zy" a (Sefer Abir Yaakov) quotes his father, Rav Yisroel of Sadiger zy" a (Ohr Yisroel, Parshas Yisro) as explaining this title with

a parable of a cup that is filled to the top with water. With just a small tap, water will spill out of the cup. So too, Hashem is “full” of *rachamim*, and just a bit of *hisorerus* can cause His compassion to spill out upon us.

Rav Avrohom Yaakov uses this idea to explain the *pasuk* (Iyov 3:38): “From the mouth of the One Above does not come bad and good.” Hashem’s way is to provide constant goodness. Although He occasionally must issue harsh decrees, they too are good, as they are only meant to stir the *tzadikim* of the generation to daven to Him. And these prayers create much goodness and blessing for the world.

In this vein, Chazal say (Moed Koton 16B): “Hashem decrees and a *tzadik* annuls.” He makes decrees to bring a *tzadik* to pray and annul them because He

desires their prayers. Thus, this too is good.

This also explains the Gemara (Bava Basra 116A) that says: “If one has a sick person in his household, he should go to a *chochom* who will pray for mercy for him.” This means that if one is facing a harsh decree, it was only sent so that a *tzadik* will daven for him. Hashem sent the problem because He wants to hear the *tefillos* of the righteous man.

The Abir Yaakov discerns from this that although a *tzadik* must be humble, he should not be modest to recognize the power of his prayers. He should realize that his *tefillos* are very potent because they are desired by Hashem, and they can provide *yeshuos* for his brethren.

Accordingly, he explains the

pasuk as follows. It starts with the word “*vayedaber*”, which indicates speaking in a harsh manner (Makkos 11A). Hashem told Moshe in this harsh way: “*Roshei hamatos.*” The word “*roshei*” is an acronym for “*yaasu ratzon avihem shebashomayim*” (do the will of your Father in Heaven), while the word “*matos*” (literally “a stick”) indicates humility and lowliness.

Thus, Moshe Rabenu was telling the *tzadikim* of the generations who are humble and lowly in their own eyes that if Hashem, *chas v’shalom*, deals harshly with the nation, they should not maintain this conduct of humility. Rather, “*laymor*”, they should speak softly (the word “*laymor*” means a soft manner of speaking, see Mechilta, Yisro, 19:3). This is a reference to prayer. He was telling them not to be humble to

pray for the nation.

The verse concludes “*asher tziva Hashem*” (which Hashem commands), which indicates that this is the will of Hashem because He desires to hear the prayers of the righteous.

A Nasi Only Gets One Honor:

One of the *chasidim* of the Ruzhiner Rebbe zy”a served as the *Rosh Hakahal* of his city. Over time, people began to complain that he led the community in an excessively strict manner and that he demanded a lot of honor.

When the Rebbe met him, he chastised the man and said, “We only find one time in the torah when honor is given to a *nasi*. This is in the *pasuk* that says that

Moshe spoke to the *roshei hamatos*. Rashi says that he gave honor to the *nesi'im* by teaching them the rules of *nedarim* (vows) first, and then teaching the rest of *bnei Yisroel*. We see from this that the only *kovod* a leader of a community should expect to receive is to learn a Parshah of Chumash or Perek of Mishnayos first.”

Judging Jews Favorably:

This *pasuk* also contains a hint of the importance of judging others favorably.

The Ohr Hachaim notes that in the words “*roshei hamatos l'bnei Yisroel*”, there seems to be an extra “*lamed*”, as it could have said “*roshei matos bnei Yisroel*.” The Imrei Menachem of Alexander zy”a answers this question as follows:

The Zohar Hakadosh (Chelek 1, 244B) writes that **it is pleasant for Hashem when someone speaks well about His children. Where do we know this from? From Gideon, the son of Yoash, who was not a *tzadik* or the son of a *tzadik*, but since he spoke positively about Klal Yisroel, it says about him: ‘And Hashem turned toward him and said: Go, with this your strength, and save Yisroel from the hand of Midyan.’ What is this strength? It means the reward for the good that he said about Hashem’s children was that he was given the strength to save them from Midyan.”**

Gideon, the son of Yoash, had told an angel of Hashem (ibid:13): “Please my lord, if Hashem will be with us, why then has all this befallen us? And where are all His wonders which our

forefathers told us, saying, ‘Did not Hashem bring us up from Egypt?’ But now Hashem has forsaken us, and He has delivered us into the hand of Midyan.”

Rashi explains: “It was Pesach, so he said, “Last night my father recited the Hallel and I heard him say, ‘When Yisroel departed from Egypt, etc.,’ (thus recounting the miracles Hashem performed on behalf of Klal Yisroel), but now He has forsaken us. If our forefathers were righteous, let Him perform (wonders) for us in their merit, and if they were wicked, then just as He did for them undeserving wonders, so should He do for us. Where then are all His wonders?”

Hashem then told him to take this strength he received for speaking in defense of Klal Yisroel and to use to win the battle with Midyan.

The Zohar Chadash further states (29A): “Rav Eliezer said that even if a person is the greatest *tzadik* in the world, if he speaks badly about Jewish people to Hashem, he will receive the worst punishment. Eliyahu Hanavi was the biggest *tzadik* in his generation, but he spoke badly about Klal Yisroel. He said (1 Malachim 19:14) that they had abandoned Hashem’s covenant, destroyed His Mizbeachs and killed His prophets. This was viewed very badly by Hashem. It says (ibid:6) that ‘he looked and there was a cake by his head baked with hot coals.’ Hashem was saying that anyone who speaks negatively about Klal Yisroel deserves to be consumed like this (burned by hot coals).”

Accordingly, the *pasuk* is saying that Moshe Rabenu spoke

to the heads of the nation who were “*hamatos l'bnei Yisroel*”, which can be translated to mean that they bent (*matim*) the truth to always speak positively about Klal Yisroel. He told them that “this is the thing that Hashem commanded”, meaning that **this way of judging the nation favorably is what Hashem desires.**

The Imrei Menachem adds that the esoteric *middah* of “Tiferes” is called “Matah Klapei Chesed” (Sefer Hapardes, written by the Ramak, Shaar 23, Perek 13). Additionally, Tiferes is also the *bechina* of Yisroel (see Zohar Hakadosh, Chelek, 150B). **This indicates that one who bends the truth to judge Jewish people favorably is following the correct path.**

Judging Favorably Brings Close the Redemption:

Judging other's favorably helps bring the *geulah* closer. This is seen from the Yalkut Shimoni (Shoftim 62) that Hashem told Gideon: “You have a power to speak well about Yisroel. In this merit, they will be redeemed.”

Sefer Teshuos Chen writes: “I heard from my teachers (the students of the Besht zy”a) that **Moshiach will be someone who knows how to speak positively about Klal Yisroel. Through his good words, they will all get a desire to do teshuva and they will become *tzadikim*.**”

He uses this statement to explain the verse in Tehillim (106:5): “To see the goodness of Your chosen ones, to rejoice with the joy of Your nation.”

This can be understood to mean that if one sees the goodness of Klal Yisroel and views them favorably, he will be able to rejoice with the redemption.

He concludes: “This is why we always read this Parshah during the Bain Hametzarim – to teach us that the way to bring the redemption is by judging Yidden favorably.”

Don’t Push a Good Thing Away:

Rav Shraga Yair, the son of Rav Nosson Dovid of Shidlovtza zy”a (Sefer Aron Eidus), explains this *pasuk* in accordance with the Gemara (Chulin 2B) that says that one shouldn’t make a vow by saying, “I accept upon myself to bring a Korban Olah” because he might be negligent and fail to fulfill his vow. Instead, he should

say about a specific animal that “*harei zeh Olah*. (This is an Olah.)”

This presents no concern as he has already separated and sanctified the animal, so his vow is already fulfilled.

This idea applies to all areas of life. Whenever one has an arousal to do any mitzvah and he commits to do it, he should not push it off for a later time. He shouldn’t say that “I accept upon myself to do it” because he may never end up doing it. Rather, one should fulfill “*harei zeh*” by getting it done right away.

Accordingly, the *pasuk* can be learned as saying that Moshe told the leaders of the nation to teach the people that “this is the thing (*zeh hadavar*) that Hashem has commanded.” They should tell the people that Hashem commanded them to do “*zeh*”, meaning to fulfill mitzvos right

away, rather than merely committing to do them later, and thereby potentially allowing their enthusiasm to wane.

This is also hinted to in the words “*lo yachel devaro*” (he shall not violate his words, Devarim 30:3). The word “*yachel*” is related to the words “*mayachalim*” (those who hope, as in Tehillim 33:18). Thus, the *pasuk* can be understood as saying that when one commits to do a good deed, he should not wait and hope to do it later. Rather, “whatever comes out of his mouth, he shall do” immediately, while he still retains his original enthusiasm.

Hashem's Command Comes From a Person's Words:

Sefer Tiferes Shmuel quotes the Vorka Rebbe *zy”a* as

explaining the words “this is the thing (*davar*) that Hashem has commanded” to mean that every word (*dibbur*) that a person says creates a commandment from Hashem. In other words, if a person says that he is going to do a certain good deed, it becomes a “commandment of Hashem,” and he is now obligated to do what he said as if Hashem commanded him to do it.

This teaches us how powerful one's words truly are.

Every Word Creates an Angel:

On the topic of the power of one's words, the Chida *zt”l* (Sefer Midbar Kademos, Maareches 4, Ois 21) quotes his father, the author of Chesed L'Avrohom *zy”a*, as saying that every word one says makes an impact in Shomayim,

either for the good or for the bad. He writes: “Every word related to a mitzvah uttered by a person creates a *malach*. But if one says an impure word, it creates a bad angel and if it is a wasted, pointless word, it creates a pointless angel.

“Words of *tefillah* and Torah that one speaks break through the Heavens and ascend Above, but if the same person speaks bad words, they defile his soul and cause part of his holy words to go to an impure place and remain there, trapped in imprisonment. It takes a lot of work for Hashem to get them out of there. This is as the Zohar Hakadosh states (Parshas Beshalach 47:2) that words that come out of a person’s mouth impact the Heavens, either for good or for bad.”

If One Keeps his Mouth Pure, His Prayers are Heard:

If one guards his words and only uses them for good things, his prayers will be accepted by Hashem. Sefer Reishis Chochmah (Shaar Hakedushah, Perek 10) writes in the name of Sefer Yetzirah: **“With this, we can understand the greatness of the early people and how they had their prayers heard immediately because they were careful not to cause harm to the 22 letters that were created by Hashem through pointless speech and other words that damage the language. Therefore, their prayers broke through the Heavens and ascended to great heights to arouse Divine mercy.”**

Similarly, the Zohar Hakadosh

(Parshas Shemos) writes that when Rav Shimon bar Yochai learned Torah, tens of thousands of holy angels listened to him because the words that came out of his mouth were pure and deserving of being connected to the Higher spheres.

The Power of a Tzadik's Words:

Tzadikim are able to accomplish great things with their words because they keep their mouths pure and only speak in a holy and lofty manner. Since they do this, they merit the fulfillment of the verse (Iyov 22:28): "You will say a decree, and it will be accomplished for you." Even their mundane speech has a great impact in Shomayim because their words are so holy, and even if they

don't intend to give a *bracha*, Hashem fulfills their words as a blessing.

Sefer Aish Chamudos (a biography of Rav Michoel Ber Weismandl zt"l, Rosh Yeshivas Nitra, Perek 16, page 432) relates that there was a bochur learning in the Nitra Yeshiva who was suffering from a certain disease. His doctor told him that he needed to undergo a surgery, and the bochur asked Rav Michoel Ber if he should do it. Rav Michoel Ber told him that if the doctor says the surgery is necessary, he must do it. The bochur then asked the same question to the Satmar Rov zy"l, who told him not to do the surgery.

The bochur told Rav Michoel Ber what the Satmar Rov said. Rav Michoel Ber then went to discuss the matter with the Rov. He asked him how he could

advise a bochur to go against the advice of his doctor. “Do you have *ruach hakodesh*?” he asked, “How can you decide that the doctor is wrong?”

The Rov emotionally told him, “The Zohar Hakadosh says that if one guards his mouth – both what goes in it and what goes out of it – then Hashem makes sure that he says the right words and that no damage comes from anything he says.”

The Rov concluded, “You also can do this.”

Sefer Meohr Einei Hagolah (Ois 288) quotes the Gaon of Piltz *zt”l* as relating that when his grandfather, the Chidushei Harim *zy”a*, was a young man, he lived in the city of Warsaw, where he would sit in his room all day and study Torah with his students. The room was very

small and was unable to fit all the students who clamored to study under him, which caused the Chidushei Harim a lot of anguish.

The *chasidim* wanted to extend the room so that there would be enough room for everyone who wanted to learn there but when this idea was presented to the Chidushei Harim, he asked, “How long will the construction take?”

When he was told that it would take four or five days, he would not allow it. He said that it was not worth it to do this if it would cause several days of *bittul Torah*. Despite being asked several times, he continued to refuse the offer.

The Chidushei Harim once was speaking to a close acquaintance named R’ Yokel

Frohmman a''h, and he said that if the construction could be done in one day, it would be very good. He added, "If you could find someone who could do it all in one day, I would get a lot of pleasure from that!"

R' Yokel recognized how much the Rebbe wanted this to happen. Therefore, he took action. He went to see a wealthy resident of Warsaw who was a builder. This man had no children and R' Yokel told him, "If you somehow manage to expand and renovate the Rebbe's home within just one day, I can guarantee you that he will promise you a son within a year!"

Although this man was not associated with the *chassidim*, he trusted in the Chidushei Harim's blessing and believed that he had given this promise.

Therefore, he put aside all his other work and put together a team of workers for this job. They mapped out a plan and, indeed, they managed to do all the construction in just one day.

The Chidushei Harim was overjoyed by the quick and beautiful job, and he told R' Yokel in front of a large crowd how happy he was. R' Yokel replied, "Rebbe, you should know that this job came at a big expense. There is a bill that has to be paid. The man who took care of the construction has no children and I told him in the name of the Rebbe that he would have a son as payment for the job!"

When he heard this, the Chidushei Harim was silent for a few minutes. This made R' Yokel very nervous. He was worried that the Rebbe was upset

at him, so he fled the room. However, the Chidushei Harim turned to his grandson, the Rov of Piltz, and said with a smile, **“What do you say to what R’ Yokel did? What I couldn’t do on my own, he did on my account. Hashem will certainly help.”**

The man had a son that year and the Chidushei Harim served as *sandik* at the bris.

A Blemish of the Tongue:

The opposite is also true. If one misuses his tongue, he causes himself tremendous harm. This is illustrated in the following story:

A group of bochurim from a certain yeshiva were going home for Shabbos, and they hired their regular taxi driver to take them.

They were in a very good man during the drive, and they were joking and kidding around with each other. The driver, on the other hand, remained silent. He didn’t utter a word or even smile throughout the entire trip. The bochur tried to converse with him, but he wouldn’t respond. Finally, he told them, “Leave me alone. You can keep talking amongst yourselves but don’t get me involved in your conversation.”

When they asked him why he didn’t want to talk, he said, “One of my children just died and I am too sad to converse with anyone.”

One of the bochurim, in an inane attempt to be funny, replied, “I also have gone through hard times in my life, but that doesn’t stop me from joking around with my friends.”

A short while later, the bochur got married. He had a son, but the child suddenly died a year after its birth. The same thing happened a second and even a third time. The young man was heartbroken. He couldn't understand why Hashem would do this to him. One day, one of his friends who had been in the taxi with him reminded him of the insensitive remark he had made to the taxi driver. He

suggested that perhaps it was because of the pain he may have caused the driver that he was experiencing this suffering.

He began searching for the driver and, after much effort, he succeeded in finding him. He told him everything that had happened to him and asked for forgiveness. The driver forgave him, and the young man ultimately had several healthy children.

אִישׁ כִּי יֵדֵר נֶדֶר לַה' אִזּוֹ הַשְׁבַּע שְׁבַע לְאַסֵּר אֶסֶר וּגְו' לֹא יַחַל דְּבָרוֹ כְּכֹל
הַיָּצֵא מִפִּי יַעֲשֶׂה (ל, ג)

When a man promises a promise to Hashem... he shall not violate his word;
according to whatever came out of his mouth, he shall do. (30:3)

Hashem Doesn't Change His Words:

The Abir Yaakov of Sadiger zy" a explains the words "*ish ki yador neder l'Hashem*" to mean that a person should make his body into a "*mador*" (dwelling place) for Hashem. One can do

this by "not violating his words", i.e., being careful with every word that comes out of his mouth. If one does this "whatever comes of his mouth shall be done", meaning that **whatever he asks Hashem for will be granted to him.**

Fulfilling a Vow with Enthusiasm:

Rav Yitzchok of Amshinov zy”a (Sefer Imrei Kodesh) explains this *pasuk* by saying that it is common for a person who is going through a hard time to make vows to Hashem and promise to make major changes in his life. However, once the difficult time passes, the enthusiasm wanes, and he no longer is excited about fulfilling his vow.

The *pasuk* is saying that one should fulfill his vow “according to whatever came out of his mouth”, meaning that he should do it with the same enthusiasm he had when he first made the commitment.



בס"ד

**ARE YOU IN NEED OF A YESHUA?
ARE YOU STRUGGLING WITH
SHIDDUCHIM? HEALTH? PARNASSAH?**

**Assisting the widows and orphans of
Beit Shemesh is your solution!**

Remove the tears of **720** widows and orphans in
the city of Beit Shemesh and, in turn, Hashem
Yisborach will provide you and your loved ones
with all your needs!

Every week, Irgun Lachmei Mordechai

under the auspicious of Harav Meir Isomer Rosenbaum shlitza, sends
large Shabbos packages full of meat, chicken, fish, challos, cake,
kugels, candies and gifts for the orphans directly to their doors.

**FOR
\$250**

You can sponsor a Shabbos package for a needy widow and her children.
Donations can be submitted 24 hours a day to the anonymous hotline

845-286-1007

Or sent through Quickpay
3875090@gmail.com

Or through the Donor's Fund, OJC, Fletcher, etc.

LACHMEI MORDCHAI

Tax I.D# 87-1279722

Or on the website at

אשריך בעולם הזה וטוב לך לעולם הבא