

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

פלג המנוחה ע"ש – 6:50*

הדלקת נרות שבת – 8:05

זמן קריאת שמע / מ"א – 8:34

זמן קריאת שמע / הגר"א – 9:10

סוף זמן תפילה/להגר"א – 10:25

שקיעת החמה שבת קודש – 8:23

מוצאי"ק צאת הכוכבים – 9:13

צאת"כ / לרבינו הם – 9:35

*מי שמחליק מוקדם אין לאחר מכן עזם קבלת השבת (מוציאי"ק מלא ביד)



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שבת קודש פרשת בהעלותך – י"ט סיון תשע"ח Shabbos Parshas Behaaloscha - June 2, 2018

טיב התבלין

מאת הגה"צ רבי גמליאל הסון רב בעונק שליט"א ר"י שער השמים מירושלים עה"ק

דבר אל אהרן ואמרת אליו בהעלתך את הנרת אל מול פני המנורה יאירו שבעת הנרות (ה-ב) - אין דבר העומד בפני הרצון

פ"רש"י: למה נסמכה פרשת המנורה לפרשת הנשיאים, לפי שכשדאא אהרן תנוכת הנשיאים חלשה דעתו, שלא היה עמם בתנוכה, לא הוא ולא שבטו, אמר לו הקב"ה חיך, שלך גדולה משלהם, שאתה מדליק ומטיב את הנרות, ועיין **ברמב"ן** בריש פרשתו, שהקשה על דברי רש"י אלו, א. למה לא ניחמו השי"ת במעשי הקטורת ובשאר הקרבנות והעבודות שנעשו ע"י אהרן ושבטו, הלא המה יותר שקולים לנרבת הנשיאים הנקראת קרבן, ואם מפני שלא היה אהרן מתרצה בהם, מאד ולא היה אלו בגדר 'נרבה' כמותם, אם כן לא היה לו להתרצות בהטבת והדלקת הנרות, כי גם זהו חובה, ועל כן מסיק דרמב"ן שזו הנחמה לא היה כי אם על החנוכה העתידה להיות בבית שני ע"י זרעו של אהרן בני החשמונאים, שהיא דומה לחנוכה של עכשיו ע"י הנשיאים וגדולה היא משלהם מאד שזכו ישראל על ידה למצוה לדורות, והיא מצוה נר חנוכה, ומביא דרמב"ן סמוכן לדבריו, וז"ל: ובלשון הזה מצאתיה במגילת סתרים לרבינו נסים שהוכיח האגדה הוה ואמר, ראיתי במדרש כיון שהקריבו שנים עשר שבטים ולא הקריב שבט לוי וכו', א"ל הקב"ה למשה דבר אל אהרן ואמרת אליו, יש חנכה אחרת שיש בה הדלקת הנרות ואני עושה בה לישראל ע"י בניך נסים ותשועה וחנכה שקרויה על שמם, והיא חנכת בני חשמונאי, ולפיכך המסך פרשה זו לפרשת חנכת המזבח עכ"ל. וראים אנו מדברי רש"י ודרמב"ן שצ"ע חלישות ורעותו של אהרן, הביא לכך שזיכו

מאוצרותיו של המגיד

מאת רבי שלום פשרל שליט"א מגיד משרים בק"ק בית שמש

ולקחת אותם אל אהל מועד והתיצבו שם עמך. ויירדתי ודברתי עמך שם, ואצילתי מן הרוח אשר עליך ושמתי עליהם ונשאו אתך במשא העם (יא-מז:ו) - שינוי לשון הכתוב מ'והתיצבו שם עמך' ל'ונשאו אתך' תב בספר 'ביאור חדש למדניו דרב יוסף זכריה שטערן' (על מגילת רות, א' י), 'כבר הוסכם, שהנחת 'עם' היא על השווים בפעולה ותכלית, ורא"ת על המצטרף לאחר בתור טפל לו וכו', וכן איתא בי'מכילתא' (ריש פרשת משפטים ד"ה אהבתי את אדוני וגו') 'כי טוב לו עמך, עמך (שהו לך) במאכל ומשתה וכו', ובגמרא (קידושין ע"ח) 'שבו לכם פה עם החמור, עם הדומה (ושוה) לחמור'.

ועל דרך זה יש לבאר את כוונת דברי התוס' (סנהדרין ל"ו: ד"ה אתך וכו') על הא דאיתא שם, 'ואין הכל כשרין לדון דיני נפשות (רק מי שאין בו משום 'פגם משפחה' [שאינו 'ממזר' או 'חלל' או 'גזר', ויכול להשיא את בתו לכהונתו]), מאי טעמא, דתני רב יוסף, כשם שבית דין מנוקין בצדק, כך מנוקין מכל מום (פגם משפחה), אמר אמימר, מאי קרא 'כולך יפה רעיתי' (בית דיני לדיני נפשות), ומום אין בך', ודילמא מום ממש, אמר רב אחא בר יעקב, אמר קרא 'והתיצבו שם עמך', עמך, בדומין לך (שאיין בך משום 'פגם משפחה'), ודילמא התם משום שכניה (דהנך רבימי משה, הוא רבדענין שיחיו מיוחסין, שיחיו ראויים שתשרה שכניה עליה, והנאמר לגביהם 'ואצילתי מן הרוח אשר עליך, ושמתי עליהם' [רש"י]), אלא אמר רב נחמן בר יצחק, אמר קרא 'ונשאו אתך'

נמשל: The **Imrei Emes of Ger** says that the root cause of the sin of the "מתאננים" (complainers) was that they became depressed (מרה שחורה) due to the monotony of the desert, and this caused them to desire things they didn't have like fish, cucumbers, watermelons and other delectable items. This

A SERIES IN HALACHA LIVING A "TORAH" DAY
The Greatest Mitzvah of All (79) - "תלמוד תורה כנגד כולם"
Torah Study vs. Mitzvah Obligations (cont.): Answering Amen During Learning. Last week we mentioned the ruling of contemporary *Poskim* that one who is learning *Torah* in a place of *Tefillah* does not have to interrupt his learning to answer *Amen*. One reason is because *Chazal* didn't obligate a person in a situation where he cannot have the proper *Kavanna* and timing to say *Amen* properly. Also, they didn't obligate one who is engaged in learning to specifically listen in order to obligate himself to say *Amen*. The **Shevet Halevi** adds another reason (1) derived from the *Gemara* (2) that for the sake of minimizing *bitul Torah*, *Chazal* made this *mitzvah* different from other *mitzvos* and permitted one to continue learning. Accordingly, one would not have to answer "אמן קרא שמיה רבה" in this situation.

Kedusha, Barchu and Modim. Even though we are lenient regarding *Amen*, this is not the case regarding answering *Kedusha*, *Barchu* and *Modim*. The reason is because one can tell from a person's actions (standing, bowing, raising his body) whether he is participating with the *Tzibbur* or not. If he doesn't stop and participate, it will look as if he is disagreeing or belittling the praises of the *Tzibbur*. To avoid this, he must stop his learning. This ruling is stated in **Igros Moshe** (3) and **Halichos Shlomo** (4).

Interrupting a Shiur. The above is applicable to an individual

scourge of depression is what drags a Jew down from his proper service of *Hashem*. Every person has dips and valleys in his life but he must strengthen himself to serve *Hashem* with joy and *simcha*. A Jew must always see the good in every situation and this will lead him away from depression.

מאת מנה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
the *Torah* - "תלמוד תורה של רבים", who is learning. However, the *Torah* learning of many people is a different category, as we see in the **Mechaber** (5) and **Shulchan Aruch Harav** (6). One example of this is when someone is saying a *shiur* and all are learning together. In this case, they do not have to interrupt, and should not interrupt, even for *Kedusha*, *Barchu* and *Modim*. This can be found in an earlier source, **Shu't Mayim Rabinim 2**, as well as in the later *Poskim* mentioned in the previous paragraph. It also doesn't appear as if the *shiur* is against or belittling the praises of the *Tzibbur*, because they are a *Tzibbur* of their own and don't have to be part of the other *Tzibbur* that is *davening* (7).

Learning of Many. If they are not learning together in a *shiur*, but many individuals are learning separately in a place of *Tefillah*, it is not clear if that is the same as a *shiur*. However, from the *Gemara* in *Berachos* (8) it seems that this is also enough of a reason to not stop, and such a *psak* is quoted in later *Poskim* (9).

In a Different Room. If people are learning in one room, they are not obligated to answer to *tefillos* that are being said in a different room (**Sefer Shu't Pischei Zuta 5**). Therefore, one should not stop his learning, even an individual, to answer. Similarly, if one is *davening* in a side room and hears what is being said a nearby room, he does not have to answer. If answering will affect his *kavanna*, he should not answer.

(1) שבט הלוי סימג (2) ברכות נג. (3) או"ח גיפט (4) הל' תפילה טו (5) או"ח פטו, קוב, ובביאור הלכה קנהא (6) רצד (7) תשובות והנהגות בעה (8) שם (9) שערים מצוינים בהלכה כא

הוא היה אומר

R' Menachem Mendel Morgenstern zt"l (Kotzker Rebbe) would say:

“Many *chassidim* think they can do all sorts of sin and misdeed, and then come to me and I will wipe their slate clean. No! First clean out your own waste receptacles and then come to see me! We see this from the *posuk*: 'מקברות התאווה' - First go ahead and bury (קבר) all your actions borne from desire (תאווה) and once you've done that then, 'נסעו העם חצרות' - you can travel to my courtyard (חצר) and I will teach you to grow to greater heights!”

R' Meir Yechiel M'Ostrovtsa zt"l (quoted in **Yagdil Torah**) would say:

When a person is sick, why do we *daven* on his or her behalf by mentioning his/her name and the name of his/her mother? After all, even the *Gemara* seems to learn out that when one prays for a sick person, he need not even mention his name, as we see that *Moshe Rabbeinu* prayed on behalf of his sister Miriam, without ever saying her name! The answer is that Moshe did indeed say her name! He screamed out to *Hashem*, 'רפא נא' - 'Please heal (her).' The *gematria* of these two words is 332, which is equal to 'מרים יוכבד'. Thus, we see that indeed Moshe prayed and used Miriam's name, as well as the name of their mother Yocheved!”

A Wise Man would say:

“People will forget what you said, forget what you did, but never forget how you made them feel.”

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תעדיב לעיניי הא' ויזה בת אהרן ורחל ע"ה, יאריצייט ב"י סיון, תהא נשמתה צדורה בצדור החיים תיגציג"ה

* סימן טוב ומזל טוב *
Mazel Tov to Mr & Mrs David Epstein and Mr. & Mrs. Hillel Goldscheider on the upcoming chasuna of their children, Moishe & Aliza. May the young couple build a bayis neeman b'Yisroel and bring much nachas to their families

לעניי קבני ר' אברהם יוסף שמואל אלטר בן טובי ז"ל נפטר ט"ז סיון תשנ"ז תיגציג"ה

מעשה אבות סימן לבנים

דבר אל אהרן ואמרת אליו בהעלתך את הנרת אל מול פני המנורה ואירור שבעת הנרות וגו' (ח-ב)

As a young man, **Rabbi Avraham Berkowitz** chose to spend a few summers helping the local *shluchim* at Chabad -Lubavitch of Alaska. He would routinely stand outside the Alaska Visitors Center in downtown Anchorage with a pair of *Tefillin* and packets of information about Jewish programs, greeting tourists disembarking from the scenic cruises along the Alaskan coastline. If they were Jewish, he would let them know where they could find a *minyan* or a good kosher meal.

One day, an elderly couple was walking out of the Visitors Center. Avraham approached them with a friendly smile, and said, “Hello.” The man looked at him sharply, and in a loud, stern voice told him to get out of his way. Shaken, Avraham said, “I’m sorry, I didn’t mean to offend you. I’m just here to greet Jewish people who have come to visit Alaska.”

“Then go find someone else to bother,” the man shot back. “I want nothing to do with you or any religious Jew!”

“Excuse me, sir,” Avraham said as respectfully as he could. “I don’t mean to be rude, but obviously you must have been very hurt by someone who was an Orthodox Jew. I am a rabbinical student, and I plan to be a rabbi one day. Please, won’t you share with me what happened, so I won’t make the same mistake?”

The man turned to him with a look of surprise and said, “That’s a good answer. All right, I will tell you.”

He asked Avraham to sit down with them on a nearby bench. For the next hour, he told him his story: “I was born in London in 1929. My father was a soldier in the British Army. Before going to the front, he begged my mother to take good care of me, and to make sure I had a *Bar Mitzvah*. During the Battle of Britain, the Germans bombed London every night. My mother and I fled to Wales in the west country. Life was extremely difficult for us. We lived from hand to mouth. Nonetheless, my mother wanted to fulfill her husband’s request. She brought me to the synagogue in Cardiff for a *Bar Mitzvah* lesson. I sat through my first class listening carefully, trying to take my mind off the war and our troubles.

“When my mother came to get me, the rabbi told her the classes cost one pound sterling. My mother was penniless. She begged him to forgive the cost. He responded, ‘Sorry. No pound, no *Bar Mitzvah*!’ My mother was humiliated. She grabbed me and ran out, vowing she would never come again. That was 52 years ago, and since then, I too, have never set foot in an Orthodox synagogue! My father was killed in action. He never returned from the front, and never had his last wish fulfilled.”

Lionel wept as he told the story, and Avraham cried with him. He could not find the words to defend what had been done. Perhaps the rabbi was worried about feeding his own children. Or perhaps he was using the funds to help other displaced families, but that did not change anything. Avraham looked at Lionel and said, “I am so sorry. I wish I could take away the pain that you and your mother felt. However, I want to make you a promise. When I will be a rabbi, if people need my help, for *Bar Mitzvah* lessons, or for anything else, and they cannot afford it, I will always remember your story, and will not charge them, in your merit.” Lionel nodded, eyes glistening, and with great warmth, he said, “Thank you. I appreciate that.”

“But you know,” Avraham added quickly, “there is something I can do. I can give you a *Bar Mitzvah* right now!”

Suddenly, Lionel’s eyes filled with hope. “Son, I’ve waited 52 years for someone to say those words!”

They went back to his hotel, and Avraham was privileged to help Lionel put on *Tefillin* for the first time in his life. They said *Shema* together, danced and drank a *l’chaim*. Lionel was at last able to celebrate his *Bar Mitzvah* and fulfill his father’s last wish.

A year later, Avraham was visiting his grandparents in L.A. and asked his grandfather to drive him over to Lionel’s home for a visit. And now, Poppa told him that after hearing Lionel’s story of his belated *Bar Mitzvah*, he, too, was ready to have one. Poppa was reminded of his own childhood. His father died in a Typhus epidemic in 1918. He was raised by his hard working mother, but never had a father to take him to *shul* to have a *Bar Mitzvah*. He never became a religious Jew.

Avraham was thrilled and the next morning, he helped his 88-year-old grandfather put on a *Tallis* and *Tefillin* for the first time in his life. They made the blessings together and said the *Shema*, and then sang together *Siman Tov U’mazel Tov*. Grandma and Poppa were both moved to tears of joy.

משל למא הדבר דומא

זכרנו את הדגה אשר נאכל במצרים חנם את הקשאים ואת האבנחים ואת החציר ואת הבצלים ואת השומים וגו' (יא-ה)

משל: In **Sefer Tzror Hamor**, he relates the following story: **Rabbeinu Meshulam ז”ל** was the personal physician to an Arabian king. One day, the king told him, “You jews are such ingrates! After G-d provided the Jews with *Mann* from Heaven, they still complained about not having ‘cucumbers and watermelons.’ Is that any way to show gratitude?”

Rabbeinu Meshulam told the king that he would give him an answer the next day. Meanwhile, he went to the king’s butler and directed him to leave garlic off the king’s table when he serves him his formal meal the next day. The butler assumed it was for medical reasons and did as he was told.

The next day, the king was irate when he noticed that there was no garlic on the table. He accosted the butler but the man said that he was just following the physician’s orders.

Rabbeinu Meshulam was called to the king’s table and an explanation was demanded. “How can you direct the butler to leave my most favorite garlic off my table?”

“Listen to yourself,” replied *Rabbeinu Meshulam*. “You get angry when you are missing your favorite spice one time. Meanwhile, in the desert, the Jews ate *Mann* for forty years straight, with no spice to give it flavor. Can you blame them for complaining?” The king smiled and admitted defeat.

ולפי העלות הענן מעל האהל ואחריו בן יסעו בני ישראל ובמקום אשר ישבון שם הענן שם ידונו (ט-ז)

The *Torah* writes seven *posukim* describing how the Jewish people followed *Hashem*’s “indirect” orders in the desert. No matter how brief or lengthy their stay at any particular location, they packed up and moved as soon as the *Anan* (cloud) began to move, or unpacked and remained in place if the signal to move was not given. The **Ramban** adds that some encampments were very uncomfortable, and the cloud didn’t move for months. Millions of people were stationary and it wasn’t a very pleasant place to be. Nevertheless, no one made a move without the cloud. And sometimes, the situation was reversed. *Klal Yisroel* was on the move for many days. Finally, tired and weary, they reached a beautiful oasis, a large “Holiday Inn” in the wilderness! Thrilled to be in comfortable environs, they unpack and settled down to rest. But, lo and behold, as soon as morning dawned, the cloud began to move. “Why now?” they might have thought. “Can’t we just stay here a while to rest our weary bones?” And yet, they picked themselves up and followed the cloud without a word. Stress or no stress, no one complained.

We all have times in life when things are going well for us. We feel like we are in a good position financially and emotionally. Some of these periods last for a long time but some depart almost as quickly as they come. The bright clouds of yesterday are gone and the gloomy storm clouds descend. Sometimes, the situation is the opposite - we are going through rough times and it seems that everything that could possibly go wrong does. We go to sleep each night hoping that morning will bring the beginning of brighter days. But it doesn’t. And the cloud refuses to pick up and move. Sometimes, we wonder why the good times had to end so soon and the bad times seem to last forever. My *machshava* here is that throughout the *Torah* we find it is easy to castigate *Bnei Yisroel* for their failures. This *parsha* opens our eyes to their unflinching faith and willingness to accept *Hashem*’s will no matter how difficult it was. *Yehi Ratzon* that the *Ananei Hakavod* rest, giving us long and enduring happy lives together with our wives, children, and mishpachos, with nachas and happiness together.

DRUSH V’CHIDDUSH

בשנה השנית לצאתם מארץ מצרים בחדש הראשון לאמר ... (ז-א)

One of the renowned *Mashgichim* relates that when he was young he was quite a troublemaker in *cheder*, but never was reprimanded. In his innocence, he thought that the *Rosh Yeshivah* was not aware of what he was doing and because of this he stayed in the *yeshivah* and continued to learn until eventually he outgrew his shenanigans and rose to great elevations. Many years later, he was sitting together with his former *Rosh Yeshivah* at a meeting of educators. In the midst of their discussion the *Rosh Yeshivah* said to him, “You think I didn’t know what you were doing in *yeshivah*? But I knew that if I rebuked you for your actions, I would have lost you. It was better that you think that I know nothing, as long as you remain in the *yeshivah* and continue to grow!” The *Mashgiach* admits that his success was due to the wisdom of his *Rosh Yeshivah* who did not rebuke him for years.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF רצון ה

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

ושמרו בני ישראל את משמרת ה' ולא יסעו (ט-ז)

The *Torah* discusses the wanderings of the Jewish people in the desert - and it was quite an adventure! They were led by a cloud during the day and a pillar of fire by night. They never knew how long they were to remain in one place. When the clouds of glory would begin to move, the Nation would immediately “break camp” and begin to move. When the clouds stopped, the people would do so as well. This happened a total of 42 times. Why did they need to change locations so often?

R’ Yeshaya Ehrenfeld ז”ל (Shevet Sofer) explains that as long as the Jewish people were following the *ratzon Hashem*, they were allowed to remain settled in their place with the *Mishkan* in their midst. But as soon as they sinned, the land itself spit them out, because the *Shechina* that was in their midst could not tolerate being encamped with impurity. Thus, when the clouds of glory would rise, it was a sign that the Nation sinned and needed to move to a different location.

This idea seems to be describing the history of our people. Whenever we settled in and became too comfortable in our host country, we were “spit out.” The expulsion from Spain and the Holocaust in Europe to name just two, were examples of our people becoming too settled in foreign lands, being too assimilated with the cultures and societal ills of those places.

R’ Avigdor Miller ז”ל warned the people of his time (that would be us): “Be very careful not to become too comfortable in America. Don’t mimic their *goyish* ways, lest we get spit out from this land.” His warning is based on the history of our people. *Am Yisroel* is a holy Nation and we must hold onto our *kedusha* no matter where we are. If you live in America make sure that you remain a Jew who happens to live in America - not an American who happens to be Jewish!

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead