

תורה תבלין

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שבת קודש פרשת בהעלותך
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הדלקת נרות שבת - 8:14 * (Monsey, NY) שקיעה/יום השבת - 8:32
זמן קריאת שמע/מ"א - 8:35 ~~~~ צאת הכוכבים/מערב - 9:22
זמן קריאת שמע/הגר"א - 9:11 ~~~~ צה"כ/לשיטת רבינו תם - 9:44
*מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר מזמור שיר)

מדעת עליון

דבר אל אהרן...בהעלותך את הנרות אל מול פני המנורה יאירו שבעת הנרות (ח-ב)
פרש"י למה נסמכה פרשת המנורה לפרשת הנשיאים? לפי כשראה אהרן חנוכה הנשיאים חלשה דעתו כשלא היה עמהם בחנוכה, לא הוא ולא שבטו. אמר לו הקב"ה חייך שלך גדולה משלהם שאתה מדליק ומיטיב את הנרות עכ"ל. וכבר הקשו המפרשים, דלמה נחמו הקב"ה דוקא בהדלקת הנרות ולא נחמו בהקטרת הקטורת בוקר וערב, ובהקרבת הקרבנות, ובמנחת חביתין, וכהנה?
ומפרש הגמ"ר **משה אלשיך זצ"ל**, דבאמת כשהוקם המשכן למטה בעולם הזה, הוקם גם משכן למעלה, וכשהודלקו הנרות למטה הודלקו גם למעלה, וכשהקריבו קרבנות למטה הקריבו נפשות למעלה. ובכן, כוונת הפסוק "יאירו שבעת הנרות" - היינו מכוון למנורה של מעלה, וא"כ לאחר שהדליק אהרן המנורה למטה במשכן בעוה"ז, נדלק לעומתו המנורה למעלה בעולם האמת, ומנורה זו נשאר דלוק למעלה לנצח. נמצא, שרושם ההדלקה ההיא עומד אפילו לאחר שאין עוד משכן ולאחר חורבן הבית, שאפילו אם נחרב למטה, עדיין לא נחרב של מעלה. אולם בכל הקרבנות שהקריבו הנשיאים בחנוכה המזבח, וכן ובשאר העבודות שנעבדו במשכן, אין רושםם לעד ולעולמי עולמים כמו רושמו של הנרות, שהרי רק בנרות כת' "יאירו שבעת הנרות" - אשר כוונתו היא לעד ולנצח. ובה נחם הקב"ה את אהרן, ואמר לו חייך שלך גדולה משלהם, כי דוקא שלך יהיה קיום לנצח נצחים.

והמן כזרע גד הוא ועינו כעין הבדולח והיה טעמו כטעם לשד השמן וגו' (יא-ז)
איתא במכילתא (בשלח יז) לא ניתנה תורה לדרוש אלא לאוכלי המן, דמתוך

ויקרא אהרן ומרים ויצאו שניהם. ויאמר שמעו נא דברי אם יהיה נביאכם (יב-ה)
Aharon and Miriam, Moshe Rabbeinu's brother and sister, were censured for speaking out against their brother, mistakenly believing that he had erred. Rashi implies that Hashem rebuked them in a gentle manner - "שמעו נא דברי" - "Please listen to my words" - for if His words had been expressed in an angry manner, Aharon and Miriam would not have accepted His admonishment. Aharon and Miriam, two of the most righteous people in our history, were always eager to obey Hashem's every command. Would they really have been unaccepting of reproach if He hadn't used the gentle word "please"?

R' Henach Leibowitz Shlit"a derives an important lesson from here. Aharon and Miriam would definitely not have hesitated to fulfill Hashem's command. Even so, Hashem, in His infinite knowledge of human behavior realized that His rebuke would lose some slight bit of effectiveness if it was not given in a soft and imploring manner. Harsh censure only serves to trigger defense mechanisms, which result in rationalizations, excuses and sometimes even harsher retorts. Hashem's purpose in reproaching Moshe's siblings, and indeed, the purpose for the mitzvah of giving תוכחה - Rebuke, is all about the recipient listening, accepting reproof and correcting his ways. The word "נא" - "please", is an eternal reminder that we should follow Hashem's example and correct our fellow man with love and gentleness, for this alone will penetrate and be accepted in his heart. If the King of all Kings addressed His servants in this manner, how much more so should we speak gently to our fellow man.

הוא היה אומר.....

R' Dov Ber of Mezeritch ZT"L (Mezeritcher Maggid) would say:

"The word חצי צורות - trumpets, can also form the words חצי צורת - Half a being. Moshe was so holy that he was considered half-human and half-angel. Thus, he was commanded to make two חצי צורות, to teach us that for a person to be truly wholesome, he must incorporate both aspects into his entire being."

R' Moshe of Kobrin ZT"L would say:

"A day in which one fails to help a fellow Jew lacks the substance of a day!"

A Wise Man would say:

"Worry less and accomplish more and don't concern yourself with things you can't do anything about. Armchair generals don't win battles, but they do have nervous breakdowns!"

THIS ISSUE DEDICATED WITH HEARTFELT THANKS FOR THE SIMCHOS WE HAVE BEEN BLESSED WITH. MOSHE & SARAH BERGER, CLEVELAND, OHIO

with the *Rebbe*. The *shamash* told him that the *Rebbe* was in the middle of judging a *halachic* question concerning a chicken. When he finished, the audience could be arranged. The *chasid* waited outside. Soon, he overheard the *Rebbe* speaking. "What a shame, little chicken. You had it so good in your owner's coop. You were fed hearty food, tasty millet seeds and crumbs. However, you were greedy for more, so you wandered outside in search of stray food, nibbling on anything you found. What came of your efforts? You swallowed this needle and it pierced your stomach. Now I am obligated to declare you *treif* - unfit to be eaten."

The *chasid* listened to his *Rebbe's* words and was stunned. This was no coincidence. The *chasid* realized that R' Levi Yitzchok's words contained a lesson for himself as well. He stood up. "I no longer need to take the *Rebbe's* time," he told the attendant. "I already have my answer."

TORAH GEMS

והאיש משה עניו מאד מכל האדם אשר על פני האדמה וגו' (יב-ג)

Moshe Rabbeinu was the most modest, most humble man on the face of the earth. The question is asked: How was *Moshe* able to maintain this extreme level of modesty? After all, nobody else in the history of the world ever spoke to *Hashem* - פה אל פה - *mouth to mouth (face to face)* - the way *Moshe* did. He surely recognized that many of the miracles that were done for *Bnei Yisroel* were on his own behalf. Is it possible for a mortal human being to maintain such a close relationship with the Almighty G-d and yet keep his feet firmly planted on the ground, embodying a manner of humble and modest effect?

Answers **R' Eliezer Friedman Shlit"a**, that when a baby is born, he needs everything to be done for him. To be fed, clothed, bathed and looked after, these are the demands that a baby; later on a child, and then a young man, places on his parents. And although his parents look after his every need with love, the child does feel a measure of self-centeredness as a result of his every necessity being taken care of. Whether intentional or not, consciously or sub-consciously, a normal child believes that he is the center of his world and this childish arrogance becomes a part of his mentality. *Moshe Rabbeinu*, however, did not grow up with this mentality. From soon after he was born, and all throughout his upbringing, his parents were not there to dote on him and see to his every whim. He was sent off in a small basket and that impression was what stayed with him. There was nothing self-centered about his childhood and only *Hashem's Shechina* was what stayed with him constantly. This holiness was what shaped *Moshe* into the humblest person in the world for unlike every other person who grew up with a streak of arrogance, *Moshe* never did.

שפרנסתם מצויה להם בלי טורח היו יכולים לעסוק בתורה בלי מפריע עיניים. והנה מצאנו גדולה מזו, והוא משאחז"ל בגמ' (עירובין כא:) "קווצותיו תלתלים שחורות" - מלמד שיש לדרוש על כל קוץ וקוץ תילי תלים של הלכות שחורות כעורב. במי אתה מוצא? במי שמשים עצמו אכזרי על בניו ועל בני ביתו כעורב כי הא דרב אדא בר מתנה ע"כ. כלומר, מי שמסתפק במועט ואינו רודף אחר המותרות, דוקא בו אתה מוצא על כל קוץ שבתורה תלי תלים של הלכות.

ומאיר לנו האדמו"ר מבאבוב, הרה"ק ר' בן ציון הלברשטאם זצ"ל הי"ד, בס' קדושת ציון, שמדריגה גדולה זו היא מדריגת ר' חנינא בן דוסא, שהיה די לו בקב חרובין מערב שבת לערב שבת ולא היה דואג כלל על פרנסתו, שלא לבלבל דעתו מן התורה. וזהו מה שנרמז בקרא כאן שמדבר בשבחו של המן שאוכליו היו זוכין לדרוש בתורה, ונא' "כעין הבדלח" - שהיא נטריקון הוא חנינא בני די לו בקב חרובין, כי אוכלי המן היו כעין ר' חנינא בן דוסא. ואפ"ל עוד עפ"י הגמ' (יומא עה:) שהיה במן ג' טעמים: לנערים לחם, לזקנים שמן, ולתינוקות דבש. והר"ת של לחם, שמן, דבש הם "לשד", והסוף תיבות הם "שמן". והיינו מדכת' "והיה טעמו כטעם לשד השמן".

מעשה אבות.... סימן לבנים

ויבכו בני ישראל ויאמרו מי יאכלנו בשר ... ועתה נפשנו יבשה אין כל וכו' (יא-דו')

There was once a *chassidishe* man who possessed a unique skill which was eagerly sought after by lumber merchants. He was able to assess the worth of forest trees after a cursory examination. His talent was valued highly, since a lumber merchant often had to decide very quickly whether or not to purchase a forest. He lived a comfortable life in a large city with a vibrant Jewish community and was well-respected throughout the city, not just for the amount of charity that he gave, but also for his sincere devotion to *Avodas Hashem*.

Once, a wealthy lumber merchant attempted to hire this *chasid*, offering him a handsome salary. "Where is your business located?" asked the *chasid*.

"In a town near the forest-filled districts of Siberia," was the reply

"But that town is far-removed from any Jewish community. How will I educate my children?" asked the *chasid*. "That is no problem. You may hire a teacher for them at my expense," was the merchant's reply.

"Well and good, but as you know, I am a *chasid* and require a *mikva* to immerse in very morning and a *minyan* to *daven* with." The merchant agreed. "I will build a *mikva* for you on the premises. As for a *minyan*, I have eight Jewish men working for me there. You and your children's teacher will make ten."

The *chasid* was impressed but still unsure. "I would like to consult with my *Rebbe* before making any kind of commitment. I will give you an answer in a few days."

The *chasid* immediately set out to visit his *Rebbe*, **R' Levi Yitzchok of Berditchev ZT"L**. When he arrived in Berditchev he requested an audience