

# Vaani Sfilosi ואני תפילתי

להתחבר לעצמי • להתחבר לבוראי • שעה של חוויה

יוצא ע"י מכון "עוצמה של קשר" בראשות: הרב דוד אנפולסקי שליט"א • הרב יוסף חיים אלבוים שליט"א • בנשיאות הגאון רבי ישראל גנס שליט"א

## Parsha Perspectives Rabbi Yosef Chaim Elbaum

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### Who Fights the Real War?

What is the connection between prayer and war? Why was there "a thousand for tefillah (prayer)" in the war against Midian, and why did דוד המלך (King David) rule that "the one who stays with the vessels" is equal to "the one who goes down to battle"?

The verse about the war with Midian tells us: "אלף למטה" (Our Sages) explain: Why is it written twice? And why right afterward does it say: "וימסרו מאלפי ישראל"?

The Midrash (Midrash) explains: "אלף למטה" – those who fight on the battlefield. The second "אלף למטה" – those who guard the vessels. And "וימסרו מאלפי ישראל" – a thousand designated for prayer.

Another opinion: only twenty-four thousand went to war—one thousand to fight, and one thousand to pray. Three distinct groups—and all are essential parts of the battle.

Our Rabbis learned this from a verse in Shir HaShirim:

"שנין כעדר הקצובות שעליו מן הרחצה שכלן מתאימות ושללה" (שיר השירים ד, ב).

ל interpret: The pray-ers are like "שנין כעדר הקצובות" – like teeth that speak orderly, measured prayers. The fighters are "שעליו מן הרחצה" – like one who washes clean, as in "ישמח צדיק כי יתהוה נקם פעמיו ויחץ בדם הרשע" (תהילים נח, יא).

Both are "matched" – meaning: they are like twins.

For every fighter – there was someone who prayed.

And therefore: "ולא נפקד מנצח איש" – "not one was missing." That's the meaning of "שללה אין בהן" – not a single casualty.

### The One Who Guards the Gear - Is the One Who Prays

When דוד המלך (King David) went to battle and some people stayed behind to guard the camp, the warriors demanded to take all the spoils for themselves. But David responded (שמואל א' ל):

"בחלק היורד במלחמה ובחלק העל השב על הכלים – יחזו יחלקו".

Why?

Because מלחמת ישראל (a war of the Jewish people) is not a war of nations. It's not decided by the sword—but by the power of tefillah, inner refinement, and holy intent.

Just like everyone understands that the quality of a sword can affect the battlefield—and just like we know that nourishing the soldiers can change the outcome—so too,

sharpening the swords and preparing the arrows is done by those "sitting with the gear." The water, the food—all rely on those in the background.

But all this is merely a metaphor.

Those who daven are the real "sitting ones"—as in "יושבי" (those who dwell in Your house), "יושב אהלים" (dweller of the tents). They are the ones strengthening the spiritual force. They are the ones preparing the battle gear. As it says: "בחרבי ובקשתי" – ("with my sword and my bow") – which ל interpret as "with my tefillah and supplication).

Not only do they also get a share because they helped in the war—without them, the battle would not have been won at all.

The Midrash explains that דוד המלך taught the people that victory in battle is actually the victory of Hashem. The novelty is that even the fighters get a share—because the real warriors are those "sitting with the gear."

### The True Battlefield Is the Spiritual One

שרו של" after defeating עשו was not afraid of עשו (his spiritual counterpart). עשו did not fear רבנו after seeing his ministering angel crushed under God's feet. And when the nation went out to fight יום – "not one was missing" – because each fighter was spiritually connected.

We must remember: the one who davens—is the real warrior. He is the one who determines the outcome.

The fighters may rise "from the bath" – but it's all in the merit of "שנין כעדר הקצובות". And even though both groups are twins—the one who prays is mentioned first.

### Bread - A Weapon of War

The holy sefarim teach: "לחם" (bread) shares the root with "מלחמה" (warfare).

Not only in the sense of "fighting for livelihood," but the

very act of physical effort is itself called a war.

Even in our generation, there is a division of roles: some go out into the workforce (under the guidance of their rebbe) – the physical fighters. Others merit to remain in the world of Torah – the spiritual warriors.

And sometimes – it's the very same person. He divides his day: half for Torah, half for work. In this way, he lives the model of "אלף למטה ואלף למטה" – both physical and spiritual.

### How to Be Pleasing in Hashem's Eyes?

used to say: רבי חיים שמואלביץ זצ"ל

"Just as one must put in effort for parnassah (livelihood), one must also strive to make that parnassah pleasing to the Hashem."

And what is blessed bread?

Bread that is accompanied by רצון (Hashem's will), by Torah learning, by tefillah, by kavannah (focused intent).

In other words—even when a person engages in physical effort—if it's infused with spirit, then it's a war with a purpose, not merely survival.

### Bain HaMetzarim – And What's the Connection Between Jerusalem and Bread?

In Grace After Meals (Grace After Meals), we say:

רחם ה' א-לוהינו על ישראל עמך, ועל ירושלים עירך... ובנה ירושלים

עיר הקודש במהרה בימינו

And right afterward:

"וְאֵין אֵל תַּחְרִיבֵנוּ לֹא לִידֵי מִתְנַת בְּשָׂר וְדָם וְלֹא לִידֵי הַלְאָתָם."

Why is this mention of food here?

Our Rabbis explain: When ירושלים is built, the shefa (blessing and abundance) descends through it. When the Beit HaMikdash stands, parnassah comes from a pure and

ורע של קיטא  
אימתור בן דינה  
שמחה בת אליס

להצלחה בכל  
יחזק יהודה לב ארי  
שימריה בת דינה

לרפואה שלמה  
אנה בת צילה  
יהודה בן חגית

כל הזכויות העצומות מחזיקות בתפילה וקירוב הלבבות של מאות יהודים לאבינו ית' יעמוד שווה בשווה לכל השותפים בהחזקת והפצת הגליון השבועי ויזכו לישועה והצלחה כבירה וימלאו כל משאלות לבם לטובה במהרה

direct source—like in the days of הַכֶּסֶף לֹא יִשְׁלַמָּה הַמֶּלֶךְ: “נְחֻשֶׁב לְמִאֻמָּה” (מלכים א', י').

But in exile—it appears that blessing is in the hands of the nations. As if we are “sustained from their table.”

That is why we pray: return mercy to יְרוּשָׁלַיִם. Because when it is rebuilt—not only will the Beit HaMikdash return, but parnassah will once again come from its holy and natural source.

## Rebuilding Jerusalem - Restoring Blessing

When we daven “וְרָחֵם ה' אֱלֹהֵינוּ... וּבְנֵה יְרוּשָׁלַיִם”,

we're not only longing for physical walls—we're yearning for a complete repair of the world's systems.

Our prayers are not just about shelter or food—they're about restoring the direct connection between heaven and earth, between blessing and its source, between יְרוּשָׁלַיִם and every Jew's table.

## Bain HaMetzarim - What Are We Doing?

During these days of Bain HaMetzarim (Three Weeks), when we say “וְרָחֵם עַל יְרוּשָׁלַיִם”—we are not merely

mourning physical destruction. We are yearning to return to inner sovereignty:

Blessing that flows through the Beit HaMikdash.

Bread defined as emunah-bread.

Fighters and pray-ers—full partners in the geulah (redemption).

The first step—is to realize that even when I work, earn, toil—and even when I learn, pray, or give a shiur—I am a warrior.

And the real victory—is when we are all united, coordinated, “שֶׁכֶּלֶךְ מִתְאָיוֹמָה” (all perfectly matched).

## A Story from Life

Last year, my eldest son Moishy celebrated his Bar Mitzvah. Naturally, we also arranged a party with his classmates. We rented a hall near our house, prepared the food at home, and the entire event was pleasant and enjoyable.

This year, due to various mishaps and complaints, the cheder (elementary school) instituted a new regulation—wise, I must admit—that Bar Mitzvah celebrations would take place inside the school, in one of the classrooms. Of course, the cheder itself doesn't fry schnitzels... Instead, they contracted with a catering company that prepares and delivers everything.

And wouldn't you know it—this year, I have another son becoming Bar Mitzvah.

From the very start of the school year, he had endless complaints: Why in the classroom? Why not in a hall? The food tastes like plastic. It's much better if we do it at home... and so on. He also argued that now, the staff rushes through the meal, and it ends much quicker than the previous Bar Mitzvah. (Personally, I think that's actually a good thing. When it drags on, kids start getting into mischief...)

In short, he kept begging me to call the principal and “say something.” I told him: Yossele, I'm not going to call—because the principal knows exactly what he's doing.

But what about you, Yossele? If it really matters to you, you can talk to the Director of all directors. Yes, talk to Him—pray to Him. He'll definitely help you.

Honestly, I didn't expect him to take it so seriously. But from that moment on—he began praying about it. Not once. Not twice. He mentioned it at the end of every single prayer.

The Bar Mitzvah was scheduled for the month of Sivan. Just before the event, the war broke out, and the cheder closed early. I called the principal—what am I even supposed to do now? They weren't learning in school anymore; instead, they met in someone's house with a bomb shelter.

In short, everything changed.

So I asked the principal what's going to be with the Bar Mitzvah?

He told me: “Do it however you want.”

Which means: even though the entire year he had been strict about the new policy—now, it was different. Immediately, I booked the same hall, and arranged for the class celebration to take place there a few hours before the main event.

Still, until the very last moment, I didn't know what time it would happen—because it all depended on when their studies would end that day. And due to the war, sometimes the day ended earlier.

Eventually, the Bar Mitzvah fell on a Wednesday—the first day of the ceasefire. (They had already spoken about it Tuesday, and by Wednesday it became official.)

And then... everything came together, perfectly.

Classes resumed in the cheder, as usual. They ended at 5:00 PM, and right then, they were able to come to the hall—two hours before the full celebration.

Even though, by that point, the meals were supposed to revert to being held back at school, the principal told me: Since you've already made arrangements—and the school's catering service couldn't change on such short notice—just leave it as it is.

The Bar Mitzvah was beautiful. And not only that—the rebbi in charge, who normally ran all the Bar Mitzvahs, including schedule and timing, was stuck overseas because of the war. So they brought someone else.

And this new one—didn't limit the time at all.

My son was over the moon—and so were his friends.

And then I told him: Yossele, just look what your tefillah did.

You saw it with your own eyes—how הַשֵּׁם (Hashem) arranged everything for you, in a way no one could have imagined.

So let's learn this for life: You can daven (pray) for anything. Even if it doesn't seem realistic...

Besoros tovot (Good tidings),

## Berov Yo'etz

### Rabbi Yisrael Harkesef - Educator at “Union of Yeshiva Students”

#### Grieving During the Three Weeks

Question:

Shalom Rabbi Yisrael, I have a heartfelt question for you: Is it really possible for us, in our generation, to feel “mourning” over the destruction?

I'm referring to regular people—not tzaddikim or great scholars. And honestly, this isn't just a question about the Three Weeks—it touches our entire tefillah. So much of it is built around the idea of הַחֲרָבָה (destruction)—a third of Shemoneh Esrei, half of Birkat HaMazon, and on the Yamim Noraim it permeates the entire davening.

Is there any way to truly connect to this?

Answer:

When I speak to bochurim or avreichim, I often hear that the Three Weeks bring a heaviness to the heart.

There are usually two kinds of reactions:

1. “Let's Just Get Through It” – These are the ones who sigh, “Ugh, this period again... I don't know, I just want it to be over.” It's a mindset that often stems from emotional

distance or inner emptiness. It's sad, but it exists.

2. The Sincere Seekers – They don't ignore the days. They feel frustration. They want to care—but they can't seem to connect. Something feels blocked. They ask themselves: “Why don't I feel it?”, “Why doesn't it bother me?”, “And if it does—why does it feel so vague?”

It hurts them. Because they want a connection—but feel like outsiders.

#### Why Can't We Connect?

Here's the truth: we simply don't know how to imagine ourselves inside this story.

It's like telling a yeshiva bochur: “Ten years from now, you'll be the Rav of Jerusalem.” He won't relate. Why? Because he's never even pictured himself as a neighborhood Rav.

Even more than that—it's frightening.

Imagine someone telling you: “Tomorrow, you'll be Rav Chaim Kanievsky זצ”ל.” You're no longer you. It almost feels like... death. Who am I in that? It's a kind of identity panic. I can't picture myself in it.

And that's exactly the problem.

How can you expect me to mourn something I have no concept of? I have no tools. No belonging. No imagination that ties me to it.

#### Hard Truths from Real Life

But the facts are: we do care. And that's not just theory.

Reality proves it: On Tisha B'Av, there's a different atmosphere. On Rosh Hashanah, when we say “אֲבִינוּ מִלְכֵנוּ” “גְּלוּהָ כְבוֹד מִלְכוּתְךָ”, something shifts in the heart. We do care. The emotion is there.

We just need to give it space.

Avelut (mourning) starts with recognizing that something is missing.

You know something is lacking. That's your reality—you live it.

Even if you're not sobbing—that awareness alone is a form of mourning.

So even a bochur or avreich who feels “nothing” during



these days—the very desire to feel is already a sign of lack. And that is, in itself, a form of grief.

## What Is Mourning, Really?

Here's the first deep point: mourning is not an emotional storm.

We're used to picturing it as extreme pain—people on the ground, silent, unable to speak or eat. But most mourning doesn't look like that at all.

When you visit someone during shivah—they talk. They share memories. There's a calm presence. Even smiles. But... they're still in mourning.

No question.

Because real avelut is a perception—a deep recognition: I've lost something. I'm missing part of myself.

Even after great tragedies—even the loss of a child—you might not see an emotional breakdown.

But there is no doubt—the mourning is there.

The realization that “I'm missing something vital” is the heart of avelut.

So even if we don't collapse in tears—it means nothing.

If we know, if we sense, if we understand that “something in the world is wrong”—that alone is mourning.

## Feeling Without Feeling?

So why doesn't it feel like avelut sometimes?

Because we don't know how to translate spiritual pain into emotional experience.

We're good at recognizing hurt when someone insults us, when we're hungry, when we lose money—or even when lunch is missing chicken. But when it comes to the spiritual realm—we're lost. We don't know what that's supposed to feel like.

And this is where we need to stop. Reflect. Pay attention.

Because once you do—you begin to see: we do have spiritual pain. Plenty.

We just never learned how to give it a name.

## Emotion = A Result of Understanding

Here's a foundational truth: You cannot generate emotion. Emotion is always a result of understanding.

Just like simchah (joy) doesn't arise from nowhere—it's born from appreciation. A person who finishes a masechta rejoices—if he values what he's achieved.

So too, during Bain HaMetzarim—we shouldn't chase feelings. We should deepen our understanding.

Understand what's missing. And once we understand—we will feel.

That's the essence of mourning: when the Shechinah is in exile—we fall as well.

As חז"ל said:

כשישראל שריין בצער, שכינה מה אומרת? קלני מראשי קלני מזרועי (חגיגה טו ע"ב)

There's mutual pain. And your personal pain—is part of the exile.

## Everyone Has Their Own Pain - And the Heart Knows It

Every avreich, every bochur, has something that hurts:

– One struggles with middos (character traits)

– One with shmiras einayim (guarding the eyes)

– Another with remembering what he learns

– Or in raising children, or in tefillah, or shalom bayis

And deep down—we all feel: “I wish this wasn't how things were.”

But instead of seeing this as pain for the Shechinah—we internalize it, blame ourselves.

But this is exactly the result of the Shechinah's exile.

And our first job is simply to recognize it:

“I'm yearning. I'm in pain. I'm searching for connection.”

That is mourning.

## So What Does Mourning the Churban Really Mean?

With all this in mind, we can now understand what we're truly seeking during these days—of the Three Weeks, and really, in every tefillah, every time we say:

“בונה ירושלים עיר הקודש”,

“תחזיקנה עינינו בשובר לציון”,

“בונה ירושלים ה' נדחי ישראל יכנס”

We are not looking to cry. We're not looking for emotional drama.

We want to recognize what already hurts—and give it a name.

We want to know that when we feel distant in tefillah, when we struggle to wake up on time, when learning or emunah feels hard—it's not just “us”.

It's the world that's broken.

It's the exile.

It's the Churban Beis HaMikdash.

Our inner state—is the result of Shechinah's distance.

And our personal pain—is the deepest connection to true mourning.

## It Doesn't Happen by Itself - It Takes Time

I'll tell you personally: even while answering this question, I stopped and gave myself a few quiet moments to think again about all of this.

Even though I didn't feel anything before—suddenly now, I do feel something real about the Churban.

I didn't have a spiritual breakthrough. I just gave it a moment.

That's it. So simple, it's almost hidden.

You don't need to be on a lofty level. You don't need deep intellectual clarity.

Just stop. Think. Speak about it.

And suddenly—the soul responds.

It was always there. We just didn't give it space.

So חז"ל gave us these Three Weeks, and all the tefillos and bakashos—not as lofty concepts—but as ways to access the pain we already carry.

Because once we understand that our spiritual pain is a cry to הקב"ה—suddenly, it's no longer about sadness.

It's about love. A love that cries out of longing:

“Ribono Shel Olam! We just want You close again!”

And that... is what gives birth to geulah.

## In Conclusion

Avelut is not emotional chaos. Avelut is the understanding of what is broken.

And once I understand—even without tears—I'm already there.

Bain HaMetzarim isn't just three weeks. It's a reminder that all year long—we are searching. For connection. For real spirituality.

And if we can learn to name that spiritual pain—if we understand that it means we're connected—if we're willing to simply say:

“והשב את העבודה לדביר ביתך”

Which in our words means:

“Abba, please come home...”

Then we are already on the road.

To redemption.

To rebuilding.

May it be soon in our days.

## רש"י הקדוש והתפילה

The Holy Rashi, רבן של ישראל, wrote commentaries on the entire תורה. Yet at the same time, he established within his המדרש בית a structured framework for the התפילה for generations. This tradition was passed down through his תלמידים, the most well-known being the נוסח ר', which includes the סדר התפילה for the entire year, alongside הלכות and customs.

Other foundational works include: ספר האורה, סידור רש"י, and הפרדס – each containing הלכות and explanations on תפילה. In our generation, a comprehensive collection titled (ר' אברהם משי זהב compiled by) סידור תפלת רש"י was published, arranged according to the התפילה, סדר, bringing together all mentions from the works above as well as from י"א's commentaries on תורה and תלמוד.

### בחר מלכה

י"א is the one who revealed to us that תפילה holds the highest spiritual value, and yet, people fail to recognize its worth.

There is a פסוק (יב, ט) (תהילים) that reads almost like an encrypted riddle:

“כָּהֵן זִלְזוּת לִבְנֵי אָדָם”

(“When exalted things are treated with disgrace by man”).

explains: רב נחמן בר יצחק (ברכות ו)

“אלו דברים שעומדים ברומו של עולם ובני אדם מזלזלי בהן”

(“These are matters that stand at the height of the world – and yet people degrade them”).

Still, the פסוק remains mysterious. What are these lofty things that mankind treats lightly?

רש"י reveals: This refers to תפילה, “שעולה למעלה (that ascends upward)”. The “things” are our words – our דיבורים – and these very דיבורים ascend to the highest places, רומו של עולם (the heights of the world). It's astonishing to realize that our spoken תפילות literally rise up to unimaginable spiritual realms.

According to the plain meaning of the text, they need to reach those heights because הקב"ה sits in the heights of the world and distributes sustenance to every creature (see פסחים קיח). Our תפילה is the channel that draws down the divine abundance.

The נודע ביהודה (אהבת ציון, דרוש ב) explains that this is not allegorical. Rather, as חז"ל state, מיכאל the great ministering angel fashions crowns for הקב"ה from עומדים ברומו של עולם. He further clarifies the phrase “עומדים ברומו של עולם” to mean: (אבות א, ב) in משנה upon which the entire world stands, echoing the crown – our תפילה –

– we receive intense, fiery דבקות (cleaving to the Divine) out of love.

When does this happen? For those who merit it, it begins immediately in פסוקי דמורה – through the songs and praises. The soul begins to rejoice, a joy of closeness that defies understanding. That very inner joy is the reward of מצוה itself, and this is the meaning of what חז"ל taught:

“שכר מצוה – מצוה” (The reward of the מצוה is the מצוה).

This explains why “one hour of תשובה and good deeds in this world is greater than all of עולם הבא” – for it contains the experience of real, living דבקות. Fortunate is he who attains this.

So concludes the נודע ביהודה.

# אהרן הכהן עמוד תפילתן של ישראל

אהרן הכהן בן עמרם נלב' ע בא' אב ב'תפ"ח

In אהרן הכהן, we read about the passing of the beloved of ישראל:

וַיַּעַל אֶהֱרֹן הַכֹּהֵן אֶל הָרֹהֶר עַל פִּי ה' וַיָּמָת שָׁם בְּשָׁנָה הָאֲרָבָעִים לְצֵאת בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הַחֲמִשִּׁי בְּאַחַד לַחֹדֶשׁ (במדבר לג, לח)

This is the only explicit date of a פטירה mentioned anywhere in the entire תורה – from בראשית to תהלים. Why is אהרן the exception?

אהרן הכהן, beloved by all, was crowned for eternity as the "אב" of those who love ישראל. As it says in (א, יב):

הָלֵל אֹמֵר: הָיָה מִתְלַמְּדֵי שֶׁל אֶהֱרֹן – אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם, "אוֹהֵב אֶת הַבְּרִיּוֹת וּמִקְרָבָן לַתּוֹרָה"

That is why, upon אהרן's passing, "וַיָּבֹכּוּ אֶת אֶהֱרֹן שְׁלוֹשִׁים", "יום כל בית ישראל" (במדבר כ, כט)

everyone cried over אהרן because everyone had felt his immense love for them. And in return, they loved him deeply and mourned his passing with bitter tears.

But when אהרן eulogized משה רבנו, he said the following (תרגום יונתן שם):

"וְיוֹ לִי עֲלֶיךָ אֶהֱרֹן אֲחִי, עֹמֵד צִלוֹתָהוֹן דִּישְׂרָאֵל"

(Woe is me for you, אהרן my brother, the pillar of ישראל's prayers).

This, above all, was אהרן's defining title: The pillar of כלל ישראל תפילה.

כהן wasn't just a man of peace – he was also the one who offered the קורבנות in the 'בית ה'. Through him, the bond between ישראל and their Father in Heaven was maintained.

When a מגפה broke out, he stood with the קטורת, positioning himself "בין החיים ובין המתים" – and with his power, the plague ceased.

## יורו משפטי

Yet אהרן had another dimension – perhaps surprising: He was not only a man of prayer and peace, but also a great מורה הוראה and תלמיד חכם.

The (נביא מלאכי ב, ה-ו) testifies:

בְּרִיתִי הָיְתָה אֵתוֹ – הַחַיִּים וְהַשְׁלָמָה, וְאַתָּנָם לוֹ מוֹרָא וְיִרְאָתִי, וּמִפְנֵי שְׁמִי נִתְּתָה הָאֵלֶּה. תּוֹרַת אֱמֶת הָיְתָה בְּפִי, וְעוֹלָה לֹא נִמְצָא בְּשִׁפְטֵי, בְּשָׁלוֹם וּבְמִישׁוֹר הָלַךְ אִתִּי, וְרַבִּים הָשִׁיב מִעוֹן. כִּי שִׁפְטִי כֹהֵן יִשְׁמְרוּ דְעֵת, וְתוֹרָתוֹ יִבְקָשׁוּ מִפִּי – כִּי מִלֶּאֱדָר ה' צִבְאוֹת הוּא

At first glance, one might think that teaching תורה was the domain of רבנו משה. But when the תורה introduces the פטירה of אהרן, it says:

הֵם הַמְּדַבְּרִים אֶל פְּרֹעֶה מִלֶּךְ מִצְרַיִם – הוּא מֹשֶׁה וְאַהֲרֹן (שמות י, כ)

they were of equal stature. – מלמד ששקולים היו שניהם: "חז"ל

חזוה מלובלין (in his commentary) and נצי"ב מוולוז'ין explain:

Though משה transmitted the Divine word from above – אהרן had an equally crucial, complementary role.

## שושבינה דמלכא ושושבינה

### דמטרונותא

The presents a profound distinction:

אהרן is the שושבינה דמלכא (escort of the King), while משה is the שושבינה דמטרונותא (escort of the bride).

משה represents the "קב"ה before the people – delivering His word from heaven to earth.

אהרן represents the people before the "קב"ה – uplifting their רצונות, and תפילות, קורבנות.

He sacrifices. He pleads. He intercedes.

He is the faithful סגור, and through him, the "קב"ה dwells within the ישראל הממלכה.



הור ההר (צילום הארון שבידן, מיוחס ע"פ רס"ג ועוד)

Thus, we understand: אהרן's essential strength was in תפילה, because his very being was one of closeness to ה', bearing the pain of כלל ישראל and raising it heavenward. He was the generation's pillar of תפילה.

## חיי שעה וחיי עולם

חז"ל (עין שבת י, ועקדת יצחק שער לה) הבחינו בין שתי מדרגות רוחניות:

חיי עולם – תורה, מצוות, ועמל הנשמה;

לעומת "חיי שעה" – צרכים גשמיים ודחופים של האדם: פרנסה, רפואה, גשמים.

When משה prayed for the nation's sustenance, משה descended in his merit. Why? Because his essence was to draw down Divine will – an אתערותא לדלילא, awakening from above.

But when it came to תפילות, קרבות, supplications, and defense of ישראל – these were the unique role of אהרן.

Thus, when אהרן passed away, the people's pain was deep and immediate.

He was the one who looked after their daily needs, their serenity, their peace of mind, their hearts.

Even though משה established truth and brought down תורה –

the average person first connects to someone who embraces him, who loves him sincerely.

That's why it says: "וַיִּבְכּוּ אֶת אֶהֱרֹן שְׁלוֹשִׁים יוֹם כֹּל בֵּית יִשְׂרָאֵל" –

"Every household in ישראל mourned him". Because אהרן was the one they felt...

He was there for them.

This concludes the words of our Sages on אהרן's profound connection to the people.

## אהבת ישראל – יסוד התפילה

Let us sharpen this further:

Ahavat Yisrael and תפילה are not two separate virtues – they are deeply intertwined.

The ארז"ל (רבו יצחק ב"ר שלמה לוריא זיע"א) whose תלמידים taught his holy תמוז ה' falls this week –

הזהיר את כל בני החבורה הקדישא: קודם תפילה שחירי יקבלו" על עצמם מצוות ואהבת לרעך כמוך – לאהוב כל אחד מישראל בפשוט. ועל ידי זה תעלה תפילתו כלולה מכל ישראל ותוכל לעלות ולעשות תיקון למעלה..."

In other words, a true מתפלל does not pray only for himself.

He stands before ה' as שליח ציבור, as a representative of כלל ישראל.

The entire שמונה עשרה is written in plural:

לחל לנו, "לנו", "רפאנו", "ברך עלינו" – "רפאנו"...

תפילה כלל – אהבת ישראל – his תפילה is not a תפילה. But if one genuinely loves others, sees כלל ישראל as one

unified body –

his תפילה is all-encompassing, collective, and effective in making למעלה תיקון.

And this was precisely אהרן הכהן:

אוהב שלום, אוהב את הבריות, מקרבן לתורה.

Therefore, every תפילה he uttered contained all of כלל ישראל.

And he was able to raise it to the Gates of Glory.

## תורה יבקשו

אהרן did not operate in isolation.

Everything he did was with the רבים in – כפרה, תפילה, and לימוד התורה.

Our חכמים taught:

"אין אדם לומד אלא ממי שמסביר לו פנים"

(ריטב"א מכות י, and, מכילתא יתר, מדרש במתן תורה see).

Even the תורה שבכתב, as the "קב"ה, taught the עם with seriousness,

but taught תורה with a smile, with warmth.

Because תורה demands face-to-face explanation.

To truly teach – one must have ענוות, patience, back-and-forth, kindness.

אהרן mastered this.

He explained with grace, smiled with sincerity, carried חן on his lips.

And so, his teachings were embraced – with love.

Through the force of this connection –

תפילה – which is the essence of

אהרן united the three holy pillars into one:

– קודשא בריך הוא, ישראל, ואורייתא

He was the central column connecting all three.

That is why it says about him:

מלאכי – "ורבים השיב מעוון"

## ויקרא שמו אלון בכות

Let us return to our opening question:

Why is אהרן's passing date explicitly written in the תורה, while no other דת merits such clarity?

פסוק חז"ל comment on the:

(ויקרא שמו אלון בכות) (בראשית לה, ה')

רבקה אמנו of פטירה hints to the תורה explains that this hints to the תורה – which was concealed so people wouldn't curse the womb that bore אהרן.

From this we learn: the passing of even the greatest דת is often better left unrecorded, lest מקטרגים arise with harsh accusations.

But אהרן is the only exception:

It is written that "וַיִּבְכּוּ אוֹתוֹ כֹּל בֵּית יִשְׂרָאֵל" –

Because everyone, from every background, wept for him.

Therefore, his הפטירה is recorded openly –

So it will become a day of learning, of connection, and of renewed strength in the path of אהרן.

May ה' help us draw strength from this day –

To hold tightly to the pillar of תפילה,

With deeper dedication, greater passion, and overflowing love:

Love for Hashem.

כלל ישראל.

Love for the holy תורה.

And so we, too, will fulfill the mission of אהרן:

Uniting the three pillars upon which the world stands –

– תורה, עבודה, וגמילות חסדים

– תלמידיו של אהרן:

"אוהבי שלום, רודפי שלום, אוהבי את הבריות – ומקרבם לתורה"