

## *B'Haaloscho*

The Sidrah B'haaloscho has the mark of a classic gripping story. The beginning is idyllic, followed by dramatic, tragic events. The Sidrah is introduced with the coveted, sacred duty of Aaron, the High Priest, to kindle the Menorah, the symbol of the Divine Providence's presence. We are then jarred by the insurrection of the *Misoninim* who demonstrated their frustrations. We are then dismayed by the insatiable desire of the masses to eat meat, which camouflaged their rebellion against morality. This ended with a decimation at *Kivros Hataavah*. What caused this unrest? The inner bickering of the leadership. When there is rivalry and strife in the Cabinet the masses rebel and go berserk. When Miriam and Aaron challenged the position and authority of Moses the consequence was *Kivros Hataavah*.

"And Miriam and Aaron spoke against Moses..." "And they said, Hath the Lord indeed spoken only to Moses? hath He not spoken also to us?"

It is truly puzzling. How could they challenge Moses? Did they not realize the unique relationship between G-d and Moses? How could they dare to suppose that they are equal to Moses as a prophet? The explanation is, possible, that they imagined that because of their seniority they matched Moses. After all, was it not the prophecy of Miriam that encouraged their parents, Amrom and Yocheved, to give birth to Moses. Was not Aaron a prophet to his people while Moses was yet a shepherd in the desert.

The response of G-d was that Moses was His "*eved*" His servant. What counts is not who was first, rather, who lasts—not who starts, but who stays best. "*Lo chain Avdi Moshe*" Moses is different. He is constant. You are prophets. but you are sporadic, "flash-in-the-pan" prophets. Moses is everready. G-d proved it to them when He appeared, and they became befuddled, calling

out in anxiety, "water, water." Moses' prophecy was not in a dream, not in an illusion, but a waking Presence.<sup>1</sup>

With pride many present credentials as students once in outstanding Yeshivohs. Some rest on the laurels of sitting at the feet of scholars many years ago in the great centers of learning abroad. But their true glory is evident if they maintain a regular constant schedule of Torah study.

In the Haftorah the Prophet Zechariah expresses admiration for the "*Anshai Mofais*," for the outstanding wondrous men, but prefers "*Avdi Zemach*," the constant servant.

#### FOOTNOTES

1. Rambam, Hilchos Yesodei-Hatorah 7:6