Points to Ponder

Behaalosecha 5783

**וַיַּ֤עַשׂ כֵּן֙ אַֽהֲרֹ֔ן  Aharon did so (8:3) - Rashi** explains why the Torah finds it important to tell us that Aharon fulfilled the command of lighting the menorah – to tell us that Aharon didn’t change. Many meforshim question the chidush **Rashi** provides for us, as obviously we would never think that Aharon would veer even slightly from the command of Hashem! The **Sfas Emes** explains, the nature of man is that after doing the same thing day in and day out, it can lose its excitement or specialness. However Aharon did not change, meaning the same zeal Aaron had for this mitzvah on the first day he had for the rest of his life as well every time he lit the menorah.

**לָ֣מָּה נִגָּרַ֗ע Why should we lose out (9:7)** – Why did the people who couldn’t bring Korban Pesach Sheni ask the question? After all, once the time for the Mitzva passes, isn’t the Mitzva Batel? **Rav Dessler** explains that even when nature places a stumbling block toward the Mitzva, one needs to possess a desire to perform it. The emotional desire even without the physical ability to fulfill it, is essential. Moreover, when there is a high level of desire – Hashem can bring a person to a place where he wants to go. (He did so with Avraham didn’t he? Didn’t three people come to bring him a chance to perform Hachnassas Orchim beyond the natural means of the Mitzva?)

**עַל־פִּ֤י ה֙' יַֽחֲנ֔וּ וְעַל־פִּ֥י ה' יִסָּֽעוּ Based on Hashem they will camp and based on Hashem they will travel (9:20)** – The **Midrash Lekach Tov** notes that the Torah highlights the point of Hashgachat Hashem (Hashem’s direct involvement) in the Jewish nation to the degree that it does, in order to contrast our existence and relationship with Him as distinct from that of the other nations. **Rav Gifter** added that Hashem’s involvement with us is also dependent on the way we receive Him – Hence the rest of the Possuk. We need to comply with His word (hence the end of the Possuk that we kept the Mishmeres of Hashem) and His timing even when it does not fit our nature. Part of the success of our lives, adds Rav Gifter, is living with an ordered life based on Hashem’s timeline.

**וְהָיִ֥יתָ לָּ֖נוּ לְעֵינָֽיִם You will be eyes for us (10:31) – Rashi** explains that whatever we do not know, you will be able to teach us. What would that be? **Rav Yisroel Reisman** quoted that Satmar Rebbe, **Rav Yoel Teitelbaum** who explained that Yisro was to be the nation’s expert on Avoda Zara. When the nation would have questions about Avoda Zara and its service and what to stay away from etc., the biggest expert to them would be Yisro. In that regard, Rav Reisman explained, Yisro would take experiences he had, which were not positive, and use them for constructive purposes.

**וְהָֽאסַפְסֻף֙ אֲשֶׁ֣ר בְּקִרְבּ֔וֹ הִתְאַוּ֖וּ תַּֽאֲוָ֑ה Desired meat (11:4)** – How did it happen that the generation that had already received so much from Hashem, desired to simply sit and ask for more by way of asking for meat**? Rav Leib Chasman** explains that this is one of the dangers of the influence of the chevra. Once it becomes acceptable to sit on the sidelines and complain, there is no limit to the level of complaining that happens.

**בְּכָל־בֵּיתִ֖י נֶֽאֱמָ֥ן הֽוּא He is trusted in my entire house (12:7)** – What does this mean? **Rav Simcha Zelig Regeur asked this question to Rav Chaim Soloveitchik** who explained that while other Neviim had to clarify when they were speaking in Nevuah via the words Koh Amar Hashem, Moshe did not need to do so since he was already assumed to be speaking in the name of Hashem by virtue of who he was. The **Brisker Rav** added that therefore no Novi can challenge a Nevuah of Moshe since he is a Ne’eman.

**רְפָ֥א נָ֖א לָֽהּ Please heal her now (12:13)** – Why did Moshe compose such a short Tefillah for Miriam? Didn’t she deserve something more substantial? **Rav Avraham Yitzchak HaKohein Kook** explained that Tefillah serves 2 different aspects. One is a refinement of character traits and a deepening of awareness and the other is a verbalization of that which is already known in the inner being of the person offering the tefillah. When it came to the Cheit HaEigel, Moshe knew he needed more Tefillah to help the people become aware of their failings andto help them become motivated to Teshuva, which they were. At the same time, Miriam had already been aware of her error and possessed a generally positive demeanor. Moshe’s Tefillah simply served to express outwardly that which was internally known and accepted. It required fewer words.

**Haftara**

**וִֽיהוֹשֻׁ֕עַ הָיָ֥ה לָב֖וּשׁ בְּגָדִ֣ים צוֹאִ֑ים And Yehoshua was wearing soiled clothing (Zechairah 3:3)** – **Rav Schachter** would remind us regularly that a person’s children reflect on him and his ability to impact the nation. Yehoshua Kohein Gadol’s grandchildren intermarried and it reflected on him since he had the ability to impact the situation and did not. Hence, in the vision, he is wearing soiled clothing – as what they were and who they were, reflected on him.