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שבת קודש פרשת בהעלותך

Shabbos Parshas Behaaloscha

June 11, 2011 - ט' סיון תשע"א

טיב התבלין

הדלקת נרות לשבת – 8:10 *
זמן קריאת שמע/מ"א – 8:34
זמן קריאת שמע/הגרי"א – 9:10
סוף זמן תפילה / הגרי"א – 10:25
שקיעת החמה ליום השבת – 8:29
מוצג"ק צאה"כ/ מעריב – 9:19
צאה"כ/ לשיטת רבינו תם – 9:41

* **פג המנחה – 6:54** (מי שמדליק
מיקדם אין לאחר זמןון עצם קבלת
השבת [משיאמר "בואי כלה"]

רעיונות ופירושים לעורך את האדם לעבודת
הש"ת והתחזקות באמונה ובשתון מאת

על פי ה' יחנו ועל פי ה' יסעו וכו' (ט-כג) – אופן מסעם של בני ישראל במדבר דוגמא לחיי היהודי

לו את האמונה הנכונה הרי הוא תולה את נגלוליו השונים בכל מיני סיבות
וחשבונות, אך האמת הוא כי הכל בהנהגה מדוקדקת ע"י בוראיו יתברך
שמו, והאיש המאמין רואה תמיד לנגד עיניו כדוגמת הענן שהיה בזמן דור
המדבר שהקב"ה מתגלה אליו ומורה לו את דרכו אשר ילך בה.
ולכן אם נגזר עליו לפעמים שצריך הוא להיטלטל ממקום למקום הרי
אינו מתערע על כך, כי יודע הוא שהכל מכוון ממש כמו שהיה במדבר 'על
פי ה' יחנו ועל פי ה' יסעו', ואותו הדבר גם אם קשה עליו המקום אשר
נמצא שם ואינו מוצא שם מנוח לנפשו בכל זאת ידע נאמנה כי כל עוד ולא
הגיע הזמן להחליף את מקומו הרי עליו לקבל זאת מאהבה כי ע"פ ה' יחנו.
ואין הדברים נאמרים רק בנגוע למקום דירתו או עירת מגוריו, כי אותו
הדבר אף לגבי מקום עבודה או לימוד, תמיד יהיה האדם עם ההרגשה
שעל פי ה' יחנו וע"פ יסעו, אם זכה להתקבל למקום מסוים שמוצא חן
בעיניו אל יכנס שם בהנחה שכבר נמצא את מקום מנוחו וישאר שם
לאורך זמן, אלא יחשוב בלבו שהכל תלוי ברצונו יתברך ויכול גם להיות
שביום בהיר אחד יגיע אליו מסר מאת הבורא ית' שעליו לפנות את מקומו.

מאת הרב שלום פערל שליט"א
מגיד מושרים בק"ק בית שמש

בהעלתך את הנרת אל מול פני המנרה יאירו שבעת הנרת (ה-ב) – לשון 'העלאה' הנאמר אצל הדלקת המנורה

ויש ליישב שכת' "מקשה תיעשה המנורה" (שמות כ"ה ל"א), וכתב רש"י
שם "שלא יעשנה חוליות, ולא יעשה קניה ונרותיה איברים איברים,
ואחר כך ידביקם כדרך הצורפין, אלא כולה באה מחתיכה אחת, ומקיש
בקורס, וחותר בכלי האומנות, ומפריד הקנים אילך ואילך", ומבואר
שהמנורה ונרותיה נעשו מחתיכה אחת, והיו נרותיה קבועות בה.
ולפ"י מיושב מדוע לא פירש רש"י כפירוש החזקוני, שהרי כל פירושו
של החזקוני מבוסס על דעתו שנרות המנורה לא היו קבועות בה, ולכן
פירש מילת "בהעלותך" על הכוסות. אבל רש"י לשיטתו, דס"ל שהמנורה
ונרותיה נעשו מחתיכה אחת, והיו נרותיה קבועות בה, לא יכל לפרש
מילת "בהעלותך" על הכוסות, כי ביאור זה שייך רק לשעת עשיית
המנורה ע"י בצלאל וכל חכמי לב לעיל בפרשת תרומה, ואינו שייך
לפרשתינו המדברת על הדלקת המנורה ע"י אהרן ובני הכהנים.
ולכן פירש, שכונת "אל מול פני המנורה יאירו וגו'", היא אל הטיית
הפתילות אל מול הנר האמצעי, השייך לשעת הדלקת המנורה, וגם
הוכרח לפרש כונת "בהעלותך את הנרות" על דרך הדרש ולא ע"ד הפשט.

לעתא בספ"ק שכל אחד מישראל עובר במשך ימי חייו את הבחינה
הזאת של מ"ב המסעות, ועליו להתבונן במה שניתן לו ללמוד מכאן דרך
ומוסר באורחות חייו בכדי שנוכל לעבור בשלום את כל המסעות מבלי
להיסחף אחר גלי העולם השונים המאיימים לטבוע אותנו במעמקי ים.
והדבר הראשון שיש לנו להתבונן היא מה שנכפל לנו כאן בפרשה כמה
פעמים באמרו: **על פי ה' יחנו ועל פי ה' יסעו**, הכל היה על פי ה', לא היה
מציאות של עשיית חשבונות או תוכניות שונות, כי אם לפי מה שהיה הענן
על המשכן כך ידעו את המשך דרכם, יש והגיעו למקום חדש רק מבערב
ובקושי כבר הצליחו להתארגן קצת ומיד למחרת בבוקר ראו שנעלה הענן
מעל האהל, או אז ידעו כי עליהם להמשיך שוב במסעם, וכנאמר הכתוב:
ויש אשר יהיה הענן מערב עד בוקר ונעלה הענן בבוקר ונסעו. ולפעמים
גם היה להיפך שכבר עמדו במקום אחד ימים רבים מאד ובכל זאת לא
עלה על דעתם לזוז ממקומם כל עוד ולא ראו את הענן סר מעל האהל.
ואותו הדבר קורה עם כל אחד מאיתנו גם כהיום, אלא שמה שהיה
פעם בגילוי ע"י הענן הרי שהיום מתנהל הכל ע"י הסתרה והאיש אשר אין

לקחי חיים ודברי התעוררות
וסדרו עפ"י פרשיות השבוע

בהעלתך את הנרת אל מול פני המנרה יאירו שבעת הנרת (ה-ב) – לשון 'העלאה' הנאמר אצל הדלקת המנורה
לרש"י על דרך הדרש: "בהעלותך-על שם שהלהב עולה, כתוב
בהדלקתך לשון עליה, (היינו שלכן שייך להזכיר הדלקת המנורה בלשון
העלאה, שצריך להדליק עד שתהא שלהבת עולה מאליה, (היינו,
הדלקת המנורה בל' העלאה, ולא בל' הדלקה, כדי להשמיעו דין זה
[שם]), ועוד דרשו רבותינו, מכאן שמעלה היתה לפני המנורה, שעליה
הכהן עומד ומטיב." (ובבעה"ט, "בהעלתך את, בגימט' עשה בה מעלות").
ואילו החזקוני מיישב בדרך הפשט, "בהעלותך את הנרות, כמשמעו,
לשון עליה, כשתעלה את הנרות-הכוסות שנותן בתוכם את השמן, על
הקנים למקומם, ואין לומר עליהן שקבועות הן, שהרי כתיב בפרשת
ויקהל, 'ועש את המנורה וגו' (שמות ל"ז י"ז), ויעש את נרותיה שבעה",
(שם ל"ז כ"ג), והיינו שכונת הפסוק היא, שכאשר תעלה את הכוסות על
המנורה כל יום ויום, (שהרי אינם קבועות בה), תעשה זאת באופן ש"אל
מול פני המנורה יאירו וגו'". ולכאורה קשה, מדוע נמנע רש"י לפרש בדרך
הפשט, וכמו שפירש החזקוני, הלא רצונו תמיד ליישב את המקרא לפי
פשוטו, וכמוש"כ (בראשית ל"ג כ'), ואני ליישב פשוטו של מקרא באתי".

nobody, nowhere! Thus, he can be in the north and south at
the very same time!" The man got the hint.

The humility of Moshe Rabbeinu is fully documented
in the *Torah*. His greatness, however, is often understated

A SERIES IN HALACHA LIVING A "TORAH" DAY

Laws and Customs that Merit a Good Parnassa (10)

Berachos Said Over Food - ברכת הנהנין. There are many
sources in *Torah* literature that say that reciting *berachos* on
food properly brings good *parnassa*. In the words of **R' Elazar
Papu ZT"L (Pele Yoetz)** at the end of his section on *Parnassa*:
"One should be careful to say *berachos* on food with
concentration and say them letter for letter, word for word,
because this is a person's main source of parnassa."

It is worthwhile to quote the words of **Rabbeinu Bachya** ⁽¹⁾,
an earlier source, who details the following points:

- 1) When one recites a *beracha* on food, he is bearing witness to
the fact that *Hashem* monitors the world in detail and
provides food on which the entire world lives.
- 2) In that merit, grains and fruits are blessed and plentiful.
- 3) One who does not say a *beracha* over food removes
Hashem's close and direct monitoring from upon himself
and thereby places himself under the domain of the
Heavenly constellations, with their ups and downs.
- 4) This can harm not only a person's own *parnassa*, but also
that of the rest of *Klal Yisroel*.
- 5) Since *Hashem* judges us according to the majority (רוב), each
person should view himself, before each *beracha*, as being
able to tip the scales of justice favorably for the entire world
with a quality *beracha*.

הוא היה אומר

R' Tzvi Elimelech of Dinov ZT"L (Igra D'Kallah) would say:

"When you go to war in your land." The correct grammatical phrase should have read:
'וכי תבאו למלחמה' with the letter 'ל'. The missing letter represents a lack of 'למ"ד', a neglect of *Torah* study. *Hashem*
had already promised that war will not come to the Holy Land as long as the Jewish people are studying *Torah* and
following in His ways. However, a neglect of *Torah* study will bring war. This is alluded to with the missing 'ל'. If the
Jews go out to 'למלחמה' but neglect to add the 'ל' of *Torah* study, war will eventually reach 'ארצכם' the holy Land of Israel."

The **Manchester Rosh Yeshivah, R' Yehudah Zev Segal ZT"L (Yirah V'Daas)** would say:

"*Aharon HaKohen* ascended steps (מעלות) in order to kindle the *Menorah* which symbolizes the spiritual elevation
in the World to Come that awaits those who study *Torah*. *Torah* must be studied amid the tranquility born from being
satisfied with one's lot, and *bitachon*, trust, that *Hashem* will continue to provide for one's needs in the future. The
blend of these qualities with the diligent study of *Torah* will ensure a life of joy in This World and the Next."

A **Wise Man** would say:

"A lengthy speech is like the wheels of a wagon: The longer the 'spoke' the bigger the 'tire'!"

**THIS ISSUE SPONSORED AS A MAZEL TOV TO MR. & MRS. AVRUMI DEUTSCH ON THE AUFRUF
AND UPCOMING MARRIAGE OF THEIR DEAR SON YOSSIE TO PENINA WIESEL**

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

- 5) The Hebrew word "ברכה" is connected to the word "ברכה" - a
running fountain of water, which continues to flow. So too,
the quality *berachos* that one makes keeps the Heavenly
berachos flowing.
- 6) The word "ברכה" is also connected to the word "בך" - the
knee that bends and bows in humility. So too, one should
say *berachos* with the humble attitude that he is thanking
Hashem or things he doesn't really deserve.

In the **Sefer HaChaim** of **Rabbeinu Chaim Loewy ZT"L**,
brother of the **Mahara'l**, he notes ⁽²⁾ that the *Gemara* refers to
the text of a *beracha* as a "מטבע" - a coin ⁽³⁾. Simply put, this
means that the text of a *beracha* is the careful wording of
experts, our holy and wise sages, just as a coin is the careful
forming of an expert coin-minter. He adds that it is also called a
"מטבע" because saying the text of a *beracha* can bring one many
coins and much wealth. Others add that one should say the
words of a *beracha* as carefully as he counts coins ⁽⁴⁾.

Adding Quality to One's Berachos is Accomplished By:

- 1) Concentrating intently on the meaning of the words.
- 2) Reciting the words with a true feeling of humble gratitude.
- 3) Articulating the words properly.
- 4) Knowing and fulfilling the *halachos* of *berachos* well. This
includes knowing which *berachos* to make and when,
knowing the amount necessary for *beracha acharona*, etc.

⁽¹⁾ דברים ח"י (2) ספר סליחה ומחילה ח"ד פ"ח (3)
ברכות מ: (4) משנה ברורה נא"כ

מעשה אבות סימן לבנים

על פי ה' יחנו ועל פי ה' יסעו את משמרת ה' שמרו וכו' (ט-כג)

In mid-April 2010, Richard Stone and his son-in-law were in Gothenberg Sweden, purchasing a new Volvo automobile right out of the manufacturer’s showroom, when the Eyjafjallajokull volcano, one of Iceland’s largest, exploded sending clouds of ash soaring as high as 11,000 meters into the sky, disrupting air traffic in Northern Europe, with ripple effects far beyond. The high-altitude plume of volcanic ash spread farther across northern and central Europe, forcing aviation authorities to close more airspace and ground more airplanes to forestall damage to jet engines.

By April 16, most of Europe’s airports were closed. Thousands of flights were canceled, stranding or delaying millions of passengers across airports from North America to Asia. It was the worst peacetime air travel disruption in history, a halt in flights that cost airlines millions of dollars and disrupted travelers and their plans for close to an entire week.

In Gothenberg, Mr. Stone and his son-in-law learned that the local airport was closed and their flight was canceled. Hearing that the airport in the larger metropolis of Copenhagen, Denmark, might still be allowing outbound flights, they boarded a bus to Copenhagen late Thursday night and arrived in the wee hours of Friday morning. Unfortunately, the airport there was also closed - as was every major and minor airport in Europe for quite some time, as they later learned.

Well, now they had a dilemma: where would they stay over *Shabbos*? They inquired and were directed to a synagogue in the old Jewish section of Copenhagen, and decided to go there for *shachris*. A *minyan* was out of the question for the community was small, but the local caretaker was kind enough to open up the main sanctuary for them. Thankfully, they went inside and davened the morning prayers.

As the old shul was right next to the local Chabad house, they went in to find something to eat. They were happily welcomed in and served breakfast. Then, the local Chabad representative asked them if it was possible for them to stay in town for *Shabbos*. As it turned out, two of the local community members were out of town and due to the travel restrictions in place, they were unable to get back to Copenhagen before *Shabbos*. The fact that they just happened to be stranded in Copenhagen was no coincidence at all; they were there to replace the two members who were not!

Richard Stone and his son-in-law agreed to remain over *Shabbos* and it was they who filled the quorum of ten men needed for the *minyan*. Of course, the small community was overjoyed at the clear and blatant *hashgacha pratis* and took care of their divinely arranged guests. The guests prayed in the synagogue, walked the ancient streets of Copenhagen and were invited to eat the *Shabbos* meals at the home of Rabbi Lowenstein, the rabbi of the Chabad center. It was quite an enjoyable and uplifting experience, both for the hosts and for the guests.

Immediately after *Shabbos* had ended, the quest to find an open airport and outgoing flight to the United States resumed. Things were not looking promising until Sunday evening when they researched online and learned that a flight out of Copenhagen was preparing to take off later that night, and seats were being given to anyone who came to the airport, on a first-come first-serve basis. The two Americans packed their bags, thanked their host and were driven to the airport by one of the local Jews. When they got there, they were told by airport officials, that the flight could not leave from Copenhagen since the airport remained shut down. However, there was a flight that was scheduled to depart out of Oslo, Norway, early the next morning. The airline chartered a bus to ferry the passengers out of Denmark and to the departing airport. They sped through the night until they reached Oslo the next morning.

Lo and behold, with true Divine assistance they boarded the aircraft and on Monday morning, days before most European cities had resumed their flight schedules, Oslo Airport opened for limited business, with Richard Stone and his son-in-law on the first flight out!

משל למא הדבר דומה

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

משל: In the town of Mezeritch lived a wealthy man who was also a learned scholar. He maintained a reputation as a “*lamdan*” - a Talmudic thinker who was well advanced in *Torah* study. He was also very proud and full of himself.

Unfortunately, his *mazel* did not hold up and although he tried hard to keep his business going, he watched as his riches quickly drained away. This left him saddened and deeply depressed. He went to the **Mezeritcher Maggid, R’ Dov Ber ZT”L** and poured out his heart to the *tzaddik*.

R’ Dov Ber looked at the man for a long time, sizing him

up. Then he spoke. “They say you’re a *lamdan*. Is that true?”

The man nodded. “In that case,” said the Maggid, “tell me how it is possible for one person to be both a *lamdan* and a rich man? Do not *Chazal* teach us: ׳וְרוֹצֵה לְהַחֲכִים יִדְרִים׳ - ׳One who wishes to be wise should turn to the south, while one who wishes to be rich should turn to the north.׳ How is it possible to do both?”

The man stared blankly. The Maggid smiled and said, “A person who is so humble that he is nothing in his own eyes, does not occupy any space in the world. He is nothing,

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

Rashi writes: “Why is the portion of the Menorah situated next to the portion about the princes (נשיאים)? Because when Aharon saw the installation (ceremony) of the princes, he was upset that he was not among them - neither he nor his shevet. Hashem said to him, ‘(I swear) By your life, your role will be greater than theirs, for you will prepare and light the candles.’”

R’ Shneur Kotler ZT”L enlightens us with the famous words of *chazal*, that the *Menorah* and its lights are an allusion to *Torah*. The *posuk* says: “כי נר מצוה ונורה אור” - “For a candle is a commandment and the Torah is light.” (משלי ו-כג). A candle is what illuminates, but in order to light a candle - in order to bask in the glow of *Hashem’s mitzvos* - one needs a flame. That flame is the *Torah*, the catalyst which ignites the candle, and through its study one is able to perform the *mitzvos* properly.

Aharon Hakohen was concerned that he and his entire *shevet* would be missing out on the extraordinary *mitzvah* that was presented to the princes of all the other tribes. *Shevet Levi*, he believed, would not merit this *mitzvah*. However, *Hashem* told Aharon not to fret because “your role will be greater than theirs.” You will light the flames, in other words, you will serve as the igniter, the forbearer, the one who causes the blaze of the *mitzvos* to shine bright.

“For the lips of the kohen should safeguard knowledge, and (all) people should seek teachings from his mouth.” (מלאכי ב-ז) The lights that the *kohanim* were to kindle allude to the light of the *Torah*. It was the job of the *Kohanim* - and the entire *Shevet Levi* - to spread *Torah* to *Klal Yisroel*, a job which would remain even after the Temple was destroyed, while the *korbonos* - sacrifices, were brought only as long as the Temple existed.

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 *yeshiva* 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 “נץ 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 “נַעֲשֶׂה וְנִשְׁמַע” as well as with complete faithfulness, and then we will be *zoche* to the two “Nuns” of “נַחֲמוּ נַחֲמוּ עַמִּי” with the coming of *Moshiach*, speedily and in our days.

TORAH GEMS

אספה ל' שבעים איש מזקני ישראל אשר ידעת כי הם זקני העם ושטרויו וכו' (יא-טז)

In order to take a measure of the burden of leading the Jewish nation off *Moshe Rabbeinu*, *Hashem* commanded Moshe to “gather for Me seventy of the elders of Yisroel, whom you know to be the elders of the people.” It seems a bit redundant and not entirely clear how Moshe was to go about gathering the seventy elders. If it was known who were the elders of the people, why does *Hashem* add the words, “whom you know to be the elders.” And if they were not known, then how will this help Moshe find them?

R’ Boruch Mordechai Ezrachi Shlit’a expounds on the words of the *Medrash* that relates that when the Egyptians forced heavy labor upon their Jewish slaves, they would whip and hit them mercilessly. Rather than allow their brethren to be harmed by the Egyptians lords, the Jewish overseers (שוטרים) took the brunt of the beatings so as to shield the laborers. They said, “Better that we get beaten so that the people should remain unharmed.” Thus, *Hashem* told Moshe to gather seventy elders, “whom you know to be elders of the nation.” Moshe, you know these people: these are the very same people that shielded the nation from harm and took the brunt of the beatings on themselves rather than allow others to be harmed. These are the very people who are worthy of being elders and leading the nation.

Sefer Pardes Yosef quotes the **Imrei Noam** (ל'א הקדמונים) that *Hashem* blessed the seventy elders when He placed His Holy Spirit upon them saying to Moshe, “May they become סבלנים (patient people) just as you are a סבלן (patient).”

These two sterling qualities are what it takes to become a leader. One must be “נושא בעול חבירו” - willing to accept another’s burden upon himself in order to shield his brother from harm, and a limitless amount of סבלנות - patience to deal with any and every issue/crisis that affects his brothers.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ויהי בנסוע הארון ויאמר משה קומה ה' ויפצו איביך וינסו משנאיך מפניך (ו-לז)