



לעילוי נשמת

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Sha'arei Eliyahu

פרשת חקת

Table Talk

Aharon HaKohen - אוהב שלום ורודף שלום

In this week's Parasha it says וַיִּבְכּוּ אֶת-אַהֲרֹן וְשָׁלֹשִׁים יוֹם כָּל בֵּית יִשְׂרָאֵל – *and the entire house of Israel wept for Aaron for thirty days* [after he had died]. It is interesting to note that when Moshe died the Torah says וַיִּבְכּוּ בְּנֵי יִשְׂרָאֵל אֶת מֹשֶׁה – *And the sons of Israel wept for Moses*. In Moshe's case it simply said the sons of Israel. How come in the case of Aharon HaKohen the Torah uses the לשון (language) of בית (houses)?

As we know Rav Yosi says in Gittin 52a says א"ר יוסי מימי לא קריתי לאשתי אשתי אלא ביתי. Similarly Rashi in Shemot 19:3 explains the Pasuk "כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתִגִּיד לְבְנֵי יִשְׂרָאֵל" that the term לְבֵית יַעֲקֹב refers to the women.

We also know that the word כָּל comes to add something. In this case [with Aharon] the men and children. The Torah says כָּל בֵּית יִשְׂרָאֵל meaning to say the wife and husband together with the children mourned for Aharon.

Why such a difference between Aharon and Moshe? Because Aharon lived by the principle of אוהב שלום ורודף שלום [love peace and seek it]. Anytime there would be marital problems between husband and wife Aharon would go and make peace between the couple. He would go out of his way to make sure that there were no divorces in the community.

After he was successful if a son was born to this couple they would name that child Aharon in his honor. At the time of Aharon's death these children [40,000 of them] carried his coffin. These children didn't even let Aharon's sons, Moshe or anyone else carry the coffin. They alone did this task, saying this is our father and we will bury him ourselves.

This is why the Torah says that כל בית cried for Aharon, because they all [children] came to this world thanks to Aharon, and the parents were in harmony because of Aharon.

~ R' Yosef Akilov



SHABBAT SCHEDULE

Mincha	7:20 PM
Candle Lighting	8:12 PM
Shacharit	8:30 AM
Derasha	6:00 PM
Mincha	7:30 PM
SUNSET	8:30 PM
Shabbat Ends	9:21 PM
Rabbenu Tam	9:43 PM

SHORT & SWEET

או ישיר ישראל וגו' עלי באר ענו לה
"Then Israel sang this song:
Ascend, O well, sing to it!"
(Bamidbar 21:17)

The word "ענו" when spelled with its Milui as follows, עי"ן נו"ן, has a numerical value of 248 corresponding the number of positive Mitzvot. "Ascend, O well," is a reference to the Divine Presence's salvation from exile, so to speak. It is in the merit of the fulfillment of the Mitzvot that the nation will be redeemed from its final exile and the enemies of Israel with be pierced with a vengeful spear.

אדרת אליהו

1. When Moshe Rabbenu went up to Shamayim what did he hear Hashem learning?
2. Who was the only person to understand the Parah Aduma?
3. Which things can sometimes cause completely opposite effects?
4. What liquade came out of the rock initially when Moshe hit it?

1. When Moshe went up to heaven to receive the Torah, he heard Hashem reading the Mishmoyot regarding the Parah Aduma. Moshe was surprised that of all the categories of Mitzvot Hashem was reviewing these. Hashem responded "I am eagerly looking forward to the time I will purify My children with the Parah Aduma when they return to My home, the Beit Hamikdash. {Bamidbar Rabbah 19:7}

2. Moshe Rabbenu was the only one to understand the Parah Aduma and its perplexity. {Bamidbar Rabbah 19:20, Tanchuma}

3. The Chizkuni suggests that the Parah Aduma's opposite reactions of "purifying the tamei and contaminating the pure" can be compared to medicinal drugs. They can cure a sick person, but can harm – even kill – a healthy person. {Chizkuni}

4. At first, when Moshe hit the rock, a little blood came out, not water. The a trickle of water emerged, which they jeered would only be enough for the babies. After that, a great torrent of water came out and flooded away those letzanim. {Bamidbar Rabbah 19:9}

מסר של שבוע - Weekly Dose of Ethics

א. אם יביט האדם בכח העצום שיש לישראל לפעול בלימודם הקדוש, לתקן עולמות עליונים ולגרום שפע בכל העולמות, כמה יתלהב האדם ללמוד תורה בקדושה ובטהרה (שבת מלכתא).

If one would simply ponder about the great power of learning Torah, its ability to fix and build spiritual worlds and the bounty that it brings down to an individual in this world, one would become mesmerized ensuring to always learn Torah with holiness and purity.

ב. הלומד תורה לשמה בהקיץ, אז יזכה לזה מדה כנגד מדה, כי הוא לא למד בהקיץ לשם פניה גשמית כי אם לשם גבוה ברוחניות, ולכן יזכה שבלילה בשנה בעת שלא תוכל הנפש ללמוד בהתחברות הגוף, אז תלמוד תורה למעלה ברוחניות בשיבות של מעלה (שבת מלכתא).

An individual that learns Torah for the sake of Heaven when they're awake will merit, measure for measure to learn Torah even while asleep. Their soul will attend the spiritual Yeshivot of Shamayim.

ג. וממוצא דבר תבין, אם יהיה האדם תמיד מוחל וסולח לכל מי שחטא לו, בזה ימצא טוב לעצמו שאז הקב"ה יעשה עמו כמידתו וימחול ויסלח לו וירצה בתשובתו, ושב ורפא לו (תשובה מחיים).

If one is able to forgive and forget everyone no matter the offense that was committed, then, as a result Hashem will forgive him for his sins and accept his Teshuva, measure for measure.

ד. "פזר נתן לאביונים צדקתו עומדת לעד" (תהלים קיב, ט). ירבה בצדקה כפי פחו יום יום, ולא יעבר יום אחד שלא יתן צדקה אם מעט ואם הרבה (צפּרן שְמיר, סימן ט, סעיף קכז).

"He distributed, he gave to the needy; his charity endures forever, his horn will be raised with glory." (Tehillim 112:9) One should increase the amount of charity they distribute according to their ability. One should not let a day pass where they have not given even a small amount to charity.

ה. יהיה ענו באמת, ובזה יהיה מרפכה לשכינה, ויעלה עליו פאלו הקריב פל הקרבנות, ותפלתו אינה נמאסת, וממילא רוחא להשיב גדחיו וירבה שפע. (צפּרן שְמיר, סימן ט, סעיף קכח).

When an individual is sincerely humble they will become a chariot for the Divine presence. It will be viewed as if he sacrificed all the Korbanot before Hashem and his prayers will never be neglected. They will experience much abundance.

ו. יזהר שלא לדבר בבית הכנסת אפלו אחר תפילה בשום אפן, לכבוד השכינה השורה שם, ויהיה תקון למה שפגם בכבודה. (צפּרן שְמיר, סימן ט, סעיף קלא).

Care must be taken not to speak in a Beit HaKneset even after one has concluded the prayer. This will aid in rectifying any blemishes one has committed against the Divine presence.

חודשים של שבוע - Weekly Dose of Insights

א. ולקח הפהו עץ ארז ואזוב ושני תולעת - והקא הפתוב רמז על הגאנה, שמי שהיא "עץ ארז", ישפיל עצמו כ"אזוב" ויראה שהוא "שני תולעת", כי התולעת, ראשון שאוכל הגוף והוא שני, ובזה ישפיל הגאנה גאנותו. (נחל קדומים).

ולקח הפהו עץ ארז ואזוב ושני תולעת
"The kohen shall take a piece of cedar wood, hyssop, and crimson wool etc." (Bamidbar 19:6).

The Pasuk can be expounded to be a reference to an arrogant individual. One that is high like "cedar wood" must lower themselves like "hyssop" that is on the ground. They must view themselves as a "worm" thereby enabling them to subjugate their arrogance into humility.

ב. זאת תקת התורה אשר צנה יהנה לאמר - נ"ל בס"ד עיקר שלימות המצוה היה ע"י הקריאה והלימוד כי במעשה ממש א"א לקיים כל רמ"ח עשה. וז"ש זאת חוקת התורה אשר צוה ה' הוא לאמר באמירה תליא מלתא (בן איש חי דרשות).

זאת תקת התורה אשר צנה יהנה לאמר
"This is the statute of the Torah which Hashem commanded, saying etc." (Bamidbar 19:2).

Unfortunately, it is impossible to fulfill all 248 Mitzvot in our times. Thus, the main fulfillment of the Mitzvot is accomplished through the learning associated with the Mitzvah. Through learning one can truly fulfill all the commandments. That, then is the allusion in our Pasuk. "This is the statute of the Torah which Hashem commanded," and can be fulfilled by "saying," and speaking of the Mitzvot.

ג. ונפשנו קצה בלחם הקלוקל וישלח ה' בעם את הנקששים וכו' - אפשר דהם נצטערו שהפון הנה נבלע באברים ואינו יוצא ממעיהם כמו שאמרנו ז"ל, וזה שאמרנו "ונפשנו קצה בלחם הקלוקל", "ונפשנו" דייקא "קצה", שאינו נעשה הברור והפסלת נשאר בקרבם. ולא ידעו דהנקש הנה סבה לערב הנקמה בכל, ועל ידי זה נעשה הברור, אכל המון בא מעל דמעל ואין רע יורד מן השמים פי קדש הוא, ובקרב קדוש ולא הנה פסלת, וכמו שכתב בספר עבודת הגפן. ולכן לקו בנפש, כלומר דהנקש סבה פי האכילה להוצאה נתנה, ובא ויפרע מהמדבר על המון שיש פסלת כמו שאר אכילה, דהטיל נקמה בכל והוא נחש ינחש, מה שאין כן המון קדוש הוא. (פני דוד).

ונפשנו קצה בלחם הקלוקל וישלח ה' בעם את הנקששים
"And we are disgusted with this rotten bread. Hashem sent against the people the venomous snakes etc" (Bamidbar 21:5-6)

The nation complained about the Manna because they did not witness any bodily waste as a result of the Manna. They worried that the waste of the food was actually remaining in their body. However, the nation did not realize that the Manna was completely absorbed into their body for it was a holy and spiritual food. In fact, all food should have contained the same attributes if it was not for the primordial snake which caused Adam to sin thereby infusing all food with impurities. As a result, Hashem sent a plague of snakes, measure for measure, to punish the nation. They complained about food that was not affected by the snake therefore the snakes were sent to seek retribution for such ungratefulness.