Points to Ponder

Behaalosecha 5782

**בְּהַֽעֲלֹֽתְךָ֙ אֶת־הַנֵּרֹ֔ת When you go up to light (8:2) - Rashi** cites the famous midrash that Aharon was distressed about his situation wherein he and his Shevet did not merit to participate in the Korbanos HaNeiim. Moshe consoled him by reminding him that his merit was greater. **Rav Chaim Kamil ztl.** asked why it was that his Shevet didn’t merit the chance to bring a Korban? Rav Kamil answered that when we consider that the Nesiim were also the beaten police in Mitzrayim who took the hits for the people and Shevet Levi was not among those who were enslaved, it is clear why they did not have a Nasi represent them at this experience.

**לָ֣מָּה נִגָּרַ֗ע Why should we lose out (9:7) - Rashi** tells us that those who couldn’t bring the Korban Pesach wanted the Kohanim to sprinkle the blood for them and have other pure people eat on their behalf. Why would they make such a request? It doesn’t help fulfill the mitzvah at all? **Rav Moshe Feinstein ztl.** explained that we see from here that even if one cannot fulfill a particular mitzvah, it is still worthwhile to participate in whatever way possible.

**עִמְד֣וּ וְאֶשְׁמְעָ֔ה Stay here and I will listen to what Hashem commands to you (9:8)** - **Rav Aharon Soloveitchik ztl.** explained that the times that Moshe tended to forget Halachos were often to establish certain Halachos. For the Mikosheish it was to teach the Dinei Nefashos and so he needed to hear the Halacha. When it came to the Pesach Sheni, it was not to learn the specifics of the Halacha but rather to evaluate the depression of the people and even in this matter, the Rav needs to evaluate the details.

**קוּמָ֣ה  וְיָפֻ֨צוּ֙ אֹֽיְבֶ֔יךָ Rise up Hashem and let your enemies be scattered (10:35)** -  Why talk about war, enemies and haters when we take the Torah scroll out? **Rav Chagai Lundin** **Shlita** Ra”m Yeshivat Sderot explained that at the beginning of Bnei Yisrael’s trip in the desert there was an inevitable war. There were outer and inner struggles. This is how it is with every person: when we want to study, to move forward in life, to implement values we believe in, to settle in the Land of Israel – we must develop coping skills to face a raid of enemies, haters and distractors. We must draw strength from the Torah to cope with the difficulties but this, of course, is not the ideal, final situation. After we get strength and read from the Torah, after we are reminded of the values that guide us, we put the Book back in its place reciting a totally different perspective.

**הִתְאַוּ֖וּ תַּֽאֲוָ֑ה The desirous had a desire (11:4) -** The mis’avim complained about not having certain foods. Yet Chazal tells us that their complaint was really about the arayos restrictions. Why did Chazal not follow the pshat and just understand simply that their complaint was about the food? **Rav  Yaakov Kamenetsky ztl.** explains thatChazal understood true human nature. The complainers wouldn’t have issued such petty complaints about food unless there something latent that was really bothering them. They were really bothered about the arayos but it expressed itself in complaints about food.

**וַתְּדַבֵּ֨ר מִרְיָ֤ם וְאַֽהֲרֹן֙ בְּמשֶׁ֔ה Miriam spoke about Moshe (12:1)** - When Miriam speaks lashon harah about Moshe Rabbeinu, we don’t find that he responds. All of klal Yisrael stops and one would expect a response, but yet Moshe Rabbeinu remains silent. **Dayan Swift ztl.** explains that we learn from here that when leaders spend their time and energy responding to criticism, they will be “swept off their feet.” Leadership requires a “dignified unity” and “we must not barter our dignity for selfish interest.”

**וַתְּדַבֵּ֨ר מִרְיָ֤ם וְאַֽהֲרֹן֙ בְּמשֶׁ֔ה Miriam spoke about Moshe (12:1)** - How do we understand the conversation between Miriam and Aharon about Moshe? How do we understand the Rashi regarding the juxtaposition of this story to the story of the Meraglim? **Rav Soloveitchik ztl.** explains that it has to do with the fact that they needed to understand the uniqueness of Moshe and they did not and the Meraglim, similarly, did not understand the uniqueness of the Land of Israel. More broadly, this points to understand the other’s perspective and ideas and only then assess and evaluate. Before we judge and evaluate others opinions, ideas, actions and perspectives, we must first truly understand them and their perspectives.

**Haftara:**

**רָנִּ֥י וְשִׂמְחִ֖י  Rani V’Simchee (Zechariah 2)-** This is also the Haftorah of Shabbos Chanukah. What is its connection to the text of the Parsha? The **Rambam** (Moreh Nevuchim II: 35-43) notes that there is a key difference between the quality of the Nevuah of Moshe Rabbeinu and that of other Neviim. Moshe received his Nevuah from Hashem directly while alert and awake. Other Neviim received Nevuah (prophesy) via an angel and in a dream – in an unclear mode (Aspaklaria Sheino Meira**). Rav Hershel Schachter Shlita** (intro to Sefer Ginas Egoz) notes that this is seen most openly in the Nevuah of Zechariah. Rashi notes that Zechariah’s Nevuos were so closed we are not sure of their entirety until a Moreh Tzedek will explain them. Zechariah’s Nevuah in the Haftorah was not even clear after he had it. Only after being asked by the Malach if he understands the message of the Nevuah, does Zechariah answer in the negative and has the Malach explain it to him fully. Herein, says Rav Schachter, lies the difference between Moshe and the other Neviim. Indeed, at the end of the Parsha, we read about Miriam and Aharon’s challenge to the difference between their qualitative prophesy and Moshe’s. Hashem underscores Moshe’s unique prophetic status by confirming it to Miriam and Aharon and then striking Miriam with Tzoraas. That difference, the supremacy of the Nevuah of Moshe continues to serve as a basic fundamental in the faith of the Jew until today.