



## ∞ Besamei HaTorah ... Beneath the Surface

By: R' Shmuel Winzelberg

יִסְעוּ מֵהַר ה' דֶּרֶךְ שְׁלֹשֶׁת יָמִים וְאֲרוֹן בְּרִית ה' נָסַע לִפְנֵיהֶם דֶּרֶךְ שְׁלֹשֶׁת יָמִים: (י:לג)

They journeyed from the Mountain of Hashem a three-day distance, and the Aron of the covenant of Hashem journeyed before them a three-day distance. (10:33)

Why did the Aron have to precede them specifically by a three-day journey? Chazal explain the beginning of the Posuk: 'They journeyed from the mountain of Hashem' – as 'a child running away from school'. The way of HaKadosh Baruch Hu is (Sifri on Parashas Eikev): "If you leave me for a day, then I will leave you for two days". Since Klal Yisroel ran away from HaKadosh Baruch Hu for 'one day', HaKadosh Baruch Hu distanced Himself from them for 'two days'. Therefore, 'the Aron of the covenant of Hashem journeyed before them a three-day distance.

(Baruch Mordechai in Mesukim MiDvash)

## ∞ Parshah Thoughts – Ideas and Reflections – Rabbi Aron Moshe Jacobsohn

Aharon HaKohein is instructed about lighting the Menorah of the Mishkan (8:2). The Menorah had seven branches— one central branch and three side branches. Rashi explains that the six outer flames of each side were facing the middle flame. The Chasam Sofer expounds on this point, and states that the Torah is stressing a deeper message here. The seven branches of the Menorah represent the seven days of the week, and just as the six lights focused on the center flame, so too, the six weekdays should be focused around Shabbos!

## ∞ Working on our Middos

Rav Lazer Abish writes that in 1937, Rav Elchanan Wassermann, zt"l, set out on a trip to America to raise the necessary funds for the Baranovich Yeshivah. He traveled all around America for these funds. At one point, while he was staying in the home of Rav Zalman Levin, he had Rav Shmuel Greineman, the principal of Yeshivah Torah Vodaath, going around with him as a translator. When they arrived in upstate New York, they passed a wealthy-looking home, but Rav Shmuel walked right by it, not giving it much attention. Rav Elchanan questioned why they were skipping that home, and said, "There is a Mezuzah on the doorpost." Rav Shmuel answered there were two vicious-looking dogs at the gateway, preventing any visitors from entering, and that was why he was avoiding it. Rav Elchanan responded that he was going to approach the house, despite the terrifying dogs. He opened the gate and headed toward the front door. Sure enough, the dogs came charging at him, but as soon as they got to him, they immediately paused. He persisted, and went up to the front door, and asked for a donation. The shocked man who answered the door asked, "How did you get in? Didn't the dogs 'greet' you at the entrance?" Rav Elchanan responded that dogs see the Tzelem Elokim, the image of Hashem that is within every person. Many people lose this image along the way in life, but Baruch Hashem, I managed to keep it clean, and the dogs respected it. That is why they didn't harm me." Rav Abish commented, "This serves as a great lesson. Even dogs can feel the intrinsic value that is within our Neshamah. Even though at times it may not be seen, it is something that can be perceptibly seen, even by dogs. Although we can't see it, we must remember that this is a very real thing!"

## ∞ B'Kitzur- The Halachos of Rosh Chodesh and Kiddush Levanah

Kiddush Levanah should not be said before Tisha B'av, and also not when one is an Aveil, a mourner, unless his mourning period will not end within the ten full days after the Molad, the appearance of the new moon. In such a situation, Kiddush Levanah may be said during the days of mourning. (Kitzur Shulchan Aruch 97:11)

## פרשת בהעלתך תשפ"ה

Parshas B'ha'alos'cha 5785 Pirkei Avos 2

Compiled by: Rabbi Yehuda Winzelberg  
Staten Island Z'manim

Erev Shabbos:

Plag HaMinchah: 6:55

Candle Lighting: 8:10

Sh'kiah: 8:28 Tzeis: 9:19

Shabbos Kodesh:

Sof Z'man Krias Shema:

Mogen Avraham: 8:35 Gra: 9:11

Sof Z'man Tefillah (Shacharis): 10:26

Chatzos: 12:57 Sh'kiah: 8:28

Havdalah: Tzeis HaKochavim: 9:20

Rabbeinu Tam (72 minutes): 9:41

(some say 10:18)

Next Week: Sh'lach

Candle Lighting: 8:12

## ∞ The Siddur Speaks

Rav Meilich Biderman taught that there is a Halachic discussion about whether the Brachah of Elokai Neshamah should be said before Birchas HaTorah, or after it. The Chidushei HaRim, recommends saying Elokai Neshamah after Birchas HaTorah because the theme of Elokai Neshamah is thanking Hashem for life, and without learning Torah, life has no purpose. Rav Yechezkel Abramsky, zt"l, was sent to a Siberian prison, and one morning, he couldn't bring himself to say Modeh Ani. He asked himself, "I can't learn Torah or do any Mitzvos here. So why should I praise Hashem for returning my Neshamah?" He felt his life had no purpose if he couldn't learn Torah and do Mitzvos. Then, he told himself that he could still serve Hashem by believing in Him. This was a great Avodah, because it meant not doubting Hashem's ways, and why he had to suffer so much. When he realized that he could serve Hashem in this manner, he immediately said Modeh Ani with joy and thanked Hashem for another day of life, another day to serve Hashem with the only thing he had left, his Emunah. Rav Meilich said that this story is an example of recognizing the greatness of our Avodas Hashem when we carry out our mission, even when it isn't the Avodas Hashem that we had envisioned for ourselves!

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לז"נ: אבי מורי

ר' משה בן יוסף אברהם דאקס ז"ל

## ☞ Sterling Character

Chazal have taught us (*Avos* 4:28) that jealousy, lustful desires, and seeking honor, will remove one from the world, and one must distance himself from these bad traits.

(*Kitzur Shulchan Aruch* 29:6)

### The Triple Affliction

Rav Yosef Stern writes (*Pirkei Avos*, with the commentary of the *Sfas Emes* and other *Chasidic* masters) that according to Rav Henoch of Alexander, *zt"l*, the best way to overcome these three vices of jealousy, desire, and seeking honor, is for one to consider his main objectives in life. Rav Henoch would say, "Jealous of what? Lust after what? Glory for what?" Rav Stern says that one must consider what he is jealous of. "Is that momentary, often trivial objective worth arousing jealousy? Ask yourself, after what are you lusting? And finally, for what purpose are you seeking glory?" If we would actually contemplate how insignificant the things we are pursuing really are, we would never fall to them!

According to Rav Avraham of Slonim, *zt"l*, when we use the phrase "will remove one from the world," it does not only refer to the World to Come, but it also means this world as well. If one possesses the traits of jealousy, lust, and seeking honor, as a result of this, he is detaching himself from *Hashem*, the One Who runs this world. It is compared to living in the capital city of a king, and not even knowing who the king is!

The *Pnei Menachem*, *zt"l*, who was known for his constant encouragement in the *Middah* of having an *Ayin Tovah*, a good eye, recommended a simple remedy to the triple affliction of jealousy, lust, and glory, and that is to have an *Ayin Tovah* to everyone. If we genuinely believe that everything we have comes from *Hashem*, and that having passion or jealousy for something will not change anything, then we would naturally always act with care and with great generosity to our friends. One who is motivated by having a good eye toward others will always be genuine when he wishes the best possible outcome for them, and will always be happy when his friend is successful.

The *Kotzker Rebbe*, *zt"l*, interprets this expression from the perspective of one going on his journey through life. Each phase along the way of life is compared to an inn. The first two "inns," are jealousy and lust. However, they are brief stopovers, which the *Kotzker Rebbe* said about himself, that he was able to pass through and overcome quickly. But the final stopover, the "inn" that represents glory and honor, the *Kotzker Rebbe* said that was the most difficult for him to overcome, especially honor that came from being close to great *Torah* giants. He recalled how as a young man, he had been honored to *Daven* in the private *Minyan* of the holy *Chozeh* of Lublin, *zt"l*. The *Kotzker Rebbe* said it took years for him until he was able to totally eradicate the lasting impact of this particular honor!

### *Pearls of Wisdom... A Word for the Ages*

Rav Tzadok HaKohein writes (*Tzidkas HaTzadik* 154),

"Just as one must believe in *Hashem*, one must also believe in himself. This means to believe that *Hashem* is interested in him. He must believe that his *Neshamah* comes from Above, and *Hashem* has pleasure from him, and has enjoyment when he does *Hashem's* will!"

There was a couple who came from dignified families, and many years after they were married, they were not yet *Bentched* with children, *R"L*. They tried every treatment, every specialist, and many *Segulos*, but nothing helped. They remained childless for decades. Until, suddenly, *Hashem's* salvation came to them, and they had a child! The father revealed to a close friend the secret that brought about the birth of their child. There was a man in America who had a very hard time making a living, and he did not have enough money to pay tuition for his fifteen-year-old daughter in high school. After the school administration sent notices and warnings to the parents, with much embarrassment, this girl was told she had to leave the school. This girl and her parents suffered great pain and shame from this, and it was widely discussed among their friends and relatives. When this man heard about what had happened, he was very bothered by it, and he was moved to action. Although he was not a wealthy man, he and his wife came up with an idea, to try to take on the *Mitzvah* of paying the tuition for this girl. He approached the principal of the high school, and from the outset, he stipulated a few times that this must remain a secret between them, and that no one can know about this. The two of them sat at the desk in the high school principal's office, and they calculated how much tuition was owed for the teenage girl to finish high school, and the amount was \$7,000. It was impossible for him to come up with this sum at one time, but he took upon himself to pay the school twenty-five dollars every week until the amount was paid off. The agreement was written up and signed by this man and the principal, and in this way, the entire tuition would be paid off. Immediately, the principal sent a letter to the girl's family saying that things had changed, and she would be able to return to class right away. No one ever found out what caused this turn of events. Almost immediately after this incident took place, this couple was rewarded, and they learned that they were expecting a child!

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