

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

(Monsey, NY)

פ'ג המצות עש"ק - 6:53 *

הדלקת נרות לשבת - 8:08

זמן קריאת שמע/המ"א - 8:34

זמן קריאת שמע/הגר"א - 9:10

סוף זמן תפילה/הגר"א - 10:25

שקיעת חמה ליום השבת - 8:27

מוצ"ש קצת הכובדים - 9:17

צאת"כ / לרבי"צ ת"ג - 9:39

* משמליק מוקדם אין לאור מזמן עצם קבלת השבת (משיאמ"בואי כלה)

ט' סיון תשע"ד

שבת קודש פרשת בהעלותך - Shabbos Parshas Behaaloscha - June 7, 2014

פרק א' דאבות

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לקחי חיים ודברי התעוררות צדקו ע"פ פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

מאצרותיו של המגיד

הצאן ובקר יישטו להם ומצא להם אם את כל דגי הים יאסף להם ומצא להם (א-בא. כב) - ביאור הכתוב 'הצאן ובקר יישטו להם' (תב רש"י, 'הצאן ובקר יישטו' - רבי עקיבא אומר, 'שש מאות אלף רגלי, ואתה אמרת בשך אתן להם ואכלו חודש ימים, הצאן ובקר וגו', הכל כמשמעו, מי יספיק להם, כענין שנאמר 'ומצא כדי גאולתו', רבי שמעון אומר, חס ושלום, לא עלתה על דעתו של אותו צדיק כן, מי שכתוב בו 'בכל ביתי נאמן הוא', יאמר אין המקום מספיק לנו וכו'.

ויישב הרמב"ן דעתו של רבי עקיבא, 'הנחון אצלי, כי כאשר יעשה השם אותות ומופתים לישראל חסד הם מאתו, וכולן לטוב להם, כי טוב ה' לכל ורחמי על כל מעשיו, וזלתי כאשר יצא הקצף על עוברי רצונו שיעשה עמהם באף ובמיתת הדין לדעה גמורה, והנה אין בניסים רק טובה גמורה שלימה ברחמים, או נקמה במידת הדין, אבל עתה כשאמר לו שיתן להם שאילתם, ויאכלו בשך עד אשר יצא מאפכם ויהיה לכם לזר, ידע משה רבינו שלא יהיה אות מאת השם לברוא להם בשך כאשר נתן להם דגן שמים, כענין שיאמר חכמים אין דבר טמא (ורע) יורד מן השמים, ועוד, כי כל הניסים יודעים למשה - 'הנני ממשיך לכם להם מן השמים' (שמות ט"ז ד) - 'הנני עומד לפניך שם על הצור' (שם י"ז ו), אבל כבאן שאמר לו 'ואל העם תאמר התקדשו למחר, ולא הודיעו, הבין משה שלא יהיה זה בנס מאתו יתברך, ועל כן שאל בתמיהה, מה יעשה להם כדרך כל הארץ, הלא אם ישטו להם צאן ובקר מכל סביבותיהם לא יספיק להם, ואם ייאסף להם כל דגי הים אשר במקום ההוא הקרוב להם לא יספיק להם, והשם השיבו, כי אין יד השם קצרה לתת להם שאילתם גם בדרך המקרים וכו'.

וכן היה, שנשע רוח מאת השם כמנהגו של עולם, לא 'רוח ים חזק מאד' (כמו אצל מכת הארבה במצרים), ולא 'רוח קדים עז' (כמו אצל נס קריעת ים סוף), כאשר יזכיר במופתים, אבל רוח אלו תתם, כנהוגים, 'יצינו שלום מן הים', לא שנברא עתה בעבורם, ואין דבר חידוש מטבעו של עולם וכו'.

והוסיף 'רבינו בחיי', 'חלילה שיסתפק משה ביכולתו של הבורא בסיפוק צרכיהם, אבל אמר 'שש מאות אלף רגלי העם אשר אנכי בקרב', כלומר, והן מחוסרי אמנה (ולא עשו כי אם לנסות, וכן כתוב 'וינסו א-ל בלבבם, לשאול אוכל לנפשם' [תהלים ע"ח ו']), ואינן ראויים לנס, (והיינו, שהיו בדרגה נמוכה של אמונה-שש מאות אלף רגלי, 'ע' בתורת משה' להחת"ס וביח"ס על התורה' [רש"י ד"ה שש מאות אלף רגלי], שפירש כוונת 'רגלי' על דרך זה), ובדרך הטבע אין דבר שיספיק להם, הצאן ובקר שיש להם שהוציאו ממצרים, או כל דגים שאים שיספיק לצור באותו יום, וכל המדבר שהם בו, 'ישטו ויאסף להם, ומצא להם'-הוסיף להם, בתמיהה' וכו'.

כמה דגים אהוב לפני הקב"ה, ואותו מלך גדול ונורא בחר בו מכל אומות העולם, או תעורר בלבו שמחה עצומה, וינסוך בו חשק לעבדו ולהתדבק בו ית',

When the Jews traveled in the desert, they did so “by the word of Hashem,” and when they camped, they did so, “by the word of Hashem.” It was clear then - and still is till this very day, that we cannot do a thing without the “word

הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY

Keeping the Jewish Camp Holy (5) - "והיה מחניך קדוש"

Avoiding a “Rabbinic Ervah.” A Rabbinic *ervah* (as explained in previous issues) includes a lady’s skin or hair that should be covered, and a man is not permitted to say holy words with the *ervah* in his view. The reason why the Rabbis gave those areas a status of *ervah* is because they can easily arouse improper thoughts when they are not covered properly. Along these lines, we may pose an interesting and relevant question: There are scenarios where no actual skin is uncovered, yet they can still bring about improper thoughts like an *ervah*. Are these included in the prohibition of “Rabbinic Ervah”? For instance:

- 1) If one sees a reflection of uncovered skin in a mirror, or ...
- 2) If one is facing a picture in a newspaper, magazine or video screen, that is not *Tznius*, or ...
- 3) If one is facing a lady who, although her skin might be totally covered, her clothes are so tight that her body shape shows out in a way that is not *Tznius* or appropriate.

Mirror. When facing actual uncovered skin that should be covered, the **Mishna Berurah** rules (1) that one should turn his whole body away for holy words, and only if he cannot do so or will embarrass others by doing so, can he rely on shutting his eyes. In the case of a reflection in a mirror, however, one can shut his eyes, even if it possible for him to turn away. The reason is because there is no actual uncovered skin in his view, rather

הזאתיה אצמר

R’ Mordechai HaKohen ZT”L (Sifsei Kohen: Talmid of Ariza’I) would say:

“The **Zohar** writes that the letters of the word 'שט' (went about) are the same as the word 'שט' (esophagus) as well as the root of foolishness ('שטות'). A person’s throat contains the esophagus for eating and the trachea for speech. In the desert, ‘*The Torah was only given to those who ate mann.*’ (*Mechilta*) The *mann* was spiritual food, which helped with *Torah* learning and spiritual achievements. The *Erev Rav* were disgusted by man’s spiritual quality - his ability to speak and learn *Torah* - which aided the trachea. Rather, they chose the path of eating, glorifying the esophagus (וישט), and revealed their foolishness (שטות), for they were like animals, who only think of their trough!”

Rabbi Raphael Pelcovitz Shlit’a (Commentary on Seforno) writes:

“Regarding the seven lamps of the *Menorah*, the **Rabbeinu Ovadia Seforno** quotes the *gemara* (צא). ‘*Were it not for the leaves the clusters could not exist.*’ The central shaft of the *Menorah* represents the Divine light. The three lamps on the right represent the *Torah* scholars, while the three on the left represent the supporters of *Torah*. Both are necessary and together exalt *Hashem*’s Name, for ‘*were it not for the leaves, the clusters (of grapes) could not exist.*’”

A Wise Man would say:

“Dont just try to follow in the footsteps of the wise and successful; try to seek what they sought as well!”

מוקדש לעילוי נשמת ר' אברהם יוסף שמואל אלטר ב"ר טוביה קורץ ז"ל נפטר ט"ז סיון תשנ"ז תענ"ה

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מעשה אבות... סימן לבנים

וישמע משה את הקם בבה למשפחתו איש לפתח אוהלו ויחר אף ה' מאד ובעיני משה רע וגו' (א-א)

Rashi writes: *“Our Rabbis said (in Sifri), the people cried in the desert over the matter of families, over the relationships which had become forbidden to them.”* In the desert, there occurred a general breakdown in morality that became pervasive throughout the camp of *Bnei Yisroel*. Although the *posuk* states that the people complained about a lack of meat to consume, many commentators infer that their real grievance was of a much more sinister and promiscuous variety, to which *“the anger of Hashem flared greatly and in the eyes of Moshe it was bad.”*

The **Chofetz Chaim, R’ Yisroel Meir Hakohen Kagan ZT”L** was a living example of how a human being can emulate *Hashem* - the Compassionate One. Aside from his famous *seforim* on *halacha* and the laws of *Lashon Hara*, the Chofetz Chaim was very concerned with the state of family purity in *Clal Yisroel* and published a number of books and pamphlets to strengthen these aspects of Jewish life, including *Tznius* and *Taharas Hamishpachah*.

A *talmid* by the name of **R’ Alexander Linchner Z”L** relates a story that took place when he was a student learning in the *Radin Yeshivah*. Each and every morning, there was a *minyan* in the home of the elderly sage and only select students were permitted to attend this *minyan*. Alexander Linchner was one of the fortunate ones and he made it a practice to daven in the *Tzaddik’s* home every day. In the winter of 5690 (1930) a visitor came to Radin and reported to the Chofetz Chaim on the deteriorating state of family purity that was affecting the Jews of Poland. Specifically, reported the messenger, the all-important safeguarding of *Taharas Hamishpachah* was not as widespread as should be expected in the big city of Vilna. The *Tzaddik* was already over 90 years old but as he listened, he became deeply disturbed and agitated.

Suddenly, the Chofetz Chaim raised his voice and announced, “I must go to Vilna and correct this situation.” His family told him that it would be impossible for him to go to Vilna; he could scarcely walk without assistance. But the Chofetz Chaim was not deterred. “I am going to Vilna to speak to R’ Chaim Ozer. I need my coat.” There was no holding him back.

A bus was chartered that very day and loaded with R’ Yisroel Meir, a few family members and several *bochurim* from the *yeshivah*, including Alexander Linchner. The aged *Tzaddik* was wrapped in a warm blanket and carried aboard the bus, yet he shivered the entire two-hour drive to Vilna. The bus stopped at 66 Kavolna, the home of the **Posek Hador, R’ Chaim Ozer Grodzenski ZT”L**, where R’ Yisroel Meir disembarked - he was literally carried into the house where R’ Chaim Ozer, unaware of the surprise visit of his illustrious guest, was meeting with several halachic authorities.

The Chofetz Chaim’s entrance made quite a stir, as would be expected. The elderly sage came right to the point: A public gathering must be called to strengthen *Taharas Hamishpachah*. A reminder is always in place, for “*zechira*” - remembering *mitzvos*, promotes “*shemira*” - keeping *mitzvos*. The principal speaker would be the Chofetz Chaim.

In a matter of hours, Vilna was plastered with “*pashkevivilim*” - posters and placards calling all women to the *Alter Stodt Shul* on the Vilna Gaon’s Hof (Court) for a public assembly that very evening, to be followed by a similar meeting for men the next night. Needless to say, the 600-year-old *shul* was packed to overflow with women that evening. The Chofetz Chaim entered - carried in on a chair - followed by a small group of *Rabbanim* and *Torah* scholars. He began to speak from the *Bima*, warmly, yet very softly. When he finished, the *Ivy Rav* (later *Lomza Rav*), **R’ Moshe Shatzkes ZT”L**, repeated the holy sage’s message in his booming voice, and explained it in more detail. The evening concluded with a unique blessing from the Chofetz Chaim, to which the women responded with a resounding *Amen*!

Tuesday night the same program was repeated for men, and the next morning, the *Tzaddik* returned to Radin. That Friday, when the Chofetz Chaim went to the *mikveh* to prepare for *Shabbos*, he met the *Rosh Yeshivah*, **R’ Moshe Londinsky ZT”L**, who later commented that the Chofetz Chaim’s face had a special glow that day. R’ Moshe told the Chofetz Chaim that he marveled at his energy to undertake the trip. “I didn’t go to Vilna,” he replied. “*Si hott zich getann* - it just happened!”

משל למת הדבר דומה

משל: It’s rush hour and a person is stuck in stand-still traffic in downtown Manhattan. He wants to get home to his family but the roads are so clogged with drivers that he finds himself barely moving through the narrow streets.

He becomes frustrated and soon agitated. All the while, his GPS (Global Positioning System, for those living under a rock!) is chirping cheerfully, telling him to make a right turn ... make a right turn ... make a right turn! He would love to make a right turn but due to the many cars in front of him, he can’t make any sort of turn, let alone a right one!

He glances at his GPS and the screen displays his vehicle, to the exclusion of all else! As far as his GPS system is concerned, his is the only car on the road!

Then it hits him! This is how *Hashem* perceives him and guides him. A person might feel he is stuck, unable to move in the “rush-hour” of life. Tension, stress and pressure make him feel like the road ahead is impassable and blocked! But in the eyes of Heaven, he is the only person in the world. *Hashem* guides and protects him on an individual level. No, he is not stuck - *Hashem* is his GPS - he is all that matters!

למה הרעת לעבדך ולמה לא מצאתי חן בעיניך לשום את משה כל הקם הזה עלי וגו' (א-א)

There, in the desert, the Jewish people began to complain once again about their lack of food, and even murmur against *Moshe Rabbeinu*. Initially, according to **Rashi** and the **Ramban**, Moshe and Aharon asserted that they were entirely unimportant and insignificant - ונחנו מה לא עליו “*Who are we; your complaints should not be on us, but rather at Hashem.*” Therefore, claimed Moshe and Aharon, there really is no useful purpose served by complaining against us. However, explains the **Ibn Ezra**, they were actually defending their actions. They said: What can we do? We only acted in accordance with *Hashem’s* instructions to us.

The **Ropshitzer Rebbe, R’ Naftali Tzvi Hurvitz ZT”L** used this basis to explain a *posuk* in *Tehillim*. It is a well-known fact that one is never able to satisfy all Jews. This is the meaning of the words spoken by *Dovid Hamelech*, “*They were jealous of Moshe in the camp, of Aharon, G-d’s holy one.*” (תרלים ק-טז). Moshe and Aharon were entirely opposite individuals with varied and different characteristics. Moshe was a loner, as the *posuk* testifies: “*Moshe would take his tent and set it up outside the camp, at a distance from the camp.*” (לג-ז) By contrast, *Aharon Hakohen* was very much involved with his fellow human beings. He was the ultimate “*lover of peace and a pursuer of peace.*” (אבות א-יב) He lived among the people and was concerned with all of their problems.

Bnei Yisroel, however, found complaints against both of them. Regarding Moshe, “*They were jealous of Moshe in the camp*” - they asserted that he isolated himself from his people and was not involved with “*the camp*” - the people. But they also found Aharon’s manner problematic, as well. They claimed that he should act as “*Aharon, G-d’s holy one.*” He was too holy to be so involved with the nation; he had to keep a certain distance from the common folk.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
נאמנות

These well known words are said each time we open the *Aron Kodesh* and remove a *Sefer Torah* in *shul*. We may wonder why specifically at this time do we reiterate Moshe’s words to implore *Hashem* to rise up and rid us of our enemies?

R’ Yosef Chaim Sonnenfeld ZT”L was once speaking at a *Chanukas Habayis* ceremony for a new *yeshivah* in the holy city of Yerushalayim. He very eloquently drove home the point that whenever one begins a new endeavor to raise up the *Torah* and spread it to others, the *Satan*, the greatest enemy of the Jewish people, is always present attempting to thwart his lofty plans. Thus, we pray that we receive heavenly assistance to accomplish the goal of raising the banner of *Torah*.

R’ Zev Leff Shlit’a furthers this idea by making the following observation. In the *Sefer Torah*, these two *posukim* are “cordoned off” from the rest of the *parsha* with the “נון הפוכה” - two inverted letter “*Nuns*” - one before the first *posuk* and one after the second. The letter “נ” stands for נאמנות - faithfulness and consistency (שבת לא). Since the Jewish people sinned three times in this *parsha*, thereby displaying a lack of faith in *Hashem*, the *Torah* places these *posukim* right in between - as a divider so to speak - so that the three episodes of sin should not be considered a *chazaka*, a pattern of behavior that will continue. These two *posukim* remind us to refrain from giving in to our enemy, for once we do, it’s very difficult to get away!

It is our job to turn the inverted “*Nuns*” upright with the power of “נעשה ונשמע” as well as with complete faithfulness, and then we will be *zoche* to the two “*Nuns*” of “נחנו נחמו עמי” with the coming of *Moshiach*, speedily and in our days.

TORAH GEMS

ויאמר אהרן אל משה בי אדני אל נא תשת עילוני תמאת אשר נואלנו ואשר חמאנו וגו' (יב-א)

The *Yalkut Shimoni* defines the pleading words of Aharon on behalf of Miriam thusly: “*I beg you, do not cast sin upon us, for we have been foolish and we have sinned. If we did it unintentionally, then forgive us as if we had done it with intention.*” What is the understanding here? Why would Aharon and Miriam prefer their words to be interpreted as if they spoke against Moshe purposely? And how would they achieve a greater forgiveness this way?

In his classic *sefer Shev Shma’atsa, R’ Aryeh Leib Heller ZT”L* deciphers these words of the *Yalkut* with true Talmudic hair-splitting logic: It is possible, although hard to fathom, that Aharon and Miriam were not fully aware of their brother Moshe’s greatness. But even if this were true and they didn’t know, their insult would nevertheless still be a sin against *Hashem*, for they should have known that if Moshe was so beloved in *Hashem’s* eyes, then it surely would not be without reason. As Rashi states: “*You should have said, ‘The King does not love him without reason.’ And if you argue, ‘I am not cognizant of his (Moshe’s) deeds,’ then this statement is even worse than the previous one.*” On the other hand, if they believed in Moshe’s greatness, then their sin against Moshe is an intentional sin, though it would end up being less of a sin against *Hashem*.

Aharon therefore said to Moshe, “If we sinned against you unintentionally - because we were not aware of your greatness - then we would be guilty of a grievous sin against *Hashem*. In that case, forgive us as you would as if we had done it on purpose. Consider it as if we had known of your greatness and willfully insulted you, for in that case, our sin against *Hashem* would be considered not as serious as our sin against you.” Why would they want this? Because Aharon and Miriam knew that Moshe would have forgiven an insult to his own honor much more readily than even the slightest insult to the honor of the Holy One blessed be He.

דרכת יצירה FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

יהי בנסות הארון ויאמר משה קומה ה' ויפצו איביך וינסו משנאיך מפניך ... (י-לה)

These well known words are said each time we open the *Aron Kodesh* and remove a *Sefer Torah* in *shul*. We may wonder why specifically at this time do we reiterate Moshe’s words to implore *Hashem* to rise up and rid us of our enemies?

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