



**Rabbi David HaCohen**  
**June 7, 2020**  
**Sivan 15, 5780**

**WSE05**

### **Parashat BaHa'alotcha**

There is a story of two neighbors who were arguing strongly, on who will be fixing the light in the stairwell? They came to the Rabbi and the Rabbi ordered in favor of one side. The other side jumped up and said: I don't believe this Rabbi he is a liar!

The surprised Rabbi, turned his face to the one who jumped, and said: " yesterday you asked me a Halachic question about business and I gave you my answer and you accepted it without questioning, as result of this **Psak** you lost a lot of money... and suddenly today you are not accepting my **Psak**, even though we are talking about a very small amount of money, what happened???? Then he answered and said I don't have a problem, with the fact that I lost money, but I cannot tolerate the **other person winning....**

In general, it seems that in Parashat Hashavua, we can see a similar occurrence. After the twelve Nesi'im brought their donations for "Chanukat HaMishkan" as we read last week in Parashat Naso. Then came Parashat BaHa'alotcha which opens with the subject on lighting of the Menorah. "Daber El Aharon V'amarta Elav, B'Ha'alotcha et Haneirot, el Mul Penei Hamenorah, Yairu Shevat Haneirot".

And Rashi asks about that: What is the connection between the Menorah and the Korbanot Hanesi'im donation and the lighting of the Menorah?

Rashi Explains that when Aharon saw the Nesi'im sacrificing for Hanukat Hamisbeach he felt himself uncomfortable, because he did not participate with their sacrifices, they sacrificed but not Aharon. Then Hashem tells Moshe, Aharon should not feel uncomfortable because the mitzvah that I will be giving him to prepare and light the Menorah is greater than theirs.... And now the question is raised: Why should Aharon be jealous? Why should he not support the Nesi'im?

It seems to be, that to understand that we should look at the situation with a human view. In reality, it is not easy to be supportive towards other, and it seems that all behave that way, and that is what happened with Aharon...

But the Torah indicates that Aharon was very humble, as it says: "V'nachnu Ma". Those humble words are said by Aharon, when he met Moshe when he returned from the "**Sneh**". And Moshe was worried that the fact that he had the Zechut to meet the **Sneh** will bother Aharon very much, because Moshe was younger than him. Why is he Zoche with such a responsibility as the leader of the nation but not him? And he was right. Despite those reasons Aharon was not jealous of his brother and even more that Aharon became very supportive to his younger brother.

In our Parasha, It does not say that Aharon was jealous of the Nesi'im. On the contrary he was supportive and rejoiced that they received the Zechut to have won the Misbeach.

And now, we have to understand the meaning with Rashi's statement: "chalsha Da'ato shel Aharon"? That Aharon came from the point, that every man has his mission in the world and his mission to work in the Mishkan and Aharon did all that he could to do the very best that he can.

He fulfilled his mission one hundred percent. When Aharon saw that someone else took from him Hanukat Hamishkan he felt as if they took from him his purpose. Therefore, :”Halsha Da’ato” (He felt uncomfortable) and it pained him that he was not being Zoche to cooperate with the Nesi'im and be an active participant with the chanukat Hamishkan.

Hashem did not dismiss this feeling of Aharon rather accepted as a true and appropriate feeling as a good behavior of Aharon that he was not trying to escape from his duties, but on the contrary he was interested in wanting to participate cooperatively and that it was good that he felt pained that he did not participate, and therefore Hashem comforted him: ”Shelcha Gedola Mi'shelachem”(yours is better than theirs) and that is true participation.

This principle we will meet in the continuation of the Parasha in the story of “Pesach Sheni”. The people were impure with Tumat Met because they were the “Chevra Kadisha” of Am Yisrael, and they were Temei Metim (according to a variety of shitot on this subject).

Regular people were feeling happy that they are not obligated to bring the Korban Pesach, that they can get rid of the obligation of Korban Pesach and have an “easy life”. However, the people who were Temeim were not happy to be freed from this obligation. Even more so they came to Moshe in pain: “Lama Nigara Lebilti Hakriv Korban Hashem B'Moado”. They came from the point that if another Jew does a Dvar Shebekdusha they also want to participate, and if not allow them to participate it caused them a big pain to the point, that they start feeling that they are missing part of their personality and the Torah did not say “Lama Yigara Helkeinu” (we don't want to lose part of it), but the Torah says: “Lama Nigaraa” meaning that our personality will miss out by not participating in Korban Pesach. Their pain was raised up to Hakodosh Baruch Hu and Hashem liked it very much and thus gave them the opportunity to participate in Korban Pesach Sheini. And from that we learn an important message that not only do we clap hands or salute to others who are doing good actions. But you should ask how can I participate?

Especially when we are talking about the education of the Children of Israel (chinuch from the word chanuka). And from that comes the phrase “Chanukat HaMishkan”

Brothers and friends, it's painful to say, but this is unfortunately the reality. There are hundreds who do not know A and B in Judaism, don't know how to say Kriyat Shema or know about the Jewish Holidays. Some of them did not participate in the reading of the Ten Commandments in Hag Hashavuot and so on...

We are saluting to those who did good things, to teach the Masoret to Jewish children. But Aharon Hakohen taught us to ask How can I participate? If we are willing to participate, we will find the ways to do so. To physically participate, to donate money to help people, to identify yourself with people who need spiritual help or to give them advice or any possible help and by this merit we will be Zoche to participate with chanukat Beit Mikdashenu, BB”A.

מבוסס על ספר השיחות ה'תשמ"ח חלק ב' בהעלותך