

Behaloscha 2015

1.

Was all of the Mann really the same?

Nachlas Tzvi page 353

“The people would stroll and gather it (The Mann), and grind it in a mill or pound it in a mortar and cook it in a pot or make it into cakes, etc.” (11, 8)

"שטו העם ולקטו וטחנו ברחים או דכו במדכה ובשלו בפרור ועשו אותו עגות."

Why doesn't this detailed pasuk appear in parshas Beshalach when the Mann was originally given and described? The Gemara in Yuma (75) explains that the Mann would rain down in front of the door of the tzaddikim (righteous people). The average person had to go outside to collect it. The reshaim (wicked) had to travel away from their homes to collect it.

The Nachlas Tzvi explains that it was possible that the tzaddikim did not need to grind, pound and cook the Mann as stated in the above pasuk. When they obtained it from their doorway, it was ready to eat without preparation. The parsha of Beshalach occurred prior to the sin of the golden calf. There is no reference to the preparations of the Mann prior to consuming it because the entire nation was considered tzaddikim. However, the above pasuk took place after the sin of the Golden Calf and the nation was now divided into tzaddikim, average and reshaim who received the Mann in different formats as previously explained.

2.

Newness and freshness

Otzer Chaim pages 42-43

“Aaron did so; toward the face of the Menorah he kindled its lamps, as Hashem had commanded Moshe.” (8, 3)

"ויעש כן אהרן אל מול פני המנורה העלה נרתיה כאשר צוה ה' את משה."

Rashi quotes the Sifrei who comments that this pasuk is coming to praise Aaron that he did not deviate. (להגיד שבחו של אהרן שלא שינה)

The question arises; why did Aaron light the candle after the fact that this lighting can be performed by a zar (non Kohen)? Furthermore, why would we think that Aaron wouldn't have completed the task that he was commanded by Hashem to perform? **Even though Aaron attained a very high level by becoming the Kohen Gadol who entered into the Kodesh Kadashim (holy of the holies), nevertheless he still remained the Aaron that he always was, mixing with people. Meaning, he properly communicated with people and still made peace amongst people as stated in the first perek of Avos that Aaron loved peace and made peace between people (הלל אומר הוי מתלמידיו של אהרן אוהב שלום ורודף שלום אוהב את הבריות ומקרבן לתורה). Aaron didn't change the positive middos (characteristics) that he previously had.**

Another explanation is that Aaron himself lit the menorah even though others could have lit it.

The Sefas Emes offers another explanation. **The first time someone does something, there is a natural excitement. As time continues this enthusiasm tends to fade, the original excitement dwindles. Aaron did not deviate from his initial fervor. Every time Aaron lit the menorah, it was done as if it was the first time that he lit the menorah. His entire life this mitzvah was performed in this sura/ofen (form/manner).**

**This is how we should strive to learn and perform mitzvos. We must strive to perform mitzvos in a non-mechanical manner. We are not machines. We must strive to perform mitzvos in a non-habitual non-routine manner.** For example, when we daven. Even though we utter the same text that we have recited so many times that we already know it by heart, nevertheless we must have proper focus, intent and enthusiasm. Another example is Tefillin or any other mitzvah that we performed many times. Even though we place the same Tefillin on almost every day, we must nevertheless have the utmost respect towards these holy Tefillin. Tefillin aren't a means of checking our blood pressure, rather an important way of connecting to Hashem. **This also applies to family. Even though we talk frequently to the same Mom, Dad, spouse and child, nevertheless we must strive to maintain that original freshness.** There is quiet an ironic, common, but yet sad practice that typically occurs amongst newlyweds. Young and new husbands tend to complement their wife's more often than husbands who have been married for many years. The reality is that this is illogical, young wife's have less cooking experience, while older wives have more cooking experience. Therefore it would be more apropos for older husbands to complement more frequently than younger husbands. Why does the opposite typically occur? Young couples have a natural freshness unlike older couples. These older husbands take things for granted and already expect their wife's laborious efforts to the extent that they don't even express or demonstrate gratitude. This is yet again another problem that we must strive to fix. We must not get naturally lured into the trap of regularity. This irrational, but yet unfortunately common occurrence found amongst older husbands, must be changed. This is obviously easier said than done, but we must nevertheless strive to the best of our abilities to constantly show gratitude where gratitude is due and to maintain this fundamental freshness.

This shtims (coincides) with a fundamental idea offered by the Kli Yakar. **The Kli Yakar (parshas Emor 23, 16) is bothered by what is the reason as to why the Torah doesn't mention a specific day when the Torah was given. Furthermore, the Torah itself does not institute a specific holiday to celebrate the giving of the Torah. Why?**

**The pshat (explanation) is that we need to view every single day as a new Matan Torah. Every day is a Har Sinai. Hashem didn't want to tell us the day of Matan Torah because every single day a person needs to view it as a Ma'amad Har Sinai. The Gemara in Eruvin (54b) says the more a person learns the more flavors he'll find. The Sifri (parshas Va'eschanan 6, 6) tells us that the Torah should be new upon us and not like something that is old. The words of Torah should be new to us even if we have been learning for years. You will find a new chiddush every day. The Gemara in Chagiga (3a) and Shabbos (83b) state it's impossible to learn in a Beis Medrash without finding a chiddush (new insight). The Marasha says you'll find chiddushim even when you are doing chazara! That's why the date of Matan Torah isn't mentioned in the Torah and that's what our pasuk means. **In order to tap into loftier spiritual levels, we need to learn and do mitzvahs with freshness and a passion as if they were given today!****

**Our age is irrelevant. Whether we are twenty or ninety, we must have a positive outlook, enthusiasm, excitement and a sense of gratitude to Hashem who allows us to perform whatever mitzvah we are performing. We must strive to have the thrill a little kid has when he receives a candy. If little kids attain so much pleasure and excitement from an insignificant and cavity causing item such as a candy, than surely we must attempt to the best of our abilities to attain pleasure and true excitement from a significant and elevating experience via performing mitzvos.**