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PARSHAS BEHA'ALOSCHA – VOLUME 15, ISSUE 20 – 18TH OF SIVAN, 5785/JUNE 14TH, 2025

TORAH QUESTION OF THE WEEK BY RAV MOSHE KLEIN: - BEHA'ALOSCHA – THE SECOND CHANCE OF A LIFETIME

Last week's question: *The Torah (Bamidbar 9:7) relates that some tamei (impure) people approached Moshe Rabbeinu and complained that they missed out on the Karbon Pesach. Hashem tells Moshe about the second chance of Pesach Sheini. Certainly, they had the status of an oines (victims of unforeseen circumstances), but why do they get another chance? If one misses the boat, that's part of life. Why should the boat return?*

Answer: It's fascinating that the Karbon Pesach gets a second chance. One doesn't get this kind of opportunity for anything else. If one couldn't keep Sukkos, he doesn't get a do-over a month later. If one was prevented from keeping Shabbos, we don't tell him to keep it on Tuesday.

To understand this, let's quote the Mishna (Pesachim 9:3), which asks: "What is the difference between the Paschal lamb offered on the first Pesach and the Paschal lamb offered on the second Pesach? On the first Pesach, at the time of slaughtering the Paschal lamb, it's prohibited to own Chametz/bread due to the prohibitions: It shall not be seen, and it shall not be found, but on the second Pesach it's permissible for one to have both Chametz and matza with him in the house."

Rashi (Bamidbar 9:10) comments that "On the second Pesach one may keep both leavened bread and unleavened food in the home, and there is no festival. The consumption of leaven is not forbidden except while he eats it [the sacrifice]." The *Acharonim* discuss whether one can have Chametz in their house on Pesach Sheini or one may eat Chametz together with Matzah on that day (see *Gilyonos* of **Rav Elazar Shach** on the **Minchas Chinuch**). This is important to understand – we are not trying to get rid of Chametz on Pesach Sheini. If the goal is to re-create the day of Pesach, why would Chametz be in the equation when one is eating his Matzah with Marror?

The answer is as follows. The idea of Pesach Sheini is different than other Mitzvos, as it's the defining separation between a Jew and a goy (non-Jew). It's the Karbon that represents the fact that Hashem jumped over the goyim and connected Himself with the Jews. This is why the two *Mitzvos Aseh* (positive Mitzvos), which when not done carry with it Kareis (being spiritually cut off) are Bris Milah and Karbon Pesach. Normally, if one doesn't do a positive Mitzvah, they get a sin – but Kareis is the worst as one is cut off from the nation. We see therefore that like Milah, Pesach Sheini is not just doing the Mitzvah but not being cut off from the rest of the nation.



"Don't be downhearted, Larry. I believe that when life slams a door in your face, it always opens another one for you somewhere else!"

This is what the people were upset when they couldn't do the Mitzvah, but worried that because of not doing the Mitzvah they would be separated from the rest of the Jewish nation. Now we can take the next step. We asked what makes Pesach Sheini so special that one gets a do-over. The answer is one missed the boat if one didn't do the Mitzvah, but when it comes to connecting to Hashem is never over. Every Mitzvah is about connecting, but the essence of the Karbon Pesach is being separate from goyim and finding oneself under the wings of the Divine Presence. When the Karbon Pesach was introduced, the Jewish people were naked from Mitzvos altogether and they needed Hashem to take them out of Egypt.

So, Hashem took the people out. From this we see that a person who wants to act on their own inspiration. One has the ability to connect to the nation, which is a *zechus* one can access on Pesach specifically. This opportunity to connect with the nation is embedded into Pesach Sheini. Normally when one eats the Karbon Pesach, they are not allowed to have Chametz nearby. The Zohar explains that this is a *remez* (allusion) to an unwell child. The only way for him to recover, he must partake of a very special diet. Similarly, when the Jewish people left Egypt, they weren't spiritually well enough to eat just any food; they needed the bread of Emunah.



However, Pesach Sheini, which was brought of a person's own volition, was asking to be a part of Hashem's Mitzvos – this person is strong. Such a person doesn't have a prohibition against chametz because the Chametz won't hurt him; rather, it will only give him more spiritual energy. We see that on Pesach Sheini, we do not recite the *Tachanun* prayer, so there is an element that applies to us to this day, which is to never separate ourselves from the Jewish nation at large and our local community.

On a practical level, we can learn two important lessons from this. A person can sometimes feel so disconnected that their Mitzvah observance falls away. One should know that at no time would Hashem say, "You're not getting another chance." If one wants to reconnect, he could do so, and Hashem will create a new pathway for him to get closer. The same way Pesach Sheini was not a thing until the Jews said, "Why should we lose out?" - so too, a Jew who doesn't want to lose out will have the Divine Help to start reconnecting again.

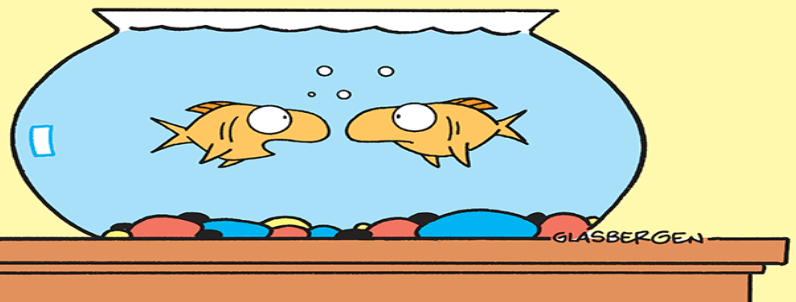
The second takeaway comes from the idea that Pesach Sheini could have been done with Chametz in the house. When one comes on their own volition and seeks to connect with Hashem, the feeling of longing shows an unbreakable bond. As such, no harmful influences can permeate, so the Chametz - which represents the *Yeitzer Hara* and lack of Emunah – can be with one in the house.

This is because when one uses their free will to connect with Hashem, no matter what level one is on, Chametz can't hurt. The **Zohar** points out that the *Shtei Halechem* were made from Chametz, which solidifies these ideas. The moment we decide to realign with our spiritual GPS, it will serve as the greatest energetic chain that will negate any element that seeks to upend our closeness to Hashem.

This week's question: What is the idea behind the Jews who saw all the miracles in Egypt and the wonders of Hashem still not trust enough in Him to send the Meraglim (spies)? It doesn't seem to make sense! YOU CAN EMAIL YOUR ANSWER TO RABBI KLEIN AT DEPTHOFTORAH@GMAIL.COM

BEHA'ALOSCHA – SMALL EFFORT PREVENTS STRESS

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"You've been awfully tense lately. They say petting a cat is a great way to relieve stress!"

After spending a year (minus ten days) at Har Sinai, Bnei Yisrael (the Jewish people) are commanded to move on. We can see in this week's Parsha exactly how the Jewish people journeyed. First went the tribe of Yehuda, followed by Yissachar and then Zevulun. The Torah tells us that once Yehuda started to move, Aharon Hakohen and his sons would enter the Mishkan. They removed the *paroches* and covered the Aron with it and prepared all the vessels of the Mishkan (tabernacle) for travel. Then, the sons of Gershon and Merari would dismantle the Mishkan and load its parts into wagons. After, they'd follow the tribe of Zevulun, together with the wagons.

The Aron and all the rest of the holy implements were left on their poles, covered, waiting for the sons of Kohath (see Rashi to Bamidbar 10:17). The tribe of Reuven came next with the tribe of Shimon following. Then came the sons of Kohath carrying the Aron and all the implements of the Mishkan. Rashi (Bamidbar 10:21), on the words "*and they would erect the Mishkan*", explains the routine. Since the sons of Gershon and Merari were two legions ahead of the sons of Kohath, they had enough time to set up the Mishkan before the arrival of Kohath bearing the Aron, the Shulchan, the Menorah, and the Mizbeach. As Hashem anticipated how much time was needed for the dismantling and reassembling of the Mishkan, he commanded Moshe to execute the order of journeying perfectly. This routine worked smoothly for forty years.

There is a lesson for our marriages here. Moving a camp of over a million people was not a small matter. Timing is everything. The dismantling and reassembling of the Mishkan takes planning. Hashem told Moshe the plan and Klal Yisroel succeeded. Putting routines into place in our homes can enhance our relationship with our spouse, just by relieving some of our stress. Taking the time to notice what is working and what is not is the first step in establishing a routine. How can the morning rush be alleviated? What is the source of stress? Is there a routine that can help?

Sitting down with our children and figuring out what is needed for their homework and creating a homework box with all their supplies is one way of preventing anxiety. Spending time at the beginning of the week to plan a menu can save considerable time when shopping. Establishing time for spouses to spend together can ensure a healthy emotional connection. These are just some routines that can be implemented to reduce stress in our lives. It takes time, cooperation, and some creativity, but the dividends are worth the effort. May Hashem shine the light of Shalom Bayis in our homes!

Rabbi Greenfield, MS MFT, is the author of the Torah marriage toolbox course. Create more Shalom Bayis in your home by visiting torahmarriage.com or email rabbigreenfield@gmail.com

BEHA'ALOSCHA – WHAT COULD HAVE BEEN



Here's an interesting Halacha (Torah Law): One is allowed to save a Sefer Torah (or another Sefer on *klaf and ksav*) from a fire on Shabbos. The smallest amount one can save is a piece of 85 letters. Rabbi says (Shabbos 115b) that this is the smallest Sefer one can find. In this week's Parsha, Beha'aloscha, we find that Sefer Bamidbar is actually three separate books. That's why Rabbi Yehuda Hanassi refers to the seven books of the Torah (obviously not seven books of the Chumash, because that would be counter-intuitive since Chumash means five). There is Bereishis, Shemos, Vayikra, Bamidbar, Bamidbar, Bamidbar, and Devarim. How is that possible? In our Parsha, we find two upside-down *nun* letters, which create a little Sefer all to itself (see Bamidbar 10:35-36). Those Pesukim which add up to 85 letters are a Sefer onto itself: what's the concept here? Bamidbar represents what is, what was, and what could be.

We start the Sefer by being set up in the Machaneh (camp) like *malachim* (angels). Then, we set up the Mishkan (tabernacle), we dedicate it and all the nesi'im (princes) bring their offerings, with their last Halachos being taught there. Moshe Rabbeinu also gets the trumpets and is told to blow them in order to assemble the people. Finally, the Jewish people get ready for their majestic march into Eretz Yisroel, which would have been the march that led to Mashiach. The ones who left Egypt went into the land of Israel, which would have been a smooth transition, which would have ushered the Redemption.

The march begins, the cloud is leading them, it's all set – and then we have the story of what “could have been.” The Torah (ibid.) states, “*When the Ark was set out, Moshe would say, 'Advance, Hashem – May your enemies be scattered, and may your foes flee before You.'*” We would have gone into Eretz Yisroel with the Aron and all the enemies either would have died or fled. There would be no need, as per **Rashi** (in Sefer Devarim) to fight any enemies or use any weapons. Everything would have been just the way it was meant to be – we would have walked in and all our enemies would have fallen.

Instead, we got the story of what could have been. First, the Jewish people complained about the journey, then they complained about not having meat, and then they sent the *meraglim* (spies) which leads to the people crying and giving up home. As such, that generation dies in the Desert. When the next generation went into the Land of Israel, they had to fight wars with weapons. They're not on the same level and their effort doesn't lead up straight to Mashiach.

That little book tells us the story of what could have been and what one day will be, *Im Yirzteh Hashem*. We should merit to see that true Geulah and the arrival of Mashiach soon!

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**TORAH LIFE – INFUSING LIVES WITH
HOLY MEANING
BY MICHAEL SZPILZINGER**

BEHA'ALOSCHA - DESIRING DESIRE

The second half of Parshas Beha'aloscha starts a series of very unfortunate events that the Bnei Yisrael grappled with in the Midbar. The Jewish people started complaining, which triggered a reaction from Hashem where a fire ravaged the camp, resulting in the death of many (including the elders, as **Rashi** and Chazal point out). Immediately, the riffraff (identified as the Erev Rav/mixed multitudes) began expressing desire for things that were unavailable. Even many Jews got caught up in this lament as they began longing for the "*free fish, the squash, melons, leeks, onions, and garlic...there is nothing to eat other than the Mann*" (Bamidbar 11:5). Chazal explain that the Mann did not take on the characteristics of these foods since they could be harmful to women trying to nurse their infants.

Interestingly, the **Ramban** points out that (Bamidbar 11:4) the words used to describe the desire are "Hisavu Ta'avah". The Torah often speaks in this poetic way using double *Lashon*, pairing the verb with the noun. The Ramban, however, suggests that really what happened is that they desired the desire itself. What exactly does that mean? Isn't desire something that a person just feels? There's no decision or thought process!

He explains that really, they had everything that they needed. The Mann still could be prepared to be experienced like countless delicacies and flavors. What more could they need? They desired to have new desires - unnatural desires. They pushed themselves to have an appetite even for things like coals, earth, and other foul foods. This may seem ludicrous to us. People really wanted to eat these disgusting and harmful things? Fast forward to today and we see that it's quite prevalent. Hashem has given us a plethora of foods: Fruits and vegetables, meats and dairy, as well as grains and legumes. There is a myriad of recipes that we can utilize to have tasty and wholesome eating.

Over the last century, the food industry decided this wasn't enough. To sell more products and increase shelf life, food technology has constantly evolved to make food more appealing and addictive. Marketing and packaging are used to foment desire in the many unwitting consumers who don't give much thought about what they are putting into their shopping carts. More than half of the overall dietary energy consumed in the USA is in the form of ultra-processed food.

This is thought by many to be a major contributing factor in the alarmingly high obesity and other health risk levels in this country. We are literally consuming coals, earth, and foul foods in the form of dyes, acids and extracted food and sugars - and this is all to get us to desire eating more. For a more comprehensive write-up on this, I recommend looking at Rivki Silver's recent piece in *Mishpacha* (<https://mishpacha.com/big-food-wants-you/>).



**CHIZUK ON THE PARSHA by RABBI
YANIV MEIROV**

BEHA'ALOSCHA – ALWAYS KEEP THE TORAH & DO MITZVOS

Imagine you're taking your family on vacation and before you set out, you make sure to check the forecast. The weather promises to be perfect, sunny, and pleasantly cool. Then, when you get to your destination, the weather breaks its promise and suddenly, the entire time you are on vacation it is cold and muggy, with showers and thunderstorms. You finally pack up your bags and leave and then you see clouds break and that sun you were hoping for shine at last. This is what happened to the Jewish people in this week's Parsha, Beha'aloscha.

The Torah tells us there were pillars of clouds and whenever they would rest on the Mishkan (Tabernacle), it was a Siman (sign) that the people should rest, as well. Whenever the clouds would rise, it would also be a sign for the Jewish people to pack up and keep traveling on their journey. The **Rambam** explains their traveling patterns were not so predictable. Sometimes, they were in an uncomfortable area, but the clouds rested so they had to unpack and stay for a while. Other times, they were in an area where they were comfortable, the clouds would rise soon thereafter, and they would have to pack up and go.

The Rabbis ask, why did Hashem make it so difficult for the people in their travels? Why couldn't He make it more comfortable for them? The answer is as follows. External conditions should never hold us back from our Torah and Mitzvah observance. No matter the situation in our lives, we must always keep Torah and Mitzvos. Hashem created us and He knows us better than we know ourselves.

In this way, He is like the Manufacturer of a device who placed instructions inside that tell us what we can do and what we can't. If the Torah commanded us to do certain Mitzvos, then it is without our grasp, because Hashem created us and knows our capabilities. Let's remember that if we couldn't do something, we would not have been commanded to do it by the Creator.

SPLENDID QUOTE OF THE WEEK
BY RABBI MENACHEM LOMNER

"When you hear a song, think into the words and let it make an impression."

There is a song going around now with the words of "*lama nigara*". These words were said by those who were not able to bring the Korban Pesach because they were tamei. They were upset that they would lose out by not being able to do this Mitzvah. Unfortunately, many people are happy when they get absolved of having to do a mitzvah.

If we have these feelings, then the next time we hear this song think a little and realize how these great people complained that they were missing out! We should always take advantage of the song to try to relate to the words and gain from this "key to the heart".

“Speak to Aharon and say to him: When you kindle the lamps, toward the face of the Menorah shall the seven lamps cast light” (Bamidbar 8:2)

Rashi gives two explanations for the word "*Beha'aloscha - when you go up.*" One explanation is that the kohen must light the lamp until the flame rises on its own. Another explanation is that it refers to the steps that the Kohen would stand on when he lit the menorah. **Rav Moshe Feinstein**, ZT"l, asks: Why is a step even necessary in the first place? The menorah only was five to six feet high, so was possible to light the menorah without climbing a few steps. The reason for the steps was so that the Kohen could have a good view of the lamps from above to get into every crevice of the menorah to clean it thoroughly. The menorah is a symbol of Torah study.

The kohen, who lights the menorah and causes the flame of Torah to rise, represents the teacher of Torah. The teacher must have a clear perception of what he is teaching. He must plumb the depths of the material to impart a proper understanding of the materials. The steps of the menorah illustrate this essential part of teaching the Torah. The menorah cannot be approached without a good vantage point of all its details. The ability of a talmid to be able to learn and understand on his own depends heavily on the level of preparation by the teacher.

This is the connection between Rashi's explanation. The first explanation, that the kohen must light the flame until it rises on its own, symbolizes the responsibility of the teacher to educate the student until he can learn on his own. If the teacher fully prepares every aspect of the material that he is teaching, he will be able to fulfill his responsibility in the teacher-student relationship. The student must also look well into the Torah to understand it completely. A superficial understanding is not enough. One must fully grasp the material to the best of his abilities.

“And this is the workmanship of the menorah, beaten out gold, to its base, to its flower, it is beaten out; according to the image that Hashem showed Moshe, so did he make the menorah” (ibid. 8:4)

Rashi writes that Moshe couldn't understand how to make the menorah initially, so Hashem showed him an image of it. **R' Nissan Alpert**, ZT"l, offers a parable. Two men are commissioned to construct a building, but neither knows how to do it. One consults an expert carpenter while the other attempts to do it on his own. The one with the expert assisting him will be able to complete the task but the independent one will run out of material because he will not be able to work efficiently. In life, when one tries to find his path on his own, he may end up wasting his materials, his strength, and his years of life by the time he finds his way. The menorah represents Torah. When it comes to Torah, one should seek the advice of those who have experience and the knowledge necessary for success.

“Now the man Moshe was exceedingly humble, more than any person on the face of the earth” (ibid. 12:3)

R' Nissan Alpert writes that the Torah refers to Moshe as an "ish," a reference to an elevated level of man. He was even humbler than the "adam," the people on a lower level, despite his higher status as an "ish." Humility is one of the forty-eight prerequisites through which one can properly acquire Torah. Moshe, being the greatest man to ever live, truly mastered this level of humility. The **Igeres HaRamban** refers to humility as the "greatest of all good deeds" and that "humility brings a person to fear of Hashem.

The **Iyun Yaakov** writes that the six branches of the menorah represent the six orders of the Mishna. The center branch represents the fear of Hashem. The study of Torah must be directed toward the final goal of fear of Hashem. It must also be learned with fear of Hashem. As the Pasuk says, "*The beginning of wisdom is fear of Hashem*" (Tehillim 111). The **Mesillas Yesharim** writes that fear of Hashem is wisdom in itself. It is a skill that must be learned, and which one can acquire over time with proper diligence.

“So, Miriam was closed away outside the camp for seven days, and the people did not journey until Miriam was brought in”. (ibid. 12:15)

R' Moshe Feinstein points out that at the time when Miriam sinned, Hashem showed her honor. Hashem loved her so much that despite her sin, Hashem still wished to honor her. In Sefer Shmuel, a famine occurred because Shaul had not been eulogized properly and because he wrongly killed the Givonim. The Gemara comments that even when Shaul sinned, it did not detract from the honor he deserved. Even during the time when punishment was meted out for his sin, the people were punished for not giving him the respect due. Similarly, Miriam was honored even while she was being punished.

R' Michel Berenbaum, ZT"l, quotes the Gemara that R' Chiya's wife gave him trouble and he still bought her gifts. When he was questioned about this, he said that it is more than enough that she raised the children and saved him from sin. Her negative traits did not take away from the positive side of her character. We should not only focus on the negative sides of others but be appreciative of the good things that they do. Similarly, one should not only concentrate on the bad aspects of his life but recall the good parts as well.

SUGAR RUSH ON THE 613 MITZVOS BY R'ELI REIT
MITZVAH # 167 – NO WORK ON SHEMINI ATZERES

We must refrain from doing "work" (melacha) on the eighth day of Sukkos, which is also known as Shemini Atzeres, as the Pasuk (Vayikra 23:36) says, "*The eighth day shall be called holy to you*". Refraining from work on a holy day allows us to concentrate on spiritual pursuits. On Yom Tov, we are supposed to divide the day in half. One half is "for ourselves" - eating and drinking. The other half is "for Hashem" - for davening and learning Torah.

Nowadays, we celebrate Simchas Torah, the completion of reading the Torah, on Shemini Atzeres. In Eretz Yisroel, there is one day of Shemini Atzeres, but in the diaspora there are two days, and Simchas Torah is celebrated on the second day.



INSIGHTS INTO THE RAMCHAL'S CLASSIC WORK

CHAPTER 19, PART 29 – EXPLORING THE IDEA OF LOVING HASHEM

*Summary: We are currently discussing the concept of Loving Hashem, which the **Ramchal** has outlined to mean having joy, cleaving, and passion for Him. The Ramchal discusses how this love for Hashem cannot be conditional and how Hashem sometimes tests how much we actually love Him. He writes: “**The test of this type of love comes during times of difficulties and troubles. As our Sages, of blessed memory, said (Berachos 54a): ‘You shall love Hashem your G-d with all your heart and with all your soul [and with all your might]’ (Devarim 6:5): ‘with all your soul’ - even if He takes your soul. ‘with all your might’ - with all your possessions.**” (Mesilas Yescharim, Chapter 19)*

It is much easier to have good feelings towards Hashem when life is going smoothly, and the sun is shining (even though sometimes we forget to appreciate the good times). On the flip side, human nature is that during difficult moments in life, many people will forget about everything that Hashem had done for them in the past. Of course, nothing is owed to us, so no one feels they deserve to have it easy, but Hashem also is not seeking to make us suffer or be in pain. Rather, Hashem is testing if our love towards Him is genuine or only based on Him providing us with our needs and wants.

Twice daily we say the Shema prayer, in which we affirm that we love Hashem so much that we are willing to even give up our lives (for Kiddush Hashem), which is such a reality in a post-October 7th world. We might say we love Hashem, but are we willing to give up our lives for Him? Another challenge – as we see in Shema – is if we love Hashem with all our possessions. It is very expensive to be an observant Jew. The cost of tuition, of Kosher food, and in general living the frum lifestyle is not cheap. There are some who struggle.

Also, comments **Rabbi Efrem Goldberg**, in our generation, we are also faced with the test of prosperity. To have money, extravagances, and comforts, and to remember Hashem. Do we have a *mesorah* (tradition) of how to live with wealth as we do with living as poor folk for thousands of years? How does one maintain their faith and focus, not to mention humility, when we are living in the lap of luxury? This is certainly a test of this generation: are we willing to give what it takes financially to show our love for Hashem by giving the requisite amount of *Tzedaka* (at least ten percent).

Are we willing to part with our money or to hold back from ostentatiousness? Someone who loves Hashem with *me’odecha* makes sure his spending and allocation of funds are inspired by serving one’s Creator.

The Ramchal continues: “**The first understanding: “All that G-d does is for the good” (Berachos 60b). For even this pain and difficulty which appears to one’s eyes as evil, is in truth nothing but true good. It is analogous to a doctor which must cut away flesh or amputate an infected limb so that the rest of the body may heal and not die. Even though the act appears at first to be cruel, it is really an act of true mercy, to eventually benefit him in the end. The patient will not cease to love the doctor due to this act. Rather, on the contrary, he will love him even more.**” (ibid. Chapter 19)

If a trusted doctor performs a surgery that handicaps a person or administers medicine that is bitter and difficult, he must be doing it because that’s the best alternative. The other road might be easier in the short term, but is disastrous in the long term. We may understand this intellectually, but many of us struggle to incorporate it on an emotional plane. To feel the love towards Hashem no matter what is a very high level is to live.

Despite our experience and contemplation, we are missing the full perspective to realize that everything Hashem does is the best, and often we think we know which road is better just because it looks nicer and easier. **Rabbi Yisroel Reisman**, Shlita, teaches that in the first Beracha of Shemonei Esrei, we ask Hashem to be a *Mogen*, a shield to protect us, which includes shielding us from ourselves, namely from getting what we want when it’s not really good for us.

Rabbi Reisman relates that in his shul, a congregant who was a lawyer was praying his heart out to get a job in a prestigious law firm. He didn’t stop there, and he went to get *Berachos* (blessings) from big Rabbis, and sure enough, he got the job. Much to his dismay, he lost the job three months later when that accounting firm went bankrupt (it was Enron). Sometimes, we want to catch that flight, marry that person, and at the same time, we ask Hashem to protect us if that specific request we have is not good for us.

The moments when we don’t get what we want and feel disappointed are the moments we can showcase our love to Hashem. We can say, “Hashem, even though I didn’t get what I thought was good, I will continue to storm Your gates. I ask You to intervene, but I submit and surrender to the fact that You know best and everything You do is for the good.”

The Ramchal concludes: “**So too here, when one considers that all of what Hashem does with him, whether to his body or to his possessions - is for his own good. Even though he does not see nor understand how this is for his good, still there’s no doubt that it’s indeed for his own good. Then, one’s love for G-d will not become weakened from all difficulties/sufferings. Rather, on the contrary, it will intensify and increase in him always.**” (ibid. Chapter 19)

Regardless, going through a challenging moment in a relationship can break it or it can make it. It’s up to us to work on replacing feelings of unfairness or resentment towards Hashem during tough times with the realization that He is our loving Father and in due time, we will see how all is for the best. *To be continued next week, B’Ezras Hashem.*

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SHORT STORY OF THE WEEK
BY YONI SCHWARTZ

Rav Yisrael Salanter, ZT”L, would travel to many small towns in France and Germany doing kiruv (outreach). On one trip, a wealthy talmid (student) of his said that he’d very much appreciate it if the Rav would come for the Friday night seudah. This talmid would host lavish and very long Shabbos meals, sometimes lasting six hours. Rav Salanter agreed to come on the condition that the meal would last no longer than half an hour.

On Friday night, Rav Salanter showed up. They started the meal, and about thirty minutes later, it was over. Afterward, the talmid felt slightly uneasy, since he wasn’t used to such short Shabbos seudos. This talmid’s chef was a widow struggling to support her only child.

After the meal, Rav Yisrael apologized to her: “I know that usually you work at a more leisurely pace on Friday nights. I’m sorry for rushing you today.” She responded, with glassy, tear-filled eyes, “Rebbe, this was the greatest night of my life. Normally, I’m stuck here until midnight. I have one twelve-year-old son who is in yeshiva all week, and Shabbat is the only time I can see him.

On Friday nights, he stays up late to have a quick meal with me before I fall asleep from exhaustion. This is the first time since my husband died that I’ve been able to spend a proper Shabbos meal with him. Thank you.” That’s when Rav Salanter turned to his talmid and said, “You see why the half-hour meal was a much greater Mitzvah than the six-hour meal.”

Comment: In this week’s parsha, Beha’aloscha, we learn about the consecration of the Levi’im to serve Hashem. One of the greatest ways to serve Hashem is to honor the Mitzvos. However, Rav Salanter taught us that honoring Mitzvos should never come at another person’s expense.

Enjoying a nice Shabbos steak is great - but even greater is helping someone who struggles to put bread on the table. As it says (Hoshea 6:6): “For kindness I desired, not sacrifice, and knowledge of Hashem more than burnt offerings.” Let’s remember this crucial lesson.

HALACHA OF THE WEEK BY RABBI DOVID OSTROFF: TRAPPING ON SHABBOS

Is there an issue of Tzeida (trapping) regarding fish?

Trapping an animal on Shabbos is prohibited. It was also mentioned that hunted species are biblically prohibited to trap and non-hunted species are rabbinically prohibited. Fish fall into the first category and are biblically prohibited to trap, this is because they are hunted for food or as ‘pets’ for household fish tanks.

Does this apply to fish in a fish tank as well?

Notwithstanding the *muktze* issue, it depends on the size of the tank. A fish in the sea or a lake is subject to a fundamental prohibition because in its present state, it is totally free. A fish in a small fish tank would not be subject at all to the prohibition of trapping being that it is already trapped. This of course is relative to the size of the fish and the size of the tank. A small fish in a large tank might be categorized as totally free or semi-free it is depending on the tank size. If it is semi-free it would involve an *issur d’rabanan*.

If a big fish is about to devour the smaller fish, is one permitted to remove the small fish from the tank?

The answer to this question is comprised of two separate issues. The first is Tzeida – trapping. If it is difficult to fish out the fish it is a sign that they are not totally in one’s control and the prohibition of trapping is applicable. If easy to fish, then it is probably called trapped and this *issur* would not apply. The second issue is *muktze*. All animals are considered *muktzeh* and therefore removing the fish would not be possible because of *muktze*. One could argue that maybe when *Tsa’ar Ba’alei Chayim* is involved it should be permitted. The answer is that true, *muktzeh* might be waived when *Tsa’ar Ba’alei Chayim* is involved as we will soon see. However, **HaRav Shlomo Zalman Auerbach**, ZT”L, learns that natural phenomena are not classified as *Tsa’ar Ba’alei Chayim*.

Accordingly, there is no Mitzvah of *Tsa’ar Ba’alei Chayim* to save a mouse from a cat. Therefore, one would not be permitted to incorporate the Mitzvah of *Tsa’ar Ba’alei Chayim* to save the small fish. A Rav should be consulted whether it is permitted to ask a non-Jew to transfer the fish.

If a fish dived out of the tank, is one permitted to return it on account of Tsa’ar Ba’alei Chayim? In other words, is one permitted to handle muktzeh for the sake of Tsa’ar Ba’alei Chayim?

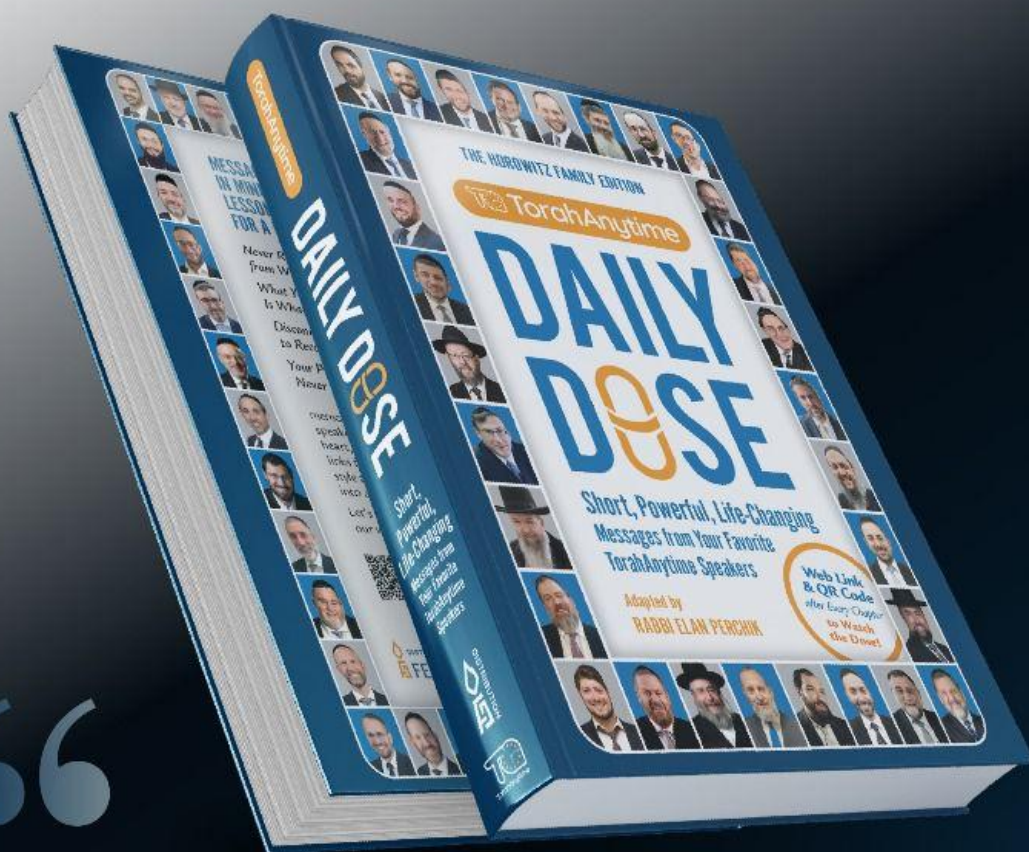
The answer is that we find conflicting opinions on the matter. The Magen Avraham learns (based on the Rambam) that *muktzeh* is not waived in place of *Tsa’ar Ba’alei Chayim* and in this case it would be forbidden to lift the fish back into the water. The **Elya Rabbah** disagrees with the **Magen Avraham** and based on other Rishonim learns that one may handle *muktzeh* when *Tsa’ar Ba’alei Chayim* is involved. He explains the Rambam saying that the Rambam only prohibited handling *muktzeh* when other options are available.

The **Chazon Ish** also permits handling *muktzeh* to prevent *Tsa’ar Ba’alei Chayim* but the **Shulchan Aruch HaRav** only permitted it when a great loss might incur. The Mishna Berura brought down both opinions and concluded that one may definitely make use of a non-Jew in such a case. Therefore, if your fish dives out of the tank make sure that you have a non-Jew on hand.

If a bee (the honey maker) is disturbing me in my Sukkah am I permitted to trap it?

The **Shulchan Aruch** teaches us that one is permitted to kill non-poisonous snakes and scorpions to save oneself from their painful bite and sting. However, says the **Mishna Berura** this is only true of species whose nature it is to cause harm and whose bite is painful, but insects – whose bites are not so painful – may not be killed (or trapped) and one should chase them away. Although a bee sting is more painful than a flea or mosquito bite, yet it does not automatically sting people.

On the other hand, there are people who are allergic to bee stings, and being stung by a bee poses a life-threatening situation. Therefore, in normal circumstances, one should remain calm and not start up with the bee and avoid trapping it. **Rav Eliyahu Falk**, shlita, presents a solution by putting some honey in a teaspoon and alluring the bee out of the Sukkah. *For final rulings, please consult a Rav.*



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