

Parshas Beha'alosecha – Looking into the Little Window:

1. Bamidbar 10; 29: For Hashem has spoken of good for Israel.
2. Bamidbar 8; 3: Aaron did so; toward the face of the Menorah he kindled the lamps, as Hashem had commanded Moshe. Rashi: This comes to tell us the praise of Aaron that he did not change.
3. Bamidbar 12; 1-2: Miriam and Aaron spoke against Moshe regarding the Cushite woman he had married, for he had married a Cushite woman. They said, "Was it only to Moshe that Hashem spoke? Did He not speak to us, as well?"
4. Bamidbar 11:4: The rabble that was among them cultivated a craving, and the Children of Israel also wept once more, and said, "Who will feed us meat?" Midrash: The rabble was the seventy elders of the Sanhedrin.
5. Bamidbar 16:4: And Moshe heard and fell on his face.
6. Talmud Sanhedrin 110a: What report did he hear? He heard that they suspected him of adultery...Each and every one of them suspected his wife concerning Moshe.
7. Likutei Maharan 2; 52: The fact that there are people, who ask many questions concerning the behavior of righteous people, is something that must be. Because the righteous resemble their Creator. Just like people ask questions concerning the behavior of G-d, similarly it must be that people will have questions concerning the behavior of the Righteous, because he resembles G-d. Regarding the questions concerning the behavior of G-d, on the contrary, it is proper that there should be questions against G-d, and it is fitting and good for G-d, according to his greatness and exalted status. Because of His essential greatness and exalted status, which is beyond our comprehension; therefore, it is certainly impossible for our intellect to understand and apprehend His conduct. Therefore, it must be that we have questions against G-d. For that is good and proper that G-d should be beyond our understanding, thereby resulting in many questions. If His conduct would be according to our understanding, it would result, G-d forbid, that our understanding would be like His understanding.
8. Job 26; 14: See these are the edges of His ways.
9. Yalkut Shimoni 240: 'And they believed in Hashem and in Moshe His servant.'" If they believed in Moshe, certainly they would believe in Hashem! What is the verse coming to teach us? Whoever believes in the shepherd of Israel, is as if he believes in the Creator of the world...whoever speaks against the shepherd of Israel, is as if he has spoken against the Creator of the world.
10. Tanna D'Vei Eliyahu Rabbah 13:3: Aaron knew that if he would seclude himself, he would have been able to rise to the highest levels. He would have reached to the ultimate destination. However, he knew that great things would happen to Israel through him. So he tied his loins with iron cables and went from door to door of the Jews. Anyone who did not know how to say the She'ma or to pray, he would teach him how to say the She'ma and to pray. Similarly, whoever did not know how to enter into Torah study, he would teach.
11. Isaiah 60; 21: And your people are all righteous.
12. Yalkut Shimoni 10: 'The cloud of Hashem was over them by day when they journeyed from the camp.' This refers to the lame, blind, people who had impure discharge, and Metzoras. For if one Jew would draw away from underneath the wings of the cloud of glory, the cloud of glory would draw after him until he would return.