

Parshas B'Haloscha

This week's Parsha is B'Haloscha, which begins with the service of the lighting of the Menorah. The Parsha has a "mashiachdi'ke" orientation, as we learn from Rashi, that Aaron Hakohen's concern that Hashem was punishing the Leviim because of Aaron because the Leviim didn't bring a sacrifice of dedication for the Mizbeach. So the Parsha begins with the Menorah Lighting Service, which will persist even when the Beis Hamikdash stands. Ramban comments further that this wouldn't have survived after the destruction of the Bais Hamikdash. Therefore, Ramban adds that the allusion in this Parsha is to the Chashmonaim (descendants of Aaron), for which we will light the Menorah even after (unfortunately) the destruction of the Bais Hamikdash.

Furthermore, according to some (such as the Lubavitcher Rebbe and R' Moshe Feinstein), Chanukah will persist as a holiday even after Mashiach arrives. (This is not to say that the other holidays will be nullified per se, but their role will pale compared to the spiritual light that shines in the era of Mashiach, which is reflexive in the Holidays of Chanukah and Purim. Both holidays represent a beacon of spiritual light shining in dark times, from the same light that will shine when Mashiach arrives. Furthermore, according to Yalkut Shimoni on Megillas Ester on 9:28, "the days of Purim will never cease," even after Mashiach comes.)

We are also advised on Pesach Sheni, for which we learn about second chances. We always have an opportunity to rectify a situation in our spiritual journey, which is part of our service to preparing the world for Mashiach.

Other parts of the Parsha also refer to Mashiachdi'ke times because of the trumpets that are blasted at various times during Jew's travels, war efforts, and holiday/other gathering events. We know that when Mashiach arrives, trumpets will sound. But the sound of a trumpet remains even in our times. As Rashi explains at 10:10, "Ani Hashem Elokaichem" refers to the Malchios, Zichronos, and Shofaros from Rosh Hashana. We typically understand the call of the Shofar as representing someone crying. However, based on the allusion in our Parsha, it is also reflexive of a call for war, happiness, and ingathering. This means when we reflect on Rosh Hashana of our deeds from the year, insofar as we presumably stumbled, our goal is to sound the trumpet of war against our spiritual enemies, which may not be a physical or material threat, but our internal battle of emotions and thoughts.

Furthermore, as Rashi explains in 10:2, "Make for yourself," it is a call to the King, from that which is yours, which you make and not someone else. Suppose I can be so bold as to reimagine Rashi as follows. L'havdil, if you saw a servant of the Queen (now King) of England, they hold themselves in certain regalia to represent royalty. Furthermore, in their every action, they exude royal representation; hence even when the King's representative proceeds down a street, there is fanfare and calls to ensure the people know exactly when it is happening, and that call elicits respect for the King, how much more so if it is the King himself. Rashi explains that they should blast the trumpet before you as they would a king, meaning we are the King's representative; it is incumbent on us to act, speak, and walk like that.

Furthermore, the work must be done by us; no one can make us a representative of the

King of Kings without our effort to act, speak and walk like that. The idea of work to be a proper servant of Hashem is reflected later in the Parsha in the passages relating to the complaints of the Jews for not having fish and meat in the desert. Rashi quoting Sifri in 11:5, explains that the desire the Jews had for their fish and meat was that it was not tied to Mitzvos as it is now. Meaning they desired to be free of the work of a Jew, something that was considered a sin. Therefore, there is a connection between the “Asey Lecha” of the trumpets and the work required to be a Jew, which was forgotten later in the Parsha. The rabble-rousers were an external force that swayed the Jews, an allegory of the war we must wage against external forces that sway us from the path of being Hashem's representative (at any given moment)¹. The arousal to that war is the sound of the trumpet. The complaint for fish was against the Manna, for which they had to do no work, and everyone had equal access to the “special food,” as Rashi explains in 11:8 (Shatu) quoting Sifri, that there was no work to gather the food. While this is historically viewed as a sinful request (optically, it was), it was also tied into the complaint when the Meraglim (next Parsha) took place. That the Jews weren't complaining as much as they were living in a type of messianic era, that they didn't want to leave by having to enter the land of Israel (right intention but wrong method).

Notwithstanding this approach, work is synonymous with a servant (Eved, Oived), meaning, as Jews, it takes work to be servants of Hashem (as referenced with the

making of the trumpets and reflected in the Jews' complaint against the Manna)². But this work will redeem us because the work shines a light, as the Menorah does in our time (standing the test of time irrespective of the Bais Hamikdash standing- as Ramban points out, and as our Parsha begins. Still, this is the shining of the Menorah because the work (shemen zayis Zach-crushed olives made into pure olive oil) will remain even when Mashiach comes.

Good Shabbos

¹ Based on Lekutei Sichos Vol 13

² We also know from Pirkei Avos, Ein Kemach Ein Torah, that without work/toil to make food, there is no Torah and vice versa (involvement in the

mundane). As well as what is said in Avoda Zara 3a, that he who works before Shabbos can eat on Shabbos- Which Rashi there comments is an allegory for Olah Habah.