

DIVREI TORAH FROM INTERNET  
ON PARSHAS BEHALOSCHA - 5756

B'S'D'

for her, and the nation waits until she is cured before traveling.

Commentaries

TERMINAL ON "And Aaron did thus." (8:3)

What is a mitzvah? A mitzvah is a container, a vessel that receives light from above. Our job in this world is only to create these containers, to prepare them and make them ready to receive the light. This light from above, this spiritual energy, is already being broadcast constantly from Hashem. We have no idea what this spiritual light is, or how it reaches this world. Indeed, it is not for us to know. Our only job is to make the vessel to contain it, to prepare and make ready the spiritual 'terminal' to receive the light. This we do by performing and fulfilling the mitzvos.

The Rambam writes that if a non-Kohen took the Menorah out of the Sanctuary and the lamps were lit there, the mitzvah is still valid even though the lamps were lit by a non-Kohen. However, the cleaning and the preparation of the lamps of the Menorah can only be done by a Kohen, and if anyone else performs this service, the mitzvah is void. Thus, it must be that the cleaning and the preparation of the lamps is the essential part of the mitzvah.

Ostensibly, this is hard to understand: How can it be that what seems like a glorified cleaning job is the essence of the mitzvah, and the actual lighting itself - secondary?

The essence of all mitzvos is to prepare and create the vessel to receive the celestial light from Hashem. To make sure that the 'terminal' is turned on and ready to receive. That's our job in this world. We cannot create the light ourselves, but we can make ready the vessel that holds the light so that it will radiate to the world. (Adapted from L'Torah U'Moadim - Rabbi Shlomo Yosef Zevin)

Anyone for Kugel? "And the man Moshe was extremely humble, more so than any man on the face of the earth." (12:3) One cold Russian morning, the Chafetz Chaim arrived in Moscow. He was met at the station by a solitary colleague. There were no crowds thronging the platform, no sea of well-wishers eager to get a glimpse of one of the greatest human beings to walk the planet. There he was. Just a solitary Jew in a cloth cap carrying a modest travel case.

The reason that the station was deserted was because the Chafetz Chaim had written to his colleague and asked him not to reveal the exact time of his arrival. As they were leaving the station, the colleague turned to him and asked him why he had wanted to keep his arrival a secret? For this had deprived the masses from giving him the honor that a talmid chacham of his stature demanded.

The Chafetz Chaim replied "I have no doubt that you eat kugel on Shabbos. If, however, on Friday you suddenly had a strong desire for kugel, and you went into your kitchen, the rebbetzin would certainly suggest that you eat something else. Kugel is very delectable -- but it's only for Shabbos. That's why I asked you to keep my arrival a secret -- the honor that I would receive from all these people is like kugel, it's only for the next world -- the day that is totally Shabbos."

Our Sages warn us in the strongest possible terms against status-seeking and honor. We are told to be extremely humble. Why should it be that this character trait is emphasized over all others?

There can be no reward for a mitzvah in this world. A mitzvah is a spiritual entity. This world is a physical world. So, necessarily, the only reward a person can receive here is a physical reward. But a mitzvah, being totally spiritual, can never be adequately recompensed in this world. The currency just doesn't exist here. However, if a person derives status and honor from doing a mitzvah, even though this honor is illusory, he has nevertheless received a kind of recompense, because status and honor are felt as spiritual entities. Thus, by deriving a surrogate benefit from the counterfeit currency of honor in this world a person can arrive at the First National Bank of Olam Haba, and find that he exchanged his priceless diamonds -- the eternal reward for his mitzvos -- for Monopoly money.

Kugel may be sweeter than sweet, but if you eat it here, you won't be able to eat in it the next world, in the world that is 'completely Shabbos.'

THE HIDDEN LIGHT "And Aaron did so" (8:3) "This teaches the praise of Aaron -- that he didn't change." (Rashi) Why was it so praiseworthy that Aaron didn't change? That he 'did so.' But surely everyone is supposed to do the mitzvos just 'so.' What special quality did Aaron bring to his lighting

For back issues and questions e-mail me at [cshulman@paulweiss.com](mailto:cshulman@paulweiss.com)

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Torah Weekly - Beha'aloscha

\* TORAH WEEKLY \* Highlights of the Weekly Torah Portion with "Sing, My Soul!" thoughts on Shabbos Zemiro Parshas Beha'aloscha For the week ending 14 Sivan 5756 (21 Sivan 5756)\* 31 May & 1 June 1996 (7 & 8 June 1996)\* Ohr Somayach Publications

Summary

Aaron is taught the method for kindling the Menorah. Moshe sanctifies the Levi'im to work in the Mishkan. They replace the firstborn, who were disqualified after sinning with the golden calf. After five years of training, the Levi'im serve in the Mishkan from ages 30 to 50; afterwards they engage in less strenuous work. One year after the Exodus from Egypt, Hashem commands Moshe concerning the Korban Pesach. Those ineligible for the Korban Pesach request a remedy, and thus is given the mitzvah of Pesach Sheini, which allows a "second chance" to offer the Korban Pesach one month later. Miraculous clouds, that hover near the Mishkan, signal when to travel and when to camp. Two silver trumpets summon the princes or the entire nation for announcements. The trumpets also signal travel plans, war or festivals. The order in which the Tribes march is specified. Moshe invites his father-in-law, Yisro, to join the Bnei Yisrael, but Yisro returns to Midian. At the instigation of the Eruv Rav (the mixed multitude of Egyptians who joined the Bnei Yisrael in the Exodus) some of the people complain about the manna. Moshe protests that he is unable to govern the nation alone. Hashem tells him to select 70 elders, the first Sanhedrin, to assist him, and informs him that the people will be given meat until they will be sickened by it. Two candidates for the group of elders prophesy beyond their mandate, foretelling that Yehoshua instead of Moshe will bring the people to Canaan. Some protest, including Yehoshua, but Moshe is pleased that others have become Prophets. Hashem sends an incessant supply of quail for those who complained that they lacked meat. A plague punishes those who complained. Miriam makes a constructive remark to Aaron which also implies that Moshe is only like other Prophets. Hashem explains that Moshe's prophecy is superior to that of any other Prophet, and punishes Miriam with tzara'as, as if she had gossiped about her brother. Moshe prays

of the Menorah that made it `so'? In Sefer Bereishis (Genesis), after each creation, the Torah records `And it was so' -- exactly as it should be -- complete and perfect. However, when the Torah speaks of the creation of light -- "Let there be light!" -- it doesn't say afterwards "And it was so." And in reality, it wasn't `so,' because that special light -- the Ohr Haganuz -- that shone in the six days of Creation had to be hidden away so evil-doers would have no benefit from it. Thus, its creation was not `so' -- it lacked a completeness. However, during the long darkness between the Creation and the final denouement of history, there was one moment when that Hidden Light shone in the world: When Aaron kindled the Menorah, he did it with certain kavanos (spiritual intentions) that drew down the Hidden Light into the Beis Hamikdash. The Ohr Haganuz -- the hidden light shone for a brief moment in time in the Beis Hamikdash through Aaron lighting the lamps. When Aaron "did so" it means that he fulfilled the purpose of the creation of light itself. As Rashi says, 'he didn't change,' meaning the light was the unchanged light of the Creation, not the substitute we see today. When Aaron did `so' he gave the light the quality of `And it was so.' It was as complete and radiant as it was in the beginning. (Adapted from Chanukas Hatorah)

Haftorah: Zecharia 2:14 - 4:7

Why is the Mashiach referred to as the "flourishing one"? Even though today it seems that all remnant of the majesty of the Royal House of David has been uprooted and has vanished into nothingness, nevertheless, the root is still living, hidden and dormant. At the appropriate moment, the Mashiach will appear, like a majestic tree flourishing from barren ground, laden with fruit, revealed to all. (Malbim)

Sing, My Soul! Insights into the Zemiros sung at the Shabbos table throughout the generations.

Yom Zeh Mechubad - "This is the most precious of days..."

"It is the first of the holidays."

In Parshas Emor (Vayikra 23:2,3) the Torah records the command of Hashem to Moshe to teach the people about all the "mikraei kodesh" - the holidays - which He begins with the command to observe Shabbos. What does Shabbos have to do with the holidays? The explanation which Rashi quotes from the Sages is that one who violates the holidays is considered as if he violated the Sabbaths as well, and one who observes the holidays is considered as if he had observed the Sabbaths. This concept of the holidays as an extension of Shabbos sanctity is expressed in our musical tribute to Shabbos as the first of the holidays.

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Subj: Shiur HaRav Soloveichik on Parshas Bhaloscha  
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Shiur HaRav Soloveichik ZTL on Parshas Bhaloscha

The Rav noted that Chazal were bothered by the proximity of the Parshas Nesiim to the Parshas Hamenorah, the commandment to Aharon Hakohen to kindle the Menorah in the Mishkan. Rashi notes this question when he asks why are the two Parshios juxtaposed? Because Aharon was depressed when he saw that the dedication of the Mishkan was done by the leaders of all the tribes with Shevet Levi, and he as their leader, excluded. Hashem comforted him, telling him that his portion is greater than that of the Nesiim, in that he alone has the honor of lighting the Menorah in the Mishkan. The Rav raised 2 questions:

1) Why was Aharon depressed by the Nesiim's involvement in the dedication of the Mishkan? After all it was Aharon who was involved in the initial dedication service of the Yemay Hameluim. Why did Aharon feel that the

offerings brought by the Nesiim were more important and significant than those he brought during the Yemay Hameluim?

2) If indeed the offerings brought by the Nesiim at the dedication were more significant than those he brought during the Yemay Hameluim, than how would the obligation to kindle the Menorah be a consolation for the discrepancy in the significance of the relative dedication offerings?

(The Ramban raised these questions as well and explained that the consolation of Bhaloscha was to come at a future time, when the descendants of Aharon, the Chashmonaim, would rededicate the temple and kindle the Menorah again through the miracle of Chanukah.)

The Rav answered these questions within the context of the dedication ceremony of the Mishkan. First the Rav explained that Aharon's depression must have been related to something that was different between the offerings he brought and those brought by the Nesiim. A Korban Chatos is typically brought when one commits a sin that carries a penalty of death. One can not voluntarily bring a Chatos (Chatos Bndavah). The Mitzvah of dedicating the Mishkan commanded by Hashem required that Aharon and the Nesiim bring a Chatos Bndavah as a Horaas Shaah. (Horaas Shaah is a one-time directive that derives from the situation at the time of the event.) Aharon would not have been depressed by this.

The offering of Ktores was restricted by the Torah, enjoining anyone from bringing foreign incense (Ktores Zarah) that was not specifically called for. There is no concept of Ktores Bndavah, Ktores that is offered voluntarily.

This also means that there is no concept of Ktores Yachid, an obligation for an individual to offer Ktores. The offerings brought by the Nesiim included Ktores while Aharon did not bring Ktores as part of his dedication offering. The Nesiim had an additional Horaas Shaah that permitted them to offer Ktores Bndavah which was also Ktores Yachid while Aharon did not have this Horaas Shaah. Aharon took this to mean that the offerings brought by the Nesiim were more significant than his. This is what Rashi means that Aharon was depressed when he saw that he was not among the Nesiim in the dedication of the Mishkan. Aharon felt a qualitative inequality between their roles in the dedication.

Hashem comforted Aharon telling him that he alone is responsible for the kindling of the Menorah. How was this a consolation to Aharon? The Torah states (Parshas Tetzaveh) that Aharon was to bring Ktores when he lit the Menorah in the morning as well as in the evening. Why does the Torah connect the offering of Ktores with the lighting of the Menorah? It would appear that there are 2 manifestations of the Mitzvas Hadlakas Neiros:

1) the simple obligation to prepare and kindle the Menorah; 2) to connect the Menorah and the Ktores.

The Hadlakas Hamenorah in both the morning and evening was connected with the Ktores. If the Ktores was not offered together with Hadlakas Hamenorah then the Mitzvas Ktores would be incomplete. Where there is Ktores there must be Menorah.

Hashem informed Aharon that when the Nesiim brought their Ktores as part of the dedication process, they required Aharon to light the Menorah in order that their Mitzvas Ktores would be complete. Aharon played a central role in the unique aspect of the dedication, the Ktores Bndavah, offered by each Nasi. Therefore Hashem consoled him by telling him that his portion is greater than theirs as he is the one who is obligated with the Hadlakas Hamenorah that is necessary for them to fulfill their Horaas Shaah of Ktores Bndavah and Ktores Yachid.

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ml@etzion.org.il (Menachem Leibtag) owner-yhe-parsha@jer1.co.il  
yhe-parsha@jer1.co.il ( Chumash shiur focusing on theme and structure by  
Menachem Leibtag)

PARSHAT HASHAVUA PARSHAT BHA'ALOTCHA  
by Menachem Leibtag

This shiur is dedicated by: \* mr. and mrs. Herbert seif in memory of her father, yisroel alter ben mordechai yaakov z"l, whose yahrzeit is 15 sivan. \* patrick bohan - on the occasion of the birthday of his dear wife susan. Mazel tov to rav yair and hadassah kahn on the birth of a girl. Mazel tov to aliza and alex israel ('86) on the birth of their son. Mazel tov to rachel and shalom berger ('77) on the birth of twins!

This week's shiur contains two parts: In Part I we take a break from our weekly discussion of theme and structure to explain a Midrash in the spirit 'coalition politics'. Part II is a lightly edited version of last year's shiur.

#### PART I - CHALSHA DA'ATO SHEL AHARON

The first Rashi in this week's Parsha quotes the famous Midrash which explains the juxtaposition between the first topic in Parshat Bha'alotcha - for Aharon to light the Menorah (8:1-5), and the last topic in Parshat Naso - the twelve day dedication ceremony of the Mizbayach (7:1-88):

"Why is the parsha of the Menorah juxtaposed to "chanukat ha'nssiim" (the special offering brought by the princes of each tribe)? - When Aharon saw the daily dedication offering by the 'nssiim', he became DEPRESSED, because neither he, nor his shevet, took part in this ceremony. - God assured Aharon saying: Do not worry, YOUR PORTION IS GREATER than theirs, for you are to light and attend to the MENORAH every morning and evening."

This Midrash is baffling for it assumes that Aharon became depressed because he felt 'left out'. How is such an assumption possible? After all, each "nasi" enjoyed only ONE day of special attention, while Aharon was at the center of attention during each of those TWELVE DAYS! Did he not offer all of the korbanot on each of those days, as well as the ktoret and korban tamid? Furthermore, during the miluim ceremony (Vayikra 8:1-36) which preceded the dedication, he and his children enjoyed seven days of 'exclusive attention'. For what possible reason could Aharon have felt left out?

Ramban raises all these questions (and more), and cannot find a satisfying answer according to "pshat". Instead, he suggests that the intention of the Midrash is not to explain the psukim, but rather to show a biblical source for the Hasmonian revolt: Even though Aharon did not participate in the dedication of the mizbayach of the Mishkan, in the merit of his descendants - the Hasmonians - the mizbayach of the Second Temple will be dedicated. Furthermore, in commemoration of that event, a Menorah will be lit in every home, even after the destruction of the Temple (see Ramban 8:1).

One could suggest an alternative explanation of the Midrash, without the need of limiting its significance to the events of the Hasmonian revolt.

The opening statement of the Midrash - "chalsha da'ato shel Aharon" (Aharon became depressed) - requires explanation. [Ramban raises this question, but does not answer it directly.] Considering that Aharon is indeed at the center of attention and very busy during each day of the dedication ceremony, why should he become depressed?

To understand Aharon's reaction (according to the Midrash) we must consider the political realities of his predicament. Bnei Yisrael are about to leave Har Sinai and begin their journey to conquer and inherit the Land of Israel. Although Aharon is indeed a very key figure during Bnei Yisrael's short stay in the desert, he is apprehensive about what will take place once Bnei Yisrael leave Har Sinai. Most likely, the focus of national attention will shift from Har Sinai and the Mishkan to the excitement of military initiatives and political enterprise.

As Bnei Yisrael begin their conquest of Eretz Canaan, it will be specifically the twelve "nssiim" (the tribal leaders) who will hold the highest positions of national leadership. They will establish economic policy; they will make treaties with foreign dignitaries; they will make the speeches at national gatherings; they will lead the nation in war. In modern phraseology, they will become the Ministers of Defence and the Treasury; Secretaries of State and Foreign Affairs.

When Aharon sees the attention which the twelve "nssiim" receive, he becomes depressed for a very simple reason: He suddenly realizes that insignificance of his position within the emerging national leadership. What ministry post will he receive? In his eyes, he is merely the "shamash" (a beadle/ attendant) taking care of the Mishkan. His job is very technical. Will

he have any influence at the national level. At best, he may possibly be appointed "sar ha'datot" - the Minister of Religion. Within a short time, Aharon fears, he will be far away from the public focus.

Thus far, we have suggested a reason for Aharon's depression (according to the Midrash). What is significance of God's consolation - that he will light the Menorah?

Although the Midrash is well aware of Aharon's numerous responsibilities in the Mishkan, it chooses specifically the Menorah to symbolize an additional aspect of his national duties, i.e. teaching God's laws to the people. This double purpose is mentioned in the blessing to Shevet Levi in Parshat v'Zot ha'bracha:

"They shall TEACH Your laws to Yaakov, and your instructions to Yisrael, they shall offer Your incense... and offer the 'olah' ("kalil") on Your mizbayach..." (Dvarim 33:10)

In reality, teaching actually becomes the PRIMARY duty of the Kohanim and Leviim. Since their work is divided into 24 week shifts, the average kohen or levi finds himself working in the Mishkan only two weeks a year. Therefore, most of their time is spent teaching and judging the people (see Dvarim 17:8-10), for their cities are scattered throughout the twelve tribes of Israel (see Bamidbar 35:1-8 and Yehoshua 21:1-40).

Thus, the Menorah may symbolize specifically this duty of the Kohanim - "chinuch", teaching. Just as the Menorah spreads light in all directions, so too the kohanim spread the Torah to the entire nation. This understanding explains why Aharon is consoled when told that it is his job to light the Menorah. Aharon and his "shevet" are destined to control the Ministry of Education and Justice, a cabinet position no less important than any other. If you are discussing the formation of a cabinet this weekend, some food for thought; shabbat shalom, menachem

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FOR FURTHER IYUN: A. What is the reason, according to pshat, for the juxtaposition of these two parshiot? 1. Notice that the final psukim of perek 7, which summarize the korbanot brought by the nssiim, are actually referring to the first day of the dedication ceremony when all the nssiim brought their korbanot together, at the same time (read 7:10-11 carefully!). Furthermore, 7:89 - the dibur to Moshe - also takes place on the first day.

Therefore, Bha'alotcha opens in the 'afternoon' of the first day of the dedication of the Mishkan. The only avodah left, which did not begin in the morning, is the lighting of the Menorah, for it is lit "m'erev ad boker" - from evening to morning! This may explain why this mitzvah is included at this time. 2. Compare this juxtaposition between the dibur to Moshe (7:89), and his relationship to Aharon (8:1-5) and the Nsiim (7:1-88) to the psukim which describe Moshe's descent from Har Sinai - according to Shmot 34:29-32!

Relate this to the connection between Har Sinai and the function of the Mishkan!

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#### PART II - LAST YEAR'S SHIUR THREE BOOKS IN ONE

According to Chazal, "va'yhi bin'so'ah ha'aron ..." (10:35-36) constitutes a separate 'sefer'! This unusual statement, explaining the reason for the upside down "nun's" which surround these two psukim, implies that Sefer Bamidbar can be divided into three separate books:

BOOK I - Chaps. 1->10 /The preparation for travel from Har Sinai BOOK II -"Va'yhi bin'so'ah ha'aron ...." (10:35-36) BOOK III - Chaps. 11 ->36 /The journey towards the Promised Land

While BOOKS I and III constitute complete topics, BOOK II contains a mere two psukim! Why should it be considered an entire book?

#### BACKGROUND

Recall that the behavior Bnei Yisrael on their journey from Mitzrayim to Har Sinai was far from ideal (e.g. at Yam Suf, R'fidim etc.). At Har Sinai itself, Hashem was so angered by the sin of the Golden Calf that He wanted to destroy the entire nation. Saved by Moshe Rabeinu's intervention and 'tiflah', Am Yisrael's repentance was achieved in the building of the Mishkan. Upon the completion of its dedication there was now hope that Bnei Yisrael were spiritually prepared to continue onward towards the Promised Land. Expectations were high that this journey would be more successful.

THE IDEAL & REALITY

In 'BOOK I' of Sefer Bamidbar, as Bnei Yisrael prepare for their departure, we find no incidents of wayward behavior. The overall atmosphere actually appears quite optimistic and enthusiastic. In 'BOOK III' however, as soon as their journey from Har Sinai begins, Bnei Yisrael revert to their old ways (i.e. the "mit'onnim", "mit'avim" and "m'raglim" etc.). Actual events fell far short of these expectations.

#### A BUFFER

'BOOK II', "va'yhi bin'so'ah ha'aron ...": forms a buffer between these two sections of Sefer Bamidbar. Its two psukim describe the fashion in which Bnei Yisrael, led by the 'aron', were to travel and easily conquer their enemies. Despite its brevity, it represents the ideal manner in which Bnei Yisrael were to travel. In other words, 'BOOK I' of Sefer Bamidbar is followed by two 'versions' of the journey:

BOOK II - the ideal journey (two psukim)

BOOK III - the actual journey (the remainder of the 'sefer')

Thus, one may conclude that Chazal's understanding of these two psukim as a separate book emphasizes that we must first recognize the ideal, in order to fully appreciate the tragedy of what actually occurred.

#### WHAT WENT WRONG ?

The second half of Parshat B'haalotcha and the first half of Parshat Shlach discuss the journey from Har Sinai until Kadesh Barnea. As we mentioned above, during this journey something major went wrong. In the stories of the "miton'nim", "mit'avim", and the "m'raglim", we hear recurring complaints by the people regarding their predicament and Moshe Rabeinu's leadership. These complaints culminate with a mini-rebellion against Moshe after the return of the "m'raglim" and the people's resolution to return to Egypt. God is so angered, that once again He threatens to destroy the entire nation.

As Chumash is more than just a history book, we should expect to find within its narrative not only the description of these events but also their underlying cause. Obviously, the primary fault lies with the people themselves, as their materialistic desires completely overshadows their spiritual needs. Nevertheless, particularly in situations such as these, leadership is crucial. Therefore, we should expect at least a textual allusion to the role of the leadership in the downfall of this generation ("dor ha'midbar").

#### MOSHE RABEINU / POST - HAR SINAI

Moshe Rabeinu's leadership ability seems to falter as soon as Bnei Yisrael leave Har Sinai. Not only do the people constantly complain, even his own brother and sister criticize his behavior. It is Kalev and Yehoshua who attempt to rally the people against the advice of the "m'raglim" (14:6-7) while Moshe remains silent (14:5). Earlier, in reaction to Moshe's inability to deal with the "mit'avim" by himself (11:14), God finds it necessary to take the "ruach" of Moshe and transfer a portion of it to the seventy elders (11:16-17). [This pattern continues throughout Sefer Bamidbar, e.g. Korach, Pinchas etc. Note that Moshe's initial reaction to almost every incident is: "va'yipol al panav" - he falls on his face.]

Could one possibly suggest that Moshe Rabeinu was a faulty leader? Is it possible that the 'navi' who received the Torah and taught it to Am Yisrael was not capable of successfully leading this nation on a two week journey? To answer 'Yes' would be blasphemous, yet answering 'No' would appear naive.

#### LEADERSHIP

In Sefer Bamidbar, we encounter a situation where the leader is 'OVER QUALIFIED'. Moshe Rabeinu is on a spiritual level far higher than that of his nation. He is not bad, nor does he do anything wrong, yet he is not longer capable of leading the people to the Promised Land. He can not deal with the situations which arise. He can not understand their complaints. Quite simply, 'the leader' and 'the led' do not match.

In the opening 'parsha' of this journey we can find a clue to the reason. Moshe's reaction to the complaint of the "mit'avim" is quite opposite to his reaction to "chet ha'egel". [Compare carefully 11:10-15 with Shmot 5:22, 32:7-14, 30-32, 33:13,16. Note the use of "charon af Hashem", "ra'ah", "ma'tzati chein b'einecha" etc. - this is what is known as a contrasting parallel.]

At Chet Ha'egel Moshe is willing to die in order to save his nation (32:32); now he would rather die than lead his nation (11:15)!

The reason for Moshe's different reactions may lie in the motive behind

each sin. "Chet ha'egel" is the result of a misguided desire to fill the spiritual vacuum created by Moshe's absence, while "chet ha'mit'avim" is the outcome of the people's uncontrollable lust for food. Moshe Rabeinu is willing to accept the challenge presented at "chet ha'egel": to take this misguided desire and channel it in the proper direction. At "chet ha'mit'avim" however, Moshe Rabeinu 'gives up'. He is unable to fathom how a nation, after spending an entire year at Har Sinai, have become so preoccupied with such mundane desires. [Any rebbe who has taught a talmid for an entire year at Yeshiva is familiar with this frustration.]

It seems as though Moshe's reaction to the "mit'avim" is not an isolated event. Rather, it is the beginning of an entire chain of incidents in which Moshe Rabeinu's leadership appears to falter. This pattern culminates with the events of "Mei Mriva" (20:7-13), where Hashem decides that Moshe himself will not lead the nation into the Land.

The famous Midrash concerning the "n'vuah" of Eldad and Meidad (the two elders who were not included with the other seventy / read 11:26-29) reflects this connection between Moshe's reaction to the sin of the "mit'avim" and his ultimate fate of not entering Eretz Yisrael. The Midrash claims that Eldad and Meidad proclaimed:

"Moshe meit v'Yehoshua machnisam la'aretz" - Moshe is going to die and Yehoshua will lead them into the Land (Rashi 11:26).

Although this interpretation is not the obvious 'psbat' of these psukim (as we can discern from Moshe Rabeinu's reaction to Yehoshua's complaint 11:26-29), the Midrash may be alluding to the overall 'psbat' in Sefer Bamidbar. In the very same 'parsha' where Moshe is unable to deal with the mundane complaints of the people, the Midrash sees his ultimate inability to lead Am Yisrael into Eretz Yisrael.

One could suggest an additional insight. Life in Eretz Yisrael consists of numerous opportunities to find spirituality in the mundane. (i.e. mitzvot bikurim, trumot & ma'asot, aliya l'regel, malchut etc.) Religious leadership must not only channel spiritual desires in the proper direction, it must also be capable of transforming mundane needs to spiritual aspiration. In order to do so, the leader must be able to recognize and appreciate the level of his nation. [This is the greatness of the 'chadidische rebbe' who can help the most simple Jew find 'ruchniut' in his life.]

Moshe Rabeinu, after encountering the "shchinah" on Har Sinai for over half a year, is no longer capable of lowering himself to the level of the people. [See Shmot 34:30-35 in relation to the "masveh" - the veil - which Moshe wore after his descent from Har Sinai.] It is not that Moshe Rabeinu is incapable of leading, rather the nation is on too low a level to benefit from his leadership.

#### ----- FOR FURTHER IYUN

A. There is another Midrash Chazal, commenting on the pasuk that describes the beginning of their journey from Har Sinai, that can help us better understand this tension between Moshe Rabeinu and the nation:

"va'yisu m'har Hashem ..." (10:33)

Midrash - "k'tinok ha'borayach m'bet hasefer"

[like a child running away from school - see Rashi]

The average child stays in school because he must. His attendance is not a outcome of his total identification with the importance of his education, rather a result of parental coercion. As soon as the school year is over, he is joyful for his forthcoming vacation, not for his academic achievements. This, according to Chazal, was the level of Bnei Yisrael after their year at Har Sinai. They did not fully appreciate the privilege of receiving the Torah. Instead of looking forward to transferring the ideals of the Har Sinai into daily life in Eretz Yisrael, they just wanted to run away from their obligations.

B. In Jewish education today we must be aware of situations similar to Moshe and 'Dor HaMidbar'. The best teacher is not necessarily the biggest 'talmid chacham'. Some teachers may be 'overqualified' to teach a certain class. Ideally, an educator must be able to both understand and identify with the level of his student. Then he will be more capable of channelling the student's potential and talents into both natural and spiritual growth.

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Ramba"n: Who Is A Fool? One Who Speaks Without Thinking

I want to begin with an insight from an interesting Ramba"n at the end for the Parsha. At the end of Beha'aloscha, we have the incident where Miriam spoke Lashon HaRa against Moshe Rabbeinu. As a result of that incident, HaKadosh Baruch Hu intervened in Moshe's defense. The verse says "And G-d said suddenly to Moshe and Aharon and Miriam, 'Go out, the three of you, out to the opening of the Tent of Meeting'..." [Bamidbar 12:4]. The Ramba"n here is intrigued by the wording "Suddenly" (Pis'om). The Ramba"n explains that the significance of the wording is that they were not, at that moment, focusing and expecting to receive prophecy. Normally a prophet can not receive prophecy unless he prepares himself with a very deliberate and serious process of preparation. This was an exception in that G-d appeared to them suddenly. Why? The Ramba"n explains that this was in Moshe's honor. G-d appeared to them suddenly to tell them they were speaking improperly about Moshe.

The Ramba"n goes on to say that according to the commentaries, "Suddenly" (Pis'om) means "something one did not prepare for". The word Pis'om is derived from the same root as the word "pesi", meaning "a fool". The Ramba"n is telling us that the reason why a fool is a fool is because he does things without preparation.

Normally, we think a fool is just someone without common sense ('sechel'). The Ramba"n tells us that, according to our Sages, a person actually may have an abundance of 'sechel', but if he does not prepare and concentrate before he speaks, but speaks suddenly, he is still a fool. Why? Because he speaks without prior thought and deliberation.

The Mark of A Jewish Leader I: catholicism

The beginning of the Parsha contains an interesting lesson regarding what it means to be a true Jewish Leader. The verse begins "Speak to Aharon and say to him: When you kindle the lamps..." [Bamidbar 8:2].

Rash"i explains the connection between this verse and the gifts of the Princes, which are immediately prior to this verse. Rash"i says that when Aharon saw the dedications made by the Princes, he became depressed because neither he nor his Tribe participated in these great contributions. G-d told Aharon not to be depressed -- he was being given the task of lighting the candles in the Mishkan as compensation for being left out of the dedications of the Princes -- "Your portion is greater than their portion." I once heard a very interesting insight into this Rash"i from Rav Yaakov Weinberg. What does Rash"i say? Aharon was depressed because "neither he nor his Tribe participated". Rav Weinberg asked why should Aharon be depressed about the lack of representation of his Tribe -- the Tribe of Levi? After all, he was not the leader of the Tribe of Levi. The titular head of the tribe would have been Moshe Rabbeinu, not Aharon.

Rav Weinberg answers that we see from this Rash"i that Moshe Rabbeinu was, indeed, no longer the leader of the Tribe of Levi. The reason is that when someone becomes the Rabbi of all of Israel, he no longer has his own side interests. He can no longer be considered a Levite, a Reubenite, or whatever. He is now the leader of all the Jewish people.

The leader of Israel, according to our Sages has to be catholic (lower case "c") -- all inclusive. There is no particular tribe that he represents. Consequently, the Tribe of Levi was not represented in the Dedications of the Mishkan, for Moshe Rabbeinu had ceased to be their representative.

The Mark of a Jewish Leader II: Blend of Humility and Fierceness

An interesting Medrash on our Parsha points out another insight into what makes a leader of Israel, from a single letter. G-d tells Moshe to gather 70 elders [Bamidbar 11:16]. The Medrash comments on the grammar of this verse. The verse actually reads "Gather to me 70 man" (Esfali shivim ISH), singular. To be grammatically correct, it should read "70 people" (shivim anashim), plural.

The Medrash says the choice of language indicates, that the individuals are to be uniquely qualified (m'yuchadim) -- they must be similar to you (Moshe) and to Me (G-d). They must be similar to Me as it is written "G-d is a MAN of War" [Shmos 15:3] and they must be similar to you as it says

"And the MAN Moses was the most modest of men" [Bamidbar 12:3]. Rav Shlomo Breur says that we see from here that a leader of Israel has to be, on the one hand, the most modest of men. Even though he has absolute power and is in a role of commanding authority, he can never abuse the office. He must always be humble and can not "step over the heads of the Holy Nation.". He has to treat each individual with honor and respect because he is not dealing with average individuals -- he is dealing with the grandchildren of Avraham, Yitzchak, and Yaakov.

On the other hand, a leader of Israel must balance this humility with something that is diametrically opposed to the characteristic of modesty. He has to have the attribute of "G-d, the Man of War". He cannot be meek. There are times when he has to stand up and fight and put his foot down and put the people in their place. The leader of Israel, who is modest, is yet at the same time no wimp, no 'fraidy-cat', no little 'nebechel'. When there's an Aveira or a Chilul Hashem on the line -- he has to act as "G-d, Man of War". Moshe Rabbeinu, whom the Torah describes as "the most modest of all men" was the same Moshe Rabbeinu who could stand up to a Klal Yisroel and say "You were rebellious with G-d, from the day I first met you..." [Devorim 9:24]. This Moshe, the most modest of all people, when it came to the Honor of G-d had what it took to stand up to the people and put them in their place. This is what the use of the word 'ish' (MAN) is telling us -- that the leader of Israel has to have this beautiful blend of "G-d the MAN of War" and of "the MAN Moshe, the most modest of all men".

Transcribed by David Twersky; Seattle, Washington twerskyd@scn.org

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YESHIVAT HAR ETZION VIRTUAL BEIT MIDRASH PROJECT(VBM)

PARASHAT BEHA'ALOTEKHA  
SICHA OF HARAV AMITAL SHLIT"A

The Dedication of the Altar

Summarized by Rav Eliyahu Blumenzweig

"Why was the parasha dealing with the menorah juxtaposed to the parasha dealing with the princes of the tribes? Because when Aharon witnessed the role of the princes in dedicating the mishkan, he was saddened at not being among them, representing his tribe. God said to him, 'On your life - your [task] is greater than theirs, for you light and prepare the candles.'" (Midrash Tanchuma Bamidbar 5)

The Ramban expresses surprise at these words: what reason could there possibly be for Aharon to feel saddened - Aharon, who entered the Kodesh Kodshim on Yom Kippur, who brought the ma'al-offerings of the Kohen Gadol and was involved in other sacrificial tasks that were his responsibility alone? And even more surprising - what consolation did he find in God's assurance regarding the re-dedication of the Beit Ha-Mikdash by the Hasmoneans (according to the Ramban's explanation of God's answer)?

It seems that the princes of the other tribes did in fact merit to perform a special task, which Aharon envied: that of the dedication of the mizbe'ach (altar). They were the ones who dedicated God's mishkan; they were the first to bring their sacrifices to the mishkan. Aharon envied their sense of initiative, of being the first. The forces which are unleashed and revealed by virtue of the primary act are enormous and wondrous. The steps which follow are built on the previous ones, on that primary act, and they reinforce what already exists. Hence the great importance of the first step, which serves to form and lay the foundations of the future edifice.

With that first step, with the laying of the foundations of any endeavor, all the power is drawn from the future, from the vision which will be realized from that moment onwards. Such actions, which draw their power from the view towards the future, contain tremendous inner strength.

Thus the Ramban explains that just as the princes were equal in wisdom, so were the measures of each of their sacrifices equal. Remarkably enough, this was achieved without any consultation or previous agreement between them. Each prince did his own calculation according to his personality and his considerations, and each ended up with the same decision as the others.

This, then, reveals the principle that the forces which are connected to the primary act are all derived from a single sublime source, influencing and being influenced by it.

This was the primacy which Aharon sought, and his lack of participation in this act is what saddened him. And it was in response to that sadness that he was told that he, too, would merit to perform an initiatory act - that of lighting the menorah. In general, every act or task is an addition and reinforcement to what already exists. But lighting always comes only when that which existed previously has already been extinguished, such that each time the lighting is a separate act which does not derive its strength from the acts which preceded it. Each act of lighting represents continual renewal, without any reliance on the past.

"A mitzva is a candle, and the Torah is light" - Torah is truly a light, and at its foundation is the idea that each day Torah should appear new and fresh to us. We are to study Torah and engage in the mitzvot with eye to the future, with the expectation of the realization of our goals. Then the future and the goal will provide the great power contained in the primary step, which is continually being renewed.

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If there is any period in a person's life which symbolizes primacy and originality, and power drawn from the future, it is the time of youth. This was the period in the life of the nation when the Torah was given, the period of "chesed ne'urayikh" - as God says, "I remember the lovingkindness of your youth" (Yirmiyahu 2). It was during this period that the tremendous powers contained within Israel were revealed, when they followed God with boundless yearning and longing, "When you walked after me in the desert, in an unplanted land..." (ibid.).

The Zohar teaches that prior to the generation which left Egypt and received the Torah, there was another generation in which the Torah should have been given - the generation of the Flood. That, too, was a period of "youth," a time when tremendous powers were revealed and great strides were made in many areas of life. But this was a time of "the sins of youth" - the great powers contained in this beginning were directed towards negative ends, and led to destruction and ruin. The generation of the desert demonstrated "forces of youth" directed towards lovingkindness (chesed) and hence became worthy of receiving the Torah.

(Originally delivered on Leil Shabbat Parashat Beha'alotekha 5731.

Translated by Kaeren Fish.)

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#### BeHa'alosecha

"And it consumed at the boundary of the encampment" (11,1) Rash"i brings two interpretations of the word bik'tze - at the boundary of: bemuktzin - the disdained and lowly among them, these are the eiruv rav - the mixed multitude; Rabbi Shimon ben Menasya says baketzinin - the officers and men of might among them. Rav Yehonasan Eibeshitz (Tiferes Yehonasan) observes that both of the interpretations of Rash"i are true. They are (actually) both saying the same thing. For at that time, the possuk "And her tormentors were the leaders" (Eicha 1,5) was fulfilled; the vulgar eiruv rav were their officers ... (In fact) the Raya Mehenma states that (the possuk) "And her tormentors were the leaders" refers (explicitly) to the eiruv rav.

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"And two men remained ... and they prophesied in the encampment." (11,26) Rash"i (11,28) (quoting the gemora Sanhedrin 17a) explains that they prophesied "Moshe will die, and Yehoshua will bring Yisroel into the land." The Chasam Sofer observes that (the essence of) their prophecy is hinted at (in the attendant circumstances). For the seventy (members of) the Sanhedrin (supreme rabbinical council) parallel the seventy nations. Actually, the "Meor Eineim" counts 72 nations, but the truth is that in essence there are only seventy.

For the Kasdim (Babylon) are insignificant, and do not have a sar (custodian

angel) in heaven, as it is written "This nation was not ..." (Yeshayahu 23,13); Edom, too, do not have a sar in heaven as it is written "I have made you small among the nations, you are extremely disgraced." (Ovadya 1,2).

Now, these are the (two) nations which destroyed the (first and the second) Beis Hamikdash (Temple). A nation which has a sar in heaven would not have destroyed the Beis HaMikdash. (In fact), these two nations were only created in order to destroy the Beis HaMikdash...

Now it is (well) known that if Moshe Rabeinu had come into Eretz Yisroel, then the universe would have been raised to a higher level (tikkun), and the Beis HaMikdash would not have been destroyed; (in that case) there would only be seventy nations, and seventy (members of the) Sanhedrin.

Thus Eldad and Medad, who prophesied in addition to the seventy Sages, making 72 altogether, inevitably had two (extra) nations corresponding to them - Kasdim and Edom, (the nations) who (existed only to) destroy the Beis HaMikdash. For this to be possible, it had to be ordained that Moshe would die, and (so) Yehoshua would bring them in (to the Eretz Yisroel).

#### DRASHA PARSHAS Behaaloscha -- FISH TALE

by Rabbi Mordechai Kamenetzky

Complaining was a trademark of the Chosen People from the time they left Egypt. Many complaints were understandable. This week, however, the complaints were inexplicable. They were fed up with the heavenly Manna and they began to reminisce about the good old days back in Egypt when they ate free fish.

Numbers 11:5: "We remember the fish that we received in Egypt free of charge; we also remember the gourds, cucumbers, onions and garlic. Yet here (in the desert) our life is parched, all we have is the Manna."

The commentaries question where the free fish came from. After all weren't they slaves? Ramban suggests that perhaps the fish were given to slaves who were fishermen's apprentices. Some are bothered. "Why would that be considered free? Being forced into any job, and then getting paltry remuneration, is not considered free fish."

Perhaps the secret of free fish lies in the Plague of Blood. The Torah tells us that during the first of the Ten Plagues all the Egyptian waters turned to blood. "All the fish died and the rivers stank." (Exodus 7:21) If all the fish died, then there was plenty of free fish! I would like to propose that those fish may have been the free fish that evoked fond memories in the complaining Jews.

It has always amazed me. The Jews were given miraculous bread that, according to the Talmud, had the supernatural ability to conform to any taste that was imagined by the eater. Yet, the golus minded Jew yearned for his rotten fish with a little onion and garlic on the side.

Rabbi Dr. Abraham Twerski of Pittsburgh tells the story of the small European shtetl that heard about a marvelous new invention -- the locomotive. The government was offering to put a station in their town, but taxes would have to be raised. Skeptical about the concept of a horseless carriage, they sent an emissary to a nearby town that had just completed a set of tracks on which the new-fangled, modern miracle was to travel. His mission was to verify the existence of such a machine and explain its mechanics to the entire town. They would then vote whether or not to accept its presence.

He returned home in awe. He had learned the mechanics and principles of the machine and was set on convincing the townsfolk to accept the offer. Equipped with diagrams and working models of the train, he explained the concepts of a steam engine. For hours he explicated and demonstrated the workings of the internal combustion engine, pistons and levers. Finally, almost everyone agreed. The train was a true marvel and would be a great benefit to the town.

One man had other ideas. "Bah! Feh! It's all a trick! How can something run without horse. It just can't be!" The emissary started the whole display over again. He showed the skeptic a working model. He even boiled water and fascinated the crowd showing a model train actually move. Even the doubter was shaking his head in amazement. "It's truly amazing," he nodded in submission, "but tell me, just where do you attach the horses?"

Many people have their ideas set. You can offer and even give them vast

improvements in lifestyle, knowledge, and understanding, yet they long for an empty world. They will not ponder the blessing of Torah due to the responsibilities that accompany it. They are content as slaves with mundane fare while shirking the lofty vision that accompanies heavenly food. That attitude stems from dissatisfaction and lack of vision. It is the stuff that complainers are made of.

When one wants to complain, and remain in his accustomed mode, even Utopia will not fit the demand. Delicious, ever-satisfying Manna will be shunned. The complainer will even long for the old rotten fare. He will imagine how delicious it was as he ignores the true goodness that he fails to appreciate.

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. Behaloscha

## SELECTED HALACHOS RELATING TO PARSHAS BEHALOSCHA

By Rabbi Doniel Neustadt

A discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav.

Towards the face of the Menorah shall the seven lamps cast light (8:2).

A Seven-Branch Candelabrum

QUESTION: In view of the biblical prohibition against duplicating vessels that were used in the Mishkan, would one be allowed to make a seven-branched candelabrum? If one owns such a candelabrum, is he allowed to keep it?

DISCUSSION: The Talmud (Rosh Hashana 24a) forbids manufacturing a seven-branched candelabrum in keeping with the biblical(1) prohibition (see Yisro 20:20) of "imitating" any of the vessels (Keilim) that were used in the Mishkan.

There are three views in the early commentaries in regard to the extent of the prohibition. Some Rishonim(2) hold that only an exact replica is prohibited. Any slight change from the original in the Mishkan is permitted. Others(3) hold that any Menorah which would have been considered kosher Bedieved, is prohibited. Other Poskim(4) are even more stringent. They hold that any seven-branched Menorah, regardless of its shape or form, is prohibited.

The Shulchan Aruch, which discusses this prohibition in Yoreh De'ah 141:8, rules in accordance with the second view, i.e., even a Menorah that is not made exactly like the one in the Mishkan but would be kosher B'dieved is prohibited. He rules, therefore, that if the Menorah is not made from gold but from other types of metals; if the replica is made without the decorative cups, knobs or flowers that were part of the original Menorah; if the Menorah is shorter than the 18 Tefachim (4.5-6 feet) that the original Menorah measured, it is still prohibited to replicate.

There are, however, some Poskim who follow the third approach, that a Menorah which would not have been considered kosher even B'dieved is still prohibited. In their opinion, it is forbidden to make any Menorah, no matter what its shape or form, if it has seven branches. Even a Menorah which is made to hold candles and not oil would be prohibited according to this strict interpretation of the Halacha(5). A Menorah which is round or square would also be prohibited(6). There is a debate amongst latter-day Poskim as to whether the Halacha is like the Shulchan Aruch's lenient ruling or like the stricter ruling of other Poskim(7).

The Poskim are also undecided whether the prohibition applies only to the manufacture of such a Menorah, or also to keeping it in one's possession. The Poskim are also in doubt concerning the status of an eight- branched

Menorah of which one branch broke off(8).

Since this prohibition is of biblical origin, we must, wherever possible, be stringent when in doubt. Therefore.

Any Menorah with six, eight, or nine branches may be made and kept in one's possession.

It is prohibited to make a seven-branched Menorah out of any metal whatsoever.

A seven-branched Menorah made out of wood or porcelain is permitted according to many Poskim(9).

A round, triangular or square Menorah with seven branches is also included in this prohibition.

Many Poskim permit a seven-branched electric Menorah(10), while others forbid it(11). Ideally, it is best to refrain from making one. If one happens to have such a Menorah, many Poskim allow one to retain it(12).

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## FOOTNOTES:

1 Tosfos Avoda Zara 43b.

2 Meiri (Rosh Hashana, ibid); Ritva and Ran (Avoda Zara, ibid). See also Shu"t Chacham Tzvi # 60.

3 Ma'harik (75), in explanation of the View of Tosfos.

4 B'chor Shor (Rosh Hashana, ibid).

5 Pischei Teshuva YD 141:14-15, rejecting the view of Mishnas Chachomim who permitted a seven-branched candle Menorah.

6 B'chor Shor says that even according to the view of the Shulchan Aruch, a round Menorah would be prohibited, since we do not find that the order in which the candles are placed invalidates a kosher Menorah.

7 Pischei Teshuva, Birkei Yosef and Shu"t Shoel Umaishiv (3:71) rule strictly. Many other Poskim, quoted in Darkei Teshuva 141:56, Shu"t Yabia Omer 1:12 and Shu"t Yechave Daas 3:61 rule leniently. Igros Moshe YD (3:31), without quoting the various views, rules that only a Kosher Menorah is prohibited to replicate. He is undecided about an oil Menorah which cannot hold the required minimum of half a Lug.

8 See Darkei Teshuva 141:53 who remains in doubt concerning these questions. See Birkei Yosef, however, who relates an episode where a seven-branched candelabrum was made and the Rabbis of Yerushalyim ruled that it must be removed.

9 Shach YD 141. It is possible that those who rule like the third view would prohibit wood and porcelain Menorahs, too.

10 Yesodei Yeshurun 1 Page 47; Mishpatei Uziel YD 18.

11 Sheorim Hametzuyanim Bahalcha 168:4 quoting Chavolim Baneimim 3:54; Yaskil Avdi 7:16.

12 See Yabia Omer and Yechave Daas, ibid.

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## Parshas B'haaloscha

Generally Speaking

The end of last week's parsha, Parshas Naso, records the initiation of the Mishkan (Tabernacle) through the offerings of the princes of the twelve tribes. The tribe of Levi was not included in the bringing of these offerings.

This week's parsha begins with the Mitzvah (commandment) to Aharon Hakohein (Aaron the High Priest) regarding the lighting of the Menorah. Rashi, the great medieval commentator, quotes the following question from a midrash. "Why is this commandment juxtaposed to the initiation service of the twelve princes? Because when Aharon saw the commencement services he was upset that neither he nor his tribe was included. (As a result) G-d consoled him and said "I swear to you that your (portion) is greater than theirs, because you light the Menorah morning and evening."

The Ramban (Nachmanides) wonders why this mitzvah of lighting the Menorah in particular is the consolation given to Aharon, when there are so many things which he alone may do, and which only his tribe may participate in. After many such related questions, the Ramban answers in the following manner. This hints to Aharon that besides its plain meaning regarding the

lighting of the menorah each day, there is a much deeper consolation. It is an allusion to the initiation of the Temple after its defilement by the Syrian Greeks in the times of the Chanukah Miracle. In those days the war was led specifically by the Kohanim (Priestly class) who were direct descendants of Aharon. At that time the Kohanim rededicated the service in the Temple. What they did not participate in at the original dedication, they did at a later time through their own blood, sweat, and tears. This was Aharon's consolation.

We are a people who can't be put down. The verse says "Seven times a righteous person will fall, yet he will rise, but an evil man will fall but once. Many times we have been beaten, and many times we were down for the count, but our greatest consolation is that we rebuild and rededicate. This is beautifully illustrated by the following story paraphrased from "In the Footsteps of the Maggid" by Rabbi Paysach Krohn.

There is a yeshiva elementary school in Israel, in the city of Ashdod. The cost of building the structure was largely donated by a philanthropist from Mexico. Many people wondered why this Jew from Mexico wished to donate such a large sum of money to a school he basically had no connection to. They received their answer when this generous donor spoke at the dedication ceremony of this beautiful building.

He explained that he was the only surviving member of his family who was ruthlessly murdered by the accursed Nazis. After the war he ended up in Mexico via the U.S., and he began to rebuild his life. He gradually began to understand the answer to a question which constantly plagued him. Why was he the only one of his family whose life was spared? His answer was based on the following Talmudic principle. "Any particular thing that is included in a general scriptural statement, but was then singled out from the general statement (for a particular teaching), was not singled out to teach only about itself, but rather to apply its teaching to its entire generality (that it was originally part of)"

"If I was part of a group", he said, "but then G-d singled me out from among the group, it wasn't only for my benefit. He did it for the sake of a larger entity. The entity is the Jewish People, and there can be no more beneficial institution for the Jewish People than a Yeshiva for children. This is because the teaching of Torah to children ensures our continuity. This is why I sponsored the building of this Yeshiva."

It takes great courage and strength to get up from the ashes and rebuild. However, our challenge is to rebuild and rededicate. This is our only true consolation. Good Shabbos!

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B"H

Torah Studies

Adaptation of Likutei Sichos

by

Rabbi Dr. Jonathan Sacks

Chief Rabbi of Great Britain

Based on the teachings and talks of the Lubavitcher Rebbe  
Rabbi Menachem M. Schneerson on the weekly Torah Portion  
Behaalosecha

This Sidra opens with the command to Aaron to light the lamps of the Menorah, the seven-branched candelabrum that stood in the Sanctuary. The symbolism of the Menorah and the act of lighting, is the theme of the Sicha, together with the example which Aaron's service represents.

#### AARON'S LOVE

Aaron, whose duties as the High Priest are described in this week's Sidra, was known for his love towards every creature. Hillel said of him, in Pirkei Avot, "Be of the disciples of Aaron, loving peace and pursuing peace, loving your fellow-creatures and drawing them near to the Torah."

What was the feature of his way of life that stands as a supreme example of

spreading the spiritual light of Torah? It was that he did not wait for those who stood in darkness to come within the circle of light, but that he went out to them. He went, in Hillel's words, to his "fellow creatures," a word including those who had no other merit than that they too, were G-d's creations.

But nonetheless he "drew them near to the Torah" rather than drawing the Torah near to them. He did not simplify or compromise its demands to bring it down to their level. He did not lower the Torah; he raised men.

#### LIGHTING THE LAMPS

This facet of Aaron's life is suggested in this week's Sidra, which opens with the command, "When you light (literally, 'raise up') the lamps, the seven lamps shall give light in front of the candlestick."

The lamps of the Menorah of the Sanctuary are a symbol of the Jewish soul - "The lamp of the L-rd is the soul of man." And the seven lamps, the branches of the Menorah, are the seven kinds of Jewish soul.

Aaron's task was to raise up every soul, to bring out the Divine within the Jew from its concealment in the subconscious.

The Rabbis sought an explanation for the fact that the word "raise up" (behaalosecha) is used, instead of the more obvious "light" or "kindle." And they concluded that the verse meant that Aaron was to kindle them "until the flame rises up by itself."

Aaron's spiritual achievement was therefore not only to light the flame in the souls of the Jewish people, but to take them to the stage where they would give light of their own accord. He did not simply create disciples, people who were dependent on his inspiration. He engendered in them a love of G-d that they could sustain without his help.

#### THREE RULES

There are three rules which applied to the Menorah in the Sanctuary and the Temple.

Firstly, even a person who was not a priest could light the lamps.

But, secondly, only a priest could prepare the lamps, setting the wicks and the oil. And, thirdly, the Menorah could only be lit in the Temple Sanctuary.

These rules are similarly the conditions in which spiritual awakening can take place, lighting the lamp of the soul.

Firstly, it is not the prerogative of the priest alone, or of the chosen few, to spread the light of Torah. The task belongs to every Jew, both as a privilege and as an obligation. Hillel's words, "Be of the disciples of Aaron" were addressed to every individual.

But only the priest can do the preparation. We may be tempted to think that in pursuit of our aim of drawing Jews to the life of Torah, the end justifies the means; that concessions can be made on our own initiative for the sake of winning commitment. But against this is the warning that not everyone is capable of deciding which interpretations - which lines of influence are valid. This belongs to the priest.

What is a priest? In the time of the Temple, when Jews first possessed their land, the priests had no share of its territory. "G-d is his inheritance," his only possession. This was his sanctity. In Rambam's words, "Not only the tribe of Levi, but any man of any place whose spirit is willing... to separate himself and to stand before G-d and to minister to and serve Him," he and only he is the mentor in whose footsteps we must follow.

And the place where the lamps are to be lit is in the Sanctuary.

There are shades and levels of holiness. The Sanctuary is not the only holy place. But this specific task of lighting the flame could not be done in any place of a lesser degree of holiness. We must awaken the spirit of ourselves and others, to the highest degree of sanctity possible.

#### SEVEN BRANCHES

The Menorah in the Sanctuary had seven branches and these represent the seven kinds of Jewish soul.

There are some whose vocation is to serve G-d with love and kindness (chesed), some with fear and strictness (gevurah) and some who synthesize the two (tiferet).

In all, there are seven general paths to the service of G-d and each Jew has one which is his own personal direction. But common to them all is the fact that they are alight with the flame of Torah: They burn with love and they shed the light of truth within the Sanctuary and from there to the whole world.

There was a peculiarity of the Temple, that its windows were "broad and narrow," on which the Rabbis comment, "they were broad on the outside and narrow within, for I (G-d) am not in need of light."

Unlike other buildings whose windows are designed to admit light, the Temple was constructed to send light out to the world.

The source of this light was the lamps, the souls of the Israelites. And although each of them was unique, with his own special talents to bring to his work, they shared the fact that they were all sources of light.

This is the common goal of the efforts of every Jew, to bring the light of Torah to the world. Their means may differ - some approaching through strictness, some through love. But for those who choose the path of love, the ends and the means are the same: The goal is light and the way is light. This was Aaron's path, "loving peace and pursuing peace, loving his fellow creatures and drawing them near to Torah."

And so has been the path of the great leaders of Chabad, lighting the dormant flame in the souls of Jews wherever they were to be found, preferring to be close than to be aloof, to be kind rather than severe, in bringing all our people near to Torah.

(Source: Likkutei Sichot, Vol. II, pp. 314-318 adapted)

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We would like to thank all those who responded to our tuition appeal two weeks ago. The donations we received lay the beginning of a basis for the financial stability of the VBM. We hope to continue and succeed in ensuring the future of the VBM.

It appears from a number of communications that the proximity of our appeal to Shavuot may have resulted in its getting lost in the e-mail rush. Just to be sure, we are including a copy of the response form. If you did receive it, just delete.

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Please mark "Virtual Beit Midrash" on the back of your check. Thank you.

#### Project Genesis - Funding & charitable contributions

##### Supporting Project Genesis

[From previous week e-mail:] I see (looking at our books) that we are victims of our own success, and a persistent Internet myth. Our own success, because we need more staff to serve you properly, answer the questions that come on a daily basis, and to provide new services to our growing audience. And an Internet myth, namely, "the Internet is free, didn't you know that?" [I should note that the conjunction of this appeal with this week's Dvar Torah was not designed by me. I wrote the appeal, and \_then\_ decided to say something from my wife's grandfather (which, I suppose, makes the Dvar Torah about our parents' honor quite appropriate as well...). I was quite surprised to discover that he spoke this week about the Jewish trait of giving generously and lovingly!] Project Genesis is in a pretty unique situation. Commercial organizations on the Internet pay for their web sites as worthwhile advertising - or as an opportunity to sell ads to others. Most Jewish organizations are able to raise money for their Internet staff as part of their overall budget, or at least to present themselves as the Internet version of a large and familiar organization. Most companies and organizations need not depend upon their Internet audiences as a critical part of their funding. We must. When any organization is falling short, they turn to their "core constituency" first. You are our core constituency! If you read our

materials, print them out, pass them around or quote them, then we must ask you to help us first - because only then can we fairly ask others, who do not benefit so directly, to help our organization to survive and flourish. So, we're asking: please join us in our "Chanukas HaBayis" campaign, which will culminate with the opening of our new offices at the end of June. If you would like to help us to go forward, then please consider a \$36 "subscriber" donation, or even \$10 for students and those just starting out. Every dollar counts - even the "counting" alone is worthwhile. By sending even one dollar, you declare your recognition of the value of Torah learning through this project, and make yourself a part of it; the donation of a single half-shekel coin showed that the giver was part of the Jewish people. If you see the potential of an independent, unaffiliated Internet program for Jewish outreach and education, and would like to see us grow and introduce new programs, then please take a membership in Project Genesis for \$108. Has any synagogue ever asked so little for membership? If even 10% of our subscribers became members, our troubles would be over! Being that that is a most unlikely dream, the opportunity exists for those who believe in "non-profit venture capital" to turn our small effort into a truly professional organization. Dedications are also available - the learning of thousands of people is no small merit, and we want to provide that to your loved ones on our mailing lists and web site. Please be in touch if you have questions - if you simply need an address for your tax-deductible contribution, it is found below. Please send your email address - we'll send an immediate, electronic acknowledgment, and put the 32 cents to work for the program! [For donations over \$250, the IRS requires a printed receipt, which we will send by mail.] Good Shabbos, Rabbi Yaakov Menken Project Genesis, the Jewish Learning Network P.O. Box 1230 Spring Valley, NY 10977 (914) 356-3040 FAX: 356-6722

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From: Josh Rapps <jr@sco.COM>  
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Subject: Shiur HaRav Soloveichik on Parshas Bhaloscha  
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bhaloscha

#### Shiur HaRav Soloveichik ZTL on Parshas Bhaloscha

The Rav noted that Chazal were bothered by the proximity of the Parshas Nesiim to the Parshas Hamenorah, the commandment to Aharon Hakohen to kindle the Menorah in the Mishkan. Rashi notes this question when he asks why are the two Parshios juxtaposed? Because Aharon was depressed when he saw that the dedication of the Mishkan was done by the leaders of all the tribes with Shevet Levi, and he as their leader, excluded. Hashem comforted him, telling him that his portion is greater than that of the Nesiim, in that he alone has the honor of lighting the Menorah in the Mishkan.

The Rav raised 2 questions:

1) Why was Aharon depressed by the Nesiim's involvement in the dedication of the Mishkan? After all it was Aharon who was involved in the initial dedication service of the Yemay Hameluum. Why did Aharon feel that the offerings brought by the Nesiim were more important and significant than those he brought during the Yemay Hameluum?

2) If indeed the offerings brought by the Nesiim at the dedication were more significant than those he brought during the Yemay Hameluum, than how would the obligation to kindle the Menorah be a consolation for the discrepancy in the significance of the relative dedication offerings?

(The Ramban raised these questions as well and explained that the consolation of Bhaloscha was to come at a future time, when the descendants of Aharon, the Chashmonaim, would rededicate the temple and kindle the Menorah again through the miracle of Chanukah.)

The Rav answered these questions within the context of the dedication ceremony of the Mishkan. First the Rav explained that Aharon's depression must have been related to something that was different between the offerings he brought and those brought by the Nesiim. A Korban Chatos is typically brought when one commits a sin that carries a penalty of death. One can not voluntarily bring a Chatos (Chatos Bndavah).

The Mitzvah of dedicating the Mishkan commanded by Hashem required that Aharon and the Nesiim bring a Chatos Bndavah as a Horaas Shaah. (Horaas Shaah is a one-time directive that derives from the situation at the time of the event.) Aharon would not have been depressed by this.

The offering of Ktores was restricted by the Torah, enjoining anyone from bringing foreign incense (Ktores Zarah) that was not specifically called for. There is no concept of Ktores Bndavah, Ktores that is offered voluntarily. This also means that there is no concept of Ktores Yachid, an obligation for an individual to offer Ktores. The offerings brought by the Nesiim included Ktores while Aharon did not bring Ktores as part of his dedication offering. The Nesiim had an additional Horaas Shaah that permitted them to offer Ktores Bndavah which was also Ktores Yachid while Aharon did not have this Horaas Shaah. Aharon took this to mean that the offerings brought by the Nesiim were more significant than his. This is what Rashi means that Aharon was depressed when he saw that he was not among the Nesiim in the dedication of the Mishkan. Aharon felt a qualitative inequality between their roles in the dedication.

Hashem comforted Aharon telling him that he alone is responsible for the kindling of the Menorah. How was this a consolation to Aharon? The Torah states (Parshas Tetzaveh) that Aharon was to bring Ktores when he lit the Menorah in the morning as well as in the evening. Why does the Torah connect the offering of Ktores with the lighting of the Menorah? It would appear that there are 2 manifestations of the Mitzvas Hadlakas Neiros:

1) the simple obligation to prepare and kindle the Menorah; 2) to connect the Menorah and the Ktores.

The Hadlakas Hamenorah in both the morning and evening was connected with the Ktores. If the Ktores was not offered together with Hadlakas Hamenorah then the Mitzvas Ktores would be incomplete. Where there is Ktores there must be Menorah. Hashem informed Aharon that when the Nesiim brought their Ktores as part of the dedication process, they required Aharon to light the Menorah in order that their Mitzvas Ktores would be complete. Aharon played a central role in the unique aspect of the dedication, the Ktores Bndavah, offered by each Nasi. Therefore Hashem consoled him by telling him that his portion is greater than theirs as he is the one who is obligated with the Hadlakas Hamenorah that is necessary for them to fulfill their Horaas Shaah of Ktores Bndavah and Ktores Yachid.

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