

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



שבת קודש פרשת בהעלותך - פרק ב' דאבות
Shabbos Parshas Behaaloscha - Second Perek
ט"ז סיון תשס"ז - June 2, 2007

הדלקת נרות שבת - 8:04 * (Monsey, NY) מנחה גדולה / שבת - 1:32

זמן קריאת שמע/מ"א - 8:34 ~~~~~ שקיעה של יום השבת - 8:23

זמן קריאת שמע/הג"א - 9:10 ~~~~~ צאת הכוכבים / מעריב - 9:13

סוף זמן התפילה / להג"א - 10:25 ~~~~ עצה"כ / לשיטת רבינו תם - 9:35

* פלג המנחה בעשי בשעה 6:50 - מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "ביאן כלה")

מאת הרב שלום פערל שליט"א
נ"נ בישיבת הגר"צ קושלבסקי

מאמצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

דבר אל אהרן ואמרת אליו בהעלותך את הנרות אל מול פני המנורה יאירו שבעת הנרות ג' (ה-ב)

ולפי זה מבואר במה הדלקת המנורה גדולה מהקרבת הקרבנות, שאף שזכו הנשיאים להתקרב לה' בקרבנותיהם (קרבן מלשון קירוב), אבל אהרן זכה בהדלקת המנורה, שעל ידו יתקרב העולם כולו לתורה ועבודת השם, וגדולה הזכות של זיכוי הרבים שזוכה גם בזכויות של אלו שזכו על ידו, וכדברי החובת הלבבות.

וענין זו מצונו גם בהמשך הפרשה: "ויאמר אל נא תעזב אתנו וגו' והיית לנו לעינים" (במדבר י לא). ומבאר הכלי יקר, שמשנה ביקש מיתרו לא לעזוב אותם, שיראו אותו וילמדו ממנו ק"ו: יתרו שאין עליו חיוב הכרת הטוב, מוותר על כל כבודו להתדבק בשכינה, אנוחנו המחוייבים בהכרת הטוב - על אחת כמה וכמה! ויהיה ממזכי הרבים שזכותם גדולה מאד. וכונתו "והיית לנו לעינים" היינו, שיראו אותו וילמדו ממנו מוסר.

ועל פי יסוד זה מבאר החתם סופר בדרך רמז את הפסוק "ופשט את בגדי הבד אשר לבש בבאו אל הקדש וגו' ויצא ועשה את עלתו ואת עלת העם" (ויקרא טז כג). שהרי שבעה ימים קודם יו"כ הופרש הכ"ג להתבודד ולהתעלות לקראת עבודת יום הקדוש, ומאחר שסיים העבודה, נצטוו "ופשט את בגדי הבד" - בד לשון בידדות, שעליו לפשוט - לעזוב הבדידות, "ויצא ועשה את עלתו ואת עלת העם" - ולצאת ולהעלות את העם להשפיע עליהם מתורתו ויראתו, ובזיכוי הרבים הוא עצמו יתעלה עד אין ערוך.

פ"ש"י "למה נסמכה פרשת המנורה לפרשת הנשיאים, לפי שכשראה אהרן חנוכת הנשיאים חלשה אז דעתו שלא היה עמם בחנוכה, לא הוא ולא שבטו, אמר לו הקב"ה, חייך שלך גדולה משלהם, שאתה מדליק ומטיב את הנרות". ושואל הרמב"ן, למה לא פייס אותו בעבודות אחרות המיוחדות לו כגון הקרבת מנחת חביטין, ועבודת יוה"כ? ועוד יש לשאול, במה הדלקת המנורה גדולה מקרבנות הנשיאים?

הנה כתב בחובת הלבבות (אהבת ה' פרק ו) בענין גודל הענין לזכות הרבים, "שאף אם האדם הגיע לדרגה העליונה ביותר בתיקון נשמתו, אין זכויותיו מגיעות לזכויותיו של זה שמכוין בני האדם לדרך הטובה, שזכויותיו הולכות ומתרחבות בכל יום ובכל עת ע"י זכויותיהם של אלה שהוא גרם להם לעבוד את ה', שזוקפים לזכותו גם את מעשיהם הטובים של כל אלה שהוא קירב אותם לעבודת האלוקים". ומתבאר, שגדול זכות המזכה את הרבים, שזוכה גם בזכויות של אלו שהתקדשו לעבודת השם על ידו.

במדרש (ויקרא לא, ז) איתא: "א"ר חנינא חלונות היו לבית המקדש ומהם היתה אורה יוצא לעולם". ובאורו, שידוע שאור המנורה מרמזת לאור התורה (עיין בהעמק דבר תחילת פ' תצוה), והדלקת המנורה במקדש השפיע אור התורה על העולם כולו לבטל חשכת עולם הזה, ועל"ז התקדשו ישראל לתורה ועבודת השם.

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Laws and Customs of Tzedakah - Opportune times to give

There are two basic sorts of charity. One type is giving for the sake of a needy individual who has asked for charity, or his need has become known to one who can give. This type has no special time to give but rather should be given as soon as possible in a way it is most beneficial to the recipient. The second type, the topic of this discussion, is when one gives to elevate and merit success in a special day, *mitzvah*, prayer, activity, or endeavor. The following is a list of such appropriate times and occasions. (There is some overlap where: 1) certain times might cover others, 2) *tzedakah* (charity) and *chesed* (general acts of kindness) include or are included one in the other.)

1. At least once a day (1). The Chofetz Chaim explains this according to the *Zohar* that says that from every day of one's life, a spiritual world is created, which later becomes his portion in *Olam Haba*. Just as this world stands on *Torah* (study), *Avodah* (korbonos, davening), and *Gemilas Chasadim* (kindness), so should one balance the world that he creates daily. The *Torah* and *Avodah* have regular daily schedules but one should do his own daily act of *chesed*. Giving to a *pushka* counts for this.

2. Before Shacharis and Mincha (2) Opening one's hand to others activates *Hashem* to accept his request and answer with His Holy Hand. If *tzedakah* is collected during *davening*

(1) אהבת חסד ביב (2) משנה בורה צבלי (3) שם (4) שם (5) אליהו רבה קי"ח (6) פסחים ה' כ"ז החיים קיבו (8) טור א"ח רסג (9) בן איש חי פרשת נח ב'

it should not disturb the concentration of those *davening* (3). Some *shuls* have printed requests asking that no collecting should be done during *Krias Shema*, *Chazoras Hashatz* and *Krias Hatorah*.

3. During *Pesukei D'Zimra*. Some have a custom to give a coin while saying the words *V'ato Mosheil Bakol* (4).

4. Before going on a trip. There are 2 customs connecting *tzedakah* with a trip: 1) Giving before departing as a merit for a safe, successful and timely trip (5). 2) Giving a traveler money to give to *tzedakah* at his destination makes him a *shliach mitzvah* (a messenger to fulfill a *mitzvah*) about whom the Talmud (6) states that he will be protected from any harm even on the way back. It is advisable that the traveler should put all such monies in a separate envelope to help make sure that the right amount is given. One can accomplish the same by setting aside his own money to be given at the destination (7). 5. Before lighting *Shabbos* and *Yom Tov* candles. This serves two purposes: 1) As a merit that the mother's prayer for good children said after candle lighting should be answered. 2) The lighting of *Shabbos* candles atones for the sin of *Chava* who extinguished the light of the world by bringing death to the world (8). The *tzedakah* aids the atonement (9).

WEEKLY CHIZUK # 33

To prepare appropriate amounts of money in advance to be able to give at the right times or when requested. To educate children in acts of *tzedakah* and kindness.

הוא היה אומר...

R' Yechiel Michel of Zlotchov ZT"l would say:

"*Shevet Dan* traveled behind the rest of *Klal Yisroel* not only to locate any missing objects that may have been left behind but also to 'pick up' any missing or neglectful *tefillos* that were not recited with proper intent or forgotten outright. In this manner, I try to emulate *Shevet Dan* and therefore I *daven* longer than everyone else in order to locate and return any 'lost' *tefillos* to the Master of the World!"

R' Meir Shapiro ZT"l (Lubliner Rov) would say:

"The people complained that they lacked meat. Moshe cried out to *Hashem*, 'Am I like a nursemaid who carries her infant?' I understand Moshe's words perfectly for I feel very much the same way. Moshe cried, 'Is it my job to provide meat for the people? Would I not be better served leading them and teaching them *Torah*?' Believe me, I would much prefer giving *shiurim* and teaching *Torah* to my students rather than spend all my time running around collecting money and worrying about what they are going to eat!"

A Wise Man would say:

"I've learned that even though I may experience pain, at least I don't have to be one!"

לעילוי נשמת הר' אברהם יוסף שמואל אלתר בן הר' טוביה ז"ל קורין - תנצב"ה

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and probably broken the *Menorah* out of sheer zealousness to perform the *mitzvah*!” Control and self-discipline in the performance of *mitzvos* was a praise worthy of *Aharon Hakohen*.

One night, a group of *bochurim* were studying diligently in the *Radin Yeshivah*. The sweet sound of their voices, rising and falling to the familiar Talmudic chant, was music to the ears and a joy to behold.

The hour was late, past midnight, when suddenly the door to the *Beis Medrash* opened and in walked the holy **Chofetz Chaim, R’ Yisroel Meir Hakohen Kagan ZT”L**, accompanied by his son-in-law, R’ Tzvi. Of course, the sight of the great *tzaddik* spurred the young men to study even more diligently and it took a few minutes for all those present to realize that the Chofetz Chaim had raised his arms in a motion indicating that he would like to say a few words. Suddenly, the *Beis Medrash* became as silent as an abandoned ship and the *bochurim* craned to hear the words of the holy man, who had come to speak to them and impart from his wisdom at this late hour of the night.

“My dear students,” began the Chofetz Chaim in a soft voice, “Please go to sleep! It’s past midnight. One is not permitted to over-exert one’s body to the point that it will affect his learning for the next day. Please go to your rooms and go to sleep - this is what the *Torah* wants of you.” These were the all-important words of the great *tzaddik* who had come to speak to the *bochurim* after midnight. R’ Yisroel Meir, as well as many *Gedolei Yisroel*, believed that everything has its limit, even *Torah* study, and one is not permitted to overstep his physical bounds. A *Masmid* (one who studies diligently) is one who utilizes his time wisely and never wastes a minute; not one who pushes himself until he causes a detriment to his health.

For some reason, however, a strange thing occurred. The short speech of the Chofetz Chaim had the opposite effect on the *bochurim*. Rather than get up and leave the *Beis Medrash*, they threw themselves into their learning with even greater gusto and their voices rose to a new crescendo, louder than before. It would have appeared as if the *tzaddik* had just delivered an inspiring message exhorting them to study with even greater enthusiasm, as opposed to a short heartfelt plea urging them to go to sleep! Such was the power of influence that the great Chofetz Chaim had on people, and especially on young innocent *bochurim* who misunderstood the intentions of the great man.

But the Chofetz Chaim would not let it be. After a moment, he realized that the *bochurim* were not leaving like he had asked and were in fact learning with extra effort. Without another word, he climbed up on a bench and began extinguishing the kerosene lamp that was burning on the wall. One by one, he climbed up - no small feat for a man already in his seventies - and put out each lamp until the entire *Beis Medrash* was dark. Then, in a voice filled with love and concern, he called out, “My dear children, please go to sleep.”

Aharon Hakohen was praised for kindling the lights in the *Mishkan* with self-control and discipline. The Chofetz Chaim employed the same discipline to *extinguish* the lights, all for the benefit of his students.

משל למה הדבר דומה

האיש משה ענו מאד מכל האדם אשר על פני האדמה גו' (יב-ג)

משל: The great *Tzaddik*, **R’ Leib Premishlaner ZT”L** was once traveling to the town of Riminov to visit his *Rebbi*. As the wagon approached the outskirts of Riminov, R’ Leib asked the coachman to stop the wagon. Then, he asked if it would be alright if they switched places; R’ Leib would take over the reins in the guise of the coachman, while he would sit inside the wagon and pretend to be a passenger.

The wagon-driver agreed and they even exchanged clothing as well. Then they continued into Riminov, where the wagon was soon surrounded by hundreds of adulating *chassidim* who came out to honor the great *tzaddik* of Premishlan and give him “*Sholom*.”

All except one, **R’ Naftoli Hurvitz ZT”L**, who walked straight up to the wagon-driver and extended his hand. “*Sholom Aleichem, Rebbi Mori*,” he intoned.

“How did you know?” asked R’ Leib amazed.

The future *Rebbe* of *Ropshitz* smiled. “I took one look at the humility and ענוה of the ‘coachman’ and I instantly recognized who was who!”

נמשל: *Moshe Rabbeinu* was given the honorable title of “*most humble of men*” by *Hakodosh Boruch Hu*, Himself, who is “*most humble in the entire world*.” No matter how righteous a person may be and how many *mitzvos* he performs, without the attribute of humility, he is no better than a lowly wagon-driver!

TORAH GEMS

על פי ה' יסעו בני ישראל ועל פי ה' יחזו כל ימי אשר ישכן הענן (ט-יח) חזו כל ימי אשר ישכן הענן (ט-יח)

When *Shevet Levi* was elevated above the rest of *Bnei Yisroel*, the entire *Shevet* - twenty-two thousand strong - were gathered together and *Aharon Hakohen* “*waved them* (תננפר) *before Hashem*.” **Rabbeinu Bechaye** interprets this in its literal sense: *Aharon Hakohen* lifted up every single member of *Shevet Levi* - all 22,000 people - in the course of one day, and “waved” each and every one of them. It was no doubt an incredible display of the strength of *Aharon Hakohen*. But practically speaking, how is it possible for one man - over eighty years old at the time - to accomplish such an amazing feat by himself?

The great *Sephardik Gaon*, **R’ Chaim Falagi ZT”L**, was renowned as one of the most prolific writers in Jewish history. In the course of his lifetime, R’ Chaim published 72 *seforim* on all areas of learning, ranging from *Pilpul* to *Halachah*. On top of this, he authored an additional 54 works which were lost in a terrible fire in his hometown of Izmir. Many people speculated on the ability of one man to write so many *seforim* and a rumor spread to the extent that R’ Chaim employed certain שמות - holy Names of *Hashem*, which allowed his thoughts to miraculously be penned on paper and ready for print.

When his son, **R’ Avrohom Falagi ZT”L** heard the rumors, he dismissed them out of hand. “It is true that my father probably was familiar with these special ‘Names.’ Yet it was his incredible resolve and will to accomplish this feat, that allowed him to do so. There was no miracle; his כח הרצון - *power of will*, was even stronger than than the כח of a miracle!”

Through sheer determination and iron-clad will, *Aharon Hakohen* lifted up and waved 22,000 *Leviim*.

Regarding the travels of *Bnei Yisroel* in the desert, the *posuk* initially informs us: *על פי ה' יסעו בני ישראל ועל פי ה' יחזו* - “*By the Word of Hashem the Jews traveled and by the Word of Hashem they rested*.” Two *posukim* later, however, it is reversed: *על פי ה' יחזו ועל פי ה' יסעו* - “*By the Word of Hashem they rested and by the Word of Hashem they traveled*.” What is the significance of the reversed order of the *posukim*?

The **Degel Machane Ephraim, R’ Moshe Chaim of Sedlikov ZT”L**, uses a parable to explain. When a baby is learning to walk, his father holds him tightly and helps him move forward. Then he moves a short distance away and waits to see if the child can reach him on his own. Each time the child is successful, his father moves further and further away to test the child and see if he is sufficiently capable of walking on his own. So too, with our Father in Heaven. When we are young, *Hashem* gives us great capabilities and the drive and energy to elevate ourselves in *Avodas Hashem*. He literally “holds our hand” and guides us on our way. As we become older and more mature, though, *Hashem* “lets go” and waits to see if we can respond on our own. As we progress, He tests us more and more by allowing us to range on our own from ever-further distances.

This is alluded to in the *posuk*: *על פי ה' יסעו* - First, *Hashem* holds our hand as we “travel” and move forward establishing ourselves in the service of *Hashem*. Only then, *על פי ה' יחזו* - Does He let go and allow us to “walk” on our own. After the initial test is passed, *Hashem* reverses His mode: *על פי ה'* - *על פי ה' יסעו* - He “moves back” and waits for us to draw close, - Then, He brings us in and elevates us.

מעשה אבות ... סימן לבנים

ויעש כן אהרן אל מול פני המנורה העלה נרותיה כאשר צוה ה' את משה וגו' (ח-ג)

Rashi quotes the words of the **Sifri**: “*And Aharon did it so; To tell us the praise of Aharon in that he did not deviate*.” Many *Meforshim* comment on this quality of *Aharon Hakohen* - that he listened to the Word of *Hashem* and did not so much as change an iota - and why the *Torah* found it necessary to even mention something as basic as this. The holy *Rebbe*, **R’ Yerachmiel Yisroel of Alexander ZT”L**, offers a novel approach: When a *tzaddik* does a *mitzvah*, often his fervor and enthusiasm overcome him and he cannot proceed out of sheer zest and excitement. Yet the *Torah* tells us that *Aharon Hakohen* was able to control his emotions, to subjugate his will to the command of *Hashem* and ensure that the *mitzvah* is done accordingly.

“Had the *Ribono Shel Olam* given the *mitzvah* of lighting the *Menorah* in the *Mishkan* to **R’ Levi Yitzchok of Berditchev ZT”L**,” joked the *Rebbe* of Alexander, “He would undoubtedly have spilled the oil