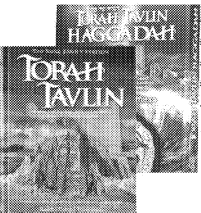


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שבת קודש פרשת בהעלותך - פרק ב' דאבות

Shabbos Parshas Behaaloscha - Second Perek

ט"ז סיון תש"ע - May 29, 2010

* פלג המנחה - 6:47 - מי שמדליק מוקדים אין לאויר מזמן עלם קבולת השבת (משיאמר "בואי כלה")

הגה"צ רבי גליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים עיר"ק

טיב התבלין

רעיונות ופירושים לעורר את האדם לעבודת הש"ת והתחזקות באמונה ובטחון מאת

על פי ה' יחננו ועל פי ה' יסעו את משמרת ה' שמרו על פי ה' ביד משה (ט-כג) - כל מעבריו של האדם רק על פי הבורא לבד, להאמין שכל מסעותיו הם רק על פי ה', ואין דבר בעולם שנעשה לבד, ואין אף דבר קטן הנעשה על פי הטבע, שכמו במדבר שהיה בגלוי דבר זה, וכמו כן הוא בכל אדם בכל מסעותיו, ואף שאינו רואה את הענן הנוסע לפניו, מ"מ צריכים להאמין שיש אחד שמנהל את כל מסעותיו, והכל נוסע רק על פי ה'. וזהוהענין של מ"ב המסעות שעברו ישראל במדבר, שראו בחוש שעל פי ה' יחננו ועל פי ה' יסעו, שבכל מצב דעובר על האדם הוא רק על פי ה', ועל"י נתקדשו ישראל אל הבורא, וקיבלו את האמונה בשלימות, ואז ראו את האמונה בהתגלות ובמחוש, והיום יש בזה הסתר פנים. אבל גם היום שיש הסתר, צריכים להאמין שהכל מתנהג רק ביד ה' ממש, וצריכים להאמין בזה בשלימות, וגם צריכים להאמין שהכל מתנהג במדת הרחמים ממש, שלכך כתוב בתורה הו"ה בשם של מדת הרחמים, יעזור הבורא יתברך שיתגלה הרחמים בגלוי ממש, ויחיו באמונה שהכל רחמים גמורים, וימתקו הדינים בשרשם, בגאולה שלמה וקרובה אמן.

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

ש"ל המגיד

במעלותך את הנרות אל מול פני המנורה יאירו שבעת הנרות (ה-ג) - התורה מאירה בעולם מכוח עמליה ומחזיקיה את עמלי התורה, ומכוח שניהם יחד יאיר התורה והאמת בעולם. ויש להבין מדוע נרמז ענין זה ב'מנורה'. ויש לישב, בהקדם דברי ה'העמק דבר' בריש פרשת תצוה בביאור ענין המנורה, "אלא יש לדעת, דאור התורה שהוא תכלית המשכן ועיקר המשנה שכינה בישראל, בא בשפע באמצעות שני כלי קודש, היינו הארון והמנורה, ונשתנו פעולותיהם, הארון בא ליעוד הדברות שבכתב וגם לצויו בקבלה בעל פה, ועדיין אין בזה כוח הפלפול והחידוש, שיהא אדם יכול לחדש מעצמו דבר הלכה שאינו מקובל, ולזה הכוח הנפלא שנקרא תלמוד, ניתן כוח המנורה, אשר נכלל בו שבע חכמות, וכל החכמות הנדרשות לפלפולה של תורה. וכל זה נכלל בכפתורים ופרחים, ולכן איתא במדרש, שר' טרפון, בשעה שהיה שומע דבר מתוקן היה אומר, כפתור ופרח, ושיח רבן של ישראל ללמדנו בא, שמה שתלמיד ותיק מחדש דבר טוב, הוא ע"י כוח שגרמו בכפתורים ופרחים של המנורה. והיית דאיתא בברכות (נ"ז). 'הרואה שמן זית בחלום, יצפה למאור תורה, שנטמר ויקחו אלך שמן זית וגו'."

והיית שה'מנורה' מסמלת את השגת אורה של תורה ע"י עמלה. ולכן נרמז בה ענין עמלי תורה ומחזיקיה, שרק ע"י שניהם יחד מאיר אור התורה בעולם ומתורגם כבוד שמם.

mann fall from heaven each day and being able to spend the entire day studying Torah was not a delight. They were malcontents and although they went along with the majority at Har Sinai, they quickly regressed. Yet they

A SERIES IN HALACHAH LIVING A "TORAH" DAY
Halachos Pertaining to the "Torah" Table (66)
Last week, we discussed (in connection with ברכה אחרונה) some halachos relevant to weddings that are taking place in this happy period. As was mentioned, *Boruch Hashem*, many weddings are celebrated and it would seem that if people would be more careful keeping certain halachos, more simchos will take place. It is my contention that those who are able to be to themselves and others and all suggestions are welcome. We'll continue with some חיזוקים (reinforcing ideas) that can be applied to weddings and sheva berachos.

הלכה למעשה
מאת מו"ה ברוך הירשפלד שליט"א
רב דקדק אהבת ישראל, קליבלנד הייטס
Videos. Taking movie videos at weddings and *simchos* has become prevalent in our society. Many Jewish "videographers" are now in this business. But as the expression goes, it's "not simple" to have a male Jewish photographer or videographer taking videos in the ladies side, of ladies dancing. **GOOD IDEA:** If and when a video is made of the different stages of the *chasuna*, it would make sense that the videos should be produced with the men's half shown first, and then the ladies part. It should not be a back and forth - men and ladies - movie. It is clearly אסור for a man to watch the parts of the video that show ladies dancing and the video must be made so that men can see what's appropriate for them, and leave. **Music.** It is well known that music has a *tznius* (an inner inspiration that can affect a person either for good or for bad) that goes deep into the psyche and inspires or drags down the listeners. Of course, appropriate tunes should be played by request. But there is another consideration to have in mind: It has come to light that exposure to overly loud music can impair the hearing of the innocent listeners. There are "safe limits" that have been publicized lately and should be requested and monitored. **Health.** Apart from the above mentioned issues, eating a triple supper at the "shmorg," wedding meal and Viennese table, is not a healthy activity. A person is required to guard his health and over-eating to such a degree is unhealthy and unwarranted.

הוא היה אומר
R' Yisroel Baal Shem Tov ZT"L (Peninei HaGeula) would say:
"There is a spark of *Moshe Rabbeinu* in every Jew. Because Moshe was connected with every Jew, he was therefore able to be the "faithful shepherd" of *Klal Yisroel* and redeem them from Egypt. Similarly, every Jew has a spark of the soul of *Moshiach* within him - the very core of which he is to unveil and release to govern his life. Each Jew will thus redeem himself, which in turn will bring about the national redemption for *Bnei Yisroel*. Because *Moshiach* is connected to every Jew, he therefore has the power to be able to redeem the entire Jewish nation."

R' Avraham Mordechai Alter ZT"L of Ger (Imrei Emes) would say:
"*The best place to find a good helping hand is at the end of your own arm.*"
DEDICATED BY MR YISROEL CHAIM BAUMAN IN MEMORY OF HIS UNFORGETTABLE FATHER HORAV MOSHE ARON BAUMAN Z"L. MAY HIS MEMORY AND LEGACY BRING PEACE & COMFORT TO THE ENTIRE FAMILY
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מעשה אבות ... סימן לבנים

ומדוע לא יראתם לדבר בעבדי במשה וגו' (יב-ה)

On the eve of *Taanis Esther*, 5746 (1986), *Klal Yisroel* suffered a great loss when the *Gadol* and *Posek Hador*, **R' Moshe Feinstein ZT"Ł**, passed away. The following morning, on the day before the holiday of *Purim* was celebrated, a funeral was held in the lower East Side of New York City, the likes of which New York had rarely seen; estimates of one hundred and fifty thousand people accompanied R' Moshe on this step of his final journey. Even the American flag on the East Side was flown at half-mast as a sign of respect and mourning that the great Jewish leader had died.

An even greater show of respect was held two days later. The body of R' Moshe was flown to *Eretz Yisroel* and on *Shushan Purim* in *Yerushalayim*, approximately three hundred thousand Jews stood in the heat of the day and listened to numerous *hespedim* from many *Roshei Yeshivah* and *Gedolei Yisroel*. Afterwards, the unprecedented funeral procession snaked along the entire length of the main artery of Israel's capital city, Rechov Yaffo (Jaffa street), as R' Moshe's *aron* made its way to its final resting place in the cemetery on Har Menuchos.

The day after the massive funeral, a resident of *Yerushalayim* who had attended the funeral and had stood on the street for quite a number of hours, began experiencing a series of mysterious ailments. First, he felt pressure in his head, followed by excruciating headaches, which did not allow him to think or concentrate. Pills did nothing to relieve his pain and after a number of days this way, he decided to go to the doctor for a checkup.

The doctor did a full examination and workup but found nothing. The man seemed to be in perfect health, save for these unusually strong headaches which felt like a drill boring into his skull.

Well, what does a religious Jew do when he's in pain or in need of a blessing? He goes to a *Tzaddik*. In this case, the man brought his tale of woe to one of the righteous *Mekubalim* (Kabbalists) in the Holy Land and asked for some sort of salvation. The *Tzaddik* took out a special *Chumash* and performed a *Goral HaGra* (this is when a *Chumash* or *Tanach* is opened and certain seemingly random page turning is employed after proper prayer and spiritual preparation. The *posuk* that is turned to after using this system gives an answer to the petitioner's question.). Lo and behold, the *posuk* that came up was: "מדוע לא יראתם לדבר בעבדי במשה" - *"And why are you not afraid to talk (negatively) about My servant, Moshe?"*

The *Tzaddik* looked at the man and asked, "This seems to be a clear indication of the problem. Did you, perhaps say anything improper or untoward against R' Moshe Feinstein ZT"Ł?"

The *Yerushalmi* recoiled in horror. "Me? Speak against R' Moshe? Impossible, I would never do such a thing!"

Once again, the *Tzaddik* peered long and hard at the man, as if looking directly into his soul. "Think, my son, think hard. The funeral of the great *posek* just took place a few days ago and immediately afterwards, you are feeling pain. Do you not see any connection between these two events?"

This time, the man did think - and he thought hard. Suddenly, he straightened and sighed deeply. "Ach yes, now I remember. It was a long day, the day of R' Moshe's *levaya*, and I stood on the street together with over a quarter of a million people as *Rosh Yeshivah* after *Rosh Yeshivah* spoke. The *hespedim* (eulogies) continued on seemingly forever, and I was tired." The man shook his head slowly in a mixture of shock and embarrassment as he recalled. "I remember turning to my friend and remarking, 'B'Seder, B'Seder, (okay, okay) R' Moshe - but today is Purim! Is there no limit?"

There was silence in the room as the full impact of the man's words took effect. Then, the *Tzaddik* said, "Do this. Take ten men with you and go to R' Moshe's *kever* (tomb) and beg for forgiveness. This will be your *tikkun*!"

The man did as he was told. Almost instantly, his headaches and severe pain went away.

משל' למה הדבר דומה

ויהי העם כמתאוננים רע באזני ה' וישמע ה' ויחר אפו ותבער בם אש ה' וכו' (יא-א)

משל' One day, as **R' Yitzchok Elchanan Spektor ZT"Ł** was walking down the street, he overheard one porter remarking to another, "The rabbi has an easy life. He does not have to break his back carrying heavy loads as we do."

R' Yitzchok Elchanan paused in mid-step. Smiling broadly, he approached the two porters and asked them how much they earned on an average day. The two hesitated for a moment before quoting a certain amount. On the spot, the *Rav* told them he would give them even more than their usual take if they agreed to remain in *shul*

all day, reciting *Tehillim*.

The two laborers gladly accepted and after the first day of reciting *Tehillim*, they received their pay. However, in the middle of the second day they came to the *Rav* and told him they could no longer continue. They could not tolerate being in *shul* all day and not moving. They needed physical activity, and were not accustomed to sitting all day.

"You see," R' Yitzchok Elchanan said to them, smiling, "My life is not as pleasant as you thought!"

נמשל' For the מתאוננים (complainers), the lifestyle of having

ויהי בגסווע הארץ ויאמר משה קמה ה' ויפצו איביך ויגסו משנאך מפניך וגו' (ז-ה)

The Holy Aron (Ark) is a *remez* (allusion) to the *Talmid Chacham*, who is called "Aron." Just as the Aron is filled with the *Luchos*, the tablets of the law, so too, a *Talmid Chacham* is filled with knowledge of the law.

The *Seforim* tell us that *Hashem* wishes to bring a *Torah* scholar close to Him. The way to do this is by sending him many trials (נסיונות) to see it he will overcome them. If the *Tzaddik* strengthens himself, and overcomes them, he will rise to a very high and wondrous level. When he is "on trial" by *Hashem*, a *Torah* scholar is considered like one who is "going down in order to rise up." (רידה לצורך עלייה)

The **Kozhnitzer Maggid, R' Yisroel Hopstein ZT"Ł (Avodas Yisroel)** writes that this concept is similar to a person going up a ladder. As he is set to rise up to the next step, he must remove his foot from the ladder. He is then standing with one foot on the ladder and one foot in the air. At that time he needs to be very careful not to fall. The same thing applies to a *Tzaddik* in the middle of a *nisayon*. Even though he will rise to greater heights afterwards, at the time of the trial he needs a lot of protection. However, *Hashem* always protects those who wait for Him.

This is the meaning of the *posuk*: "When the Ark would journey" - when the *Talmid Chacham* (Ark) is journeying from one level to another and in danger of possibly falling, "Moshe said, 'Arise Hashem'" - One should pray for the welfare of the *Tzaddik* that *Hashem* will indeed make him rise and protect him so that he will not fall. He should be strengthened so that he can rise higher and higher. When that happens, the *Tzaddik* and the people will realize the truth of: "Let Your foes be scattered, and Your enemies from before You." There should not be any power of opposition, until the people of *Hashem* will go up to the higher level.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

תולדות

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ותקעתם תרועה וגסעו המחנות החגים קמה וגו' (ז-ה)

The *Parsha* speaks about the תרועה - the loud *shofar* blast that was used to call people together for all kinds of holy purposes. The *shofar* was blown to call men to join the battle and fight the 'מלחמה ה'. It was used as a form of prayer so that people may daven in times of trouble. The *shofar* was what announced the upcoming *Shalosh Regalim*, and of course, the *shofar* was blown on *Rosh Hashanah*, to incite the people to *teshuvah*.

The word "תרועה" literally translates as a loud noise, a cheer or shout. The lesson of the "Teruah" that is blown at auspicious times in Jewish life is that when it comes to *Avodas Hashem*, the proper way to serve *Hashem* is with a great tumult! This is akin to how the *malachim* sing *shira*. Every day in davening we recall how the *malachim* sing in a "Kol Rash Gadol" - they make a lot of noise, for when it comes to expressing our love for *Hashem* we are meant to make a loud noise, to scream and shout and explode with excitement.

Look at the secular world and what they get excited about. A man takes a bat and hits a ball and everyone stands and screams. Says **R' Avigdor Miller ZT"Ł**, it is a gathering of *meshugayim*! A horse runs around a track or a car drives in circles for hours and hours and everyone starts screaming. Over what? Over nothing!

Let us not be swept up in the excitement of nonsense. Why should we scream and carry on for nothing? Let's remember the one thing that truly makes sense. The only thing worth shouting about is *Hashem*!

TORAH GEMS

ותזכר מרים ואהרן במשה על אדות האשה הכשית אשר לקח כי אשה כשית לקח וגו' (כ-א)

The *parsha* concludes with the incident of Miriam speaking *lashon hara* about *Moshe Rabbeinu* when she discovered that he had separated from his wife, Tziporah. Miriam told Aharon about this and, together, they criticized their younger brother: "Was it only to Moshe that *Hashem* spoke? Did He not speak to us as well?" Miriam did not realize that Moshe had done this because of a direct command from *Hashem*. In order to be prepared at any time to receive *nevuah* (prophecy), he had to be in a unique state of ritual purity which was incompatible with a normal family life. Their failure to realize that Moshe was different from them incurred *Hashem's* punishment.

In the 1950's, there were people and even rabbis who vehemently disputed the rulings of the **Brisker Rav ZT"Ł** and the **Chazon Ish ZT"Ł** regarding religious issues involving the *Torah* community in *Eretz Yisroel* and the secular government. They defended their actions by saying, "We can argue with them. We are also rabbis."

R' Avrohom Pam ZT"Ł explains that it is foolish to compare oneself to a person who has spent a lifetime totally immersed in the Sea of Talmud, in the perfection of *middos*, in selfless devotion to *Hashem*, unencumbered by the physical desires which occupy the minds of most people. To consider oneself qualified to argue with a *Torah* giant simply because one has a *semichah* certificate (rabbinical ordination) is ridiculous. In studying the incident of Aharon and Miriam's criticism of Moshe's behavior, this vitally important lesson cannot be overlooked. *Gedolei Yisrael* have the authority to lead the Jewish nation and decide matters of *Halachah* and *hashkafah*. This must constantly be strengthened and cannot be undermined. Then *Klal Yisroel* can be assured that they are in good hands.