



לעילוי נשמת

R' Leah bat Rachel German

Sha'arei Eliyahu

פרשת בהעלותך

Table Talk

Lessons from the Parasha

In this week's Parasha it says **וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת-הַנֵּרוֹת אֶל-מִוֶּל פְּנֵי** - *"When you mount the lamps [branches of menorah] let the seven lamps give light at the front of the lampstand"*.

Rashi explains and says that the three lamps on the west and the three on the east should have their wicks facing towards the middle wick [lamp]. The Arizal brings that the whole Menorah and its lamps are hinting to the Torah. Menorah is the same numerical value as the word **אש - Fire** [301]. The Torah is called fire. Also just like the Written Torah needs the Oral Torah to expound it, so too by the Menorah we see that the outer lamps are facing the middle lamp which is the Oral Torah. Lastly the seven lamps are corresponding to the seven books of Torah [1. Sefer Bereshit 2. Sefer Shemot 3. Sefer Vayikra 4. 1st part of Sefer Bamidbar until **וַיְהִי בְנֹסֶע הָאָרֶן** 5. **וַיְהִי בְנֹסֶע הָאָרֶן** itself 6. 2nd part of Sefer Bamidbar after **וַיְהִי בְנֹסֶע הָאָרֶן** 7. Devarim].

The Parasha says **בְּהַעֲלֹתְךָ אֶת-הַנֵּרוֹת** Rashi tells us that **בְּהַעֲלֹתְךָ** literally means "when you cause to ascend". And mesechet Shabbat 21a explains that when the Kohen was to light the lamp he had to wait until the flame would be fully lit before removing the lighting instrument. This concept is analogous to a child's neshama. It is a parents job to raise his child until the point that he can stand on his own. Whether it be teaching him a profession or teaching him Torah, the parent must make sure not to let his child into the outside world [without support] until he is ready to hold his own.

The Parasha also tells us that Hashem told Moshe **קַח אֶת-הַלְלוּיִם**. The Maharal asks how can someone "take" a person? It's understandable to take an object but how does one take someone, he answers saying that the **לְוִיִּם** were the ones that push away Avoda Zara and cling to Hashem. Today these people are the Jewish People. The Maharal explains that a person can take someone with his words of Chizuk and bring Hashem's People closer to Him. When Avraham left on Hashem's command the Torah says he took with him the neshamot he made, meaning those that he converted to believe in Hashem. The same applies to this Pasuk, when we speak proper words of Chizuk and bring someone closer to Hashem we will be able to **take** this person with us to show we were bringing people close to Him.

-R' Yosef Akilov

Shabbat Shalom U'Mevorach

SHABBAT SCHEDULE

Mincha	7:20 PM
Candle Lighting	8:07 PM
Shacharit	8:30 AM
Shabbat Derasha	6:00 PM
Mincha	7:30 PM
SUNSET	8:26 PM
Aravit (Shabbat Ends)	9:17 PM
Rabbenu Tam	9:39 PM

SHORT & SWEET

תדבר מרים ואהרן במשה

"Miriam and Aharon spoke against Moshe etc."

(Bamidbar 12:1)
After Eldad and Medad were inspired with prophecy and prophesied that Moshe Rabbenu would pass away and Yehoshua would be the one to lead the nation into Israel, Miriam and Aharon began investigating as to why Moshe was being punished as the incident with the rock had yet to occur. They concluded that it must be as a result of Moshe's abandonment of his wife whom he had designated for 40 years. Aharon and Miriam did not believe that Moshe's restriction from entering the land was due to his high stature above the land of Israel, for they reasoned they were on the same level as he was, and they seemingly were destined to enter with the nation, thus Moshe was being punished. However, Hashem informed them that, whereas Israel has a status as the moon, Moshe Rabbenu has a status as the sun. Therefore, at the time, it was in actually Hashem's praise to Moshe and his greatness for disallowing him passage to the Holy land of Israel! From the teachings of the Ar"i.

נחל קדושים

1. What Segulah was there in lighting the Menorah of the Mishkan?
2. What five things were missing from the 2nd Beit Hamikdash?
3. How did Hashem make Aharon feel more important than the Nesi'im (Tribal Leaders)?
4. What does it mean that Moshe found it difficult to grasp the design of the Menorah and he kept forgetting it?

1. Hashem says, "If you are careful to light My light, I will be careful to watch your light [neshama which is compared to a flame]." Similarly, Hashem says, "If you are careful to light the Shabbat Nerot, I will show you the lights of Zion." **{Bamidbar Rabba 15:4}** The missing items were: a) the miraculous fire shaped like a lion upon the mizbeach. b) the Aron Kodesh with the Luchot. c) The Shechina. d) Ruach Hakodesh. e) Urim V'Tumim. **{Yoma 21b, Bamidbar Rabba 15:10}**

3. Hashem assured Aharon that the lighting of the Menorah would not be limited to the eras of the Beit Hamikdash. It would transcend that time. It would be a minchag in Am Israel for all generations on Chanukka, due to his descendants, the courages and righteous Chashmonayim. **{Bamidbar Rabba 15:6, Megilat Setarim of Rabbenu Nisim, Ramban}**

4. Moshe did not merely find the physical design of the Menorah perplexing; he found its mystical powers of bringing blessing to the world perplexing as well. **{Menachot 29b, Bamidbar Rabba 15:4,10}**

Weekly Dose of Hida

הלכות

א. כְּשֵׁינִשֵּׁק יָדַי אֶב וְאֵם אַחַר עֲרֻבֵית בְּאוֹר שְׁבֵת, יִכּוֹן לְקַיֵּם מִצְוֹת פְּבוּד אֶב וְאֵם, וְכִשְׁיִנִּשֵּׁק יָדַי אִמּוֹ, יִחַשְׁבֵּן שֵׁישׁ סוּד בַּדְּבָר. (מורֶה בְּאַצְבָּע, סִימָן ד, סְעִיף קמב)

ב. צִאֲתָכֶם לְשָׁלוֹם. בְּסִפְרֵי תוֹסֶפֶת שְׁבֵת, הִבִּיא מְגִדוֹל אֶחָד שֶׁמְחַק נוֹסַח צִאֲתָכֶם לְשָׁלוֹם, וְאָנִי אוֹמֵר כִּי בְּנוֹסְתָהֶנּוּ פְּתוּב בְּצִאֲתָכֶם לְשָׁלוֹם, וְהַפְּנִינָה שֶׁנִּמְשָׁךְ אַחַר מ"ש בְּרַכּוּנֵי לְשָׁלוֹם, וְרִצָּה לֹאמֵר שֶׁיִּבְרַכְוֶהוּ בְּזִמְנֵי צִאֲתָכֶם, וְלֹא שְׂדוּחָה אוֹתָם וּפּוֹטְרָם רַק כִּי עֲתָה מְדַבֵּר אֲלֵיהֶם וּמִתְחַנֵּן שֶׁיִּבְרַכְוֶהוּ כִּשְׂצִאָה בְּשַׁעַת שִׁוְצָאִים לְרִצּוֹנָם וְלִבְחִירָתָם, וְלִפִּי שֶׁהוּא לֹא יָדַע פְּרָק יְצִיאָתָם, וְגַם אֵינוֹ מְדַבֵּר אֲלֵיהֶם אֶלָּא עֲתָה, לְכֹן מְשָׁלִים דְּבוּרוֹ עִמָּהֶם. וְגַם מִטַּעַם זֶה אֶפְשָׁר לֹאמֵר דָּאָף אֵם אֵינוֹ נִמְשָׁךְ לְחֻלְקַת בְּרַכּוּנֵי, וְאָף לְנוֹסַחַת "צִאֲתָכֶם לְשָׁלוֹם", בְּנוֹתוֹ שֶׁיִּצְאָהוּ. וְכֵן נִהְיָ בְּכָל תְּפִוצוֹת יִשְׂרָאֵל לֹאמֵר זֶה, וְאֵינוֹ לְמַחֵק דְּבָר שֶׁנִּהְיָ רַב יִשְׂרָאֵל. (מְחַבֵּר סִימָן רסב אוֹת ב)

Topic: Shabbat Night

1. One should kiss their father's and mother's hands on Shabbat while having in mind to fulfill the Mitzvah of honoring one's parents.
2. The last stanza of "Malachei HaShalom" states "Tzetzchem LeShalom," the escorting angels should leave in peace. In the work Tosefet Shabbat it was written that this stanza should be omitted for it is improper to "kick out" the angels, so to speak, upon arrival. However, there is no need to skip it. The explanation is that this stanza is proceeding the stanza that asks the angels to give us a blessing, however, we tell the angels that they only have to bless us when they leave on their own accord. In truth the vast majority of the nation has the custom to recite this stanza and it should not be ceased.

מוסר

יִשְׁתַּדֵּל מְאֹד לְקַיֵּם תְּדִיר כָּל יְמֵיו שְׁלֹשׁ סְעֻדוֹת שְׁבֵת קֹדֶשׁ, אָף אִם הוּא קָצַת חוֹלָה, אוֹ דְכָאִיב לִיה כְּאִיבָא, לֹא יַעֲבֹר בְּשׁוּם סְעֻדָה שְׁלֹא לְעִשׂוֹתָהּ, כִּי הַסְעֻדוֹת שֶׁל שְׁבֵת דְּבָרִים עֲלִיוֹנִים בְּשָׂמַיִם. וְרַבֵּי שֶׁמְעוֹן בֶּן יוֹחָאי בְּיוֹמָא דְהַלּוּלָא לֹא נִשְׁתַּבַּח אֶלָּא שְׂקִים שְׁלֹשׁ סְעֻדוֹת וְלֹא בְטָלָם (זוֹהַר ח"ג רפ"ח ע"ב). עַל כֵּן יִזְדַּרְזוּ לְקַיֵּימָם בְּשִׂמְחָה, וְגִילּוֹ בְּרַעְדָה, בְּלִי שְׂחַק וְקִלּוֹת רֵאשׁ ח"ו, כִּי הוּא פָּגַם גְּדוֹל, רַק כָּל מַגְמָתוֹ תִּהְיֶה לְקַיֵּם מִצְוֹתוֹ יְתִבְרָךְ, וְלַעֲשׂוֹת אֲשֶׁר נִצְטַנָּה. וּבְכֵן יִתְגַּדֵּל גּוֹפּוֹ מִקְדוּשָׁה וְיִהְיֶה כְּלִי שֶׁרַת לְעִבּוּדָה. (מורֶה בְּאַצְבָּע, סִימָן ד, סְעִיף קמה)

One must be very careful to fulfill the Mitzvah of having three meals on Shabbat all their days. Even if one is slightly ill or suffering from aches and the such, still one should not pass over this tremendous Mitzvah. Rabbi Shimon Bar Yohai, on the day of his passing, praised himself (not for the Zohar but) for the fact that he never nullified this Mitzvah of having three meals (Zohar 3:288B). Therefore, one must fulfill this Mitzvah with zealotry and alacrity, and not with light headedness and frivolity. In this merit a person will shape their body into a holy vessel designated for the service of Hashem.

חידוש

וּמִדּוּעַ לֹא יִרְאֲתֶם לְדַבֵּר בְּעַבְדֵי בְּמִשְׁה -אֶפְשָׁר לְרַמּוֹ שְׁלֹא פָּסְקָה מִמֶּנּוּ שְׂכִינָה, כְּמוֹ שֶׁאֲמָרוּ בְּאֶדְרָא: מִשְׁה מִשְׁה לֹא פָּסִיק טַעְמָא, וְזוֹהוּ שֶׁאֲמָר בְּעַבְדֵי קֹדֶם שֶׁהָיָה מִשְׁה שֶׁקִּרְאָתוֹ בְּתִנְיָה מִשְׁה, כְּבָר הָיָה עַבְדֵי מִיּוֹם הַנִּלְדוֹ (ראש דוד)

וּמִדּוּעַ לֹא יִרְאֲתֶם לְדַבֵּר בְּעַבְדֵי בְּמִשְׁה
"Why were you not afraid to speak against My servant Moshe etc."
(Bamidbar 12:8)

The divine presence had always rested on Moshe. Why did the Torah state "My servant Moshe," and not "Moshe My servant." The Pasuk calls Moshe the servant of Hashem prior to stating his name in order to teach that even before Batya found Moshe and named him, Moshe was already deemed to be the servant of Hashem.

Weekly Dose of Ben Ish Chai

הלכות

א. כתוב בתורה: "לא תבשל גדי בחלב אמו" שלש פעמים (שמות כג, יט; שם לד, כו; דברים יד, כא). וקבלו חז"ל: אחד לאיסור אכילה, ואחד לאיסור בישול, ואחד לאיסור הגאה (בן איש חי שנה ב' פ' בהעלותך אות א')

ב. ועוד קבלו: אע"ג דכתיב "גדי" - לאו דווקא, אלא הוא הדין כל בשר בהמה טהורה אסור, אלא שדבר הכתוב בהווה, דכן היה הדרך לבשל גדיים בחלב. ועוד קבלו: לא שנא בחלב אם, לא שנא בחלב אחרת (בן איש חי שנה ב' פ' בהעלותך אות א')

Topic: Milk and Meat

1. The Torah repeats the verse "You shall not cook a goat in its mother's milk" (Shemot 23:19, Devarim 14:21) three times in order to teach that there are three different prohibitions involving mixtures of meat and milk. One is not allowed to cook meat and milk together, to eat a cooked mixture of milk and meat or to derive benefit from a cooked mixture of milk and meat. Each action is forbidden by a separate Torah prohibition.
2. The Sages taught that all kosher animals are included in this prohibition (not just goats) and all dairy products are included as well (not just milk).

מוסר

הַשׁוֹמֵר שֶׁבֶת מִחֻלּוֹ הֵנָּה הוּא עוֹשֶׂה פְּרִיָה וּרְבִיָה בְּמִצְוֹת, זֶרַע רַב, וְלִכֵּן אֲמָרוּ רַבּוֹתֵינוּ וְזָכוּנוֹם לְבִרְכָה שְׁקוּלָה מִצְוֹת שֶׁבֶת כִּנְגַד כָּל הַתּוֹרָה כֻּלָּה (מִים חַיִּים עַמ' קעו).

One that guards the Shabbat from desecrating and profaning it creates myriads of fruitful Mitzvot. In fact, the Sages taught (Shemot Rabba 25:12) the Mitzvah of keeping Shabbat is tantamount to keeping all of the Torah in its entirety.

חידוש

וְהָאִישׁ מִשְׁה עֲנִיּוֹ (כְּתִיב עֵנוּ) מְאֹד מִכָּל הָאֱלֹהִים אֲשֶׁר עַל-פְּנֵי הָאֲדָמָה - יוֹבֵן בְּסִיד, לְרַמּוֹ בְּאוֹמְרוֹ עַל הָאֲדָמָה, כְּלוֹמֵר אִפִּילוֹ אוֹתָם שֶׁהֵם שְׁפִילִים בְּעַצְמָם בְּלֹא הַכִּי, שֶׁאֵין לָהֶם בָּתִּים גְּבוּהִים וְעִלְיוֹת מְרוֹוּחִים, אֲלֹא הֵם דְּלִים וְעִנְיִים, שִׁישִׁיבָתָם וְהַנִּייתָם הוּא עַל הָאֲדָמָה מִמֶּשׁ, שֶׁאֵלּוֹ מִצַּד טַבַּעַם צָרִיכִים לִהְיוֹת עֲנוּיִם וְשְׁפִילִים, הֵנָּה אִפִּילוֹ לְגַבֵּי דִידָם נִמְי שׁוֹב מִשְׁה רַבִּינוּ עֲלֵיו הַשְּׁלוֹם עֲנִיּוֹ מְאֹד (אֲדָרַת אֲלֵיהוּ).

וְהָאִישׁ מִשְׁה עֲנִיּוֹ (כְּתִיב עֵנוּ) מְאֹד מִכָּל הָאֱלֹהִים אֲשֶׁר עַל-פְּנֵי הָאֲדָמָה
"Now this man Moshe was exceedingly humble, more so than any person on the face of the earth." (Bamidbar 12:3)

Why did the Torah find it necessary to state that Moshe was exceedingly humble "on the face of the earth," isn't this obvious. Rather, the Torah is coming to teach that there are individuals that are forced to be humble, such the poor and needy. They do not reside in large exuberant mansions but are instead required to live on the floor close to the ground. Although, these individual's are humble, nevertheless, Moshe Rabbenu's humility superseded theirs. Moshe was exceedingly humble, even more so than any person that lives "on the face of the earth."