

- BEMIDBAR
- NASO
- **BEHAALOTKHA**
- SHELAH
- KORAH
- HUKKAT-BALAK
- PINHAS
- MATTOT-MASEI



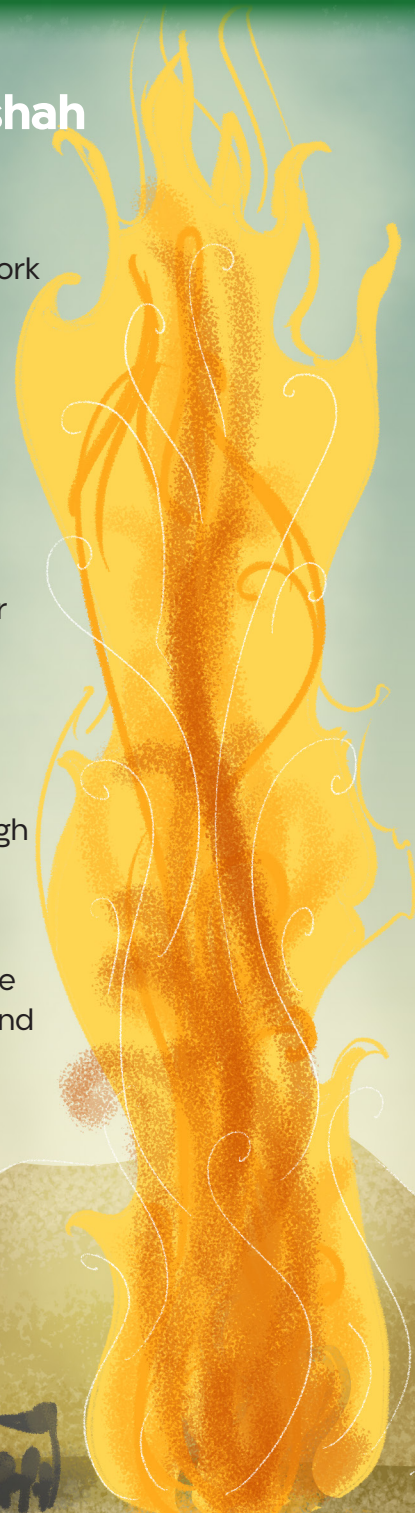
ט"ו – ב"א סיון תשפ"ו

May 31–June 6, 2026



## קַה 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 קֹרְבַן 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 מַן (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.





## פְּשֵׁט הַפְּסוּקִים • Understanding the Verses

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 בְּנִסְעַת הָאָרוֹן וַיֹּאמֶר מֹשֶׁה

קוּמָה ה' וַיִּפְּצוּ אֹיְבָיִךָ

וַיִּגָּסוּ מִשְׁנָאִיֶּךָ מִפְּנֵיֶךָ:

וּבִגְחָהּ יֹאמֶר שׁוּבָה ה'

רְבֹבוֹת אֲלֵפֵי יִשְׂרָאֵל:

- ◆ What do you notice? What do you wonder about?
- ◆ When the aron set out on a journey, why might Moshe have mentioned scattering Benei Yisrael's enemies?
- ◆ When the aron came to a rest, why might he have mentioned God's returning? Who is being returned? Where had they gone?

Do these pesukim sound familiar? They're from the Torah service at shul!

We sing the first pasuk when we open the אָרוֹן קֹדֶשׁ (aron kodesh, holy ark) to take out the Torah to read from it.

The second pasuk is part of what we say when we put the Torah away after it's read, just before we close the aron kodesh.

In shul, these pesukim connect the aron kodesh that's in front of us with the aron from the mishkan. This way we link our Torah reading with Benei Yisrael's journey through the wilderness.



Next time you hear these pesukim at shul, think about hearing Moshe say these words at the beginning or the end of a journey. Can you close your eyes and imagine yourself in the wilderness? How might it have felt?



### Bemidbar 11:1

The people were like mit'onenim, which was bad in the eyes of God. God heard and got angry and a fire of God broke out against them. It consumed the edge of the camp.

### במדבר יא:א

וַיְהִי הָעַם כְּמִתְאוֹנְנִים רַע בְּאֵזְנֵי ה' וַיִּשְׁמַע ה' וַיִּחַר אַפּוֹ וַתִּבְעַר בָּם אֵשׁ ה' וַתֹּאכַל בְּקִצֵּה הַמַּחֲנֶה:



What does it mean that the people were like mit'onenim?

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

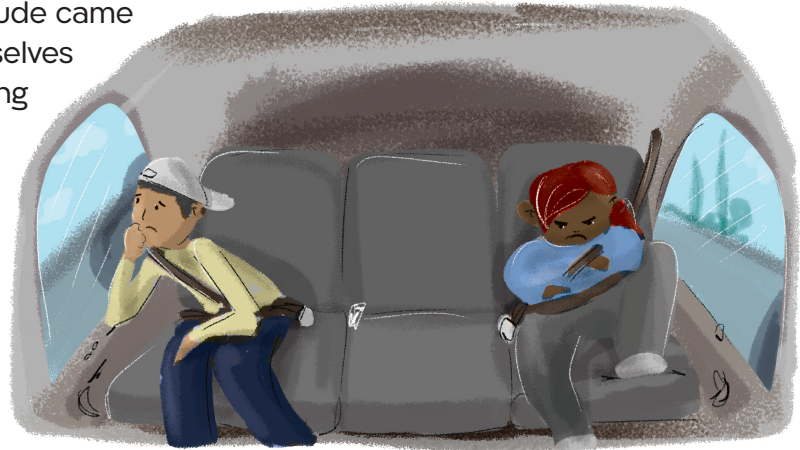
### Sifrei Bemidbar

"Mit'onenim" means "making themselves resentful"—looking for an excuse to separate from God.

### ספרי במדבר

אִין מִתְאוֹנְנִים אֶלָּא מְתַרְעָמִים, מְבַקְשִׁים עֲלֵיָהּ לְפָרֵשׁ מֵאַחֲרֵי הַמָּקוֹם.

The שְׂרִישׁ (shoresh, root) of mit'onenim is א.ג.ב, which means to grumble or complain. This midrash is noticing that "mit'onenim" is in a form called hitpa'el, which means it's an action people do to themselves (in English this is called a "reflexive" verb). So the midrash learns from this that the people's bad attitude came from themselves—they were making themselves resentful, and that's where their complaining came from.



- ◆ Very often, the experiences we have can depend on our perspectives. How does your perspective affect your experience? Can your perspective sometimes make a situation better or worse? How so?
- ◆ Have you ever noticed yourself looking for something to complain about, or making a bigger deal out of something that's not really that bad? Why do you think you would do this to yourself? Are you able to do the opposite—make a situation better by looking for the good in it?
- ◆ In the wilderness, why might Benei Yisrael have been looking for things to complain about? Can you find evidence that they were doing this from other places in our parashah?

Last week's parashah ended with gifts being brought to the mishkan in an event known as **חַנּוּכַּת הַנְּסִי'ִים** (hanukkat ha-nesi'im, the dedication of the chiefs).

This week's parashah opens with a mitzvah for Aharon: to light the menorah. But it doesn't seem to fit in the flow of the story! Our פְּרָשְׁנִים (parshanim, commentators) wonder: **Why does the menorah appear here?**

Rashi explains with a midrash.

### Rashi (France, 1,000 years ago)

רש"י

When Aharon saw hanukkat ha-nesi'im, he got upset that he and his tribe were not included.

The Holy Blessed One said to Aharon, "Don't worry! You have an even more important role than them: lighting and setting up the candles."

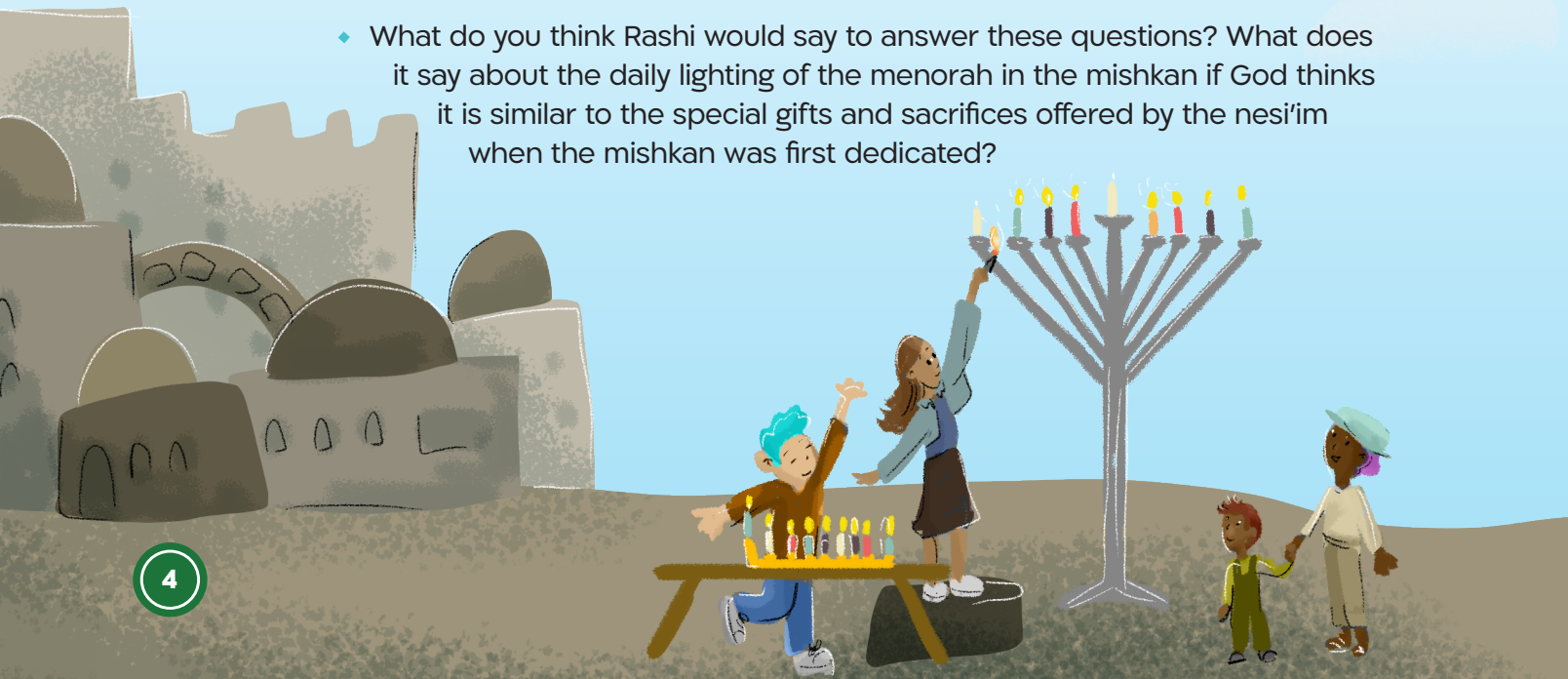
לְפִי שֶׁשָּׂרָאָה אַהֲרֹן חַנּוּכַּת הַנְּסִי'ִים  
חָלְשָׁה אֶז דָּעָתוֹ, שֶׁלֹּא הָיָה עִמָּהֶם  
בְּחַנּוּכָה לֹא הוּא וְלֹא שְׁבִטוֹ.

אָמַר לוֹ הַקְּדוֹשׁ בְּרוּךְ הוּא: חֲזִיק  
שֶׁלֹּד גְּדוּלָה מִשְׁלָהֶם, שֶׁאַתָּה מְדַלֵּיק  
וּמְטִיב אֶת הַנְּרוֹת.

- ◆ Everyone feels left out sometimes. What message does this midrash have for someone who is feeling excluded?

Ramban asks some questions about this interpretation. Why would God make Aharon feel better specifically with the menorah? Why not mention some of Aharon's other jobs, like offering **קֶטֶרֶת** (ketoret, incense) or other **קֶרְבָּנוֹת** (korbanot, sacrifices), or the service of Yom Kippur when he went into the **קֹדֶשׁ הַקְּדוֹשִׁים** (kodesh kodashim, the holiest part of the mishkan), which only he could do?

- ◆ What do you think Rashi would say to answer these questions? What does it say about the daily lighting of the menorah in the mishkan if God thinks it is similar to the special gifts and sacrifices offered by the nesi'im when the mishkan was first dedicated?



Ramban suggests that the menorah in our parashah was actually a hint about something else.

### Ramban (Spain, 800 years ago)

The purpose of this story (the midrash that Rashi quotes) is to provide a hint from our parashah for the holiday of Hanukkah, when lights would be lit in the second Beit Ha-Mikdash by Aharon's descendants...

I found this language in Megillat Setarim from Rabbeinu Nissim... The Holy Blessed One was telling Moshe to tell Aharon: There will be a different hanukkah (dedication) in the future and it will involve candle lighting. I (God) will make these miracles and salvation happen for Israel through your descendants. This Hanukkah will be known by their name, the Hashmonaim...

We know that without a Beit Ha-Mikdash there are no more korbanot and also no daily menorah lighting. But God was hinting to Aharon about lighting Hanukkah candles, which would continue even after the destruction in our exile.

According to Ramban, the thing that made Aharon feel better was not lighting the menorah in the mishkan, but that his descendants would start a different kind of Hanukkah—the holiday!!—and that this would last forever even when the Beit Ha-Mikdash was destroyed.

### רמב"ן

אָבֵל עֲנֵנוּ הַהַגָּדָה הַזֹּאת, לְדַרְשׁ רֵמֶז מִן הַפָּרָשָׁה עַל חֲנֻכַּת שֵׁל גְּרוֹת שְׁהִיְתָה בְּבֵית שְׁנֵי עַל יְדֵי אַהֲרֹן וּבְנָיו...

וּבְלָשׁוֹן הַזֶּה מְצֵאתִיהָ בְּמַגִּלַּת סֵתָרִים לְרַבֵּינוּ נִסִּים... אָמַר לוֹ הַקָּדוֹשׁ בְּרוּךְ הוּא לְמִשָּׁה דִּבֶּר אֶל אַהֲרֹן וְאָמַרְתָּ אֵלָיו, יֵשׁ חֲנֻכָּה אַחֲרַי שְׁיֵשׁ בָּהּ הַדְּלָקַת הַנֵּרוֹת וְאֲנִי עוֹשֶׂה בָּהּ לְיִשְׂרָאֵל עַל יְדֵי בְּנֵיךְ נִסִּים וְתִשׁוּעָה וְחֲנֻכָּה שְׁקָרוּיָהּ עַל שְׁמֵם, וְהִיא חֲנֻכַּת בְּנֵי חֲשְׁמוֹנָאִי...

וְהִנֵּה, דִּבֶּר יְדוּעַ שְׁכֻשְׂאִיו בֵּית הַמִּקְדָּשׁ קָדִים וְהַקְּרָבָנוֹת בְּטָלִין מִפְּנֵי חֲרָבָנוּ אִף הַנֵּרוֹת בְּטָלוֹת, אָבֵל לֹא רֵמֶזוּ אֶלָּא לְגְרוֹת חֲנֻכַּת חֲשְׁמוֹנָאִי, שְׁהִיא נוֹהֶגֶת אִף לְאַחַר הַחֲרָבָן בְּגָלוּתֵנוּ.



- Why would the future lighting of Hanukkah candles make Aharon feel better than all the other special things he got to do in the mishkan?
- What does this mean about the importance of lighting Hanukkah candles every year? How does this change the way we think about and celebrate the holiday?



## רְגַע שֶׁל עִבְרִית • A Moment of Hebrew

### Bemidbar 11:8

The people would go about and gather it, **grind it** between millstones or pound it in a mortar, boil it in a pot, and make it into cakes. It tasted like rich cream.

### במדבר לא:ח

שָׁטוּ הָעָם וְלָקְטוּ וּטְחָנוּ בְּרַחִים אוּ דָכוּ  
בַּמִּדְבָּה וּבְשָׁלוּ בַּפָּרוּר וַעֲשׂוּ אֶת־עֲגוֹת  
וְהָיָה טַעְמוֹ כְּטַעַם לֶשֶׁד הַשָּׁמֶן:

לְטָחוֹן (שָׁרֵשׁ ט.ח.ג.)  
To grind or crush  
(lit'hon)

= טַחֲנַת רוּחַ  
Windmill (tahanat ru'ah)

= מִטְחִינָה  
Food grinder  
(mat'heinah)

טַחֲיִנָּה

Tahini (tehinah)

= לְטָחוֹן מַיִם  
To tread water,  
to go on and on  
about something  
(lit'hon mayim)

### Find the Word!

When Moshe sees Benei Yisrael dancing around the golden calf, he burns the calf and then grinds it up. Can you find the word that contains our שָׁרֵשׁ (shoresh, root) in Shemot 32:20?



## שאלות השבוע • 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's important about the age 25?

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

4 What's something that would happen when Benei Yisrael went to war **and** on holidays?

5 Which tribe had a leader named Pagi'el?

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 What quality did Moshe have, more than anyone else in the whole world?

10 **From the haftarah:** In a better time in the future, where will people invite each other to sit?

\*  
Look for the answers on page 11!



## דְּבָרָה שֶׁל דֵּימָה • One-Minute Debate

**Debate: You should never complain.**

### 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!

- ◆ No one likes a whiner.
- ◆ Very often, there's no real reason to complain. A better attitude will help you realize that things aren't so bad.
- ◆ If you have a problem you can ask for help or you can give constructive feedback. That's different than complaining.



### Disagree!

- ◆ If you just hold your feelings in, you'll get more upset and nothing will improve. Complain if you need to.
- ◆ You just have to make sure you're doing it for the right reason! Moshe complained about not being able to do his job alone, and God responded by making sure he got help.



## בואו נדבר על זה • Tell Me More About This!

Here are some other examples of verbs (action words) in Tanakh that are in hitpa'el form, like מִתְאָנְנִים (mit'onenim) which we learned about on p. 3.

One of these examples is not like the others! See if you can spot which one.

שָׂרַשׂ ג.ל.ח.  
To shave

וְהִתְגַּלְּחוּ וְאֵת הַפֶּתַח

They shall **shave themselves** and the patch of skin (Vayikra 13:33)



וַיְהִי שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ  
וְלֹא יִתְבַּשְׁשׁוּ

The two of them—the man and his wife—were naked and they were not **ashamed of themselves**. (Bereishit 2:25)



שָׁרַשׁ ב.ו.שׁ

To shame



שָׁרַשׁ ס.ל.ל

To lift up

עוֹדֶדָה מִסְתוֹלֵל בְּעַמִּי

"You still **lift yourself** up over My people" (Shemot 9:17)

וּמֹרְדֵכַי לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה

But Mordechai did not bend and did not **bow himself down** (Esther 3:2)



שָׁרַשׁ ש.ח.ה

To bow down

וְהָיָא מְרַת נְפִשׁ וְתַתְּפִלָּל עַל ה'

She was depressed and **prayed** to God (Shmuel Alef 1:10)

שָׁרַשׁ פ.ל.ל

To pray



The translations of the hitpa'el verbs include "myself," "herself," and so on. This is because hitpa'el describes things people do to themselves.

- ◆ Why is praying in hitpa'el form? What do you have to do to yourself in order to pray?
- ◆ The shorash פ.ל.ל can have many meanings besides "to pray," such as: "to turn" or "to think." Does prayer depend on making yourself turn toward something or making yourself think about something? How so?
- ◆ What could you learn from this? How would this change the way you pray?



Learn one way  
the parashah  
practically impacts  
our lives

## הַלְכָּה • Halakhah

Are you supposed to be happy on Shabbat? If you read the Tanakh carefully, you will see that the word שמחה (simhah, joy) never appears in connection with Shabbat! The Torah only commands us to rejoice on our holidays, like Pesah, Shavuot, and Sukkot. (Last year, in Devash for Ki Tavo, we talked about specific ways that we show our simhah on holidays.)

The prophet Yeshayahu refers to Shabbat as a time for עֲנֵג (oneg), which means something more like “pleasure” or “delight.” **Sure, you have to rest on Shabbat and take a break, but do you have to actively find ways to be happy?**

A few practices connected to Shabbat suggest that happiness is **not** an important part of the day:

When someone dies, we observe shiva, seven days of mourning for them. If a holiday like Pesah comes along in the middle of shiva, the period of mourning is cut short by the simhah of that holiday. But Shabbat does not cut off mourning. Shabbat is part of shiva, and mourning practices that are more private continue on Shabbat itself.

On a regular Shabbat, after Minhah, it’s traditional to recite a group of verses known as צִדְקָתְךָ צְדֵק (tzidkatekha tzedek), which is a way of accepting things even if they’re sad. We only skip this prayer when Shabbat falls on a happier day, like Rosh Hodesh or Hanukkah.





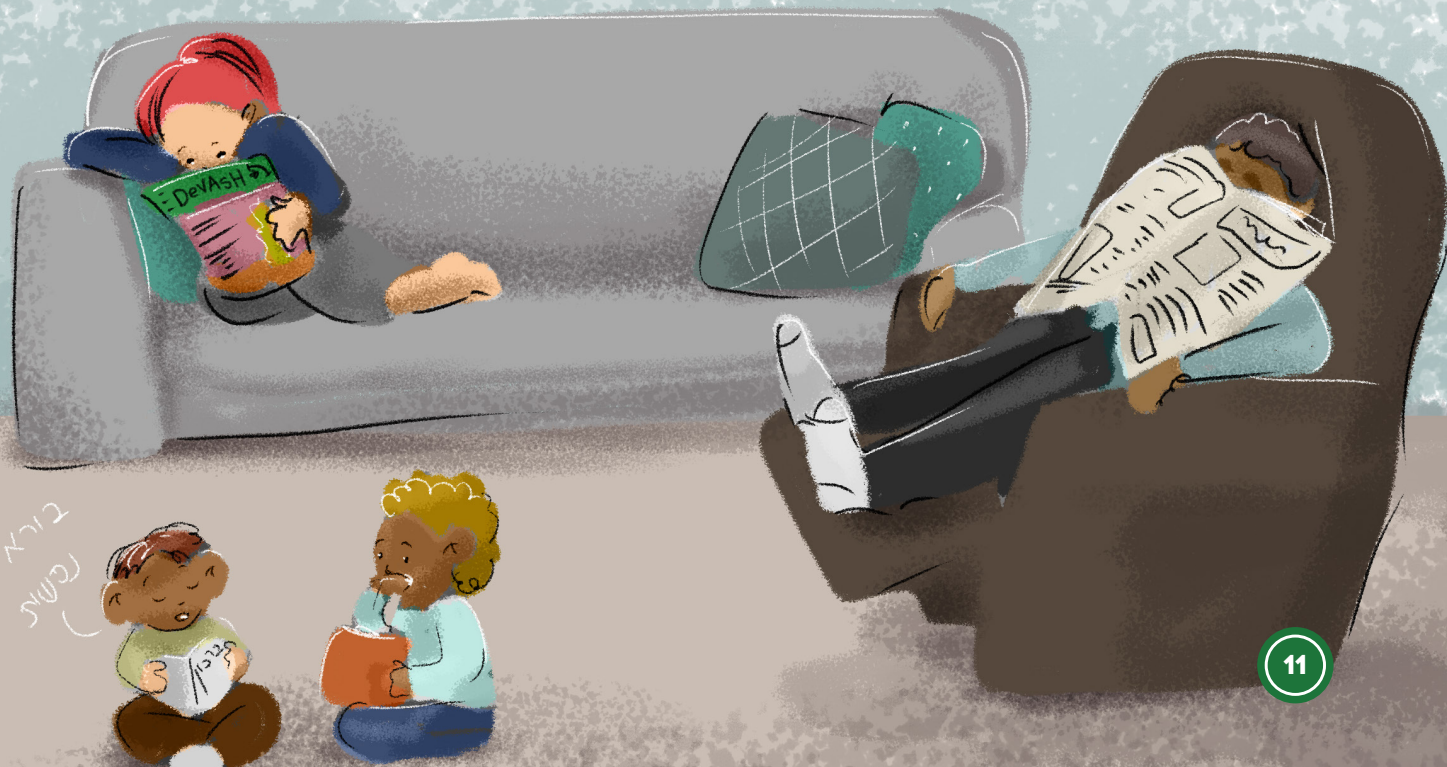
## Parashah Scavenger Hunt Answers:

1. Seven (8:2)
2. It's how old the לְוִיִּים (Levi'im, members of the tribe of Levi) were when they started to work in the mishkan (8:24)
3. The 14th day of the second month (we call it Iyyar) (9:11)
4. The חֲצוֹצְרוֹת (hatzotzrot, trumpets) would be blown (10:9-10)
5. The tribe of Asher (10:26)
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. Humility (12:3)
10. Under the shade of vines and fig trees (Zekhariah 3:10)

On the other hand, in our parashah, one of the times we're told to blow horns in the mishkan is וַיְבִלִיִּם שִׂמְחָתְכֶם (uveyom simhatkhem, on the days of your joy). The midrash in Sifrei Bemidbar 77 says this refers to Shabbat!

In fact, if you look closely, you can find all kinds of hints to simhah in our Shabbat prayers and songs. In the main berakhah about Shabbat in the Amidah, we say וְשִׂמְחֵנוּ (ve-samheinu, make us happy). During Shabbat Musaf, there is a whole paragraph called לִשְׂמֹחוּ (yismekhu, be happy). And one of the Shabbat zemirot, the special songs we sing, is called מְנוּחָה וְשִׂמְחָה (menukhah va-simhah, rest and joy).

So you don't necessarily have to have a party on Shabbat, but it is also a good time to find joy in the rest, prayers, meals, and Torah learning of Shabbat.





## תּפִּילָה • Prayer in the Parashah

When Miriam gets sick with tzara'at, Moshe says one of the shortest prayers on record:

### Bemidbar 12:13

God, please heal her, please!

במדבר יב:יג

אֱ-לֹהֵי נָא רַפֵּא נָא לָהּ:

Sometimes we have to pray quickly. Here's a story about someone who was very brief in their prayers:

### Mekhilta DeRebbe Yishmael Vayasa 1

There was a story about a student who led the prayers before R. Eliezer, and was brief in his blessings.

The other students said: Rabbi, did you see how this person was so brief in his blessings?

They mocked him and said: This sage is a shortcut-taker!

R. Eliezer said to the students: Was he being briefer than Moshe who said, God, please heal her, please?!

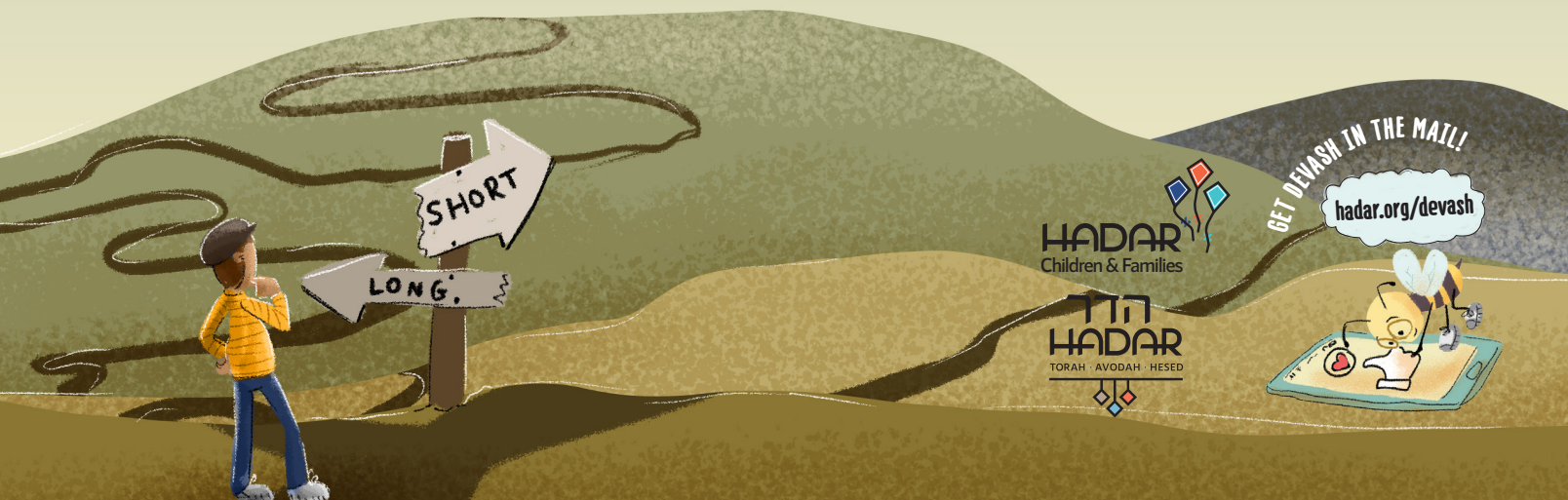
מכילתא דרבי ישמעאל בשלח -  
מסכתא דויסע פרשה א

מַעֲשֵׂה בְּתַלְמִיד אֶחָד שֶׁעָבַר לְפָנֵי ר' אֱלִיעֶזֶר וְקִצַּר בְּבִרְכוֹתָיו. אָמְרוּ לוֹ תַלְמִידָיו: רַבִּי, רְאִיתָ פְּלוּנִי שֶׁקִּצַּר בְּבִרְכוֹתָיו? וְהָיוּ מְלַעֲגִין עָלָיו וְאוֹמְרִים עָלָיו תַלְמִיד חָכֵם קִצַּרוֹ הוּא זֶה.

אָמַר לָהֶם לֹא קִצַּר זֶה יוֹתֵר מִמּוֹשֶׁה שֶׁנֶּאֱמַר "אֱ-לֹהֵי נָא רַפֵּא נָא לָהּ" (במדבר יב:יג)?!

- ◆ Have you ever felt the need to pray quickly? Why?
- ◆ When you pray, is it better to say more words quickly even if that means you won't be able to really think about them, or fewer words slowly so that you'll be able to think about them and say them carefully? Why?

- ◆ The student in this story was being mocked for something he did in his prayer. Have you ever felt someone was judging you for the way you pray? How did that make you feel?



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