

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה

בראת יצר הרע ובראתי לו

תורה תבלין

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שבת קודש פרשת בהעלותך – פרק א' דאגות

Shabbos Parshas Behaaloscha - First Perek

י"א סיון תשס"ה - June 14, 2008

הדלקת נרות שבת – 8:12 *	(Monsey, NY)	מנחה גדולה / שבת – 1:35
זמן קריאת שמע/מ"א – 8:34	~~~~~	שקיעה של יום השבת – 8:30
זמן קריאת שמע/ הגר"א – 9:10	~~~~~	צאת הכוכבים / מעריב – 9:20
סוף זמן התפילה / להגר"א – 10:26	~~~~	צאה"כ / לשיטת רבינו תם – 9:42
* פלג המנחה בע"ש בשעה 6:56 – מי שמדליק מוקדם, אין לאחר זמן עצם קבלת השבת (משיאמר "בואי כלה")		

לקחי חיים ודברי התעוררות מאיצרותיו של המגיד נסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א
נו"נ גישיבת הגר"צ קושלבסקי

ולפי העלות הענן מעל המשכן וגו' על פי ה' יסעו וגו' (ט-יז)

לבוואר כאן איך שנסעו וחנו בני ישראל על פי ה'. ומבאר הספורנו: "סיפר זכותן של ישראל, על לכתם אחריו במדבר. ראשונה, שהיו חונים במקום אשר ישכון שם הענן, אף על פי שהיה מקום תהו וילל ישימון. "ושמרו את משמרת ה'", סיפר שנית, שהיו ממתנים זמן ארוך (היינו ש"משמרת" כוונתו המתנה), אע"פ שהיה המקום רע מאוד. "ולא יסעו", לחפש מקום אחר, טוב ממנו. "ויש אשר יהיה הענן ימים מספר", סיפר שלישית, שלפעמים היתה חנייתם במקום נאות להם ולמקניהם, ושם היה שוכן הענן ימים מספר, מ"מ – "על פי ה' יחנו", לא מאהבת אותו המקום, "ועל פי ה' יסעו", אף על פי שהיו נוסעים מאותו המקום הטוב" עכ"ל הספורנו.

ומבואר שישאל ביטלו רצונותיהם, ונסעו וחנו אך ורק כפי רצון ה'. ובאזה"ח הק' מוסיף לבאר: "בא הכתוב ללמד שבחן של ישראל, שהיו חפצים באשר יחפוץ ה', ואמר "יחנו", היינו יחפצו לחנות, ולכן לא אמר "חנו" שאז היה נשמע שעשו מצד ההכרח וכו". היינו שהוקשה לאזה"ח מדוע כתוב "יחנו", בל עתיד, הלא מלפני התורה מה שעשו במדבר, וביאר שהכוונה "יחפצו לחנות" (ע' חסדוני שמפרש באופן אחר). ויש להוסיף, שחפצו באות כיון שהשיגו את דרגת הבטחון, והכירו שהכל מאת ה' ולטובה, ואם ה' רוצה בזאת, ברור שזו טובתם, ולכן שמחו לעשות כרצונו.

ולפי"ז יש לתרץ תמיהה גדולה, דאיתא בשבת (לא): שחייב מלאכת ת"י. A SPECIAL MAZEL TOV TO MR & MRS DOVID WEISS ON THE BAR MITZVAH OF THEIR SON YOSEF. MAY THEY CONTINUE TO SEE MUCH NACHAS FROM HIM AND THE ENTIRE FAMILY IN THE FUTURE.

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❖ The Aron in which the Torah is contained is the symbol of Divine Protection for Klal Yisroel. When the Jews traveled in the desert, their enemies would scatter in

הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws of Zmanim - Halachic Time Parameters - Cont.

Bein Hashmoshes. Perhaps the most relevant time span in Halacha is השמשות. This refers to twilight at the end of each day which, in Halacha, is a doubt (ספק) whether it is day or night - or part of both (1). Part of both means that night might be coming in at any given second of the twilight period. This timezone startsat sunset (שקיעה) and endswhen thestars appear. This is why the first clear moment of night is called צאת

הכוכבים - the time of the coming out (appearance) of the stars. **The Opinion of the Gaonim.** There is a difference of opinion as to which sunset and which appearance of stars we are referring to. According to the Gaonim (2), sunset is when the entire sphere of the sun dips out of sight on the western horizon, although its rays of light are still visible. The appearance of stars means the appearance of three average size stars. At the latitude of Eretz Yisroel, the length of time between sunset and the appearance of three average size stars is 13.5 - 18 minutes (depending on the different opinions how to time the 3/4 "mil" mentioned in the Gemara). This time span gets longer as one moves further away - north or south - from the equator.

בין השמשות Many Poskim have tried to estimate the length of the sunset in their latitude. For New York, Rav Henkin and Rav Moshe determinedapproximately41 minutes. Otherssay50-60minutes. Amongthose,some only hold50-60 minutes for refraining from work at the end of Shabbos, which is a Torah obligation, and are more lenient (41-45 minutes) when it comes to ending a fast day which is not a Torah obligation (except for Yom Kippur).

The Opinion of Rabbeinu Tam. Rabbeinu Tam has a different

fright from the sight of the Aron. Should we be so foolish to act like our enemies by running away from the Torah, thereby disrespecting it and the holy words within it?

מאת מנ"ה ברוך הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

opinion. What we call sunset is not the "shekiah" of the Gemara, and the day continues for another 58.5 minutes. Then comes Shekiah (beginning of twilight when darkness is setting in) with a 13.5 minute השמשות, which is the time of doubt. At 72 minutes after what we call "sunset", the three stars appear in the far western horizon (according to Rabbeinu Tam this part of the sky(3) is all that counts), and it is now definite night. Technically, according to Rabbeinu Tam, just as Shabbos is not over till 72 minutes after sunset, similarly Shabbos should not start with our sunset and one should be allowed to do work for another 58.5 minutes. However, this is not true in practical halacha. Those who do like Rabbeinu Tam do not distinguish between different latitude locations further away or closer to the equator (4).

How Do We Hold? This difference of opinions between the Gaonim and Rabbeinu Tam is one of the most written about in all Halachic literature. The points of application are numerous, such as the proper times for Mincha, Maariv, Hefsek Tahara, Shabbos, etc. The Shulchan Aruch(5) rules like Rabbeinu Tam. (Some (6) say that in a debatable phrase (7) which was written later, he changed his mind). Based on this, many Chassidic communities are lenient to daven Mincha after sunset, and are strictly careful not to do any work after Shabbos till 72 minutes after sunset. Yet none of them, now and for the last few decades, would be lenient to do work on Friday afternoon after sunset.

The custom in Israel and in many communities from Germany, Lithuania and Russia, is like the Gaonim, since the GRA (8) and Baal Hatanya ruled so. They are careful to finish Mincha before sunset and do not necessarily wait 72 minutes to end Shabbos.

הוא היה אימר...

R' Mordechai Gifter ZT"L (Pirkei Torah) would say:

"But now, our lives have dried up, there is nothing." The Jewish People complained in the desert: 'עתה נפשנו יבשה אין כל' - 'Such is the nature of a man's desires. If he cannot obtain all that he craves, then even that which he already possesses - regardless of its quality and value - becomes worthless in his eyes."

R' Dovid'l Shapira of Dinov ZT"L (Tzemach Dovid) would say:

"Three times each day, in Shemona Esrai, we pray: את צמח דוד עבדך מהרה תצמיח וקרנו תגדל כי לישועתך 'Speedily cause the offspring of Your servant Dovid to flourish and enhance his power through Your salvation, because we hope for Your salvation all day.' Indeed, is simply hoping that Hashem redeem us sufficient reason to be redeemed? The answer is that if, for whatever reason, we lack merits, we pray that Hashem send Moshiach - 'because we hope for Your salvation,' - because we have hope, we deserve to have salvation!"

A Wise Person would say:

"Take life as it comes. An 'adventure' is only an inconvenience that is properly considered and dealt with. An 'inconvenience' is only an adventure that one cannot properly handle until it gets out of his control."

(1) שבת לה. (2) הובא בשו"ת מהר"ם אלשקר צ"ח
(3) הגהות מרדכי שבת פרק ב' (4) הזמנים בהלכה
בשפח (5) או"ח רס"א (6) סידור הרב - כניסת שבת
(7) י"ד רס"ב (8) או"ח רס"א

מעשה אבות סימן לבנים

ויצעק העם אל משה ויתפלל משה אל ה' ותשקע האש וגו' (יא-ב)

The power of prayer is great indeed. Even when the wrath of *Hakadosh Boruch Hu* threatened to destroy the rebellious nation, it was the strength of *Tefillah* that quelled the flames. And not just the *Tefillah* of *Moshe Rabbeinu*, a single individual amongst many, but “*The people cried out.*” When Jews pray together as a unified congregation, *Hashem* sees to it that their prayers do not go unanswered.

The *Mashgiach* of the *Kamenitz Yeshivah* in *Yerushalayim*, **R’ Moshe Aharon Stern ZT”L**, was born and raised, with great dedication by his righteous parents, in America. When he was nine years old, he became very sick for a period of close to two years. His father brought him to the best doctors; he received blessings from many *Rabbonim*; he recited *Tehillim*, but his illness remained with him. Finally, after many avenues were exhausted, his father said to him, “Moshe Aharon, everyone is working to heal you. It’s time for you to help yourself!”

“But what can I do?” asked young Moshe Aharon. His father answered, “Accept upon yourself a *מדה טובה* - *Good habit*, and in that merit, you will become well.”

The boy agreed, and asked, “What, for example?” His father suggested, “Accept upon yourself that if you get well you will always daven with a *minyan*.” Moshe Aharon promised, and in a short time, he was cured!

He fulfilled his promise, and grew in *Torah* and *Yiras Shomayim* until eventually becoming the renowned *mashgiach* in the *Kamenitzer Yeshivah*. *Boruch Hashem*, the *yeshivah* grew and became crowded and a new building was necessary to house the students. The *mashgiach* was asked to take the job of raising money in the United States since he was from there and knew his way around. He agreed, and went to see a travel agent to buy a ticket. He asked if there was enough room on the plane for a *minyan*. They said, “Rabbi, this is a travel agency, and not a prayer agency. Usually there is room, but we cannot promise. If the weather is bad, the passengers may have to remain seated. Sometimes, there is not even enough for a *minyan*.” Under those shaky terms and conditions, he felt he was unable to travel.

Then he was told, “There is another option. It is a flight with an early morning stopover in Amsterdam. Once there, you will have two hours with which to find a *minyan*.” R’ Moshe Aharon took the flight, and landed in Amsterdam, right on time in the morning. He grabbed his *Talis* and *Tefillin*, and walked out of the terminal looking for someone who could properly direct him. For a while cars just passed him by and he was beginning to think that maybe this wasn’t such a good idea after all. But then, a car stopped suddenly. The driver was Jewish and asked, “Where does the *Rov* need to go?”

“I’m looking for a *minyan* for *shacharis*,” was his hopeful reply.

“Get in, Rabbi,” the driver offered. It turned out that the driver was a Jew who lived in the suburbs of Amsterdam, and drove into the city each day to pray and then go to work. After driving for a few minutes, they arrived at a non-descript building and parked in a small alley. They both got out, and the driver led him to a ground-floor apartment. He opened the door and found a small synagogue. There were eight men already present waiting for another two to arrive and complete the *minyan*. Now that they had ten, they began davening immediately. At the end of *Shacharis*, the driver completed his *mitzvah*, and drove his esteemed guest back to the airport.

When R’ Moshe Aharon would tell over this story, his eyes shone. He said, “Look and see. Eight people woke up early and went to the synagogue to pray with a *minyan*. The ninth was driving in from a nearby town. Where will the tenth come from? Why, of course! *Hashem* arranged for a Jew from the Land of Israel, on his way to the United States to be right there in order to complete the *minyan*! *On the path that a person wants to walk, he is directed*

משל למח הדבר רומח

ויהי בנסע הארון ויאמר משה קומה ה' ויפצו אויביו ויסו משנאיך מפניך וגו' (י-לה)

משל: Every *Shabbos*, a group of worshippers from one *shul*, would finish davening *Shacharis* and then walk outside for a “recess” during *Krias HaTorah*. Only actual davening was important, they felt, and “*laining*” was not for them.

The *Rov* was greatly distressed by his “recess crew” and spoke to each one in private to give up his nasty habit. But to no avail. *Kiddush* and a good “shmooze” was obviously much more important than following the *parsha* being read.

Finally, the rabbi had had enough. The disrespect to the

Torah had gone too far and he was prepared to take extreme measures. One *Shabbos*, before *Krias HaTorah*, he stood up and announced from the pulpit, “I must publicly apologize to those people whom I had criticized for leaving by the *Torah* reading. You see, when we take the *Torah* out of the *Aron Hakodesh*, we recite the words, ‘*Arise Hashem, and let Your foes scatter. Let Your enemies flee before You.*’ and these people are simply doing precisely what they are told. May we all learn from their sense of obedience!”

בהעלותך את הנרות אל מול פני המנורה יאידו שבעת הנרות וגו' (ה-ז)

Rashi writes: “*Since a flame rises, therefore (the posuk) uses an expression of 'עלייה' (rising), for one must kindle the wick until the flame rises by itself.*” Just as a person must hold a fire to a candle’s wick in order for it catch and become a flame, so too, says **R’ Yaakov Katina ZT”L (Korbon Ha’ani)** with regard to *Avodas Hashem*, each and every person must hold steady in his service of *Hakadosh Boruch Hu*, until his actions take hold and become an integral part of him, thereby allowing his flame of devotion to rise ever higher in the service of his Creator.

It is told that late one night, **R’ Yisroel Salanter ZT”L** happened to pass by the house of a shoemaker, and saw him working diligently by the fading light of a candle.

“Why do you work so late?” R’ Yisroel asked him. “The candle will soon go out, and you won’t be able to continue making shoes. Why don’t you stop already?”

The shoemaker barely looked up. “It really makes no difference,” he said. “*Vi lang de licht brent, ken men noch farichten.*” (As long as the candle keeps burning, one can still make repairs.)

R’ Yisroel was deeply affected by this remark. He would often use this as a symbol of a person’s diligence. “If a simple shoemaker continues working for his material needs as long as the candle burns and its light can be used, how much more so should a man work for the needs of his soul as long as the lamp of *Hashem* - the soul of a man - is still burning, and rectify as much as one possibly can!”

This is the meaning of the words of *Chazal* (אבות ב-ז): “*The day is short and the work is numerous.*” Life is short and the task that each individual must complete on earth is great; yet people are slow to complete their work.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF...

וראות

TORAH GEMS

ותן על שבעים אש הזקנים ויהי כנוח עליהם ודחוק ויתנבאו ולא יספו (א-ס)

When *Hashem* placed His Spirit on the seventy elders of *Klal Yisroel* and they began to prophesize, *Moshe Rabbeinu*, in his great humility emphatically declared, “*Is it not possible that the entire nation of Hashem could be prophets, if Hashem would place His Spirit upon them?*” However, if we delve a bit deeper, we realize that there was a tremendous difference between these prophets and the prophecies of *Moshe Rabbeinu*.

Targum Onkelos translates the words “*His Spirit*” as “*Spirit of Prophecy*” when describing the prophecy of the elders, whereas when the *Torah* mentions the prophecy of *Moshe Rabbeinu*, it is called “רוח הקודש” - “*Spirit of Holiness.*” This is a clear delineation based on the words of the *gemara* (ב”ב כ): “*A Wise man is superior to a prophet.*” As the **Ramba”n** notes, a “רוח הקודש” is one who possesses the Holy Spirit (רוח הנובאה). While a prophet only retains a Spirit of Prophecy.

What is the difference? The great *Sephardic Chacham*, **R’ Yitzchok Arama ZT”L (Akeidas Yitzchok)** explains, that a prophet, by reason of being graced by the King of Kings, overhears many “palace secrets.” Unless, however, this prophet is specifically informed concerning details, his knowledge will remain very sketchy, and he will not know the causes nor the solutions for the events concerning which he has knowledge beforehand. The wise man, on the other hand, has calculated by means of his intellect how and when certain events will occur. He can make good use of the knowledge that he has determined in order to make an educated decision on behalf of himself and his people. This was the difference between the prophecy of *Moshe Rabbeinu* and that of the elders.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ייעש כן אהרן וגו' (כו-ג) פירוש: נודרז אהרן לבדו במצוה זו (כלי יקר)

One never knows how much time he has been allotted in this world. There is so much to do, so much to accomplish. We all know this, and yet we tend to waste a great deal of time. We allow precious seconds, minutes and hours to drift away never to be recovered. When an opportunity to donate our time or money arises, we often become slow and reluctant to react. We busy ourselves with foolish preoccupations, while the important things go unattended.

A man was once rewarded for a good deed with the chance to spend a day in the king’s treasure vault and take as much as possible in the time allotted. The man purchased large sacks and journeyed for several days to reach the palace. Once inside the treasury, however, he felt exhausted from his trip, and since he had so much time, no harm would result from taking a short nap. Unfortunately, the poor man slept through almost all his given time. When there were but ten minutes left, he awoke with a start, and quickly went to work filling up a sack. When the king’s soldiers came to escort him from the room, he had barely filled one sack. Bitterly disappointed, he left the palace having thrown away the opportunity of a “lifetime.”

Why do we sleep through life, every second of which presents us with another chance to earn *הבא*? Wake up! Fill up your sacks with as many *mitzvos* as you can! Jump out of bed in the morning in anticipation of the day ahead! Open your eyes to the needs of others and rush to do for them! Live life with enthusiasm and zeal! The day is short. Life passes by too fast. So act quickly, before the chance disappears, and the last grain of sand settles silently on the bottom of the hourglass!