



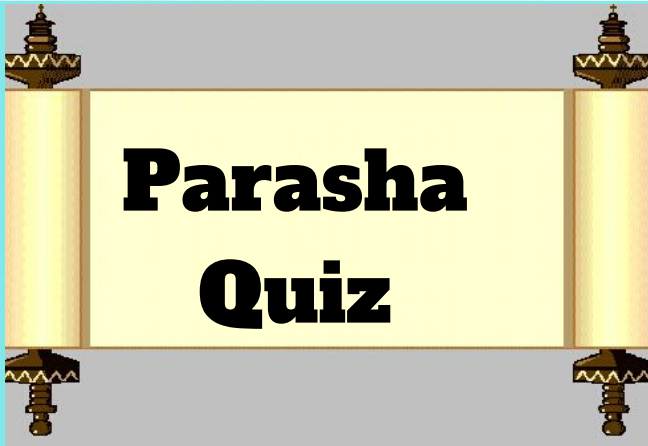
KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

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BaMidbar - במדבר

5.23.20



Elementary:

- 1) What did Hashem tell Moshe to do to Bnei Yisrael at the beginning of the parasha?
- 2) What was in the center of the camp in the Midbar?
- 3) How did Bnei Yisrael know that it was time to travel in the Midbar?
- 4) Which group was originally supposed to work in the Mishkan and why did the Leviim replace them?
- 5) What is a Pidyon Haben, and who makes one today?

Middle/High School:

- 1) According to Rashi (1:1) why does Hashem count the Jewish People so often?
- 2) What 2 reasons does Rashi (1:49) give for why Shevet Levi was counted separately from the rest of the nation?
- 3) How does Rashi (3:1) derive from this pasuk that a teacher is like a parent?
- 4) According to Rashi (3:8) why does Shevet Levi receive Maaser from all the other tribes?
- 5) What is the meaning of "אוֹי לְרִשָּׁע אוֹי לְשֹׁכֵן" and how does Rashi (3:29) learn it from this pasuk? What does "טוֹב לְצַדִּיק טוֹב לְשֹׁכֵן" mean and how does Rashi (3:38) learn it from this pasuk?

What would you do?

Discussion starter for your Shabbat table..

**If you could go back in time
and give yourself advice
from five years ago
what would you say?**

Did You Know?

[Yom Yerushalayim \(Aish.com\)](#)

Three times a day, for thousands of years, Jewish prayers from around the world have been directed toward the Temple Mount.

Kabbalistic tradition says that all prayers from around the world ascend to this spot, from where they then ascend to heaven. The Talmud says: "If someone is praying outside the Land of Israel, he should direct his heart in the direction of Israel. When praying within Israel, direct the heart toward Jerusalem. Those in Jerusalem should direct their hearts to the Temple."

Throughout the millennia, Jews from far reaches of the globe have turned in prayer toward Jerusalem. At each Jewish wedding, the groom breaks a glass to commemorate the destruction of the Holy Temple. And we close each Passover Seder with the resonating words - "Next Year in Jerusalem."

As Rabbi Judah HaLevy poignantly said: "I am in the west, but my heart is in the east (Jerusalem)."





Leading a Nation of Individuals - Rabbi Jonathan Sacks (Aish.com)

Bamidbar begins with a census of the Israelites. That is why this book is known in English as Numbers. What is the significance of this act of counting? And why here at the beginning of the book? Besides which, there have already been two previous censuses of the people and this is the third within the space of a single year. Surely one would have been sufficient. And does counting have anything to do with leadership?

The place to begin, is to note what appears to be a contradiction. On the one hand Rashi says that the acts of counting in the Torah are gestures of love on the part of God.... When, centuries later, King David counted the people, there was Divine anger and 70,000 people died. How can this be, if counting is an expression of love?... The answer to this apparent contradiction lies in the phrase the Torah uses to describe the act of counting: *se'u et rosh*, literally, "lift the head." This is a strange, circumlocutory expression. Biblical Hebrew contains many verbs meaning "to count": *limnot*, *lifkod*, *lispur*, *lachshov*. Why does the Torah not use these simple words, choosing instead the roundabout expression, "lift the heads" of the people? The short answer is this: In any census, count or roll-call there is a tendency to focus on the total: the crowd, the multitude, the mass. Here is a nation of 60 million people, or a company with 100,000 employees or a sports crowd of 60,000. Any total tends to value the group or nation as a whole. The larger the total, the stronger is the army, the more popular the team, and the more successful the company. Counting devalues the individual, and tends to make him or her replaceable. If one soldier dies in battle, another will take his place. If one person leaves the organisation, someone else can be hired to do his or her job....

Hence the significance of one remarkable feature of Judaism: its principled insistence - like no other civilisation before - on the dignity and integrity of the individual. We believe that every human being is in the image and likeness of God. The Sages said that every life is like an entire universe. Maimonides says that each of us should see ourselves as if our next act could change the fate of the world. Every dissenting view is carefully recorded in the Mishnah, even if the law is otherwise. Every verse of the Torah is capable, said the Sages, of seventy interpretations. No voice, no view, is silenced. Judaism never allows us to lose our individuality in the mass.

There is a wonderful blessing mentioned in the Talmud to be said on seeing 600,000 Israelites together in one place. It is: "Blessed are You, Lord . who discerns secrets." The Talmud explains that every person is different. We each have different attributes. We all think our own thoughts. Only God can enter the minds of each of us and know what we are thinking, and this is what the blessing refers to. In other words, even in a massive crowd where, to human eyes, faces blur into a mass, God still relates to us as individuals, not as members of a crowd.

That is the meaning of the phrase, "lift the head," used in the context of a census. God tells Moses that there is a danger, when counting a nation, that each individual will feel insignificant. "What am I? What difference can I make? I am only one of millions, a mere wave in the ocean, a grain of sand on the sea-shore, dust on the surface of infinity." Against that, God tells Moses to lift people's heads by showing that they each count, they matter as individuals. Indeed in Jewish law a *davar she-be-minyan*, something that is counted, sold individually rather than by weight, is never nullified even in a mixture of a thousand or a million others. In Judaism taking a census must always be done in such a way as to signal that we are valued as individuals. We each have unique gifts. There is a contribution only I can bring. To lift someone's head means to show them favour, to recognise them. It is a gesture of love.