

פרשת בהעלותך

חלק ג' – גליון 37

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Sitting at a חתונה

The גמרא in (נ"ד) teaches, "האי
"Life in this world is
like a חתונה", *grab
and eat, garb and eat.*

When sitting at a חתונה, we find that there are four types of people. There are those who sit there and eat nothing. There are those who eat what gets served to them, what the waiters put on their plate or a slate! Then there is another person who makes sure to utilise the opportunity to enjoy everything which is on the table, he'll reach out for all the salads, the pickles and all the dips which have been put on the table. Then there is a fourth person, he takes the חתונה seriously, for him it's not enough what is on his table, he makes sure to eye what is on other people's tables as well, and when it happens that something is on somebody else's table which wasn't on his table, either he'll stand up to go and

get it, or he will ask the waiter why he hasn't got it on his table. These are the four ways people behave at a חתונה.

The בעלי מוסר teach us that this is what the גמרא means when it compares this world to a חתונה, there are those who *nebech* are not שומר תורה ומצוות like the person who eats nothing at a wedding, a

"חטוף ואכול חטוף ואכול"
grab and eat, garb and eat.

second type of person is one who does the מצוות

which present themselves in front of him, then there are those who try to move beyond the מצוות which present themselves in front of them, and lastly there is a fourth type of person which lives his life with "חטוף ואכול חטוף ואכול", he *ממש* looks to try and *chap-a-rine* every מצוה he can, he looks for opportunities or he creates opportunities to do as many מצוות as possible like the fourth person in the משל.

Usually, the one who is מהדרין מן המהדרין in גשמיות is not the מהדרין מן המהדרין in רוחניות.

מצוה every single Chap

at the beginning of the פרשה brings רש"י "למה נסמכה פרשת המנורה לפרשת חז"ל from "Why was the passage dealing with the מנורה put next to the passage dealing with the קרבנות of the נשיאים?" *When אהרן saw the קרבנות of the נשיאים he had חלישת הדעת – he felt bad about it. "אמר לו הקב"ה חייך!" "I swear," "שליך גדולה משלהם" "that your role is greater than theirs, שאתה מדליק, for you kindle and prepare the lamps.*

Many of the מפרשים ask: Why did he have חלישת הדעת? What was he worried about? He had so many other things! *אהרן had so many other עבודות every day of the year, there were times such as the ימי מילואים where he brought his own קרבנות when nobody else was bringing קרבנות. Why did he look at the נשיאים and say, "Oy! I haven't got the קרבנות which they are bringing!"?*

ר' יחזקאל לוויןשטיין זצ"ל explains: Of course, he had many other קרבנות which other people didn't have, but he wanted more, he wanted every single קרבן, he wanted every single מצוה, he wanted to *chap-a-rine* everything he possibly

could! Every single קרבן he wanted, every נחת רוח he can make for the רבש"ע, every מצוה, every תיקון for the world, the קרבן he wanted as well, he wasn't happy with just what he had, he wanted more and more, חטוף "ואכול חטוף ואכול".

The עקיבא in מנחות tells us about גמרא ר' who was דורש every "תג" in the תורה. When they took him to be killed, he told his תלמידים, "תלמידים, "כל ימי הייתי מצטער מתי יבוא – פסוק זה לידי – My entire life I was in pain waiting until I could be מקיים this פסוק!" He was waiting his entire life, "When am I going to be מקיים the פסוק of "בכל" "בכל?"

– When they were torturing him, he looked very happy, and then again he told his תלמידים, "I've been waiting my whole life for this moment – to be מקיים the מצוה of 'אלוקך' ואהבת את ה' ובכל נפשך ובכל לבבך ובכל נפשך."

He did so many מצוות, he learnt so much תורה, but with all this, he was מצטער he wanted to *chap-a-rine* another מצוה, another ענין in השם.

"ויהי אנשים אשר היו טמאים לנפש האדם ולא *there were those who were טמא therefore they couldn't bring the פסח*. They came before ה"רע"ה

"למה נגרע לבלתי הקריב את
 "קרבת ה' במועדו בתוך בני ישראל"
 people were טמא they
 didn't have to bring the פסח, but
 nevertheless, they had a fire, they had a
 passion to *chap* every single מצוה,
 "למה נגרע" – why should we be worse
 off?! Because of this ל"הז"ל teach us, "מגיד"
 "שהיו בני אדם כשרים וחרדים על המצוות"

Davening starts with the אמן's

I would like to share with you a new
 angle, which I believe we can put למעשה,
 it's something which we can try to
 improve.

In ישיבה they speak a lot about getting up
 for שחרית on time, today I'm not
 speaking מצד the ישיבה.

ענין is a very great תפילה בציבור
 ר' חיים קניבסקי. אמן every קדיש and every
 would sit every morning and say the זצ"ל
 to his rebbetzin who would
 respond אמן to each ברכה. When he
 finished, she would then say the ברכה to
 which he would answer אמן.

This was a איד who had a חשבון for every
 single second of his life, he never wasted
 a second, there was no such thing as a
 spare second.

However, to *chap-a-rine* every אמן is
 something to take into account, every

single אמן has its value and חשיבות. The
 ספר חסידים writes: Life can be difficult, it
 can have many complications, אחד מיני
 the ישרים אלף writes has an easy
 life, almost everyone encounters their
 own problems, some handle them very
 well so they aren't noticed on the person.
 But life can be difficult, and some people
 think to themselves, "Is it really all
 worth it?!"

The ספר חסידים therefore writes: If a
 person will know and realise what the
 שכר he receives for one אמן or for one
 small מצוה, it will be worthwhile for him
 the entire difficult life which a person
 has to endure in the physical world.

The ווילנא גאון just before his פטירה, he
 held onto his ציצית and exclaimed,
 "Down here it's so easy to do a מצוה and
 get so much reward for it... it's a shame
 to depart from this world..."

I want to bring out the following: Many
 of us think to ourselves: Davening is
 maybe a bit long, coming ten or fifteen
 minutes late will still leave plenty of
 time to catch up, there will be no
 problem with catching בציבור תפילה.
 Perhaps this is how some of us decide
 when to come, depending on how long it
 takes us to reach עשרה בציבור שמונה.

One second! Davening starts with ברכות every day! We can *chap-a-rine* every אמן! Then comes a קדיש! This is what חז"ל mean, חטוף ואכול חטוף ואכול, perhaps it means to go to bed a little bit earlier, but we have these opportunities every single day to *chap* so many more מצוות.

Every אמן! The אמן of ברכות the אמן in the middle of קרבנות, the אמן of שומר, the אמן of ישחבה, with every אמן one can receive so much שכר. As someone once came to the חפץ חיים and exclaimed, "I'm such a poor man! Can't הקב"ה give me reward in hard currency just for one מצוה! I have so many other מצוות which I would get reward for!"

The חפץ חיים compared this to walking into a shop with a ten-thousand-pound note and asking for a box of matches! The shop hasn't got change for such a high domination note! It's not שייך to receive שכר in this world for a מצוה, each מצוה is so great.

We must be מחזק ourselves: let us look at it in a positive way: coming late to שחרית is forging the opportunity every single day of loads of אמן's, answering אמן יהא אמן which חז"ל in many places teach to us its tremendous power.

We justify to ourselves saying, "What's wrong? I can get to שמו"ע with no problem! I'll catch ברכו! I've come before lots of other people!"

But if we think to ourselves for a second, we realise, "What have I lost!? I've lost something which is irreplaceable, I can't get this אמן again, tomorrow is a new day."

We can be losing out on tremendous reward because we're not taking note of what חטוף ואכול חטוף ואכול teach us, חטוף ואכול חטוף ואכול. Often, we see people doing עבירות and we often ask ourselves, "He believes in the רבש"ע! What's he thinking? Why is he behaving like this? It doesn't make sense!"

We must also think to ourselves, "I also don't make sense! True we're speaking about a different level, but the truth is I also believe in the רבש"ע and I believe in אמן and I believe that every אמן can bring a שכר שאין כל מלאך ובריה יכולה a לשער, I know that אמן יהא שמה רבא can achieve great things, it's נורא נוראות what אמן יהא tell us about the rewards of אמן יהא... and nevertheless I am not every single אמן...I also don't make sense"

We are also מאמינים בני מאמינים and yet we are completely oblivious to some basics, we disregard it all.

The "בן עזאי teaches, (אבות ד' ב') אומר, הוי רץ למצוה קלה כבחמורה ובורח מן העבירה שמצוה גוררת מצוה ועבירה גוררת מצוה, רבינו יונה and many other explain this משנה, מצוה גוררת מצוה, means that when a person does a מצוה he receives a רוח – a spiritual desire within him to go and do another מצוה, the more מצוה one does, the greater the רוח to do more מצוה.

When a person exerts himself to do one מצוה after another, to **chap-a-rine** more and more, this will only make the person have a bigger desire for more and more מצוה.

The truth is, we all do a lot of מצוה every day and nevertheless we do not always feel this promise of "הז".

"וצדקה תהיה לנו, פסוק on the חפץ חיים כי נשמור את כל המצוה הזאת לפני ה' אלוקינו" writes that there are three תנאים, three conditions, it's not just a free ride. Firstly, "כי נשמור את כל המצוה" – we must be every מצוה מקיים, we have to *chap-a-rine* as many מצוה as possible, we can't just be satisfied with a few מצוה which we simply do on auto pilot, we

have to seek out more מצוה and extra מצוה. Secondly it must be "לפני ה'"אלקינו, it must be done לשם שמים, not with any other reasons. Thirdly, it must be done "כאשר צונו" – the מצוה must be kept properly the way הקב"ה wants us to keep them, with each בדקדוקיה.

We see from the חפץ חיים that this is a חלק of the "מצוה גוררת מצוה", it doesn't happen on its own, it comes with a behaviour of חטוף ואכול חטוף ואכול, you have to go out of your comfort zone, you have to go and chap the food from the next table.

ראש ישיבה זצ"ל the Manchester סוכה would have a great שמחה when sitting in the סוכה. When a guest would come to visit him, he wouldn't go out of the סוכה for even a second to accompany the guest out of his house, he would tell them, "I'm sorry, I apologise that I cannot meet you until the front door... but I do not want to leave the סוכה!" He was every single מצוה, every single second of a מצוה.

ראש ישיבה the Manchester שמחת תורה would remind the עולם about שנים עולם, מקרא ואחד תרגום teach us that מאריכין לו ימים ושנותיו whoever does it is he will merit a long life. He would say:

If a doctor comes and gives you an עצה how to live a long life you will run as fast as your feet can carry you, but the words of חז"ל we can neglect?!

There are so many areas which we neglect without appreciating the reward. We must be aware about this, it's not only in זמן, it's also in הזמנים, בין הזמנים, it makes no difference, חטוף ואכול חטוף ואכול, we're simply just forgetting about the basics of how we're supposed to be behaving in the הילולא.

We're missing out on opportunities of many מצוות about which the ספר חסידים writes that for one little מצוה and for one it was כדאי all the trouble and tribulations of one's difficult life in the physical world. We must make a חיזוק in this area, this is what we must work on, this world is a חתונה, if one comes to the end of the day with doing things the way we should be doing them, the total of מצוות will be much more, so many more one can *chap-a-rine*. *Chap-a-rine!* *Chap-a-rine!* Every little מצוה is another world!



[Transcribed by Avrohom Dov Kohn – אברהם דוב הכהן כהן](#)