

Parsha Bullets on Behaalosecha, 5783
Don't Just Talk to Hashem, Listen to Him Talking to You
 Rabbi Efrem Goldberg

Find the 3 for 3 [here](#) for a printout of 3 great divrei torah you can share at your shabbos table.

Bamidbar 8:2-3	במדבר ח'ב-ג'
Speak to Aaron and say to him, "When you mount the lamps, let the seven lamps give light at the front of the lampstand." Aaron did so; he mounted the lamps at the front of the lampstand, as the LORD had commanded Moses.—	<p>דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרוֹת אֶל־מוֹלֵךְ פְּנֵי הַמְּנוֹרָה יֵאָרוּ שִׁבְעַת הַנְּרוֹת: וַיַּעַשׂ כֵּן אַהֲרֹן אֶל־מוֹלֵךְ פְּנֵי הַמְּנוֹרָה הַעֲלָה נְרֵתֶיהָ כְּאֲשֶׁר צִוָּה ה' אֶת־מֹשֶׁה:</p>

Bullets:

- The **Rachmistrivka Rebbe** interprets the term בְּהַעֲלֹתְךָ as an allusion to davening; there is a value and a virtue of learning Torah before davening.
- **R. Nachman of Breslov** says that without Torah, tefillah is not at its highest level. If you want to elevate a Jew, you need to direct them to the menorah, to the light of the torah.
- The **Otzar Peleos HaTorah** asks: why does it emphasize that Aharon did not deviate from Hashem's command?
 - R. Yonasan Eibeschutz explains that Aharon was a giant and did not deviate from the proper procedure of lighting the menorah.
- R. Wosner notes that Torah and Tefillah must go together.

Bamidbar 8:18	במדבר ח'יח'
Now I take the Levites instead of every first-born of the Israelites;	וַאֲקַח אֶת־הַלְוִיִּם תַּחַת כָּל־בְּכוֹר בְּבִנֵי יִשְׂרָאֵל:

Bullets:

- The **Chizkuni** says that the switch from firstborns to Levites had a major advantage: each Levi's father is also a Levi. there is a tremendous value of having an example when it comes to leadership and beyond.

Bamidbar 9:7	במדבר ט':ז'
those men said to them, "Unclean though we are by reason of a corpse, why must we be debarred from presenting the LORD's offering at its set time with the rest of the Israelites?"	וַיֹּאמְרוּ הָאֲנָשִׁים הַהֵמָּה אֵלָיו אֲנַחְנוּ טְמֵאִים לְנֶפֶשׁ אָדָם לָמָּה נִגְרָע לְבַלְתִּי הַקְרִיב אֶת־קִרְבָּן ה' בְּמַעֲדוֹ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:

Bullets:

- Why is Pesach Sheni a month later?
 - **Baal HaTurim** connects it to the intercalation process.
 - **R. Yaakov Emden** connects it to when they ran out of matzah.
- If you want to be pure, **R. Akiva Eiger** says, you need establish a pattern.

Bamidbar 10:29	במדבר י':כט'
Moses said to Hobab son of Reuel the Midianite, Moses' father-in-law, "We are setting out for the place of which the LORD has said, 'I will give it to you.' Come with us and we will be generous with you; for the LORD has promised to be generous to Israel."	וַיֹּאמֶר מֹשֶׁה לְחֹבָב בֶּן־רְעוּאֵל הַמִּדְיָנִי חֵתָן מֹשֶׁה נֹסְעִים אֲנַחְנוּ אֶל־הַמְּקוֹם אֲשֶׁר אָמַר ה' אֵתוּ אֲתָן לָכֶם לְכָה אִתְּנוּ וְהִטַּבְנוּ לָךְ כִּי־ה' דִּבְרָטוֹב עַל־יִשְׂרָאֵל:

Bullets:

- The **Otzar Peleos HaTorah** understands this as Yisro telling Moshe that he needed to get back home as he preferred the food and environs of his home.

Bamidbar 10:35–36	במדבר י':כ"ט-ל'
When the Ark was to set out, Moses would say: Advance, O LORD! May Your enemies be scattered, And may Your foes flee before You! And when it halted, he would say: Return, O LORD, You who are Israel's myriads of thousands!-	ז וַיְהִי בְּנִסְעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה קוּמָה ה' וַיִּפְצְלוּ אֹיְבָיִךְ וַיִּנְסוּ מִשְׁנְאֵיךְ מִפְּנֵיךְ: וּבִנְחָה יֹאמֶר שׁוּבָה ה' רַבְבוֹת אֲלֶפֶי יִשְׂרָאֵל: ז {פ}

Bullets:

- **R. Druck** says that the issue with the Jews was how the people left Har Sinai, like schoolchildren leaving school. This is contrasted with how they behaved at the Yam Suf when they collected the gold and silver.
- The **Tosafos** explain that this is the original *tefillas haderech*.