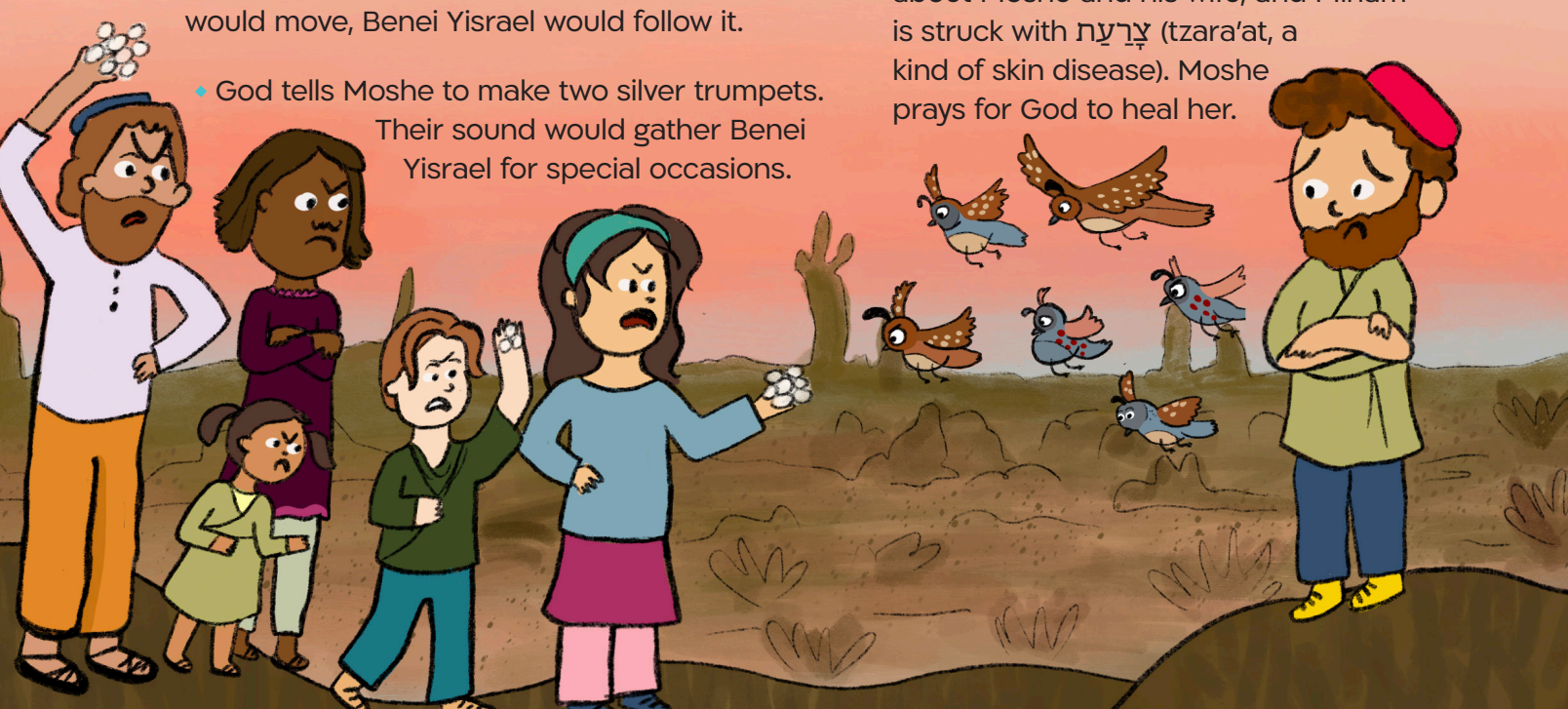
HADAR Children & Families
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י' - ט"ז סִיוָן תשפ"ד June 16 - 22, 2024

מָה בַּפָּרָשָׁה • In This Week's Parashah

- Aharon is commanded to light the menorah.
- The לְוִיִּם (Levi'im, members of the tribe of Levi) prepare for their work in the Mishkan.
- Some people couldn't bring a קָרְבַּן פֶּסַח (korban pesah, pesah offering) because they were טָמֵא (tamei, impure). God gives them a chance to make it up a month later. We call this 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 eating מָן (mann, miraculous food). They demand 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 badly about Moshe and his wife, and Miriam is struck with צָרַעַת (tzara'at, a kind of skin disease). Moshe prays for God to heal her.



מִדְרָשׁ • Midrash

Bemidbar 9:6-7

Some people were tamei (impure) from coming in contact with a dead body, so they weren't able to bring a korban pesah (pesah offering) on that day. They appeared before Moshe and Aharon.

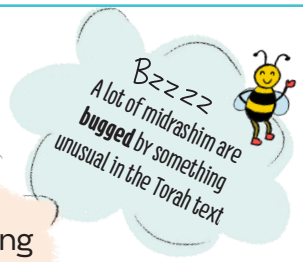
These people said, 'We are tamei from contact with a dead body. Why should we be left out from offering God's korban?'

במדבר ט:ו-ז

וַיְהִי אֲנָשִׁים אֲשֶׁר הָיוּ טְמֵאִים
לְנֶפֶשׁ אָדָם וְלֹא יָכְלוּ לַעֲשֹׂת
הַפֶּסַח בַּיּוֹם הַהוּא וַיִּקְרְבוּ לִפְנֵי
מֹשֶׁה וְלִפְנֵי אַהֲרֹן בַּיּוֹם הַהוּא:

וַיֹּאמְרוּ הָאֲנָשִׁים הָהֵמָּה אֵלָיו
אֲנַחְנוּ טְמֵאִים לְנֶפֶשׁ אָדָם לָמָּה
נִגָּרַע לְבִלְתִּי הַקְרִיב אֶת קָרְבַּן ה'...

Moshe asks God what to do, and God gives them a chance to make it up a month later. We call this פֶּסַח שֵׁנִי (Pesah Sheini, Second Pesah).





Most mitzvot in the Torah are just given to Moshe and the people without anyone having to ask about it first. Why do we learn about Pesah Sheini in this unusual way?

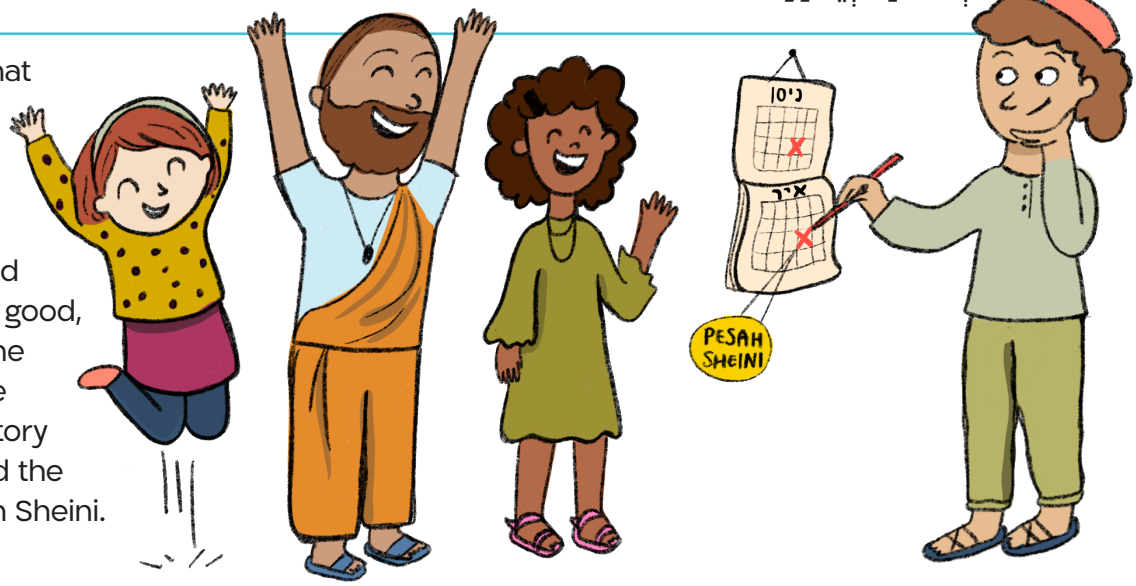
Rashi (France, 1,000 years ago)

The mitzvah of Pesah Sheini could have been said by Moshe only (without involving anyone else) just like the rest of the Torah. But this group of people deserved to have it described through them, because we try to connect good results to the people who caused them.

רש"י במדבר ט:ז

וּרְאוּיָה הָיְתָה פָּרָשָׁה זוֹ
לֵאָמֵר עַל יְדֵי מֹשֶׁה בִּשְׁאָר כָּל
הַתּוֹרָה כֻּלָּהּ, אֶלָּא שֶׁזָּכוּ אֵלּוּ
שֶׁתֵּאָמֵר עַל יְדֵיהֶן, שֶׁמְּגַלְגְּלִין
זְכוּת עַל יְדֵי זַכַּאי.

Rashi is saying that the group of people who asked for another chance to keep Pesah did something really good, and that's why the Torah made sure to include that story when it recorded the mitzvah of Pesah Sheini.



- What was so wonderful about asking for another chance to observe Pesah? What did that show about those people who asked?
- Have you ever been nervous to ask about something, but when you did it was really helpful for you and maybe even for others around you? What can we learn from the people who were not too embarrassed to ask Moshe what to do?

דִּקְדּוּק • Grammar

You won't see any question marks in the Hebrew text of the Torah. So how do you know when something is a question? One way to tell is when a sentence begins with the **ה"א הַשְּׁאֵלָה (hei ha-she'eilah, question hei)**.

You can usually spot one of these by looking for a special vowel underneath it: the חֲטַף פַּתָּח (hataf patah), which looks like a dash with two dots next to it.

For example, in our parashah, Moshe asks God:

הֲצֹאן וּבָקָר יִשָּׁחֵט לָהֶם וּמָצָא לָהֶם

Are there enough flocks and herds that could be slaughtered for them? (Bemidbar 11:22)

Then God responds with a rhetorical question:

הֲיַד ה' תִּקְצָר

Is God's power lacking? (Bemidbar 11:23)

In both of these, the hei and the vowel under it tell you that the whole sentence should be read as a question.

Watch out for some possible vowel changes! Hei ha-she'eilah will get a segol under it if it comes before one of the אוֹתִיּוֹת גְּרוֹנִיּוֹת (otiyot geroniyot, throaty letters) like aleph, hei, het, and ayin—and if that letter has a kamatz under it:

הֲאָנֹכִי הָרִיתִי — Did I give birth to them? (Bemidbar 11:12)

And hei ha-she'eilah can get a patah if it comes before a letter with a sheva:

הַמְקַנֵּא אַתָּה לִי — Are you jealous for me? (Bemidbar 11:29)

Understand?

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שְׁאֵלוֹת הַשָּׁבוּעַ • 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 questions 8 and 9 are harder and can come from anywhere in the parashah. The answer to question 10 is in this week's haftarah.

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

haftarah: Zekhariah 2:14 to 4:7

Good luck!

1. How many lamps did the menorah in the Mishkan have?



2. What was the retirement age for Levi'im?

3. What was the makeup date for the קָרְבַּן פֶּסַח (korban pesah, pesah offering)?

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



5. On what date did Benei Yisrael finally leave Sinai?

6. Who says that their job is too difficult?

7. How many days did Miriam quarantine outside the camp?

8. Where do eyes and noses appear in our parashah?

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



10. **From the haftarah:** What was standing next to the Menorah?

* Look for the answers on page 8!

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בּוֹאוּ נְדַבֵּר עַל זֶה • Tell Me More About This!

God tells Moshe to gather 70 זְקֵנִים (zekeinim, elders) to help him lead Benei Yisrael (Bemidbar 11:16–17). These zekeinim are the model for **the Sanhedrin**, a council of חֲכָמִים (hakhamim, Sages or wise men) that met during the time of the second Beit HaMikdash.

Mishnah Sanhedrin 1:6

The Great Sanhedrin was made of 71 people.... How do we know this? Because of "Gather for Me 70 people from the zekeinim of Benei Yisrael" (Bemidbar 11:16)—and add Moshe, this makes 71. R. Yehudah says: 70.

משנה סנהדרין א:ו

סַנְהֶדְרִי גְּדוֹלָה הָיְתָה שֶׁל שִׁבְעִים וְאֶחָד.... וּמִנַּיִן לַגְּדוֹלָה שֶׁהִיא שֶׁל שִׁבְעִים וְאֶחָד, שֶׁנֶּאֱמַר "אֶסְפָּה לִי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל" (במדבר יא)—וּמֹשֶׁה עַל גַּבֵּיהֶן, הֲרֵי שִׁבְעִים וְאֶחָד.
רַבִּי יְהוּדָה אוֹמֵר: שִׁבְעִים.

Sometimes they say the Sanhedrin had 70, 71, or 72 people.

What did the Sanhedrin do?

Courts with three judges dealt with small cases, and courts of 23 judges dealt with medium cases. But the Great Sanhedrin would decide the most serious cases, such as: Should the Jewish people go to war? Did the כֹּהֵן גָּדוֹל (kohen gadol, high priest) commit a crime? Should an extra month be added to the calendar year? (Mishnah Sanhedrin 1:1–6)

Where did the Sanhedrin meet?

The council met in Yerushalayim in a place called לִשְׁכַּת הַגָּזִית (Lishkat HaGazit, the Chamber of Hewn Stone) (Mishnah Middot 5:4).

After the destruction of the Beit HaMikdash, a kind of Sanhedrin continued in Yavneh, where the Sages came together to decide whether an extra month should be added to the year or not. But they didn't have as much authority as the original Sanhedrin.

- How do you make your most important decisions? Do you ever ask other people and try to make the decision as a group? What would be helpful about having a large group of wise people to make the most important decisions?
- Have you heard of anything in modern politics that reminds you of the Great Sanhedrin? What could we learn from the Great Sanhedrin today?





תְּפִלָּה • Prayer in the Parashah

When Benei Yisrael traveled through the wilderness, the אָרוֹן (aron, ark) went first.

Bemidbar 10:35-36

When the aron would set out, Moshe would say:
"Arise, O God!
May Your enemies be scattered,
And may those who hate You flee before You!"

And when the aron came to a rest, he would say:
"Return, O God,
The many thousands of Yisrael."

במדבר י:לה-לו

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה
קוּמָה ה' וְיָפֻצוּ אֹיְבֶיךָ
וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ׃

וּבְנֻחֹה יֹאמַר
שׁוּבָה ה'
רִבְבוֹת אַלְפֵי יִשְׂרָאֵל׃

Are these pesukim familiar to you from shul? They are both part of the Torah service! We say (and often sing) the first pasuk when we take the Torah out of the אֲרוֹן קֹדֶשׁ (aron kodesh, holy ark), and we say the second pasuk when we put the Torah away after reading from it.

Our פַּרְשָׁנִים (parshanim, commentators) wonder about the second pasuk. **What exactly are we asking for when we say these words?**



R. Saadya Gaon (Egypt and Baghdad, 1,100 years ago)

Return, God, Your Presence to the thousands (of Benei Yisrael).

ר. סעדיה גאון

הָשִׁיבָה ה' שְׁכִינָתְךָ
אֶל רִבָבוֹת.

According to R. Saadya Gaon, we're asking for **God** to return **to the Jewish people.**



Bekhor Shor (France, 900 years ago)

May it be Your will that all of the thousands and all of the tens of thousands (of Benei Yisrael) should return to their place in their number, and not one of them should be missing.

בבור שור

יְהִי רָצוֹן שֶׁיָּשׁוּבוּ כָּל הָאַלָפִים וְכָל הָרְבָבוֹת לִמְקוֹמָם בְּמִסְפָּרָם וְלֹא יִפָּקֵד מֵהֶם אִישׁ.

According to Bekhor Shor, we're asking for **the Jewish people** to return **to where they belong**.

- According to both opinions, it seems that Moshe is talking about a time that would only happen many, many years later, after the destruction of the Beit HaMikdash. Why is that? How would the aron coming to rest in the wilderness make Moshe think to pray for a time when the Jewish people would need God to return to them, or would need help returning to where they belong?
- **Try it out!** When you hear these words in shul, think about their two possible meanings. What would it be like for God to return to the Jewish people today? What would it be like for God to return the Jewish people to where they belong?



דַּקָּה שֶׁל דִּיּוּן • One-Minute Debate



Debate: It's good to be a leader.

How to play:

- Here are some arguments to get you started, but try to come up with your own. Then debate someone!
- For a true one-minute debate, give each side 30 seconds to make its best case.





Agree!

- Leaders get the job done. Without them, not much would happen.
- I like to be a leader because I have good ideas about how things should be done.
- Every Shabbat we say a prayer asking God to bless the community's leaders. We recognize that leaders make sacrifices for the greater good.

Disagree!

- When things go wrong, leaders get blamed.
- Too much responsibility! Even Moshe was overwhelmed (see p. 8).
- Some people are perfectly happy following the crowd. If everyone was a leader, it would be chaos.

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מִדְרָשׁ • Midrash



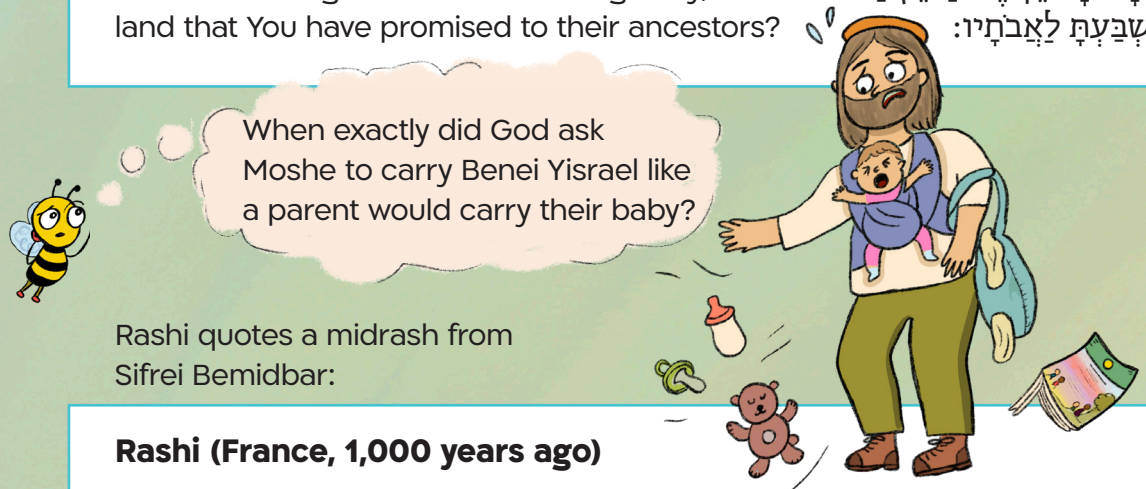
Benei Yisrael complain a lot. Eventually Moshe gets fed up with them and says to God:

Bemidbar 11:12

Was I pregnant with all these people? Did I give birth to them, that You should say to me, 'Carry them as a caregiver carries a nursing baby,' to the land that You have promised to their ancestors?

במדבר יא:יב

הֲאָנֹכִי הָרִיתִי אֶת כָּל הָעָם הַזֶּה אִם אָנֹכִי יְלִדְתִּיהוּ כִּי תֹאמַר אֵלַי שָׂאֵהוּ בְחֵיקֶךָ כַּאֲשֶׁר יִשָּׂא הָאֹמֵן אֶת הַיֹּנֵק עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתָיו׃



Rashi quotes a midrash from Sifrei Bemidbar:

Rashi (France, 1,000 years ago)

And where did God say this to him? When God said to him, "Go, lead the people" (Shemot 32:34), and also, "God commanded them to go save Benei Yisrael" (Shemot 6:13)—I have to command you because being their leader means doing it even though they will stone you and insult you.

רש"י

וְהֵיכָן אָמַר לוֹ כֵּן? "לֵךְ נְחֵה אֶת הָעָם" (שמות לב:לד), וְאוֹמֵר "וַיְצַוֵּם אֶל בְּנֵי יִשְׂרָאֵל" (שמות ו:יג)—עַל מְנָת שֶׁיִּהְיוּ סוֹקְלִים אֶתְכֶם וּמְחָרְפִים אֶתְכֶם.

According to this midrash, back in Sefer Shemot, God was fully upfront with Moshe and Aharon, warning them that Benei Yisrael would not always treat them well. God gave them a command to be leaders because without that command they might not have done it!

- How does it change the way we think about Moshe and Aharon to know that they acted as leaders even though they were often hurt by Benei Yisrael? What does this say about leaders in your community who take on tough jobs even when people don't always treat them well?
- What is the Torah trying to teach us about the value of leadership? If it can be hurtful to the people who become leaders, why is it still a value to take leadership?

Parashah Scavenger Hunt Answers:

1. Seven (8:2)
2. 50 (8:25)
3. The 14th day of the second month (we call it Iyyar) (9:11)
4. The נְשִׂיאִים (nesi'im, chiefs of the tribes) (10:4)
5. The 20th day of the second month of the second year (since leaving Egypt), which is the 20th day of Iyyar (10:11)
6. Moshe (11:14)
7. Seven (12:15)
8. Moshe asks his father-in-law to act as eyes for Benei Yisrael (10:31); God says Benei Yisrael will eat meat until it comes out of their noses (11:20)
9. Moshe's father-in-law (10:29), Yehoshua (11:28), Miriam (12:1)
10. Olive trees (Zekhariah 4:3)