

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

(Monsey, NY)

*** פלג המנחה עש"ק - 6:58**

הדלקת נרות לשבת - 8:15

זמן קריאת שמע/המ"א - 8:36

זמן קריאת שמע/הגר"א - 9:12

סוף זמן תפילה/להגר"א - 10:28

שקיעת החמה שבת קודש - 8:33

מוצש"ק צאת הכוכבים - 9:23

צאה"כ / לרבעו תם - 9:45

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שבת קודש פרשת בהעלותך – י"ט סיון תשע"ו

Shabbos Parshas Behaaloscha - June 25, 2016

טיב התבלין

פרק ב'
דאבות

מאת הגה"צ רבי גמליאל הכהן רבעוביץ שליט"א ר"י שער השמים ירושלים עה"ק

ויהי אנשים אשר היו טמאים לנפש אדם ולא יכלו לעשת הפסח ביום ההוא ויקרבו לפני משה ולפני אהרן (פ-1) - אין אדם שומע לי ומפסיד איתא בגמ' (סוכה כה) שאותם אנשים היו עסוקים במת מצוה, וכיון שנטמאו נאסר עליהם להקריב קרבן הפסח, ונמצא שבעצם מניעתם מלהקריב קרבן פסח קיימו את רצון בוראם, ואילו לא היו באים בטענת 'למה נגרע' לא היה עליהם שום תביעה מן השמים, שהרי ההקרבה בזמנה היה עליהם באיסור חמור, ואילו תורת ההשלמה ע"י פסח שני עדיין לא נתנה, ואדרבא על עצם הפרישה מעשות הפסח זכו לשכר גדול, שהרי הדבר היה בכלל מה שאחז"ל (קידושין לט) ישב ולא עשה עבירה מעלה עליו הכתוב כאילו עשה מצוה, ונמצא שעצם טענתם 'למה נגרע' לא היה על איזה פגם עוון חז"ל, כי לא היה בעצם מניעתם שום סיבה שיגרסו איזה שהוא מקד המבדיל בינם לבוראם, ואי"כ ראוי לעמוד על ענין טענתם ומהו ה'גרעון' שראו בעצם קיום מצות בוראם, ובדרך אפשר י"ל כי חילוק גדול יש בין הפרש מן העבירה לבין המקיים מצוה, אכן מעלת הפרש מן העבירה הוא לאין ערוך, ועצם הדבר חביב אצל הש"ת כעושה מצוה, אך הרושם הנעשה בנפש האדם ע"י עשיית מצוה היא רק ע"י עשייתה בפועל, המצוה היא המקשרת את נפש האדם בבוראו, כמו שביארו בספה"ק שתיבת 'מצוה' מלשון 'צוותא' משמעו 'חיבור' כי רק ע"י עשיית מצוות בפועל וכפי איכות המצוות וזכה להתעלות ממדרגה אדומה ומתקשר יותר לשרשרת העליון, שונה הדבר כשהאדם מונע עצמו מעשות דבר שאינו לרצון בוראו, כי על אף שע"י זכר שלא התרחק מבוראו, בכ"ז אין האדם מתעלה מעצם השמירה, אכן מזכר ומכשד עצמו ע"י לקיים מצוות באופן יותר נעלה, אך כדי להתעלות מוטל על האדם לעסוק בקיום המצוות בפועל. וזה היה טענת אנשים הללו שונבד' מהם הקרבת הפסח, אכן אין עלינו שום תביעה מצד הדין, גם שכר מצוה לא הפסדנו, מאחר שאי עשייתה היה אז רצון הש"ת, אך משתוקקים אנו להתקרב אל הש"ת, ולמה עלינו להפסיד ההתקרבות מכוח מצות הפסח? האם מחמת היותינו מקיימים את התורה ונזהרים אנו מלעבור את פי ה' יבצר מאתנו מלהתקרב אל הש"ת מכוח מצוה זו? טענה זו אכן נתקבלה, ותיכף ומיד ניתן להם הודמנות לקיים גם מצוה זו, ודרי זה הומן כבר עבר ואינו, ומה שידר לקיים מצוה זו שלא בעונתה, אך בכל זאת מאחר שצדקו בדבריהם, ודאו כי עז רצונם להתקרב אל הש"ת, זכו להתעלות על ידה גם שלא בעונתה, וזה הוא לימוד לדורות, שנמנעו אלו האנשים אשר היו טמאים מעשות הפסח, אך הש"ת שראה אך שהללו מבטלים רצונם לרצונו, המציא להם דרך באופן שלא עלה על הדעת ואכן זכו ע"י להשלים נפשם. וכל נטעה לחשוב שאלו שהיו טמאים לנפש לא זכו בדבר רק אוד' שטענו למה נגרע, ולולא טענתם לא זכו לכך, אף שמנעו מלעבור את פי ה', כי המעין בדברי רש"י על הכתוב (ט, ח) 'עמדו ואשמעה מה יצוה ה' לכם' יווכח שאין הדבר נכון, וז"ל שם: דאריה היתה פרשה זו להאמר ע"י משה כשאר כל התורה כולה, אלא שזכו אלו שתאמר על ידיהן שמנגלגין וכות על יד זכאי, דרי שגם לולא תביעתה היו זוכים לכך, אלא חפצו מן השמים ליכותם גם בזה שתכתב פרשה זו, ודע, ולכך לא הודיעו להם ע"כ עד שטענו את דבריהם, הרי שבכל אופן אין אדם מפסיד כשמבטל רצונו לרצונו קונו.

נמשל: Moshe implored his father-in-law Yisro to remain in the Jewish camp and not leave the people. *“You are familiar with our encampments and you will be our eyes.”* The **Ibn Ezra** explains that “עניים” refers to a leader, a person who will show the people “the light” and guide them in the future. Yisro

A SERIES IN HALACHA LIVING A "TORAH" DAY
הלכה למעשה
Keeping the Jewish Camp Holy (86)
Preserving our Kedusha: The topic of “קדושת המרח”ה - preserving the sanctity of *Klal Yisroel*, involves many different aspects and nuances, including the permissibility of hugging and kissing relatives. Many close relatives hug and kiss when greeting each other or saying goodbye, when wishing *Mazel Tov* by a *simcha*, or other family occasions. Questions are often asked about which relatives are permitted, and if there are age differences or other factors that limit this *halacha*. We will attempt to break it all down by discussing three categories of relatives; those who are permitted, those who have a Rabbinic *issur*, and those who have a *Torah*-based prohibition.

Permitted Relatives. A man’s daughters and granddaughters are permitted in family-type greetings, even if they are married and are presently a *Niddah* ⁽¹⁾. Such relatives do not cause *hirhurim* (arousal) in a man. Most *Poskim* also permit a great-granddaughter, and further generations down. However, **R’ Nissim Karelitz shlit’a** writes ⁽²⁾ that that this leniency **does not apply to great-grandchildren**, as a generation gap so large might not be the same. This also means that a lady may kiss her father, grandfather, etc. Similarly, a mother can hug and kiss her sons and grandsons. According to most *Poskim*, even a great-grandson is permitted, as per the previous paragraph. This also

הוא היה אומר...

R’ Moshe Alshich zt”l (Alshich HaKadosh) would say: When *Bnei Yisroel* would encamp, erect the *Mishkan*, perform the *avodah*, study *Torah* and perform *mitzvos*, it was a time of favor in the heavens. But when they took apart the *Mishkan* and embarked on their journey, there was an element of exile for the *Shechina* and it was a time of anger. Thus, the *posuk* writes ‘ויהי’ - since this word implies some crisis. Moshe would then declare, *‘Rise, Hashem, and Your enemies shall scatter,’* imploring the Almighty to cast the attribute of justice upon Israel’s enemies, to pour His anger over them and destroy them. When the *Aron* came to rest, and the time of mercy and compassion returned, Moshe would declare, *‘Return, Hashem, to the tens of thousands of Yisroel.’* He prayed that the goodness of the attribute of mercy shall be directed towards *Am Yisroel*.”

R’ Yitzchok (Itzele) Blazer zt”l of Peterburg (Pri Yitzchok) would say: *Bnei Yisroel* complained that the apportioning of the *mann* did not allow for individual family uniqueness. Each one felt his family pedigree or personal wealth rendered him deserving of a greater portion than his neighbor. The people could not tolerate the *mann*’s lack of distinction between families of wealth, nobility and importance. Such an egotistical attitude reached the heights of ingratitude and threatened Moshe’s tolerance level.”

A Wise Man would say:

“Opportunity is missed by many people because it is usually dressed in overalls and looks like work!”

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יה"ר שיבנו בית נאמן בישראל.

(1) עיין ב"ח כאיד, טו (2) חוט השני אה"ע דף טו, סז (3) אה"ע כאז (4) אג"מ י"ד ב"ו (5) אה"ע כאז (6) מבני ישפה בפס' (7) רמב"ם הל' איסורי ביאה כאז

פֶּה אֶל פֶּה אִדְבֹר בּוֹ וּמֵרָאָה וְלֹא בַחֲדִידָת וּתְמִנָּת ה' יִבִּיץ וּמִדּוּעַ לֹא יֵרָאֶתֶם לְדַבֵּר בַּעֲבָדֵי בַמֶּשֶׁ

פֶּה אֶל פֶּה אֲדַבֵּר בּוֹ וּמְרֹאָה וְלֹא בַחֲדִידָת וּתְמִנָּת ה' יֵבִיט וּמִדּוּעַ לֹא יֵרָאֶתֶם לְדַבֵּר בַּעֲבָדֵי בְמִשָּׁה וְגו' (יב-ח)

The story is told by one of his close *talmidim*, who traveled to the United States and Canada to raise funds on behalf of the National Center for Family Purity ("המרכז הלאומי לטהרת המשפחה"), an organization that is involved in the strengthening of *Taharas HaMishpacha* (family purity), by training, informing and constructing *Mikvaos* all over *Eretz Yisroel*. R' Avraham Genichovski was the head of the executive committee, a post he inherited from the previous **Tchebiner Rosh Yeshivah, R' Dov Ber Weidenfeld zt"l**, and one he took most seriously. Under his direction, the center established, operated and continues to supervise over 800 ritual baths throughout the country, providing them certificates of *kashrus*.

The *talmid* was shocked and refused to let it go. How can it be that a *tzaddik* like R' Avraham Genichovski can cause a fellow *Yid* to lose money? It was totally out of his character. The rich man explained that a number of years ago, a man came to his door requesting a loan for a business proposition. It was a large sum - \$300,000 - but he immediately produced a paper with the title and signature of the *Tchebiner Rosh Yeshivah*, R' Avraham Genichovski, attesting to the fact that he is honest, trustworthy, and capable of paying back any monies lent to him. Rabbi Genichovski even agreed to be a guarantor on the loan, and would pay back the sum should the man be unable to do so. On the strength of his word, the rich man loaned him \$300,000. "Unfortunately," said the Canadian, "he never did pay me back, and out of respect to Rabbi Genichovski, I didn't feel it was appropriate to go after him for the money. I forgave the debt even though it was a guaranteed loan. However, because of this, I am not interested in giving any more money to his organization."

“The *Rosh Yeshivah* told me,” recounted the *talmid*, “that he never signed such a document. He never guaranteed the man’s loan and never offered any words of approbation. Obviously, the man forged the whole document and ran away with the money. Since the rich man had already forgiven the loan, R’ Avraham did not feel it was necessary to go back and explain what happened to the man in Canada, for by doing so, he would be speaking *Lashon Hara* about this man!”

The *talmid* concluded. “I asked the *Rosh Yeshivah*, ‘But isn’t it important to follow up on this so that this man doesn’t pull such a stunt again?’ to which R’ Avraham explained that he knew who the man was, had already spoken to him and taken care of the matter. I understood that if he couldn’t retrieve the money, at least he ensured that it would never happen again!”

וַיֹּאמֶר אֵל נָא תַעֲזֹב אֶתְּנוּ כִּי עַל כֵּן יִדְעַת חֲנֻתְנוּ בַּמִּדְבָּר וְהֵייתָ לָנוּ לְעֵי

The Chofetz Chaim reprimanded him: “Does the *Rav* not know the *posuk* in *Shiras Devorah* (שפטים ה-כג): ‘Curse Meroz ... for they failed to come to help Hashem, against the mighty.’ From here we learn that important people - even

The conference hall was filled with an uneasy silence. At that point, **R' Meir Shapiro zt"l** of Lublin arose and attempted to ease the tension. With great tact he said, "All my life, I have wondered: Ordinary people listen to the reprimands of rabbis and preachers, and *Rebbes* teach their *Chassidim*. Yet who is capable, when the need arises, to reprimand those who are used to reprimanding, meaning the great men of Israel? Now I am at peace, for we have the Chofetz Chaim, the greatest among us, who spares no one, reprimanding both great and small alike."

Demolis - "סותר ועל מות לרעות במקומו ה"

The *Gemara* (עשרת לא:) teaches: " וְהָיָה כִּשְׁמַח בְּיוֹם הַבְּרִית "

The question remains: Even though *Klal Yisroel* only traveled according to the word of *Hashem*, it was still reassembled in different places! How is the question answered? **Sefer Shulchan Govoha** brings a parable of a mother holding a young baby in her arms. No matter where the mother goes, no matter how much she has moved around from place to place, the tiny infant in her arms does not move at all, since he is secure in his mother's embrace. Similarly, the *Torah* is teaching us that this is how *Bnei Yisroel* traveled in the desert. True, *Hashem* may have commanded them to move from here to there, but as far as they were concerned, they never moved at all because they were always traveling with *Hashem* and in His loving embrace.

Now we can understand the *Gemara*.. The "סוּתֵר וּבִינָה" of the *Mishkan* was always done in the exact same place - in *Hakadosh Baruch Hu's* presence! With this, we can also understand the two expressions where we find the Name of *Hashem* as "מקום". When a loved one passes away, people come to console and say, "המקום יתום אתכם". And in the *Haggadah shel Pesach*, we say, "ברוך המקום ברוך הוא", which comes after the *nisayon* of the four sons. The lesson is that if a *Yid* lives with *emunah* in *Hashem*, he understands that no matter what happens or where he may be, he is always in the same place - in the loving embrace of *Hashem*! *Yehi Ratzon* that all our travels through life be with *simcha*, *nachas* and *shalom*, בכל מקום שהם.

בהעלתך את הנרת אל מול פני המנורה יאירו שבעת הנרות ... (ח-ב)

In **Darash Moshe, R' Moshe Feinstein zt"l** explains that there are two ways for a *rebbe* or teacher to educate his charges. On the one hand, he can "hold his student's hand" and patiently coach him through a topic until the student has mastered the material and lesson at hand. However, a more effective method is when a mentor empowers his or her student to feel the confidence in their own abilities. The *rebbe*

3

When Aharon and Miriam realized their grave error, they cried out to Moshe, “*Do not cast a sin upon us, for we have been foolish and we have sinned.*” They realized the two parts to their sin - “We have been foolish” and “we have sinned” - implying that the foolishness was worse than the *Lashon Hara* itself! This is a tremendous lesson for us and perhaps the reason why this entire episode is written before we even begin the *parsha* of the *Meraglim*. In order that we should stop judging each other with our own understanding and realize that everyone is different in the way he or she thinks and acts. No one is necessarily right or wrong since there are many ways of looking at the same situation. The only CORRECT judgment call is the one called judging favorably! I don’t have to agree with you, and I don’t even have to understand you but I DO have to know that you are an individual who is entitled to do things your way, with your *daas*, and your nature. Judging others in a favorable way - this is the ONLY way we will succeed in eradicating the terrible and destructive sin of *Lashon Hara*.

שאלנו (יב-יא)

g in order to rebuild on the same site is

destroying (one is not liable for *shvut* if his work [מלאכה] is constructive). Asks Rabba: “*Since all forms of Melacha are in order to rebuild elsewhere? Since it is written, “על פי ה' יחנו” it was like demolishing in order to rebuild on the same site.*” And according to the word of *Hashem*, it was still reassembled in **an Govoha** brings a parable of a mother holding a young baby much she has moved around from place to place, the tiny infant in her embrace. Similarly, the *Torah* is teaching us that this is how *Hashem* commanded them to move from here to there, but as far as they are concerned, they are always traveling with *Hashem* and in His loving embrace.

The *Mishkan* was always done in the exact same place - in the same place. We understand the two expressions where we find the Name of *Hashem* in the *Shema* and say, “**המקום ירחם אתכם**”. And in the *Haggadah shel Pesach* for the four sons. The lesson is that if a *Yid* lives with *Hashem* in his home or where he may be, he is always in the same place - in the same place. בכל מקום שהם, *simcha, nachas* and *shalom*.

Our teacher can do this by staying “above” the *talmid*, urging him on. By doing this, it will give the student self-motivation and conviction to understand the matter at hand on his own, to “take a crack” at delving into the *psht*, producing far greater results. This is what *Aharon HaKohen* was commanded to do with the *Menorah*. The *Menorah* represents the light of the *Torah*. “בהעלותך את הנרות” is an expression of ascending, of rising higher. The flame should be ignited to the degree, where it burns on its own!

Taking this point further, **Rabbi Yisroel Solomon shlit'a** proves this from the scientific phenomenon of lighting a candle. One can hold a lit candle horizontally above, but not touching, an unlit candle. Wait a few seconds, and then the unlit candle will ignite from the lit candle above it! This is the *Torah's* ideal way of igniting in our *Talmidim*/Children a true passion and understanding of *Torah* and *mitzvos*.

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

אֵל נָא תִשַׁעַת עִרְיִנוּ חַפְּזֵי אֲשֶׁר נוֹאֲלֵנוּ וְאֲשֶׁר חָפְצֵנוּ (יב-יא)