

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

פולג המנחה עש"ק - 6:45 *

הדלקת נרות לשבת - 7:58

זמן קריאת שמע/המ"א - 8:36

זמן קריאת שמע/הגד"א - 9:12

סוף זמן תפילה/הגד"א - 10:26

שקיעת החמה ליום השבת - 8:17

מוצש"ק צאת הכוכבים - 9:07

צאת"כ / לרבי"ז זמ - 9:29

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* מי שמדליק מקדם אין לאו"ד מוזמן עצם קבלת השבת [מש"אמר "בוא כלה"]

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פולג

דאגות

שבת קודש פרשת בהעלותך - ט"ז סיון תשע"ג Shabbos Parshas Behaaloscha - May 25, 2013

לקחי חיים ודברי התעוררות נסדרו עפ"י פרישיות השבוע מאת הרב שלום פערל שליט"א מגיד מישירים בק"ק בית שמש

מאצרותיו של המגיד

דבר אל אהרן ואמרת אליו בהעלותך את הנרות אל מול פני המנורה וכו' (ה-ב) - בעניין במה 'שלך גדולה משלהם' ויש להבין את הכפילות ושינוי הלשון - 'דבר וגו' ואמרת וגו'. ויבש **האזה"ח** הק', ע"פ דברי רש"י על הכתוב, 'למה נסמכה פרשת המנורה לפרשת הנשיאים, לפי שכשראה אהרן חנוכת הנשיאים, חלשה או דעתו, שלא היה עמדם בחנוכה לא הוא ולא שבטו, אמר לו הקב"ה, חייך, שלך גדולה משלהם, שאתה מדליק ומטיב את הנרות, ואי"כ, כוונת "דבר" - לשון קשה' וגו', ואמרת - לשון רכה' וגו"י. היא, שיש בציורי 'בהעלותך' וגו', משום חובה - לשון קשה, ומשום פיוס - שלך גדולה משלהם, שאתה מדליק ומטיב את הנרות - לשון רכה. והוסיף, "גם תפרש תיבת 'ואמרת' מל' מעלה, ע"ד אומרו 'את ה' האמרת' (דברים כ"ז י"ז), שהשיבו ש'שלו מעולה מכולן'". אלא שעדיין התקשה, "הנה דבריהם ל" צריכין ביאור, מה נחמה זו עושה, להלישות דעתו של אהרן על חנוכת הנשיאים שלא היה בכללה, הלא אין מעשה המנורה מקביל לחנוכה, גם למה לא הניח דעתו בכל הקרבות שהוא מקריב, תמידן, ומוספין, והקטורת, גם בהקדבת החנוכה עצמה של כל הנשיאים, שוריי הוא היה המקריב, לממה לא ריצהו אלא במנורה?

ויתיישב העניין, בתת כל למה שאמר במנחות (פ"ח), "כיצד עושה ה'הטבת הנרות', מסלקן-לנרות' ומניחן באוהל, ומקנחן בספוג, ונותן בהם שמן וכו', ולסברת החולק על סברא זו, וסובר דקביעי נרות, סובר גם כן, שהיו הקנים שבהם הנרות קבועים, דקים, וזיה כופפם למטה עד שהיה מטיבם ומקנחם, וחוזר וזוקפם כבראשונה, וכיעויין שם בדברי רש"י (ר"ה של פרקים וכו').

ואני אומר, אילו הייתי שם, הייתי מוכיח דין לפניכם מהכתובים, דלא קביעי נרות וכו', ועוד ראיה אחרת, ממה שנאמר בפרשת במדבר (לעיל ד' ט') זלוקו בגד כולתם, וכיסו את מנורת המאור ואת נרותיה ואת מלקחיה ואת מחתותיה ואת כל כלי שמנה, הרי זה מראה באצבע שאין הנרות קבועים, שאם לא כן, הרי הנרות בכלל המנורה הם, ולא היה צריך לפורטם, אלא ודאי שאינם קבועים, ולזה הוצרך לפורטם, כמלקחיה וכמחתותיה שהם בפני עצמם, שוב ראיתי כזה בדברי הוי"מ (כ' ד' כ') זאת המנורות ונרותיהם, הרי זה מגיד, כי בזכרון מנורות לא יכלול נרותיהם, (וע' בדברי רש"י שם), הא למדת, שפשטיות הכתובים גידו, כי לא קביעי נרות. ולפי זה, נשכיל להבין כוונת תשובת ה' לאהרן, כי אהרן היה מתאנח על חנוכת המנבח, והשיבו הקדוש ברוך הוא 'חייך **שלך גדולה משלהם** וכו', פידוש, מעשה המנורה, שמוריד הנרות ומניחן באוהל ומקנחם, וחוזר ובונה אותם מחדש ומדליקם, הרי הוא כעושה מעשה חדש כל יום, ונמצא, **שמחנך כל יום את המנורה, והם לא חינוכו אלא פעם אחת את המנבח**.

וגם לסברת האומר דקביעי נרות, הנה הוא אומר, שהיו הקנים שבו הנרות, דקים, שהיה יכול לכפוף ולהרידי הנרות למטה עד שיקנחם, ולחזור להעלותם, ובאמצעות הכפיפה וכו', ייחשב כמחדש, ורדי הוא מחנך את המנורה בכל יום וכו'".

צמשל: The call of "למה נגרע?" - "Why should we be left out?" is a clarion call in each person's daily life. We see things taking place in the world that we are not a part of, i.e. people giving great amounts of charity; people finishing *masechta* after *masechta*; people opening up their homes to guests and

הלכה למעשה **A SERIES IN HALACHA LIVING A "TORAH" DAY**
Forgotten and Little Known Halachos and Customs (33)
The Mitzvah of Tzitzis (cont.): Positioning and Beracha. As mentioned previously, before putting on one's *Talis*, a person should check the strings to make sure none are ripped or tangled. After checking that the strings are all intact and have not been snapped off, he should unfold the *Talis* and hold it behind his body in preparation to wrap himself up in the *Talis* ⁽¹⁾. He then gives a quick look at the two sets of strings that are on top - those that will end up in front of him ⁽²⁾. The ten knots in those two *Tzitzis* are to remind him of the ten *sefiros* (spiritual emanations) - כתר, חכמה, בינה, חסד, גבורה, תפארת, נצח, הוד, יסוד, מלכות. The 16 strings and 10 knots totalling 26, are to remind him of the Name of *Hashem* - which also totals 26, and denotes *Rachamim* - the mercy of *Hashem* and the fact that He recreates the whole universe on a constant basis ⁽³⁾. Then, while holding the *Talis* up in this position, he recites the *beracha*: "אשר קדשו במצותיו וצו להתעטף בציצית".
Two Ways to Pronounce the Last Word of the Beracha. Most *Poskim* ⁽⁴⁾ hold that one should pronounce the last word of the *beracha* with the *pasach* (פתח) sound: **בְּצִיצִית**. This denotes a certain type of *Tzitzis*, namely the blue thread of *Techeles*, which was made from the *Chilazon*, the sea creature from which a blue dye was derived in the ancient past. Even though most people do

הוא היה צמר (1) משנה בורה ח"ב (2) א"ח כ"ג (3) ש"ס ה' (4) עיין קיצור שו"ע ט"ח (5) ת"י (6) מועד קטן כ"ד (7) מ"ב ח"ד (8) קצות השולחן ז"ד (י"ד)

R' Yechiel Michel of Drohovitch ZT"l (Zhlotchover Maggid) would say: "It is my custom to begin davening very late in the day. I learned this from *Shevet Dan*. The *Torah* tells us that when the Jewish people traveled through the desert, *Shevet Dan* went last, behind all the others. Their job was to pick up and return all the lost items that their brethren had dropped along the way. On the spiritual level, their function was to elevate all the prayers that had been uttered without the proper intentions. I am just following their example."

Chid'a, Chacham Chaim Yosef Dovid Azulai ZT"l (Nachal Kedumim) would say: "Miriam was afflicted with *Tzara'as* (leprosy) because she spoke negatively about her brother Moshe. Aharon implored his brother to pray on her behalf and Moshe cried out to *Hashem*: 'Please, Lord, please heal her.' Moshe used the word 'א' (please) two times for he knew that the secret to an answered prayer is to use this word twice. The *gematriya* of 'א' two times is equal to that of the Angel Michael (מיכאל עם הכולל) who brings our prayers before *Hashem*. For this reason, later when Moshe was imploring *Hashem* to allow him to enter into the Holy Land, he said, 'Please allow me to pass..' but before he could utter the second 'please,' *Hashem* cut him off and said, 'Do not continue to talk to me about this.'"

A Wise Politician once said: "Achieving success also has its drawbacks. The worst part of success is trying to find someone who is happy for you!"

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מקדש לעילוי צשמת ר' אברהם יוסף שמואל אלטר ב"ר טוביה קרין ז"ל נפטר ט"ז סיון תשנ"ח תענ"ה

מעשה אבות... סימן לבנים

את הקשואים ואת האבטחים ואת החציר ואת הבצלים ואת השומים וגו' (א-ה)

For many years of his life, **R' Isser Zalman Meltzer ZT"l** was known to walk the same route to and from *Yeshivas Eitz Chaim*, located on *Rechov Yaffo* in Jerusalem, where he was the *Rosh Yeshivah*, to his home in the Nachlaot neighborhood. It was a walk that he took daily, rain or shine, and the neighbors along the route were used to seeing the great *Tzaddik* walk past their homes on a regular basis. The route would take him across the central *Yaffo* street, through the winding maze and frenetic activity of the market stalls of *Machane Yehudah*, and past a few more small Jerusalem streets until he reached his house. It was the shortest route between the two distances and the only deviation R' Isser Zalman would allow from time to time, would be to walk across the street near the market square. When asked by his *talmidim* why he needed to cross the street, especially for a weak elderly man who found walking difficult, R' Isser Zalman at first gave no answer. Eventually they found out the reason: Chickens used to run back and forth along the short route, looking for food, and R' Isser Zalman was concerned that if he got in their way, he would disturb their eating. He said, "I have no right to disturb the chickens." Even when people tried to argue that his weakness took precedence over the bird's inconvenience, he remained unmoved. He stuck to his opinion and continued to cross the street when necessary.

On one occasion, however, R' Isser Zalman, accompanied by his student and study partner, R' Dovid Finkel, did not take his regular route home. It was a hot day in late spring and the *Rosh Yeshivah* had just finished giving his *shiur*. To R' Dovid's surprise, instead of cutting through *Machane Yehudah* as they did every single day, R' Isser Zalman continued walking along *Yaffo* street until he had circumvented the entire market area. It took them well out of their way and for the elderly *Rosh Yeshivah*, it was not an easy walk.

R' Dovid understood that his *Rebbi* did not act without good reason. R' Isser Zalman was a man of strong principles and structure. Surely, there was a reason he wished to walk this way. The student attempted to inquire of his master.

The sun was beating down heavily in the midday heat and R' Isser Zalman was breathing heavily. Nevertheless, he dismissed his student's question with a wave of his hand. "It's not important. Let us just walk this way since we are here already anyway." *Rebbi* and *Talmid* continued on their way.

But R' Dovid was pained to see his *Rebbi* laboring so much and asked again if it was not wiser for them to walk through the "*shuk*" (marketplace) like they always did. Once again, R' Isser Zalman responded that it was no big deal and they should just continue on their way as if nothing was unusual. But it was clear that something was unusual and R' Dovid felt that in the interest of studying his holy master's ways, he needed to know why they had taken such a long route.

Finally, R' Isser Zalman stopped walking and looked at his student. "I see you will not let this go, so let me explain. It is now the height of the season and a great many of the fruit and vegetable merchants are displaying their luscious and ripe watermelons. Over the next few days, the marketplace will be virtually flooded with the most delicious and appealing melons for sale. However, the *gemara* is very explicit when it states: '*It is forbidden for a man to stand about in his neighbor's field when the corn is in the ear (ripe)*.' (בבא בתרא ב:) The reason being that one should not damage another person's crop by gazing at it and casting an *ayin hara* (evil eye) on it."

With the insolence of youth, R' Dovid responded with immediate surprise. "Yes, but that is when they are still in the fields. Here, though, the vendors are displaying their produce because they want people to look at it. How else would they be able to sell anything if they didn't put their wares out on the tables for people to peruse?"

R' Isser Zalman nodded in agreement to his student's quick outburst. "Yes, yes, you are certainly correct," said the *Rebbi* to his student, "but in our case, we are not walking past these stalls in order to buy any melons. Therefore, to avoid the possibility of an *ayin hara*, we really should not be walking this way in the first place. That's why I felt we should walk around today."

משל למת הדבר דומה

וַיֹּאמְרוּ הָאֲנָשִׁים הַהֵמָּה אֵלָיו אֵנָּהּנוּ מִמָּאִים לְנֶפֶשׁ אָדָם לְמָה נִגְרָע לְבַלְתִּי הַקָּרִיב אֶת קִרְבָּן ה' בְּמוֹעֵד וכו' (ט-י)

משל: A man in *Bnei Brak* owned a book store and eked out a modest living. One day, though, he managed to make a huge sale and earned a great deal of money, enough to support him and his entire family for a full year.

That very day, he was walking past *Yeshivas Chachmei Lublin* in *Bnei Brak*. The day was warm and the windows were open, and the sweet sound of young boys studying *Torah* wafted out into the street. The book seller stopped in his tracks and listened for some time. Then he came close to the window and peered inside. What he saw brought

tears to his eyes: rows of young children and teenage boys learning *Torah* with zeal and enthusiasm.

Suddenly he broke down and cried, "What am I doing with my life? These children are learning *Torah* and becoming *Talmidei Chachamim*. 'למה נגרע' - why am I any worse than them that I should not be spending my days in the *Beis Medrash*?"

Right then and there, he made up his mind: he stopped working and just learned *Torah* for the entire year, living off the great profit he made from that one deal.

וַיְהִי אֲנָשִׁים אֲשֶׁר הָיוּ מִמָּאִים לְנֶפֶשׁ אָדָם וְלֹא יָכְלוּ לַעֲשׂוֹת הַפֶּסַח בַּיּוֹם הַהוּא וכו' (ט-י)

The *parsha* and commandment of *Pesach Sheini* is unique. One who was unable to fulfill the *mitzvah* of sacrificing the *Korban Pesach* in its proper time on *Erev Pesach*, would now have a second opportunity to bring it thirty days later. Indeed, *Korban Pesach* is a phenomenon unlike other *mitzvos*, that it allows for a second opportunity if one was unable to fulfill it the first time. Why is *Korban Pesach* singled out in this regard?

The *Torah* relates, answers **R' Aizik Ausband ZT"l**, how after Nadav and Avihu, the two eldest sons of Aharon, died as a result of entering the *Mishkan* unlawfully, Mishael and Eltzafan, their cousins, were tasked with the removal and burial of their bodies. Surely they understood that as a result of doing these acts of kindness, they were becoming *tamei* (impure), and would be disqualified from bringing the *Korban Pesach*. And yet they did it anyway!

We must take a moment to appreciate the great anticipation that *Klal Yisroel* had built up to offer once again (the first time was in Egypt) the *Korban Pesach*, the sacrifice which symbolized their *Geulah*, their redemption from slavery, and the catalyst which enabled them to become the "Chosen Nation." Yet, Mishael and Eltzafan, upon receiving orders, willingly and selflessly carried out their task.

Perhaps, offers R' Aizik, it is in this merit that all those who became - and would become in the future - *tamei*, were granted the opportunity to offer a *Pesach Sheini*, a second *Korban Pesach*. It was the self-sacrifice on display that provided the merit. In addition, the *Torah* dedicates a complete *parsha* to this topic so we may learn from this great act of respect for one another. In stark contrast to this, were the days of *Sefirah*, when the disciples of Rabbi Akiva - all 24,000 - were lost due to the lack of such behavior and the failure to respect one another. We must learn from here the importance of

מצות בין אדם לחבירו

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

Moshe Rabbeinu feels "overwhelmed" and "unqualified" to take care of the myriad needs of *Klal Yisroel*. He tells *Hashem*: "*Did I give birth to this nation?*" The *Seforno* comments that we see from these words a great principle. A father is the master of his home and family even when his children are completely different from one another, because they all know that he loves them equally and only wants what is best for each one. *Moshe Rabbeinu*, too, wished that the nation would see him as a father figure and trust him implicitly because he truly cared for them all. But this special relationship - this NATURAL love and trust - is reserved for a parent. No matter what a child will do, a parent will still love his/her child. This natural bond is very important for the health and emotional development of a child who needs the security that comes with the feeling that, "My mother and my father truly love and care about me." Without it, a child can feel deprived, unworthy, unloved and worthless.

Although this is a NATURAL feeling, parents today are so busy and overwhelmed, overtired and overburdened, that often our children do not FEEL loved even though if you would ask their parents if they love them, they would surely say they do. WE, as parents must not only love our children, but we must make sure that our children FEEL our love. It is true that it is very difficult to be a parent these days but I would venture to say that it is a lot harder being a kid!!

Let us take out the time every day to tell our children with words, and show them with actions and deeds, how much we love and care about them. In this way we will tighten the natural bond that is in the heart of every parent.

וביום הקדם את המשכן כסה הענן את המשכן לאהל הערת ובערב ידחה על המשכן כמראה אש וכו' (ט-י)

"It is not possible for the building of the Bais HaMikdash to take place at night, for it is said, 'On the day that the Mishkan was set up' - during the day it is set up, during the night it is not set up. Therefore it is not possible." (שבועות טו:)

Many commentators explain that night and day are to be understood in a figurative sense. In *Yalkut Eliezer*, a new explanation for "night" is provided. It refers to a period of time when "night" - darkness - prevails over the Jewish community. People do not understand and appreciate the "light" of *Torah* and live in a funk of blackness, ignorance and dark impressions. If a person can bring light to his atmosphere by studying *Torah* for the sake of Heaven and to illuminate his "night" to be like "day" with the joy and enlightenment of *Torah* - he will merit that the *Shechinah* - within the confines of the Temple itself - will be with him.

However, writes **R' Yehoshua Heschel Rabinowitz ZT"l** (*Yalkut Yehoshua*), there is to be derived from here another moral application from the difference between night and day. Perfection of the soul (שלימות הנפש) which is attained from *Torah* study and prayer can only be achieved through *simcha* (joy), which creates a lasting and deep impression upon one's soul. *Torah* study and prayer conducted in a spirit of melancholy, however, will not bear fruit. In fact, it will be counter-productive.

In the words of the prophets, every Jew is called a "*Temple of Hashem*." It is up to each and every individual to build up and beautify his or her own "Temple." Thus, "day" often awakens joy, while "night" often awakens gloom. This, then, is what *Chazal* are teaching us and it is our moral lesson. When one strives to perfect the structure of his own Temple, he should be mindful that the building of his personal Temple cannot take place at "night" i.e. in sadness and gloom, but only during the "day" - only with joy and light will he be able to establish it.

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHILOMO

האנבי הדיתי את כל העם הזה אם אנבי יולדתהו ... (יא-יב)

דרגת יציצה

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