



# MENUCHAV'SIMCHA

BY RABBI DOVIE STEIER

WITH HEARTFELT DEDICATION

PARSHAS BEHA'ALOSCHA

This week's parshah begins with the mitzvah given to Aharon regarding the Menorah. It is a well-known episode with a familiar background. When the Nesi'im brought their korbanos, as discussed at length in last week's parshah, Aharon experienced *chalisas ha'daas*—a sense of discouragement—because he felt left out. In response, Hashem told him, "Yours is greater than theirs," referring to his role in lighting the Menorah.

The Ohr HaChaim raises several fascinating questions. First, if Aharon's distress stemmed from not participating in bringing *korbanos*, why wasn't he simply told that the Kohanim regularly offer *korbanos* as part of their daily service? Furthermore, if his struggle was specifically about being excluded from the inauguration of the Mishkan, how would he be comforted by a mitzvah that had nothing to do with the inauguration?

The Ohr HaChaim also notes that the Torah's wording is unusual. Why does the pasuk say "*beha'aloscha*" ("when you raise up") rather than the more straightforward "*behadlikecha*" ("when you light")? Additionally, since the command is directed specifically to Aharon, why does the Torah say "*ya'iru*"—"they shall give light"—instead of "*ta'ir*"—"you shall light"?

The Ohr HaChaim explains that the focus here was not the mitzvah of lighting the Menorah itself, as that command had already been given.

Rather, Aharon was being commanded regarding the *hachanah* and *hishtadlus*—the preparation and effort that precede the lighting. This is why the Torah says "*ya'iru*"—the lamps will ultimately be lit but that is just an outcome not the focus of the mitzvah. The result is not Aharon's primary concern. His responsibility was to prepare and do his part.

Aharon struggled because he saw the Nesi'im serving Hashem with great publicity and ceremony. Hashem was teaching him a profound lesson: your *avodah* is even greater. While serving Hashem in the spotlight is certainly valuable, there is something even greater—the quiet effort invested in serving Him.

From here we can learn a powerful lesson. What Hashem values most is not necessarily the outcome, nor the recognition that may accompany it, but the sincere effort that a person invests. As Chazal teach, "*Rachmana liba ba'i*"—Hashem desires the heart.

Many times we become discouraged when we do not see the results we hoped for. This message reminds us that our task is to put forth our best effort. The results are in Hashem's hands. What truly matters is the dedication, commitment, and heart that we bring to our *avodas* Hashem.

Have a great Shabbos!

## Tefillah Treasures #45

BY RABBI YOEL D. ZEFFREN  
ASSOCIATE ROSH KOLLEL



### Eilu Devarim VI: Bestowing a Kindness

The Gemara in Sukkah 49b teaches that Gemilus Chassadim is greater than *tzedakah* in three respects. Firstly, *tzedakah* is performed with one's money, whereas *chessed* can be performed with one's very person—through time, effort, and physical energy. Secondly, *tzedakah* is directed exclusively toward the poor, while *chessed* can be extended to both the poor and the wealthy. Thirdly, *tzedakah* benefits only the living, whereas *chessed* can even be performed for the deceased.

Typically, acts of benevolence require a person to part with some of their resources, whether wealth, time, or energy. What motivates someone to relinquish something he values? We would naturally assume that such acts are driven by compassion, concern, or altruism toward the recipient.

If so, however, we must ask why kindness is listed among those mitzvos whose rewards are enjoyed not only in the World to Come but in this world as well. If performing *chessed* requires sacrificing one's resources, should not its reward be reserved exclusively for the next world?

Rav Schwab quotes a passuk in Mishlei (II:17): "A man of kindness brings good upon himself, but a cruel person troubles his flesh." Most commentators interpret this as teaching us not to neglect our physical health and to treat our own selves with kindness.

Others, however, explain that this passuk is actually referring to kindness toward others. The Vilna Gaon points out that one who shows kindness to others will eventually receive kindness in return. (Even if that is not his motive.)

Malbim goes even further. On the surface, it appears that one who performs an act of kindness does so at his own expense and solely for the benefit of another. Shlomo HaMelech teaches us that this perception is mistaken.

Our Mishna, too, teaches that although it may seem that the giver's resources are diminished, in reality the primary beneficiary is the giver himself. He is exchanging the finite for the infinite. Such a perspective, however, requires foresight, and with this understanding, one is already the beneficiary in this world, as he can rejoice in the worthiness of his investment.

A story is told about the Kapitznetzer Rebbe, Rabbi Avraham Yehoshua Heschel Heschel (1888–1967). After surviving the war, he was living in New York. One day, a man collecting clothing for survivors approached him and asked whether he could donate his old hat for a survivor who had also been a Rebbe.

The Rebbe removed his newer hat and handed it to the collector. The man protested. Surely, he said, the survivor would be delighted to receive the older hat; there was no need to part with the newer one.

The Rebbe replied, "I have two hats: one older and one newer. The one I keep for myself, I will, with Hashem's help, have until I am 120 years old. The one I give away will be mine in the World to Come." Looking at the older hat, he exclaimed, "Do you want me to wear this *shmata* for eternity?"

The Rebbe taught that engaging in *chessed* is the most profitable transaction a person can ever make. We exchange something that may last at best only a few decades for something whose value endures forever.



## KITCHEN QUESTIONS - PART 1:

**Q:** I cooked pasta in a meat pot. Can I eat that pasta with cheese?

**A:**

- If the pot was used for meat within the past 24 hours, then you may not eat it with cheese unless the cheese was already mixed in.
- If the pot was not used for meat within the past 24 hours, then you may eat the pasta with cheese.

רמ"א יו"ד סי' צ"ה ס"ב. ואם מותר לבשל לכתחילה בקדירת בשר אינו בן יומו ע"מ לאכול בחלב, יש דעות בין האחרונים, עי' בהגרא"א סק"י ועוד, ובחכמת אדם כתב (כלל מ"ח ס"ב) דבעת הצורך, אם אין לו כלי אחר, מותר.

**Q:** I cooked vegetable soup in a clean meat pot that was used within 24 hrs for hot meat. Can I use a dairy spoon to eat the soup?

**A:** Yes. As long as you do not mix the soup with actual dairy, using dairy utensils with the soup is permitted, even reheating it in a dairy pot. However, one should not pour directly from the hot meat pot into a dairy utensil. Additionally, one should not initially cook the soup in a meat pot if they plan on using dairy utensils with it.

רמ"א יו"ד סי' צ"ה ס"ב, ש"ך סק"ה, השמטות רע"א (בגליון השו"ע), תמודי דניאל בשר בחלב סי' ל"ז. ועי' בפרמ"ג משב"ז סק"ד, פר"ח סק"ז, חכ"א כלל מ"ח ס"א.

**Q:** While I am fleishig (i.e., I ate real meat), can I eat something that was made in a dairy pot (DE)?

**A:** Yes. One may eat something cooked in a dairy pot immediately after eating meat, as long as their mouth is clean of meat residue.

פשוט, עי' פרמ"ג או"ח סי' תצ"ד מ"ז סק"ה, השאלה הוא רק בדבר חריף.

**Q:** I mistakenly used a meat ladle that had not been used for meat within the past 24 hours and inserted it into a hot pareve soup that was cooking in a pareve pot. What is the halacha regarding the soup and the pot?

**A:** The pot and the soup both remain 100% pareve.

עי' ש"ך יו"ד סי' צ"ד סקט"ו (נ"ט בר נ"ט בשני כלים), ועי' בפמ"ג סי' צ"ה ש"ד סק"ט, ט"ז או"ח סי' תנ"ב סק"א, מ"ב שם סק"י, יד יהודה סי' צ"ה סק"כ, רישומי אהרן ח"א עמ' ל"ד אם מותר לעשות זה לכתחילה.

**Q:** I was frying eggs (without cheese) in a dairy frying pan, and by mistake used a meat spatula. What is the halacha with the eggs, the pan, and the spatula?

**A:**

- If both the pan and spatula were used within 24 hrs for hot dairy/meat, the eggs may not be eaten, and both utensils need kashering.
- If either the pan or spatula was not used within 24 hrs for hot dairy/meat, the eggs may be eaten. The utensil used within 24 hrs for hot dairy/meat remains kosher, while the other utensil should be kashered.
- If neither utensil was used within 24 hrs for hot dairy/meat, everything remains kosher.

רמ"א סי' צ"ד ס"ה, ורמ"א סי' צ"ה ס"ג ע"ש.

**Q:** I cleaned my meat utensils in the dishwasher. After the cycle was finished, I noticed that a dairy spoon had been washed together with the meat utensils. Is the spoon kosher?

**A:** If the spoon can easily be kashered, it should be kashered. If kashering it would be difficult, the spoon may be used without kashering.

יש כמה צדדים להתיר בלא הגעלה. המים לא בא אלא בדרך עירו, ופשטות אינו מפליט ומבליע כאחד (עי' בש"ך יו"ד סי' ק"ה סק"ג), ועוד יש סבון שפוגם המים, עי' ביו"ד סי' צ"ה ס"ד, לבוש, חכמ"א, והער"ה שם, ועוד (פוסקים).

**Q:** I used a dairy spoon to mix a fleishig cholent. What's the halacha?

**A:**

- If the spoon was not used for hot dairy within the last 24 hours, the cholent may be eaten.
- If the spoon was used for hot dairy within the last 24 hours, the cholent may be eaten if it is 60 times larger than the part of the spoon that touched the cholent. Otherwise, it may not be eaten.

In any case, the spoon needs to be kashered.

שו"ע יו"ד סי' צ"ד ס"א-ד'.

**Q:** How do I measure if the food has 60 times the spoon?

**A:** You only need to measure the part of the spoon that was inserted into the food. To do this, fill a cup to the top with water and insert the spoon up to the point that it was inserted into the food. The water that spills out is the volume of the spoon that needs to be measured. The food must contain 60 times that amount. As a general guideline, 14.7 ounces of food is 60 times the volume of an entire standard kitchen tablespoon. Since the part inserted into the food is often about half the spoon, approximately 7 ounces of food will often be enough, depending on how much of the spoon was inserted.

שו"ע ורמ"א יו"ד סי' צ"ד ס"א.

THE SHABBOS AFTERNOON  
HALACHA SERIES  
WITH THE ROSH KOLLEL  
בענייני דיומא

Shiur: 5:30 PM  
Mincha: 6:00 PM

PARSHAS  
BEHA'ALOSCHA

THIS WEEK'S TOPIC:  
**SCOOTERS ON  
SHABBOS**



ADDITIONAL WEEKDAY MINYANIM AT THE  
PHILADELPHIA COMMUNITY KOLLEL

To better accommodate participants in Night Seder, the Kollel is pleased to offer additional weekday Minyanim

MONDAY THROUGH THURSDAY:  
**MINCHA: 8:00 PM  
MAARIV: 9:00 PM**  
ON THE LOWER LEVEL

These Minyanim are in addition to the regular daily Mincha and Maariv and are intended to conveniently serve those attending the first Night Seder slot 8:15 PM – 9:00 PM



PARSHAS BEHA'ALOSCHA  
SHABBOS ZEMANIM

Friday, June 5  
6:08 - Likras Shabbos  
6:38 pm - Mincha/Maariv  
6:53 pm - Plag Hamincha  
8:08 pm - Candle Lighting Latest  
8:26 pm - Shkiya/Sunset

Shabbos, June 6  
8:15 am - Shacharis  
8:40/9:16 am - Latest Krias Shema  
6:00 pm - Mincha  
8:27 pm - Shkiya/Sunset  
9:22 pm - Maariv  
9:39 pm - 72 minutes