
THE WEISS EDITION

בהעלתך
Beha'aloscha



Searching for Connection

Fight for Your Rights

Not Just a Stopover

Your Honor

Light
points

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

Lightpoints

לזכרון ולעילוי נשמת

הרה"ח הרה"ת הרה"ג ישעיהו זושא

ב"ר אברהם דוד ע"ה ווילהעלם

נלב"ע ביום ד' שבט התשפ"ב

תנצב"ה

בהעלתך
Beha'aloscha

9:7 | ז:ט

לְמָה נִגְרַע לְבַלְתִּי הַקָּרִיב אֶת קֶרְבֶּן ה' בְּמוֹעֲדוֹ

“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.”¹ G-d waits for the individual to pursue a relationship with Him, but when a person demonstrates 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*

1. Berachos 33b.

 9:1-2 | ט:א-ב

וַיְדַבֵּר ה' אֶל מֹשֶׁה בְּמִדְבַר סִינַי בַּשָּׁנָה הַשְּׁנִיית
 לְיֵצֵאתָם מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הָרִאשׁוֹן לֵאמֹר:
 וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל אֶת הַפֶּסַח בְּמוֹעֵדוֹ

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."² 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-

2. Shemos 12:25.

manded them to do so, why is their lack of Pesach offerings in the desert a source of shame?³

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*

3. See Tosafos, Kiddushin 37b.

 9:22 | ט:כב

או ימים או חדש או ימים בהאריך הענן על המשכן
 לשכן עליו יחנו בני ישראל ולא יסעו ובהעלתו יסעו

Whether it was for two days, a month or a year that the cloud lingered over the Mishkan, the children of Israel would encamp and not travel, and when it departed, they traveled.

Not Just a Stopover

Each of Bnei Yisrael's journeys and encampments in the desert was by Divine bidding. When it was time to travel, the miraculous cloud that covered the Mishkan would depart, at which point Bnei Yisrael would travel, the cloud leading the way. "And in the place where the cloud came to rest, there the Bnei Yisrael encamped. At the commandment of G-d the Bnei Yisrael journeyed, and at the commandment of G-d they encamped."⁴

Some of their encampments lasted for a year or more, but in some locations their stay was only one night, or a day or two. Upon their arrival at each location, the Levi'im would reassemble the entire Mishkan, and then dismantle it when the cloud indicated that it was time to go. Since "at G-d's bidding they would encamp, and at G-d's bidding they would travel,"⁵ there was obviously a G-dly reason to assemble the Mishkan in that particular place at that particular time. And since G-d and His will transcend time and space, the importance of any particular encampment was not determined by the length of

4. Bamidbar 9:17-18.

5. Bamidbar 9:23.

time spent there. The Mishkan was therefore assembled in each location where they camped, regardless of how long or short their stay would be.

As Jews, we know that our *every* step is determined by G-d's providence (and not only in the desert, where it was plain to see). Recognizing that our journeys in life are planned by G-d, who transcends time and space, we must "create a Mishkan" within every situation, for however long G-d determines that moment will last. Whether a circumstance seems long-term or only temporary, it is an opportunity to unite with the infinite G-d and His infinite will in a union that transcends all time and space.

—*Likkutei Sichos, vol. 2, p. 687*

 י:לה | 10:35

קוֹמָהּ ה' וַיִּפְצוּ אֹיְבֵיהָ וַיִּנְסוּ מִשְׁנֵאֵיהָ מִפְּנֵיהָ

Arise, O G-d, may Your enemies be scattered, and may those who hate You flee from You.

Your Honor

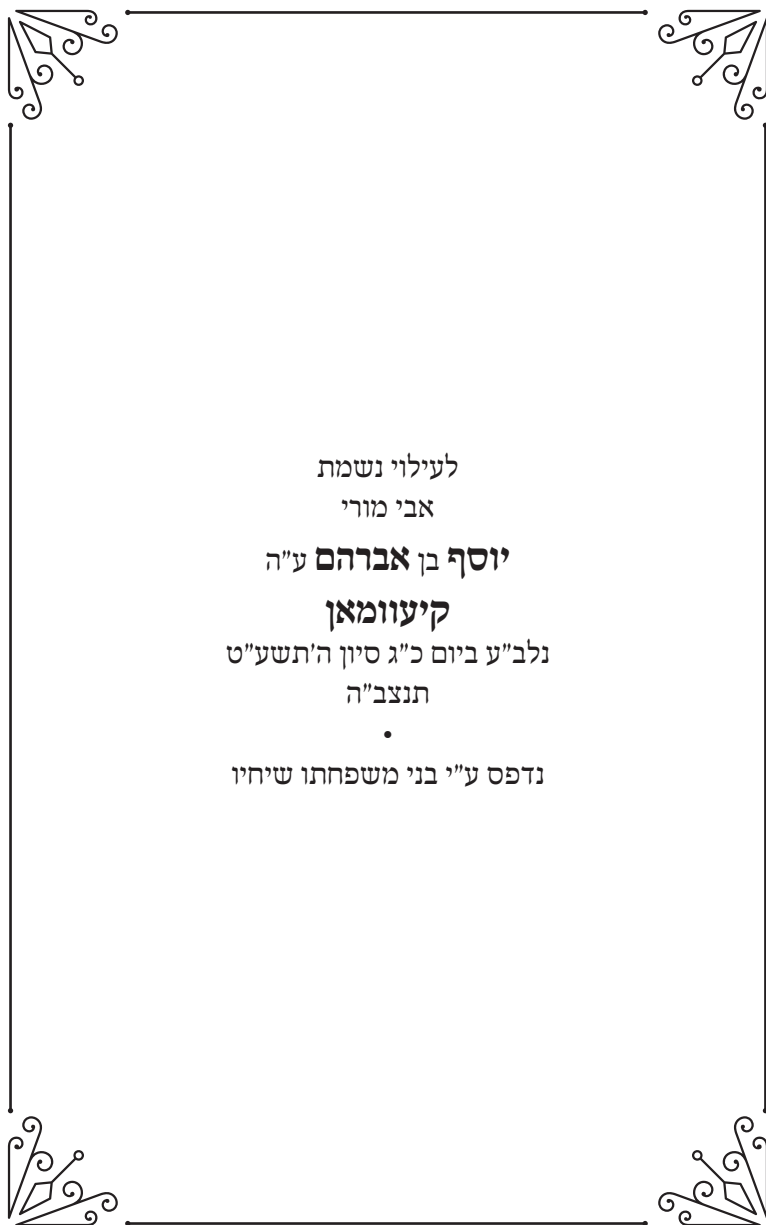
Rashi explains that Moshe's entreaty to G-d, "May those who hate You flee from You," refers to those who hate the Jewish people. "For anyone who hates the Jewish people hates the One who spoke and the world came into being."

Why did Moshe pray that G-d cause *His* enemies to flee, merely *alluding* to the enemies of the Jews, instead of asking directly that G-d cause the enemies of the Jewish people to flee?

In this way, Moshe asked that G-d save the Jewish people even if they are deficient in their worship and unworthy of salvation on their own merit. Moshe demanded that even so, their enemies should be forced to flee because they are G-d's enemies. For the enemies of the Jews are not concerned with the extent of the Jewish people's devotion to the Torah and mitzvos, and will not attribute the Jews' suffering to their misdeeds. They do know, however, that the Jewish people are called the children of G-d. Therefore, Moshe insinuated, if they succeed at harming the Jews, and G-d does not save them, Heaven forbid, this will cause disgrace to G-d Himself. To avoid this disgrace to Your holy name, prayed Moshe, protect the Jewish people even if they are not worthy on their own accord. "Because anyone who hates the Jewish people

hates the One who spoke and the world came into being”—it is Your own honor, G-d, that must be protected.

—*Likkutei Sichos, vol. 23, p. 79*



לעילוי נשמת

אבי מורי

יוסף בן אברהם ע"ה

קיעוומאן

נלב"ע ביום כ"ג סיון ה'תשע"ט

תנצב"ה

•

נדפס ע"י בני משפחתו שיחיו

לעילוי נשמת מרת רחל יעשקא

בת ר' זאב וואלף ע"ה פאס

נלב"ע ביום כ"ו סיון ה'תשס"ט
תנצב"ה

דפס ע"י בנה הרה"ת אריה ליב
וזוגתו מרת עידית רבקה שיחיו פאס

לעילוי נשמת

הרה"ח ר' חיים ע"ה שטרן

נלב"ע כ"א סיון ה'תשמ"ח
תנצב"ה

נדפס ע"י משפחתו שיחיו

לעילוי נשמת

הרה"ת ישראל מנחם

ב"ר אלטר הלל ע"ה רבינוביץ

נפטר כ"א סיון ה'תשע"ו
תנצב"ה

נדפס ע"י בני משפחתו שיחיו



THE LIGHTPOINTS PROJECT WAS MADE POSSIBLE
THROUGH THE GENEROUS SUPPORT of
Rabbi Moshe Aaron Tzvi and Mrs. Ruty Weiss