

BEA'ALOSCHA

THE WEISS EDITION

Light points

FROM THE TEACHINGS OF
THE LUBAVITCHER REBBE ON THE
WEEKLY TORAH PORTION

Lightpoints לזיכרון ולעילוי נשמת הרה"ח הרה"ת
הר"ר ישעי' זושא ב"ר אברהם דוד ע"ה ווילהעלם
גלב"ע ביום ד' שבט ה'תשפ"ב
תנצב"ה



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בהעלתך *Beha'aloscha*

ח:ב | 8:2

בְּהֶעֱלִיתָ אֶת הַנֵּרוֹת

When you ignite the lamps.

Step Up

When the Torah mentions igniting the lamps of the menorah, the term used for “when you ignite” is *beha'aloscha*, which literally means “when you cause to ascend.” From this the Sages understood that there was a step in front of the menorah, which the Kohen ascended while preparing the lamps.¹

The kindling of the menorah is also a metaphor for kindling the G-dly flame in the “lamp of G-d” which is the “soul of man”²—i.e., to cause the soul to shine brightly with the light of Torah and mitzvos.³

1. See Rashi, Bamidbar 8:2.

2. Mishlei 20:27.

3. See also Mishlei 6:23.

Accordingly, the step that stood before the menorah teaches us that when a person ignites the G-dly spark in his fellow Jew, the igniter himself has an “ascension” as well. Like the Kohen who would ascend a step in order to prepare the lamps of the menorah, a person who takes upon himself to kindle the soul of his fellow Jew is elevated spiritually in every aspect of his life. And from his elevated state, he will certainly succeed in his mission to ignite the lamps of the spiritual menorah.

—*Sefer Hasichos 5748, vol. 2, pp. 486–487*

 ח:ב | 8:2

דִּבֶּר אֶל אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת הַנֵּרוֹת
אֶל מוֹל פְּנֵי הַמִּנְוָה יֵאִירוּ שִׁבְעַת הַנֵּרוֹת

Speak to Aharon and say to him, “When you ignite the lamps, the seven lamps shall cast their light toward the face of the menorah.”

Lamps and Flames

The Talmud regards the menorah as a symbol of Torah study. Hence our Sages taught, “One who wants to become wise should turn to the south [when praying]... Your sign for this is... the menorah stood to the south [in the Mishkan].”⁴

Why, then, did G-d command Aharon to kindle the menorah, and not Moshe, through whom the Torah was given?

The menorah was kindled specifically by Aharon to teach us that for the Torah to have its desired effects, Torah study alone is not enough. Torah study alone is like the *lamps* of the menorah, which did not give off any light until Aharon kindled their *flames*. Likewise, a person might study and comprehend the Torah, but his soul will still not be “ignited” by his Torah study if his menorah is lacking flames.

Flames are caused by the combustion of fuel. The flames of the menorah thus represent prayer, during which one contemplates “the greatness of G-d and the lowliness of man.”⁵ By contemplating our own insignificance, and thereby appreciating the great opportunity that G-d has given us to approach

4. Bava Basra 25b.

5. Rema, Orach Chaim 98:1.

Him through prayer, our egos are “consumed,” allowing for the creation of a flame.

Why is prayer associated with Aharon?

The Zohar compares Moshe and Aharon to *shushvinin*, the ushers who escort a bride and groom to the *chupah*.⁶ In the analogy, Moshe is the escort of the groom (G-d) and Aharon is the escort of the bride (the Jewish nation). Moshe revealed G-d’s wisdom to the world, but Aharon focused on elevating Bnei Yisrael, drawing them closer to G-d. Elevating ourselves and drawing ourselves closer to G-d is likewise the focus of prayer. G-d therefore commanded Aharon to ignite the menorah, for it is our service of prayer, represented by Aharon, which enables our Torah study to illuminate our lives.

—*Toras Menachem*, vol. 40, pp. 108–112

6. See Zohar 3:53b, et al.

9:7 | ז:ט

לָמָּה נִגְרַע לְבַלְתִּי הַקָּרִיב אֶת קָרְבָּן ה' בְּמַעְדּוֹ

“Why should we be deprived, that we may not bring the offering of G-d in its appointed season?”

Searching for Connection

The mitzvah of Pesach Sheni, the second opportunity to offer the Pesach sacrifice, is somewhat of an anomaly among the other mitzvos of the Torah. All the other mitzvos are characterized by obedience: we dutifully follow whatever G-d instructs. Pesach Sheni, however, came about through the insistence of a few people who were restricted from offering the Pesach sacrifice in its proper time due to ritual impurity. They approached Moshe and begged not to be deprived of offering this sacrifice.

Seemingly, what basis was there for their request? If G-d had not communicated a desire that they bring the Pesach offering at a later occasion, they were obviously not obligated to do so! Yet, in response to their demand, G-d gave the Jewish people a *new* mitzvah—the observance of Pesach Sheni.

From here we learn that when a Jew senses that he is being deprived of an opportunity associated with Torah and mitzvos, he must not simply accept that G-d has not yet obligated him in this area. He must demand, “Why should I be deprived?” As the Talmud declares, “Everything is in the hands of heaven except the fear of heaven.”⁷ G-d waits for the individual to pursue a relationship with Him, but when a person demonstrates

7. Berachos 33b.

a genuine desire to connect with G-d through the Torah and mitzvos, G-d graciously grants him additional opportunities to find the connection he seeks.

—*Toras Menachem 5744, vol. 3, pp. 1679-1682*

 ט:א-ב | 2:1-9

וַיְדַבֵּר ה' אֶל מֹשֶׁה בְּמִדְבַּר סִינַי בַּשָּׁנָה הַשְּׁנִית
 לֵיצֵאתָם מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הָרִאשׁוֹן לֵאמֹר:
 וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל אֶת הַפֶּסַח בְּמוֹעֲדוֹ

G-d spoke to Moshe in the Sinai Desert, in the second year of their exodus from the land of Egypt, in the first month, saying: "Bnei Yisrael shall make the Pesach sacrifice in its appointed time."

Fight for Your Rights

In Parshas Beha'aloscha, the Torah recounts the one occasion when Bnei Yisrael offered a Pesach sacrifice in the desert. This took place in the month of Nissan, a month prior to the events that are related eight chapters earlier at the start of the Book of Bamidbar. Rashi explains that the Torah does not document these events in chronological order, so as not to begin the Book of Bamidbar with a source of shame for the Jewish people, for in the 40 years that they were in the desert, this was the only Pesach offering they brought.

But what was the shame in not offering the Pesach sacrifice in the desert? Besides for the one offered in Egypt, G-d commanded that the yearly Pesach offering be observed "when you come into the land that G-d shall give to you."⁸ As Rashi explains, "The Torah makes this mitzvah contingent upon their entry into the Land. In the desert, they were obligated to offer the Pesach sacrifice only once, in the second year, and that was by explicit Divine mandate." If G-d had not com-

8. Shemos 12:25.

manded them to do so, why is their lack of Pesach offerings in the desert a source of shame?⁹

The explanation is that, unlike other mitzvos whose obligation is exclusive to the Land of Israel, the Pesach sacrifice was indeed offered one time in the desert—albeit upon explicit Divine mandate. Hence, its fulfillment was not *inherently* contingent on arrival in the Land. Moreover, we know that the insistence of a few individuals who were restricted from offering the sacrifice (in the desert) brought about the mitzvah of Pesach Sheni—a replacement holiday for those who could not offer the first Pesach sacrifice in its proper time.

Therein lies the shame in the Jewish people's lack of Pesach offerings during their time in the desert. If G-d accepted the plea of a handful of individuals, certainly He would have granted an entire nation's demand not to be deprived of this mitzvah. Knowing the possibility of offering a Pesach sacrifice in the desert, how is it that for 39 years no one requested the opportunity?

To hide this shameful fact, the Book of Bamidbar begins instead with G-d's instruction to count Bnei Yisrael, demonstrating nonetheless the Jewish people's preciousness before G-d.

—*Likkutei Sichos*, vol. 23, pp. 65–70

9. See Tosafos, Kiddushin 37b.



לזכות

הת' מנחם מענדל שי

לרגל הכנסו לעול המצוות בשעטור"מ ביום כ"א סיון ה'תשפ"ה

יה"ר שייגדל להיות חסיד, ירא שמים ולמדן
לנח"ר הוריו וכל משפחתו שיחיו

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זיין

לעילוי נשמת
הרה"ח ישראל
ב"ר יעקב ע"ה
שאול

גלב"ע י"ז סיון תשע"ה
תנצב"ה

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מרת רבקה יהודית
בת ר' אשר אנשיל ע"ה
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