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MONSEY Edition



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

שבת קודש פרשת בהעלותך ... כ"א סיון תש"פ

SHABOS PARSHAS BEHA'ALOSCHA ... JUNE 13, 2020

פגל המנחה עש"ק - 6:55 | הדלקת נרות שבת - 8:12 | זמן קריאת שמע / פ"א - 8:34 | זמן קריאת שמע / הגר"א - 9:10
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בהלכה יותר מבתי כנסיות ומבתי מדרשות, וכיוצא בו איתא 'מיום שחרב בית המקדש אין לו להקב"ה בעולמו אלא ארבע אמות של הלכה בלבד', כי בלימוד זה מראים את נאמנותינו אל בוראנו שאנו מקיימים את מצוותיו כפי שציווה בתורה וכפי שהפץ שיעשו לו נחת רוח במצוות הנעשים בשלימות ההלכה.

אף זאת אנו למידים בהמשך הפרשה, כי כאשר מוכיחים את האדם בתוכחת מגולה, צריך הדיבר להעשות באופן של ימין דוחה ושמאל מקרבת - אמנם צריך להוכיחו על הולכו בדרך לא טוב אך יודיע לו בשעת מעשה את גודל חובתו ואהבתו אליו וכי לא מדעתו ושנאתו מוכיחנו אלא אדרבה כי דורש את שלומו וטובתו. הדיבר נלמד ממה שהעניש הבורא יתברך הוא את בני ישראל בהעבירו את עבודת בית המקדש מהם וניתנה ללויים שיעבדו את עבודתם בקרבן חלף הכהנים בגלל חטא העגל כאמרו: 'זאקח את הלוים תחת כל כבוד בבני ישראל', ובו במקום נאמר בפסוק: 'זאתנה את הלוים נתנים לאהרן ולבניו מתוך בני ישראל לעבד את עבדת בני ישראל באהל מועד ולכפר על בני ישראל ולא יהיה בבני ישראל גנף בגשת בני ישראל אל הקדש', ופירש רש"י 'חמשה פעמים נאמר בני ישראל במקרא זה להודיע חבתו שנכפלו אזכרותיו במקרא אחד כמניין חמשה חומשי תורה', הרי שלמרות שהעניש על חטא העגל, הזכירים והננים לטובה והמשלים כנגד התורה הקדושה.

כי אכן זה מטרתנו בהוכיחו את הדיברו שלא יאבד את עולמו הנצחי תמורת מעשה שטות של עול חלף, מתוך רחמנות ודאגה כיהנה לנפשו ונשמנו תפצים אנו להעלותו על דרך המלך בלבתי יסוד מרבי התורה האמת ולמען יחיה ימים רבים. יתן ה' שנזכה לקיים את כל המצוות האמורות לפנינו הן בסוד מרע והן עשה טוב, וכפרו לנו את כל עוונותינו.

טיב התבלין

מאת רבנו יצחק רוב גמלא חסן ובשבו שלטאר שר השמש יחזיק עוזיק

ויעש בן אהרן אל מול פני המנורה העלה נרתיה כאשר צוה ה' את משה וגו' (ג-ה) - אינה אלא ד' אמות של הלכה

באור רש"י 'ויעש כן אהרן - להגיד שבוהו של אהרן שלא שינה'. הרבה קולמוסים נשתברו להבין ענין זה וכל המפרשים המה ראו כן תמחו מהו שבוהו הגדול של אהרן שמשנתבו בו התורה - שלא שינה, הרי היהודי הפשוט ביותר לא ימד את דברי הבורא בעת אשר נצטווה עליו יוצא מפורשות מפי הגבורה ממש, וכי מדוע אהרן קדש ה' שינה את מצוות הבורא ברוך הוא ומה חידוש של בוהו שלא שינה? אכן שבוהו של אהרן הוא שהלך לפי מה שנצטווה בדיוק גמור בלא סטיה קלה לכאן או לכאן, והוה שבוהו, כי מדרך העולם היא אף שמקיימים מצוות ומעשים טובים, אך העיקר חסר מן הספר שאינם מתקיימים ונעשים לפי טיב ההלכה הצרופה כנפסק בפוסקים, כפי אשר נחסרו בדורינו אנשים שהולכים ועושים את כל מעשיהם לפי דיני השולחן ערוך, כי אמנם צדיקים וישרים המה וכל מעשיהם לשם שמים, אך שונגים לפעמים בהלכות דקיות ועשיית דברים בלא כוונה אף במקומות הנפסק בהלכה, כי הכוונה מעכבת, ובוהו נשתבה הקב"ה באהרן הכהן שלא שינה אלא קיים את מצוותיו במלא דיקדוק ההלכה.

ומכאן נראה כמה חשוב לימוד וקיום ההלכות ללמוד על מנת לקיימם, כדאיאת בתנא דבי אליהו: 'כל השונה הלכות בכל יום מובטח לו שהוא בן עולם הבא - אין לנו עוד לימוד עליו אנו מובטחים בהטחת עולם הבא מלבד על לימוד ושנינו הלכה למעשה, לדעת את הדרך ילכו בה ואת המעשה אשר יעשו, וזה מה ששנינו, 'מאי דכתיב אהב השם שעדי ציון מכל משכנות יעקב - אהב ה' שעדים המצוינים

עיוניתך אתבונן

מאת רוב אהרן יצחק אבשיין שליט"א בפני שו"ת אהרן

על פי ה' יחנו ועל פי ה' יסעו את משמרת ה' שמרו על פי ה' ביד משה וגו' (ט-כג) - חיים על פי ה' בכל מקום שהוא

א"נה אמרו חז"ל (שבת לא, ע"ב): 'שאין הסותר חייב אלא כשסותר ע"מ לבנות במקומו', והקשה על כך רבה, שהרי כל המלאכות למדין ממשכן, ושם סותר היתה על מנת לבנות שלא במקומו הוא. ותיריך עולא שכיון שנאמר 'על פי ה' יחנו ועל פי ה' יסעו' (במדבר ט, כג), כסותר ע"מ לבנות במקומו דמי, ע"כ דברי הגמ'. והדברים טעונים ביאור, שהרי סוף כל סוף הגם שהנו ונסעו על פי ה', מכל מקום עדיין לא בנה המשכן במקום שסתר, רק במקום אחר, וצ"ב.

והיך מורה"ד **חיים שמואלביץ זצוקל** (שיחות מוסר, מאמר לג) עם רעיון נפלא, שהכוונה היא כי מקומם של ישראל במדבר היה 'על פי ה' - 'אצל הקדוש ברוך הוא', ולא נשתנה מקומם על ידי שעברו ממקום למקום, אלא לעולם מקומם היה אצל הקב"ה כביכול כתינוק אהב השם ברצועת אמו, שגם כשהיא מהלכת ממקום למקום, מקומו של התינוק לעולם אחד הוא. ברצועת אמו, עכ"ד.

הרי, מבווא יסוד גדול, דמי שחי כל ימיו ממש עם הקב"ה, הרי הוא ממש כמו תינוק ברצועת אמו, שאינו דואג כלל, ובכל מקום שהוא, הוא ממש כמו התינוק

A SERIES IN HALACHA LIVING A 'TORAH' DAY

הלכה למעשה

Coronavirus: Relevant Halachos in These Trying Times (11) Keurah in Eretz Yisroel.

Last week we discussed the situation of deceased people who had planned to be buried in *Eretz Yisroel* and could not get there because planes were not flying. We explained the justification of burying them in *Chutz L'aretz* with an expressed "mai" (condition) to move them later, and unearthing them when flights become available. We left off with a brief mention of a *halacha* that obligates the ones who sat *shiva* at the death to again have *aveilus* restrictions on the day that they move the body. We continue with details of this *halacha*.

Aveilus of Likut Atzamos (Gathering Bones). Based on a **Yerushalmi** at the end of *Moed Katan*, the **Shulchan Aruch (Y.D. 403)** rules that one who moves his relatives' remains has to tear his garment(s) just like he and his relatives did at death, and also keep some *aveilus* restrictions. Even if one doesn't move them himself, or did not even arrange for the moving, but just hears that his relative is being moved today, he has to start the *aveilus* restrictions. However, if he hears that it was done yesterday, there are are no laws of *kriah or aveilus*. The reason for this whole *halacha* is because the moving usually brings back

בין הריחים - תבלין מרף היומי - שבת דף צט:

Rav Yochanan asks: If I have a pit 9 *tefach* deep & I scoop out one *tefach* of dirt from the bottom creating a pit 10 *tefach* deep (which is now classified as a רשות היחיד & place this dirt into the רשות הרבים, am I הוצאה חייב for הוצאה? In order to be חייב for הוצאה do I need to remove dirt from a pit that was originally 10 *tefach* deep [בתר מעיקרא אזולין], or is a simultaneous creation of a 10 *tefach* pit & transfer into a different *reshus* enough to be מחייב? **כסף משנה** (ו-ה טז) says a novel *halacha*. He holds that a טמא person who is *toivel* in a מקוה is not טהור until he "exits" the מקוה (water). **אבני נור** [עב] אבני נור asks: We know if one is *toivel* in a *mikvah* of exactly 40 סאה he is *tahor*. But when he exits the *mikvah* there is some water attached to his body. If so, why does the כסף משנה [בתר כסף משנה] say he is *tahor* - he has exited a deficient *mikvah*? Maybe, says the אבני נור, you'll say that we always evaluate the original circumstance [בתר in our ר' יוחנן פטור] to answer to answer *Gemara* to say that the scoop of dirt was removed from a pit originally only 9 deep & he is פטור. From the fact that our *Gemara* doesn't use this סברא, we see it isn't valid. If so, this *halacha* regarding an exact *mikvah* is problematic according to the אבני נור. He *bleibs* to exit.

On the same topic, the *Mishna* [ו-ה] (מיקואות ו-) says if 2 people enter a *mikvah* of exactly 40 סאה one after the other, the first person to exit is *tahor*, while the second person is *tamei*. Since after the first person left some water was attached to him, the *mikvah* is now deficient. Rav Yehuda says if the first person is still standing on the steps of the *mikvah*, the second person is *tahor* [גוד ארית]. We view the water on his body as attached to the water in the *mikvah*. The *halacha* follows the *Tanna Kama*. כסף משנה explains, it's not because we don't hold of *toivel*, but since there may be a dry spot on the first person's body, this will break the continuous connection to the water in the *mikvah*.

הוא היה אומר ...

R' Chaim Volozhiner ז"ל (Ruach Chaim) would say:
The *Medrash* tells us that at the time of Creation, the moon complained and said, 'Two rulers cannot wear one crown.' The moon and the sun originally were the same size but after the moon complained and the sun did not, *Hashem* shrunk the moon. Similarly, *Chazal* tell us that the face of *Yehoshua Bin Nun* was like the face of the moon because when he saw Eldad and Mejdad prophesying in the camp, he told Moshe to make them stop. Whereas Moshe said, '*Let them all be prophets.*' Since he did not have complaints, *Moshe Rabbeinu's* face is likened to the sun.'

R' Shlomo Ephraim Luntzitz ז"ל (Olelos Efraim) would say:
If genuine Jewish unity (באחת) is the goal, "then the *princes assemble themselves*" - when Jewish leaders are unified and set a proper example for others, only then can they demand and extract unity from the rest of the people."

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מעשה אבות ... סימן לבנים

וזה מעשה המנורה מקשה והב ער ירכה ער פרהה מקשה הוא כמראה אשר הראה ה' את משה בן עשה את המנורה ... (ה-ד)

The following story was brought to light by **Rabbi Yerachmiel Tilles**, associate director of Ascent-of-Safed, who received it from Chaim Berkowitz of Tzefas, who heard it from Yosef Hurwitz of Miami, who got it from the protagonist's family. A young man named Avremel Greenbaum was a youth during the Holocaust and although he managed to survive, he lost his entire family in the conflagration. Soon after the war, he immigrated to the United States and renounced his religion. He wanted nothing more to do with Judaism. He was no longer Avremel Greenbaum; he now called himself Aaron Green. Following opportunity, he moved to Alabama and happened to marry a Jewish woman there. They started a family and named their oldest son Jeffrey. They raised him devoid of religion and Jewish observance.

The day his son Jeffrey turned thirteen, Aaron decided that he was not going to celebrate his son's *Bar Mitzvah*. Instead, he would recognize Jeffrey's birthday by taking him to the mall and buying him anything he wanted there. Sky's the limit, he told his son. They went to a big electronics store but Jeffrey didn't really seem interested in gadgets. He continuously gazed across the way at an antique store. He was mesmerized by the old artifacts on display and couldn't take his eyes off of it.

He told his father, "Dad, I really don't want anything from the electronics store. I want to go across to the antique shop." When they got there, the boy walked inside and was perusing when he noticed an item on a shelf. He pointed to an old wooden *Menorah*. He was fascinated by it. He learned that it was called a *Menorah*. "Dad, that's what I want for my *Bar Mitzvah*. Something Jewish." His father couldn't believe it. He was letting his child have anything he wanted in the whole mall and this is what he was choosing? An old wooden artifact? Nevertheless, he couldn't talk his son out of it.

Aaron asked the shop-owner the price of the *Menorah*, but the man replied, "Sorry, that's not for sale."

The father said, "What do you mean? This is a store." He offered a lot of money for it. The owner apologized for putting the *Menorah* on a shelf. He explained, "I found out the history of this *Menorah*. A man constructed it during the war and it took him months to gather the wood. It survived, but he did not. It's a collector's item. Sorry, but it's not for sale."

Jeffrey, though, was insistent. "That's what I want. All I want is the *Menorah*!" So Aaron Green, unable to tell his son no, kept raising his offer on the wooden *Menorah* until the owner finally agreed to sell for an exorbitant price. The boy was so excited. He took the *Menorah* up to his room and played with it every day.

One day, his parents heard a crash from their son's room. They ran upstairs and saw the *Menorah* shattered in pieces. The father yelled at his son for being so careless, as he paid so much money for it. The boy was devastated as well. Afterwards, Aaron began to have misgivings for screaming at his son. He told the boy, "Let's try to glue it back together."

While examining one of the cracked pieces, Aaron noticed a piece of paper wedged inside the wood. He pulled it out and started reading. Tears began to well up in his eyes and suddenly he lost consciousness and fainted. His family threw water on him and revived him. "What happened?" they asked. Aaron could not talk for a few long minutes.

Finally, he gathered himself together and held up the piece of paper. "Let me read you this letter," he said almost inaudibly. It was written in *Yiddish*, and Aaron read it and translated into English. "To whoever finds this *Menorah*, I want you to know, I constructed it not knowing if I would ever have the opportunity to light it. Who knows if I will live to the day I see it being kindled? In all probability, going through this war, I will not. But if providence brings this *Menorah* to your hands, you who are reading this letter, promise me you will light it for me and for us, my family, and those who gave their lives to serve *Hashem*." Aaron Green then looked up at his family with tears in his eyes and, in a choked-up voice, he said, "The letter is signed by my father." They were all speechless. It seemed like a message from beyond the grave.

In time, Aaron - now Avremel again - and family took the message to heart and returned to *Torah* and *mitzvos*. The *hashgacha* was unbelievable, taking a *Menorah* from Europe and bringing it back to the family in a remote mall in Alabama.

תורת הצבי על הפטרות

ויהושע היה לבש בגדים צואים ועמד לפני המלאך ... (זכריה ג-ג)

While the *Haftorah* opens with a vivid depiction of the joy that will prevail when the *Shechina* finally returns to *Yerushalayim*, *Zechariah HaNavi* then describes the frightful scene in the Heavenly Court of the incriminating angels who sought to implicate *Yehoshua Kohen Gadol*. *Yehoshua's* sons had married non-Jewish wives and since he had failed to reprove them it was as though he had committed a sin and his clothes became "soiled."

R' Chaim Volozhiner ז"ל points out that although originally the *Kohen Gadol* was wearing "dirty clothing" because of his childrens' sins, when they later divorced their

wives and repented, *Hashem* rebuked the angels and ordered that the dirty clothing of *Yehoshua Kohen Gadol* be removed thereby exonerating him of his sins.

Explains R' Chaim, *Chazal* teach us: "There is no righteous man who has never sinned in his life." Each and every person walks around with some measure of soiled clothing and though he may feel remorse for his misdeeds, he may feel it is too hard to repent. The lesson from *Yehoshua Kohen Gadol* is that we need to remember that a person's soul is inherently clean deep down – it's just covered with a dirty exterior. Though it's not an easy feat, all one needs to do is shake off the dirt and clean up his act a bit and *Hashem* will wash away the rest, revealing his pure Jewish soul.

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על פי ה' יהנו ועל פי ה' יסעו את משמרת ה' שמרו על פי ה' ביד משה וגו' (ב-ג)

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"l

The *posuk*, at first glance, is seemingly perplexing, because this doesn't seem to follow the normal order of travel. First, you leave your current location, you travel, reach your intended destination, and then you finally rest a bit. So it would have been more appropriate to have said, "Al Pi Hashem Yeesau - By the word of Hashem they traveled" and then afterwards continue with, "Al Pi Hashem Yachanu - By the word of Hashem they rested."

My *machshava* here is that sometimes it's easy to recognize the obvious *Yad Hashem* when life is tranquil and things are flowing smoothly. But when the going gets rough, we are thrown into turmoil and discombobulation. That's when we might get confused and start asking questions. Therefore, to preempt that, the *Torah* forewarns us and says, "If you internalize that it is only *Hashem* who gave you everything good (*Al Pi Hashem Yachanu*), then even when it's *Yeesau*, turbulent, commotion, problems - you'll remain calm and secure, and realize that this too is *Al Pi Hashem*."

I was once riding in a *Hatzalah* vehicle en route to the hospital. The ride was so bumpy, making everyone queasy, nauseous and sicker. But then I remembered where I was and where I was heading and I suddenly felt calmer. When you realize that *Hashem* has a Master Plan, even if the ride is bumpy, you'll feel at ease.

Rashi, at the end of the *parsha*, says that since *Hashem* would appear to Moshe Rabbeinu at any given time, Moshe had to always be "ready" spiritually. Regarding this, the Chofetz Chaim explains, "Hashem can bring *Moshiach* instantaneously - *K'heref Ayin*. So, we too must ready ourselves, secure in the knowledge that this entire *golus* was obviously *Al Pi Hashem* and we will *B'ezras Hashem see yeshuos and nechamos b'karov!*"

משל למה הדבר דומה

שמו העם ולקחו ופחנו ברחים או דכו במדוכה ... (יא-ה)

משל: In a certain town in Europe, lived a boy named Shlemiel and indeed, his name suited him quite well. He was a friendly boy but he lacked even the basic level of intelligence. His friends and family would shake their heads and wonder, "What will be with Shlemiel? He can't read or write or be a shopkeeper, and even apprenticing him to a shoemaker is beyond his meager capabilities."

One day, the news hit the town: Shlemiel hit the jackpot! He entered the lottery and won 50,000 ruble! They asked him how he did it and he showed them how he picked the 3 correct numbers and won. "In truth," admitted Shlemiel, "I had never entered the lottery before, but last night I had a dream and I saw the numbers, 17, 18 and 370, and I figured it must be a sign from heaven. So I used those numbers."

The crowd around Shlemiel widened and almost at once

EDITORIAL AND INSIGHTS ON THE MIDDAH OF - דיבורים

דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

Hashem tells Moshe to take the *Leviim*. How can you take someone? **Rashi** tells us it means to take them with words: "Ashreichem Shetizku Lehiyos Shamashim L'Makom - How lucky you are to be the ones chosen to serve Hashem." **Rashi** is teaching us a profound lesson. Forcing someone to do something is not accomplishing your goal. Say you managed to get your kids to clean up their room, or got your wife to stop using the credit card for a day, or you managed to get your husband to pick his socks off the floor. You asked, you begged, you cajoled, and then you screamed. They finally did it! Were you successful? Only partially. You accomplished a very short term goal. The real achievement is to capture their heart! Making someone do what you want is one thing but making someone WANT to do what you want - that is the long term goal!

How do we make people want? The answer to this question is that it is not WHAT you say, but HOW you say it. Always build people up. Make them feel special. Make them feel that you care about them. Don't YELL - TELL them how lucky they are to do this great *chessed*. If you take a person with your hands, they might do what you ask, but they will wind up resenting you and having negative feelings. In the end, you lose more than you gain. If you take someone with kind words and speak to their heart, you will help that person grow and truly build them into a person who loves to do good.

In marriage, parenting and all interpersonal relationships, words are the building blocks or the bulldozers that will make or break a relationship. The key word is ASHREICHEM - How fortunate you are! Tell your husband how special he is, tell your wife how precious she is. Tell your children that they are *heilege neshamos*. Make people feel special and they will do what you know they should do. One who masters this key to successful relationships, "Kach es Haleviim - Take them with nice words" will truly accomplish the long term goal of "V'tihartem osam" - helping others become truly pure and great people.