



TORAH תורה  
MITZION מציון  
KTM MONTREAL



# THE KTM DAF PARSHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



## TO CONTINUE THE PATH OF AHARON HAKOHEN BY RABBI EITAN MAAZARI (ROSH KOLLEL KTM MONTREAL)

Rashi opens his interpretation of our parsha by explaining the connection between the parsha of the princes' sacrifices in the previous parsha and the lighting of the menorah by Aharon HaKohen in our parsha:

למה נסמכה פרשת המנורה לפרשת הנשיאים? לפי שפירא אהרן חנכת הנשיאים תלשה אז דעתו, שלא היה עמהם בהנכה לא הוא ולא שבטו, אמר לו הקב"ה הנידך שקד גדולה משלהם, שאמה מדליק ומטיב את הנרות - עי' תנחומא

**WHEN THOU LIGHTEST [THE LAMPS] —** Why is the section treating of the candelabrum put in juxtaposition with the section dealing with the offerings of the princes? Because when Aaron saw the dedication offerings of the princes, he felt distressed because neither he nor his tribe was with them in the dedication, whereupon the Holy One, blessed be He, said to him, "By your life! Your part is of greater importance than theirs, for you will kindle and set in order the lamps" (cf. Midrash Tanchuma, Beha'alotcha 5; see also Nachmanides).

Eighty-eight verses were dedicated to the sacrifices of the princes, but after those verses another verse appeared ( the last one in Nasso) and after it comes parshat Beha'alotcha, all not connected to the sacrifices of the princes:

וּבָבֹא מֹשֶׁה אֶל-אֱהֹרָה לְדַבֵּר אִתּוֹ וַיִּשְׁמַע אֶת-הַקּוֹל מִדְּבַר אֱלֹהֵי הַכְּפֹרֶת  
אֲשֶׁר עַל-אֲרוֹן הָעֵדוּת מִבְּיַן שְׁנֵי הַכְּרֻבִים וַיְדַבֵּר אֵלָיו: פ

When Moses went into the Tent of Meeting to speak with [God], he would hear the Voice addressing him from above the cover that was on top of the Ark of the Pact between the two cherubs; thus [God] spoke to him.

This verse deals with something completely different and has nothing to do with all the previous verses that describe the sacrifices of the princes, and we have to ask what exactly is it doing here at the end of Parshat Nasso?

This verse talks about the hearing of the voice from between the two cherubim above the kaporet "כפורת" by Moses and this verse is closer to Parashat Beha'alotcha.

This question will illuminate and renew for us a complete worldview that Rashi wants to tell us and is actually found in the verses.

Rabbi Mordechai Alon explained that the princes offered their sacrifices for twelve days, From the beginning of the month of Nisan until the twelfth of the month, and the voice that Moses heard would speak to him every day starting from the beginning of the month of Nisan - and not after the sacrifices of the twelve princes, and if so why does it appear here as the last verse and the seal and not at the beginning of the chapter with the sacrifices of the princes? The answer to this is: this verse is really out of place, and here we learn a very important message that God spoke to Moses from among the two cherubim when no one heard the voice except Moses himself.

This is the same huge voice that all the people of Israel heard at Mount Sinai and now this voice speaks only to Moses and when Moses came to the Tent of Meeting it was heard only by Moses. But it is an important point to know that it was not because of Moses that he heard the voice, but because of all Israel who knew how to take and carry the tabernacle and donate six carts and raise the sanctity with their help in the world. Only after the story of the twelve princes who made sacrifices is this verse brought up so that we understand that all this is happening thanks to each and every one of the tribes of Israel.

This is what Rashi explained to us at the beginning of the Book of Vayikra, with the words:

וַיִּקְרָא אֶל-מֹשֶׁה וַיְדַבֵּר ד' אֵלָיו מֵאֶהֱל מוֹעֵד לֵאמֹר:

**PARASHAT BEHA'ALOTCHA**  
**20 SIVAN**  
**JUNE 9, 2023**  
**CANDLES: 8:23 P.M.**  
**HAVDALAH: 9:40 P.M.**



## CONTINUED

Hashem called to Moses and spoke to him from the Tent of Meeting, saying:

לאמר: ... בְּשִׁבְעֵי לַיְלָמָּה הוּא נֹדֵבֵר עִמִּי

It is for your sake that He communicates with me.

And here in the last verse of Parshat Nasso the voice that Moshe heard was due to the people of Israel.

We will return to Rashi's interpretation with which we started. Do we really think that Aharon was offended or weakened by not receiving the respect he deserved as did all the princes? Or did he and his tribe not get a 'role in the show'? After all, who actually offered all the sacrifices of the princes if not Aharon and the priests? And what is the consolation prize offered to him - to light candles? It's not serious...

Aaron is only interested in one thing - how God met with the people of Israel.

In the verse it appears that God would only speak to Moshe and not to Aharon. Aharon did not hear the voice, so he thought that it was the great role of revealing the name of God to the world, and to continue the voice that he heard with Israel on Mount Sinai into life, and everywhere. Each person of Israel had a role to give Moses the strength to hear the voice, while he, Aaron, has no role in this, so he is offended. And this is what Moses says to him - this voice is always talking to him. And this voice comes from the strength of Israel- this voice is always heard within -The Moses in each and every one of us.

But who will make sure that this voice is always heard? Who will

make sure that this light is always on? Who will light the lamp so that this voice can be heard in practice and not just inside? Only you Aharon, your role is greater than the role of the princes.

Each person of Israel has within him the potential to hear the great voice that was heard on Mount Sinai, but who will turn it on? This is not my job - Moshe - brought down the Torah from top to bottom, and this is your job - Aaron who makes peace between the people, you are the usher of the people of Israel.

You, your job is to pick up from below and light and arrange the menorah so that the soul will indeed appear, and that's why: "By your life! Your part is of greater importance than theirs, for you will kindle and set in order the lamps."

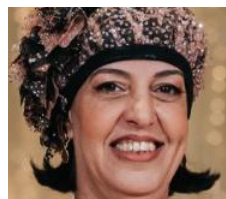
On this Hillel said, there is a Moshe in the world, there is Abraham, Isaac, and Jacob too, but each of us, each father, mother, a child or a brother, you have to remember:

הלל אומר, הָגִי מִתְלַמְדֵיךָ שֶׁל אַהֲרֹן, אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וְיִמְקְרֵכֶן לַתּוֹרָה

Hillel used to say: be of the disciples of Aharon, loving peace and pursuing peace, loving mankind and drawing them close to the Torah.

In order for us to hear the voice and connect to the soul within us, we need to learn to follow the path of Aharon the High Priest who was:

loving peace and pursuing peace, loving mankind...



### MESSAGE FROM THE PARASHA BY SHIFRA MAZARI

The parasha tells us about the pillar of cloud and the pillar of fire, which accompanied the people walking in the desert as a sign agreed between them and God during their journeys throughout the various stations on their way to Israel. The Torah says that sometimes the camp of Israel lasted for a day or a few days and sometimes the camp lasted for years, all according to the sign of the cloud. At the beginning of the journey, Moshe would announce the following sentence to the sound of the trumpets (which we say today every time we open the Ark of the Covenant in the synagogues and take out the Torah book):

קוּמָה ד', וְנִפְצוּ אֹיְבֵיךָ, וְיָנְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ

"Arise, Hashem, and let your foes be scattered, and let those who hate you flee from before you."

The Torah emphasizes to us the importance of the journey that the people go through on their way from Egypt to the Land of

Israel. Originally this journey was supposed to last a few weeks, but due to the sin of the spies it was prolonged and lasted forty years. In general, there are two options to get what we want to achieve, whatever they may be (spiritual and physical). The first way is the simple and easy way in which we achieve our goal easily without having to really make an effort and give up something from our habits and conveniences. The second way, which most of the world tries to avoid, is the more difficult way that requires the one who follows it to deal with various obstacles and changing conditions and to give up his original worldview out of the necessity to adapt to a new and binding reality. Despite the difficulty, and perhaps even thanks to it, it seems that the second way actually makes a person a stronger person who is able to distinguish the nuances between good and bad and deal with the complexity of life.

Nir Aviad, a life coach from Israel, says: Most people think about the expected result of their actions and do not pay attention to the path that leads them there. Judaism teaches us that the journey

### PARNESS HAYOM :: SIVAN

1 SIVAN | Manny Dalfen, in honour of the Yahrzeit of his father, Morris Dalfen z"l

3 SIVAN | Karl Fallenbaum, in honour of the Yahrzeit of his father, Armand Zvi Fallenbaum z"l

3 SIVAN | The Aspler Family, in honour of the Yahrzeit of Rita Aspler z"l

22 SIVAN | Moshe Reiss, in honour of the Yahrzeit of his father, David Reiss z"l

23 SIVAN | Kamal Gabbay, in honour of the Yahrzeit of his mother, Muzli Gabbay z"l



## CONTINUED

itself is the truly important destination and the lessons we can learn about ourselves while walking the path are treasures that we should not ignore. In every act and every challenge there is a moral waiting to be learned. In order to really progress, it is not enough just to reach the place of our things, but we must open our eyes and collect all those gifts along the way. The path and the effort are important. This mindset, unfortunately, prevailed more than once in the way of the worshipers of Hashem. People calculate how many times they have prayed for a certain thing, expecting deliverance and a quick answer and are not educated to understand that sometimes the waiting and the many prayers are the salvation itself.

The Israelites left Egypt after 210 years with the mentality of humiliated and dependent slaves. In order to change their worldview and prepare them to be worthy of entering the Land of Israel, which symbolizes ultimate freedom, they had to go through not only a geographical journey from Egypt to Israel, but also a mental journey. The role of walking in the desert in a neutral and open space was to help the people go through this necessary change, and therefore Moshe's call to get up and move from one station to another was important. The fact that they did not know whether they would settle for a few days or alternatively for years and they were always in a mental and physical state ready to move helped them to change from the inside as well.



### THE LIGHT OF ISRAEL BY ZOHAR AVRAMOVIZ

In Parashat Beha'alotcha, the preparations of Bnei Yisrael are completed for the journey through the Desert to the Land of Israel.

At the beginning of the parsha, Rashi brings up the Midrash's question: "Why exactly does Parshat Menorah appear after Parshat Hanesiim?". The Midrash explains that when Aaron saw the inauguration of the Hanesiim, his mind was weak because he and the tribe of Levi did not take part in the sacrifices of the Nesiim, so God comforted him and encouraged him by reminding him that he has a bigger role, and this is the reason for the closeness of the affairs.

light by lighting the candles in the temple which are "witnesses to the coming of the world that she has ordained a row in Israel", and as Rabbi Zadok said - "The light of the work in the menorah is a kind of light of the Torah that illuminates all the coming of the world that she has ordained a line in Israel".

The Ramban challenged the Midrash and asked: Why did God comfort Aaron precisely by lighting the menorah and not by other works done by the high priest such as the offering of incense every morning and evening? In addition, Ramban questions why Aaron's mind was weak - after all, he was also in the days of service and made many sacrifices during them?

We learn from this that each of our people has the opportunity to illuminate and develop the spiritual world in our lives. We must understand the importance of our tradition and history, connect to it, and connect it to the physical world and the routine we go through every day.

And the Ramban explains that the main comfort to Aaron is in the consecration of the altar that was in the second Beit Hamikdash during the time of the Hasmoneans, the descendants of Aaron. He gives this explanation in the name of Megillat Setarim (a concealed scroll) in which it is said that God comforts Aaron because "there is another consecration in which the candles are lit and I do to Israel through your sons, miracles and salvation and an initiation that is named after them, and it is an initiation of the Hasmoneans." The advantage of this consolation is that even after the destruction of the Temple and the abolition of the sacrifices we continue to light the Hasmonean candles by lighting Hanukkah candles.

Shabbat Shalom.

Rabbi Zadok of Lublin makes it difficult for the Ramban to say that the lighting of the Hanukkah candles is done by Klal Yisrael and anyway how is there any comfort in them for Aharon?



He explains that in addition to the spiritual and physical lights that God created in the world, God allowed man to create spiritual and physical lights himself. Man can shine with physical light by lighting candles, and likewise Aaron and his sons can light spiritual





## NOW YOU SHALL SEE BY ZAKY ABOUDI

In this weeks' Parsha we see one of Moshe's rare breaking points. The people come to him with complaints about how they miss having meat and Egypt was better than being in the desert. Moshe can't handle it anymore, and he turns to Hashem, telling him that he cannot carry the burden of leading the whole nation alone. Hashem responds by appointing 70 elders to assist Moshe with the burden of leadership, and he promises to feed the whole nation meat. Moshe is skeptical and asks how he is able to feed them all meat, Hashem sees this response as a weakness of faith on the part of Moshe.

וַיֹּאמֶר ד' אֶל-מֹשֶׁה הֲגֵד ד' תִּקְצֹר עֲתָה תִרְאֶה הַיְקָרָה דְּכָרִי אִם-לֹא: - במדבר, כ"ג

And Hashem answered Moses, "Is there a limit to Hashem's power? You shall soon see whether what I have said happens to you or not!"

This response is clearly linked to Hashem's conversation with Moshe at the end of Parashat Shemot. Moshe had just spoken to Pharaoh for the first time, requesting the freedom of Israel. Not only does Pharaoh deny his request, but he also adds work and makes the slaves' lives harder. This change prompts the Israelites to complain to Moshe, asking why he had to interfere. Moshe breaks down and asks Hashem why he had to send him against his will, to which Hashem replies:

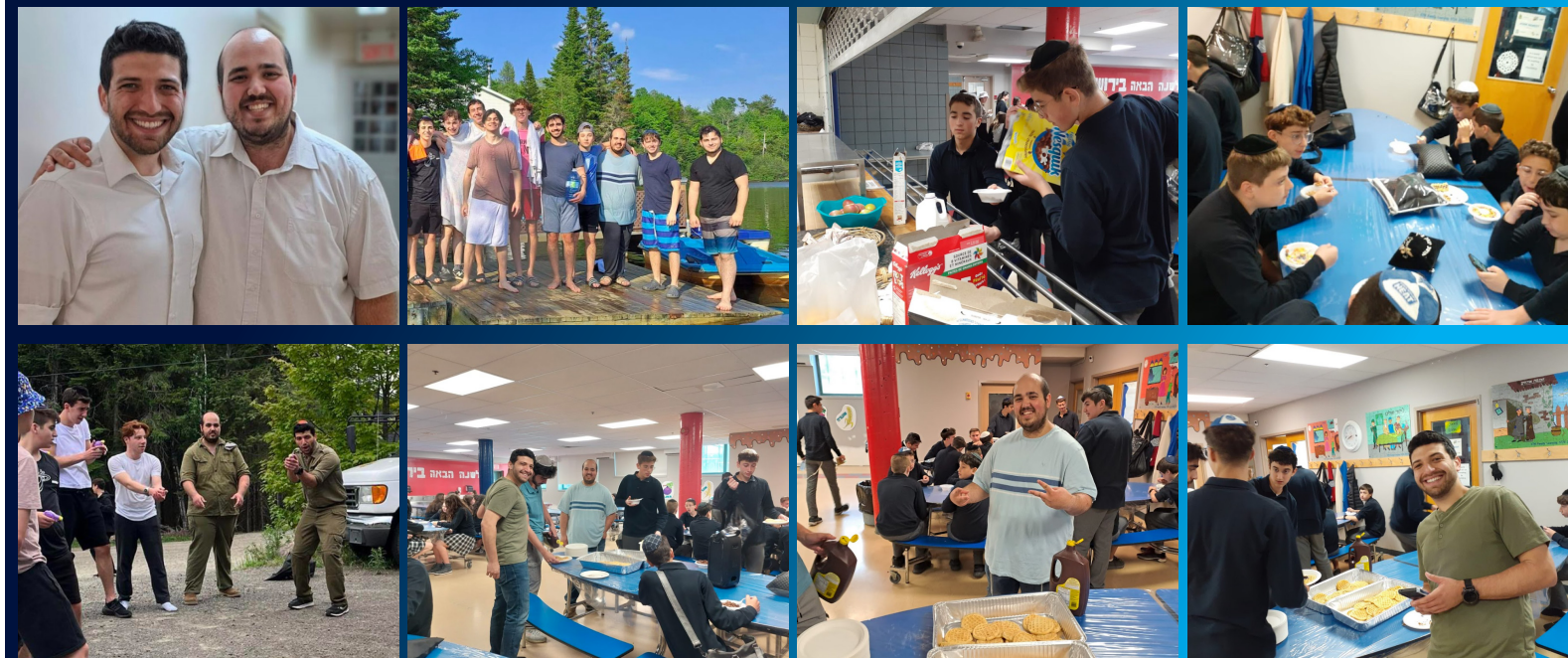
וַיֹּאמֶר ד' אֶל-מֹשֶׁה עֲתָה תִרְאֶה אֲשֶׁר אֶעֱשֶׂה לְפָרְעֹה כִּי בְגֵד חֲזָקָה יִשְׁלַחֶם וּבְגֵד חֲזָקָה יִגְרִשֶׂם מֵאֶרְצוֹ: - שמות, ו', א

Then Hashem said to Moshe, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

In both cases the phrase "עתה תראה" (now you shall see), is used. In both cases it is quite evident that Hashem is criticizing Moshe's lack of faith.

The striking repetition of the phrase "now you shall see" in both encounters between Hashem and Moses reveals a deeper spiritual lesson. It signifies a test of Moshe's faith and a challenge to his trust in Hashem's power and guidance. In moments of uncertainty, it is natural for doubt to creep in, even for a leader like Moshe. However, Hashem's response serves as a reminder that His plans are often beyond human comprehension. Just as Moses questioned how the nation could be fed meat in the desert, he had questioned Hashem's purpose when Pharaoh resisted his demands. Through these instances, we learn that true faith requires surrendering our limited understanding and placing trust in Hashem. In both cases Hashem acted in miraculous fashion, and he fulfilled what he had promised in a way that Moshe could not have predicted. We may not always be able to foresee the outcome, but we are always required to believe.

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