



KMS Family Parsha

LEARN ABOUT THE PARSHA WITH THE KMS YOUTH DEPARTMENT
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בְּהַעֲלֹתָהּ - B'Haalotcha
5.29.21

PARSHA QUESTIONS

ANSWERS ARE ON THE BACK

- 1) What special Mitzvah was given to Aharon?
- 2) At what ages did the Leviyim work in the Mishkan?
- 3) What is the mitzvah of Pesach Sheni?
- 4) What were the חצוצרות and when were they used?
- 5) Which Aron is referred to in pasuk 10:33?
- 6) What is unique about the 2 pesukim beginning with וַיְהִי בִּנְסֻעַ הָאָרֶץ?
- 7) Who were the אֲסַפְסָפִים?
- 8) When the people complained about the מֶן, what kind of food did Hashem send?
- 9) Why was Miriam stricken with Tzaraat?
- 10) Why did the Nation wait for Miriam during her 7 days of isolation?

WHAT WOULD YOU DO?

Discussion starter for your Shabbat table..

If someone complains to you about something out of your control

DID YOU KNOW?

Tosefet Shabbat - Accepting Shabbat Early

There is a mitzva to begin observing Shabbat each week before it officially starts, not only to avoid doing Melacha on Shabbat, but also in order to demonstrate how much we welcome it (Yoma 81b). This concept is known as Tosefet Shabbat, which means adding to Shabbat. The Ohr HaChaim bases this on the pasuk (Shemot 31:16)

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם

The earliest one may accept Shabbat on Friday is the time of day known as "plag hamincha", which is one and a quarter halachic hours before sunset. According to some authorities, one must orally declare that one is accepting Shabbat. This is based on the view that a mental declaration without any verbal articulation is halachically meaningless. This can also be accomplished by reciting Kabbalat Shabbat.

Similarly, one does not conclude Shabbat the moment the 3 stars become visible in the sky, but one adds some minutes to demonstrate that one does not wish to get rid of the Shabbat at the first possible opportunity.

TRY GIVING THEM THIS VEGAN MEAT SUBSTITUTE. THEY SAY IT TASTES LIKE THE REAL THING...



PARSHA ANSWERS

- 1) To prepare and light the Menorah every day.
- 2) From age 25, a Levi came to learn to do the work in the Mishkan, at age 30 he began to work, and at age 50 he stopped and helped others watch, guard and sing.
- 3) People who were Tamei or traveling during Pesach can bring their Korban Pesach a month later on the 14th of Iyar.
- 4) 2 silver trumpets blown to tell Bnei Yisrael that they were about to travel, or to gather them, or when an enemy attacked.
- 5) Rashi 10:33 - The Aron which held the broken pieces of the first Luchot, that was taken to the battlefield.
- 6) They are surrounded by upside down NUNS.
- 7) Rashi 11:4 - They were the עֲרֵב רֵב who left Egypt with Bnei Yisrael and later complained and caused problems.
- 8) 11:33 - Slav, a type of bird fell, and Hashem sent a plague to kill all those who ran to eat it all.
- 9) Because she spoke Lashon Harah about Moshe, saying that he left his wife because of constant Nevuah.
- 10) Rashi 12:15 - It was in the merit of Miriam waiting and watching over baby Moshe in the basket on the Nile.

ELISHEVA'S PARSHA CHALLAH



These are the 2 silver trumpets that the Torah describes as being used to gather the people for a number of different reasons. If I close my eyes I can almost picture it. The Jewish nation scattered around the camp surrounding the Mishkan. They're all busy with their families and day day to living. Suddenly they hear the trumpets calling and know immediately it is time to gather. I imagine it was very exciting for them too! Sometimes I think about what it would be like now if each community had trumpets and could sound them whenever we needed to gather. Maybe to pray for someone or to help someone in need. Can you imagine how amazing that would be? Where we all knew that as soon as we heard those trumpets we'd drop everything and run because someone needed us...What's our equivalent of trumpets? Social media? Email? Are we running when we get the "call"? Something to ponder...

DVAR TORAH

Eldad & Medad: The Mysterious Prophets - Levi Avtzon (Chabd.org)

Eldad and Medad are the protagonists of a cryptic episode in the portion of Behaalotecha. This story demands context (when and how did this episode take place?), biographical information (who were Eldad and Medad?), and explanation (what they were prophesying?), which will help us understand Joshua's frantic reaction. After the desert-weary Jews complained twice in quick succession about their travels and travails, Moses turned to G-d and cried out: "Alone I cannot carry this entire people, for it is too hard for me." G-d then told Moses that he would now share the load of leading the nation: Assemble for Me 70 men of the elders of Israel, whom you know to be the people's elders and officers, and you shall take them to the Tent of Meeting, and they shall stand there with You. I will come down and speak with you there, and I will increase the spirit that is upon you and bestow it upon them. Then they will bear the burden of the people with you so that you need not bear it alone.

The Talmud tells us what happened next (we'll paraphrase): When G-d said to Moses, "Gather for Me 70 men of the Elders of Israel," Moses responded, "How shall I do it? If I select six from each of the 12 tribes, there will be a total of 72, which will total to two extra. But if I select five from each tribe, there will be a total of 60, lacking 10. However, if I select 6 from this tribe and five from that tribe, I will bring about envy between the tribes!" What did he do? He selected six from each tribe and he brought 72 slips. On 70 of them he wrote "Elder," and he left two slips blank. He mixed them and placed them in the box. He then said to the 72 chosen candidates: "Come and draw your slips." Everyone whose hand drew up a slip that said "Elder" was now appointed as one of the 70 sages.

During this whole saga, Eldad and Medad, who were chosen by their tribes to represent them, didn't come forward, as they said: "We are not fitting for that level of greatness, we are not worthy of being appointed for that level of greatness, we are not deserving of being appointed among the Elders." G-d said: "Since you have made yourselves humble, I will add greatness to your greatness." And what is the greatness that He added to them? asks the Talmud. All the other elders who were given prophecy at that time prophesied for a period of time and then stopped, but Eldad and Medad prophesied and did not stop. But when these two humble sages suddenly started spewing prophecy around the Jewish camp, Moses' loyal student Joshua suggested to Moses that they be locked up. What could they have possibly been saying that would cause such a reaction? What Was Their Prophecy? The Talmud brings three traditions: 1) They said that "Moses will die, and Joshua will bring the Jewish people into Land of Yisrael." 2) They prophesied about the story of the quail that followed immediately after this episode, saying, "Arise quail, arise quail," and indeed then the quail came. 3) They were prophesying regarding the war of Gog and Magog, which will precede the arrival of Moshiach...

Who were these two mysterious figures and what was their lineage? The Midrash says that their real names were Elidad, the son of Chislon, chieftain of the tribe of Benjamin, and Kemuel, the son of Shiptan, chieftain of the tribe of Ephraim. These two figures ended up leading their respective tribes into the Holy Land. Unlike the rest of the 70 sages, who passed on before entering the land, these two sages merited to see the land due to their humility. Yonatan ben Uziel tells us that when Moses' father, Amram, divorced his mother, Yocheved, she married a man named Elizaphan ben Parnach, Nasi of the tribe of Zevulun. They had two children together, Eldad and Medad, after which she remarried her first husband and went on to have her youngest son Moses. In short, Moses shared a mother with Eldad and Medad. The biblical commentator the Rosh agrees that they were Moses' half-brothers, but he argues that they shared a father, not a mother.

Based on all the above, we now have a greater appreciation for Moses' piety and lofty nature when he told Joshua, "Are you zealous for my sake? If only all the L-rd's people were prophets, that the L-rd would bestow His spirit upon them!" Even though these prophecies (at least according to the first opinion) were hurtful to him, he nevertheless wished prophecy upon all the nation, and allowed them to continue prophesying around the camp. Our sages tell us that this wish of Moses for all the Jews to become prophets will be realized in the messianic era. In the words of the prophet Joel, "I will pour My Spirit upon all flesh. Your sons and daughters will prophesy." May this be materialized in our time, amen!