

'not journey' to find a better resting place, c) 9:20 though sometimes they rested in a nice, comfortable place, for them and their cattle, still they only rested there 'according to the word of Hashem' and not out of love of the place-and they journeyed on further 'according to the word of Hashem' i.e., even though they were leaving a good, comfortable place, d) 9:21 "from evening to morning," they never started traveling by night-however sometimes the Cloud rested a small amount of the time, not allowing them enough time for preparation for settling or traveling, e) 9:22 "for 2 days or for a month or for a year," [see Rashi] sometimes they rested for such a small amount of time and other times they were able to settle down in an orderly fashion-and then unexpectedly, in a split second-they would leave and all their complacency would be disturbed and they would be compelled to move on--**their only wish was, "according to the word of Hashem they would rest and according to the word of Hashem they would journey," (9:23) this is the merit of Hashem's Children. How special a People we are.**

14) Ohr HaChaim adds that their will to move on when they were in a place only one night was the same as in a case where they were in a place a full year--because their **sole object was to do His will.**

15) **Ohr HaChaim explains the reason Hashem did this to His Children is according to Kaballah: their whole traveling through the desert was to 'rescue the holy sparks' lost in the desert and the One Who Knows the Secrets of the Universe knew exactly how long or short a time it would take to accomplish this purpose. However, certain places they accomplished their fixing; 'rescuing the sparks' by merely traveling through those areas.**

16) "Make for yourself two silver trumpets..." 10:2
Ohr HaChaim asks didn't they travel according to the Clouds of Glory? If so, why did they need the Trumpets? Ohr HaChaim answers they didn't all stand up and travel at once. They went according to the order of their tribe's flags: first Yehudah, then Gershon's children carried the Tabernacle, the Flag of Reuvain-but the trumpets allowed them to know when the traveling will start so in turn every tribe can immediately rise as soon as the tribe before him rose to travel.

17) Ohr HaChaim also says that the trumpets' purpose was **for the honor of Moshe**--because the Sages teach that the Clouds did not rise until Moshe said, "Rise," so the order was first Moshe told the Clouds of Glory 'rise' then he would blow the trumpets and the flag of Yehudah would be the first to rise, etc. So the purpose of the trumpets were, "for yourself," for the honor of Moshe.

18) "In My entire House, he [Moshe] is trusted." Targum Yonatan Ben Uziel [see Pirush] asks since the Temple was not built yet what does 'My House,' 12:7 mean? He answers this means in all Hashem's Secret Places--all the Secrets of the Universe-- the higher and the lower, in the oceans and on the dry land--also the Secrets of the Angels.

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Ohr Pinchas Parsha Sheet

In loving memory of Reb Pinchas Mandel, Z.L. H.K.M.

B'haaloscha

Commentaries

Have a great and joyous Shabbos.

PARSHA B'Haaloscha

1) 8:2 Seforno puts the message at the Menorah in a very relevant perspective: When the Jewish Children received the Torah, the Torah relates, "And the whole people answered in unity 'All that Hashem spoke we will do.'" i.e. **our unity will accomplish His goal**. Therefore the middle light of the menorah represents the main part and the right three lights represent those that are occupied with Eternal Life and the left three lights represent those that are occupied with this worldly life who are supporting those whom are occupied with Eternal Life- **and together we all fulfill Hashem's will since our main goal is for His sake**.

2) 8:2 Rashi comments that Aharon felt left out when he saw the consecration of the N'seem [parshas Naso] and Hashem appeased him and said, "your lighting and cleaning the menorah will be greater than the N'seem's consecration." Ramban explains this prophecy was referring to the consecration of the Chashmanaim during the times of Chanukah and the Blessings of the Priests which will both be relevant even after the destruction of the Temple **until this very day**.

3) "And Aharon did so, etc. just as Hashem commanded Moshe." 8:3 Ohr HaChaim points out the lesson to be learned is: Aharon did Hashem's will **because it is His will, not to derive honor** as King David says, "I want to do Your will." [Tehillim 40]

4) 8:3 Ramban says though the lighting of the Menorah can be done by either Aharon or any of his Children, still **Aharon himself did it with diligence** because he appreciated the importance of doing Hashem's will.

5) "Take the Levites..." 8:6 and, "because they shall be given, they shall be given to Me." 8:16

Kli Yakar explains that the Levites were chosen in three ways: a) for carrying the utensils of the Mishkan-physical labor; b) for being an atonement for the Jewish Children-spiritual labor; c) they were chosen to be honored and given *trumah* and *maaser* in the place of the first born. Therefore the 'given to Me' mentioned twice refers to the labor they were chosen for and 'Take the Levites...' refers to their exalted status. The 'giving' twice refers to Jacob's giving of his descendants to Hashem twice [Breishis] and the 'take the Levites' refers to their being taken in the place of the firstborn by Hashem.

6) "The Children of Israel did so to them." 8:20 Seforno notes this means they did so a) **diligently**, and b) **only, to fulfill the will of their Creator**.

7) 8:20 Moshe, Aharon and the entire Community of the Children of Israel did unto the Levites according to everything that Hashem commanded Moshe about the Levites, so did the Children of Israel do to them. Ohr HaChaim asks a) why does the verse repeat twice their doing etc.? b) Why does the verse use two different references to the Jews-'Community of the Children of Israel' then 'the Children of Israel'? Ohr HaChaim answers that the 'Community etc.' refers to

the general Community but the 'Children of Israel' refers specifically to the First Born-and Hashem thanks them separately for their effort to do 'according to everything that Hashem commanded Moshe,' **even though according to human nature this was an aggravating thing to do, considering that the Levites were replacing them, still and all they left nothing out, but did everything that He commanded**.

8) 9:1 Seforno explains that the Jewish Children did four special acts that would have merited their immediate entrance into the Land of Israel without any wars: a) the Consecration of the Tabernacle, b) their diligence in consecrating the Levites, c) their diligence to bring the Pesach sacrifice, and d) their **immediate adherence to Hashem, when the Cloud of Glory would send them a message to travel or rest without prior notice, a complicated task to fulfill**. [see #13] **The sin of the spies [B'shlach] ruined this opportunity**.

9) 9:7 Seforno explains that they claimed since their impurity was due to their carrying Joseph's body out of Egypt, which is a mitzvah, why should they lose out and not be able to perform another mitzvah, the Pesach sacrifice?

10) "And the Children of Israel shall make the Pesach sacrifice in its appointed time." 9:2

Seforno says the Sages teach us that during the Consecration of the First Temple, King Shlomo avoided the keeping of Yom Kippur **as not to disturb the great joy during that celebration**. However Hashem praised the Jewish Children though they were in the midst of the Consecration of the N'seem and the eighth day at the Miluim-still they should make the Pesach Sacrifice.

11) "And when a convert shall dwell with you and he shall make a Pesach Sacrifice to Hashem..." 9:14

Ramban explains that the Torah teaches us that a convert must perform the mitzvah of Pesach-though he might have converted in the Desert or in the Land of Israel and his ancestors were not in Egypt. [see #12]

12) Ohr HaChaim explains that the **very root of the holiness of all of Israel was drowned in the impurity of Egypt**. If Hashem would have not taken the root at the Children of Israel out of Egypt where would have the branches received their healing from? **Therefore though the convert was not in Egypt in a revealed way-still in a hidden way he was there with the very foundation of the Nation of Israel and he not only is allowed but is responsible to bring the Pesach Sacrifice and must even say the Hagaddah which says, "our ancestors were slaves to Pharaoh in Egypt." Not only is this not false, but since the main point is the spiritual danger we were in, of which the convert is included as well**.

13) 9:17-23 Seforno explains that Hashem is relating the merits of His Children Israel by describing how they blindly followed Him in the desert: a) they rested where the Cloud of Glory rested-even when the place was desolate, b) 9:19 "when the Cloud of Glory lingered...many days...would not journey," though they waited a long time in a place that was very bad-still they would