



י"ג - י"ט סיון תשפ"ב June 12 - 18, 2022



קַה בַּפָּרָשָׁה • In This Week's Parashah

- ◆ Aharon lights the menorah.
- ◆ The לְוִיִּים (Levi'im, members of the tribe of Levi) prepare for their work in the mishkan.
- ◆ Some people couldn't bring a קֶרְבַּן פֶּסַח (korban pesah, pesah offering) because they were טָמֵא (tamei, impure). God offers a makeup date, called פֶּסַח שֵׁנִי (Pesah Sheini, Second Pesah).
- ◆ We are again told about the time the mishkan was built. A cloud would cover it in the day, and a fire at night. And when the cloud or fire would move, Benei Yisrael would follow it.
- ◆ God tells Moshe to make two silver trumpets. Their sound would gather Benei Yisrael for special occasions.
- ◆ After almost a year at Har Sinai, Benei Yisrael begin traveling through the desert. Forward, march!
- ◆ Benei Yisrael complain about the מָן (mann, miraculous food), demanding meat. God tells Moshe they will get so much, it will be coming out of their noses! God sends many quail (a kind of bird), and that's what they eat for a whole month.
- ◆ Miriam and Aharon speak against Moshe, and Miriam is struck with the skin disease, צַרְעַת (tzara'at). Moshe prays for her.





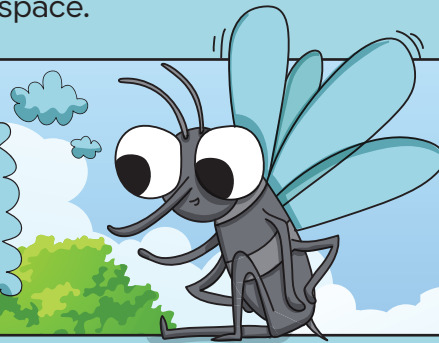
Bemidbar 8:19

And from among **Benei Yisrael**, I assign the Levi'im to Aharon and his sons, to perform the service for **Benei Yisrael** in the Tent of Meeting, and to atone for **Benei Yisrael**, so that no plague may afflict **Benei Yisrael** when **Benei Yisrael** come to the holy space.

במדבר ח:יט

וְאֶתְנָה אֶת־הַלְוִיִּם נֹתְנִים לְאַהֲרֹן
וּלְבָנָיו מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְעַבְדֹת אֶת־
עֲבֹדַת בְּנֵי־יִשְׂרָאֵל בְּאֹהֶל מוֹעֵד וּלְכַפֵּר
עַל־בְּנֵי יִשְׂרָאֵל וְלֹא יִהְיֶה בְּבְנֵי יִשְׂרָאֵל
נֶגֶף בְּגִשְׁת בְּנֵי־יִשְׂרָאֵל אֶל־הַקֹּדֶשׁ:

This pasuk cannot stop saying the words "Benei Yisrael"! Can we learn something from the 5x repetition?



Bzzzz
A lot of midrashim are bugged by something unusual in the Torah text

Vayikra Rabbah

Rabbi Yudan said: You can tell how much the Holy One loves Benei Yisrael from how they are mentioned five times in one pasuk...

Rabbi Shimon ben Yohai said: It's like a king who had an only child. Every day the king would ask, "Has my child eaten? Had enough to drink? Gone to school? Arrived home safely?"

Just like this, every day the Holy One would say to Moshe: Say to Benei Yisrael... Command Benei Yisrael...

ויקרא רבה ב:ד-ה

אָמַר רַבִּי יוּדָן בּוֹא וּרְאֵה כַּמָּה
חֻבֵּב הַקֹּדֶשׁ בְּרוּךְ הוּא אֶת יִשְׂרָאֵל
שְׂמֹזְכִירָן חֲמִשָּׁה פְּעָמִים בְּפָסוּק
אֶחָד...

אָמַר רַבִּי שִׁמּוֹן בֶּן יוֹחָאי: מִשָּׁל
לְמַלְךְ שֶׁהָיָה לוֹ בֶּן יְחִידִי. בְּכָל יוֹם
וַיּוֹם הָיָה מְצֹוֶה אֶת בֶּן בֵּיתוֹ,
אָכַל בְּנֵי? אוֹ שָׁתָה בְּנֵי? אָזַל לְבֵית
הַסֵּפֶר? אָתָּא מִבֵּית הַסֵּפֶר?

כָּף בְּכָל יוֹם וַיּוֹם הָיָה הַקֹּדֶשׁ בְּרוּךְ
הוּא מְצֹוֶה אֶת מֹשֶׁה וְאוֹמֵר לוֹ: אָמַר
אֵל בְּנֵי יִשְׂרָאֵל, צוּ אֶת בְּנֵי יִשְׂרָאֵל.



- ◆ Do you ever mention something over and over, when it's something you really care about?
- ◆ In Rabbi Shimon ben Yohai's story, how do you think the child might have felt knowing that a parent was so interested in what happened during their day? How would a child feel if a parent never asked questions about their day?
- ◆ What do you think Rabbi Yudan and Rabbi Shimon ben Yohai want us to feel as Jews?

Send us your thoughts or questions from learning the parashah. We'll write back to you, and some will get published in future issues of Devash!
Write to us at devash@hadar.org



בואו נדבר על זה • Tell Me More About This!

A מָשָׁל (mashal) is a "parable," a kind of short story or example that teaches us about something. It's an important technique in midrash. Every mashal has a נִמְשָׁל (nimshal), which is the lesson or idea being taught in the story. In this case:

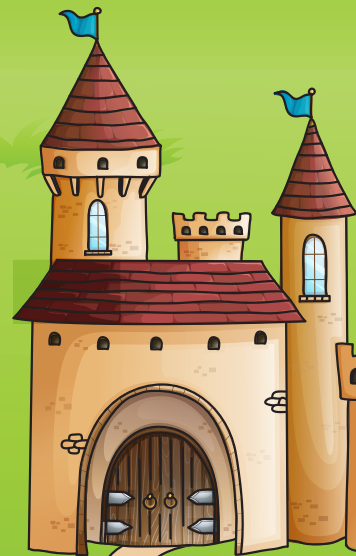
Mashal

The king loves his child so much that he says his child's name all the time

Nimshal

God loves Benei Yisrael so much that God says their name five times in one pasuk

This is an example of a common kind of mashal: one that relates God to a מֶלֶךְ בָּשָׂר וָדָם (melekh basar va-dam, a human king). The idea is that the way God acts in the world might be mysterious or hidden or not make sense to us. But, we do know how human rulers act. By understanding the actions of a human king, we can try to understand how God acts in the world.



Here are some more examples:



Mashal

A king who builds a palace needs to build the lower floors before the upper floors

Nimshal

God had to create the earth before creating the heavens (Bereishit Rabbah 1:15)

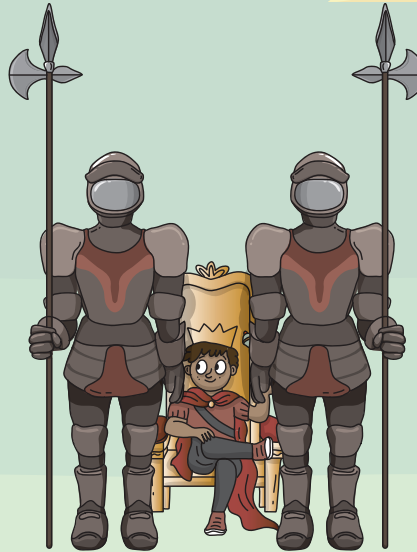


Mashal

Someone who is poor just wants a tiny piece of bread from the king's feast

Nimshal

Hannah asks for just one child from God, who gives children to people all the time (Berakhot 31b)



Mashal

A king stays inside while his soldiers guard him from the outside

Nimshal

Mezuzot prove that God is even better than a human king, because God guards our homes for us, from the outside (Avodah Zara 11a)

פְּרָשָׁה • Commentary



In the wilderness, God provided Benei Yisrael with מַן (mann), a miraculous food from Heaven. But the riffraff of Benei Yisrael are sick of it! Here's how they remember life back in Egypt:

Bemidbar 11:5

We remember the fish that **we used to eat free in Egypt**, the cucumbers, the melons, the leeks, the onions, and the garlic.

במדבר יא:ה

זָכַרְנוּ אֶת־הַדָּגָה אֲשֶׁר־נֹאכַל בְּמִצְרַיִם חִנָּם
אֶת הַקִּשְׁאִים וְאֶת הָאֲבִטְחִים וְאֶת־הַחֲצִיר
וְאֶת־הַבְּצָלִים וְאֶת־הַשּׁוּמִים:

Our parshanim wonder about the word חִנָּם (hinnam). It usually means “for free.” **When Benei Yisrael were slaves, did they really eat fish for free? Was life in Egypt that good?**

Rashi (France, 1,000 years ago)

Did the Egyptians give them fish for free? Doesn't Pharaoh say, “[Go and work, and] you won't even get any straw” (Shemot 5:18)? If they wouldn't give Benei Yisrael straw for free, would they have given them fish for free?!

“Hinnam” must really mean free from any mitzvot.

רש"י

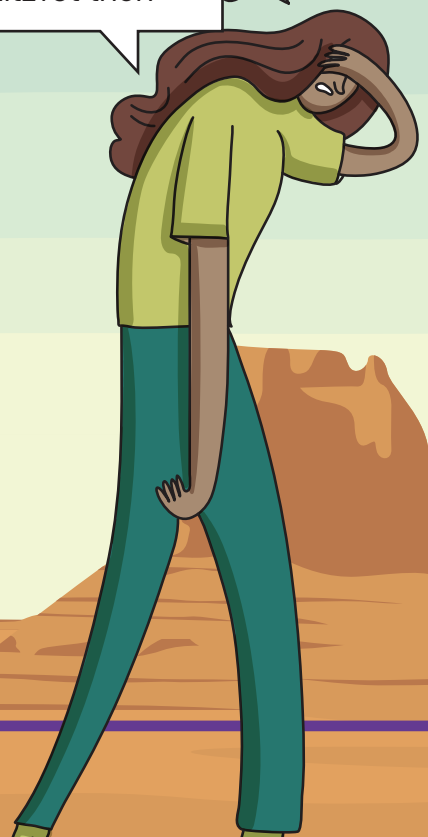
אם תאמר שֶׁמִצְרַיִם נוֹתְנִים
לָהֶם דָּגִים חִנָּם, וְהֵלֵא כָּבֵד נֶאֱמַר
“וְתָבֵן לֹא יִנָּתֵן לָכֶם” (שְׁמוֹת ה').
אם תָּבֵן לֹא הָיוּ נוֹתְנִין לָהֶם חִנָּם,
דָּגִים הָיוּ נוֹתְנִין לָהֶם חִנָּם!?

וַיִּמְהוּ אוֹמְרֵי חִנָּם, חִנָּם מִן הַמִּצְוֹת.

Remember when we were slaves?



Well, at least we didn't have mitzvot then



Ramban

The basic meaning is that the Egyptians who worked catching fish used to have their Israelite slaves pull out the fish that were caught in their traps and nets. They would give them some of those fish [to eat], like all people who spread nets do.

רמב"ן

לפי פשוטו כי היו הדגים המצרים מעבידין אותן למשך הדגים שנאקזים במצודה ובמכמורות. והיו נוהגין להם מן הדגים במנהג כל פורשי מכמרת.

- ◆ The word "hinnam" comes up a bunch in the Torah. Check out: Lavan speaking to Yaakov (Bereishit 29:15) Rules about a slave going free (Shemot 21:11)
- ◆ Do these examples support one of our parshanim more than the other?
- ◆ What do you think Rashi is trying to tell us about how spiritual these complainers felt?
- ◆ According to each parshan, what was hard for Benei Yisrael about becoming free?



רָמַע שָׁל עֵבְרִית • A Moment of Hebrew

Bemidbar 10:35

When the Ark was to set out, Moshe would say: Advance, O Lord! May Your enemies **be scattered**, and may Your foes flee before You!

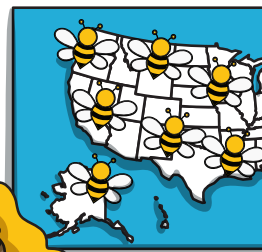
לְפוּץ (שָׂרַשׁ פּוּצ)

- ◆ To scatter or spread (lafutz)

במדבר י:לה

וַיְהִי בְנֹסֵעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוּמָה ה' וַיִּפְצוּ אֹיְבֵיךָ וַיִּנְסוּ מִשְׁנֵאָיִךְ מִפְּנֵיךְ:

= נְפוּץ
Common, widespread (nafotz)





דְּבַשׁ שֶׁל דֵּיּוּן • One-Minute Debate

How to play:

Here is a topic for debate along with some suggested arguments, but feel free to come up with your own.

- ◆ Assign people to the "Agree" or "Disagree" sides.
- ◆ Each side gets 30 seconds to make their case.
- ◆ At the end, the group votes on a winner.

Debate: People should always get a second chance.

Agree!



- ◆ There are times when you mess up and it's not your fault, or it's out of your control! It's only fair to get a chance to try again. A great example is פְּסַח שְׁנִי (Pesah Sheni), the makeup date for bringing a korban pesah, which was for people who had been impure on the regular date.
- ◆ Even though Benei Yisrael make mistake after mistake (nonstop complaining, and need we mention the golden calf...?), God keeps giving them the opportunity to do תְּשׁוּבָה (teshuvah, to repent). You can always try to be better next time.

Disagree!



- ◆ Sometimes, enough is enough! If people keep getting more chances, they will never learn that their actions have consequences.
- ◆ Some things are so bad that you just can't forgive them.
- ◆ If people always get second chances, others will see and think that it's ok to make those same poor choices.

The illustration shows a post office scene. A woman in a blue uniform is at a counter with a customer. A man is pushing a cart with boxes labeled 'DEVASH'. A sign above the counter says 'POST'. A bee is on a 'Mailing list' board. A map of the diaspora is on the left.

Labels and terms in the illustration:

- תְּפִיזוֹת = Diaspora (tefutzot)
- לְהַפִּיץ אֹר = To spread light (lehafitz or)
- רְשִׁימַת הַתְּפִיזָה = Mailing list (reshimat tefutzah)
- שׁוֹרֵשׁ (shoresh, root)

Find the Word!

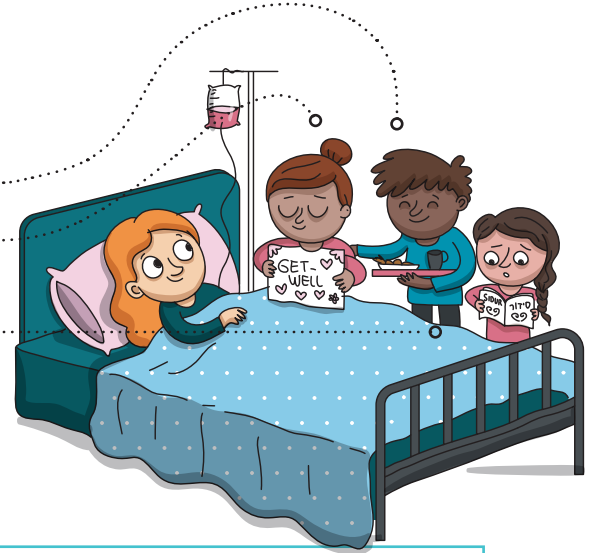
In Sefer Bereishit, the people come together to build a tall tower, and end up getting dispersed throughout the land. Can you find where the Torah uses this שׁוֹרֵשׁ (shoresh, root) to describe what happens to them? (Hint: Look at Bereishit 11:1-9. See if you can find each of the 3 times the word appears!)



הלכה • Halakhah

If you know someone who is sick, it's a mitzvah to visit them. This is called בְּקוּר חוֹלִים (bikkur holim) and it has three components (Kitzur Shulhan Arukh 193:3):

1. Helping a sick person with whatever they might need
2. Providing emotional support to a sick person, so they feel less lonely
3. Praying on behalf of the sick person



The source for aspect #3 of bikkur holim is in our parashah! Miriam gets the skin disease צָרַעַת (tzara'at) and Moshe prays right away for her to get better.

Bemidbar 12:13

Moshe cried out to God, saying, "God, please, heal her, please."

במדבר יב:יג

וַיִּצְעַק מֹשֶׁה אֶל ה' לֵאמֹר אֵל נָא רַפָּא נָא לָהּ:

According to the Rema, praying is a really important part of bikkur holim (Yoreh Deah 335:4). In fact, he says that you do not actually fulfill the mitzvah of visiting a sick person unless your visit includes praying for their recovery!

This can be done in any words and you can do it at any time, but it can also be done in the Amidah during the prayer for health, or in a מִי שֶׁבִּרְחָה (Mi Shebeirah) prayer for those who are sick.

Making it personal

The Gemara notices that in Moshe's prayer, he never mentions Miriam's name. The Gemara concludes that when you are praying on behalf of someone else, you don't need to include their name (Berakhot 34b). God knows who you are praying for!

However, there is a custom to pray for sick people by name if possible. For example, many communities pause to include the names of those they are praying for when they say the Mi Shebeirakh for the sick. Maharil says you should mention the name of the person in need of healing any time they are not in front of you (Magen Avraham 119:1).





שאלות התשובה • Parashah Scavenger Hunt

The answers to the first seven questions can be found in the matching numbered aliyah in the Torah reading. **The answers to the last three are harder and can come from anywhere in the parashah.**

aliyot:

- 1) Bemidbar 8:1 to 8:14
- 2) 8:15 to 8:26
- 3) 9:1 to 9:14
- 4) 9:15 to 10:10
- 5) 10:11 to 10:34
- 6) 10:35 to 11:29
- 7) 11:30 to 12:16

Good luck!

1 What had to be sprinkled on the לְוִיִּים (Levi'im, members of the tribe of Levi) before they could get to work?

2 What was the retirement age for Levi'im?

3 Which sacrifice is known as קֶרְבַּן ה' (korban Adonai/ HaShem, God's sacrifice)?

4 If Moshe blew one of the silver trumpets, who would gather?

5 On what date did Benei Yisrael finally leave Sinai?

6 Which two people couldn't stop acting like prophets?

7 The entire nation waited for someone before moving on. Who was it?

8 Which three tribes always moved out last when the people traveled?

9 Which verse in our parashah is out of chronological order?

10 Which characters appear in our parashah for the first time since Sefer Shemot?

*
Look for the answers on page 12!





Metigah-Zakeif מְתִיגָה-זָקֵיף

This week, we're looking at a double note! It resembles a combination of two other notes—the kadma (which we have already met) and the zakeif katon (which we will meet in a few weeks). But ours, metigah-zakeif, is really its own note, with its own sound. The second part looks like a colon and it goes on the last and main syllable. The first part looks like an arc going up to the left and it appears a few syllables earlier.

Sometimes, this combination appears on one word, like this:

Bemidbar 8:9
and gather

בְּמִדְבַר ח:ט
וְהִקְהַלְתָּ

But sometimes, a metigah-zakeif appears on two words joined together. In fact, there is one chapter in the Torah where the most of these appear in a row. It's here in our parashah! Check out this phrase, which appears over and over again:

and in command
of the group

וְעַל-צִבָּא

This phrase is talking about who was in charge of each of the tribes as they prepared to march. And the metigah-zakeif sounds like a trumpet flourish, just like you would expect from a marching band. So listen up for this pattern and imagine yourself parading through the desert!

QUICK FACTS

1

How many times does it appear in the Torah?
117—Unusual

2

Does it end a musical phrase?
Yes

3

Is it above or below the word?
Above

4

Where is it placed on the word?
On the accents

קְרִיאַת הַתּוֹרָה • Torah Reading

There are some unusual marks around two pesukim in our parashah (Bemidbar 10:35–36):

ז וַיְהִי בְּנִסְעַת הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קֹבֵמָה ה' וַיִּפְצְוּ אֵיבִיךְ וַיִּנְסוּ מִשְׁנְאִיךְ
מִפְּנֵיךְ וּבְנִזְוָה יֹאמֶר שׁוּבָה ה' רַבְבוֹת אֲלֶפֶי יִשְׂרָאֵל ז

These verses are about what Moshe would say when the אָרוֹן (aron, ark) was being carried or set down. What are these backwards letter nuns doing here? There's an early מְחֻלְקֵת (mahloket, debate) about this (Sifrei Bemidbar 84):

- ◆ According to the first opinion, the marks tell us that these two pesukim don't really belong here.
- ◆ According to Rebbe (Rabbi Yehudah Ha-Nasi), these marks separate these two pesukim, making them their very own book of Torah. And this teaches us about the minimum size of a Torah scroll.

Rashi says that these pesukim would have fit better in Parashat Bemidbar. According to him, they are here in Behaalotkha to give us a break from all the bad news in our parashah. After hearing about Yitro leaving Moshe, and Benei Yisrael leaving Har Sinai (Bemidbar 10:29–34), it would be too sad and stressful to jump straight to Benei Yisrael's complaints in chapter 11.

There are 85 letters between these two nuns. Therefore, if you have a Torah scroll that has fallen apart, but has even just 85 letters remaining, it still has its full holiness. You couldn't read from it during the service, but you would need to treat it with respect, for example, by not throwing it away.





מה דה • What's Going On Here?

To sacrifice a קֶרְבַּן פֶּסַח (korban pesah), a person had to be טָהוֹר (tahor, pure). Our parashah describes an incident when some people couldn't bring a korban pesah because they were טָמֵא (tamei, impure) from coming in contact with a dead body.

Who were these people? A midrash offers some suggestions (Sifrei Bemidbar 68):

- Rabbi Yishmael says they were the ones who carried Yosef's coffin, and that's what made them tamei. (Remember that Benei Yisrael took Yosef's bones with them when they left Egypt; Shemot 13:19.)
- Rabbi Akiva says they were Mishael and Eltzafan, who became tamei because they removed the bodies of Nadav and Avihu (Remember, these were Aharon's sons who died; Vayikra 10:4.)
- Rabbi Yitzhak says they were people who became tamei for a מֵית מִצְוָה (meit mitzvah), which is a situation when someone dies and there are no relatives to take care of the burial.

All these rabbis agree that these people had a good reason to be tamei. Maybe that's why God gave them this second chance?



Parashah Scavenger Hunt Answers:

1. מֵי הַטָּהָר (mei hattat, waters of purification; 8:7). We don't really know what this is yet! But it seems like it might be a flash forward to the water mixed with the ashes of the red heifer that we will learn about in Bemidbar 19.
2. 50 (8:25)
3. קֶרְבַּן פֶּסַח (korban pesah, pesah offering) (9:7,13)
4. הַנְּשִׂימִים (the nesí'im, the chiefs of the tribes) (10:4)
5. The 20th day of the second month of the second year (since leaving Egypt) (10:11)
6. Eldad and Meidad (11:26-27)
7. Miriam (12:15)
8. Dan, Asher, and Naftali (10:25-27)
9. 9:1—The command to bring the korban pesah comes in the 1st month of the 2nd year in the wilderness, but the book of Bemidbar begins with a command to count the people on the 1st day of the 2nd month of this second year!
10. Moshe's father-in-law (10:29), Yehoshua (11:28), Miriam (12:1)



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