



#161 • BEHAALOTCHA • 16 SIVAN, 5777 • 6/10/17

DAF KESHER

SHAPELL'S / YESHIVA DARCHE NOAM · MIDRESHET RACHEL V'CHAYA · JACK E. GINDI Z"L PATHWAYS ISRAEL & PATHWAYS PLUS

Dedicate the daf kesher in honor or in memory of a loved one.
Please contact Emuna Diamond at emuna@darchenoam.org for details.

DVAR TORAH TRUSTWORTHY

When Hashem explains to Miriam and Aharon that Moshe's prophecy is qualitatively different than theirs and that of any other prophets, He adds the expression, "בכל ביתי נאמן הוא – In My entire household he is trustworthy" (Bamidbar 12:7). This addition seems strange, because it seems to imply that other prophets are not trustworthy. But the earlier part of that verse never mentioned that; Hashem just told them that other prophets have less direct prophetic vision than Moshe. They see prophecy in a dream, whereas Moshe sees with clear vision while awake. Here are Hashem's words in those three verses:

"(6) He said: Please listen to My words. If there be prophets among you, [I], Hashem, will make Myself known to him in a vision; I will speak to him in a dream. (7) Not so is My servant Moses; **In My entire household he is trustworthy.** (8) With him I speak mouth to mouth, in a vision and not in riddles; and he beholds the image of Hashem" (Bamidbar 12:6-8). How do the boldface words fit into the Divine message?

Some commentators explain that in verse 7 Hashem tells Miriam and Aharon that, as opposed to other prophets, Moshe is constantly in a state of readiness for prophecy. He is like a trustworthy attendant who is always available for the King (Ibn Ezra); or his prophecy is set within him like a trusty pillar, firmly planted in the ground (Rashbam). Hashem doesn't say that He cannot trust the other prophets, but (continuing the theme of verse 6) that their prophecy is not constant like Moshe's.

However, a number of other commentators (including Chizkuni, Harav Chizkiyah ben Manoach, of the 13th century) actually say that Hashem could trust Moshe in a way that did not apply to the other prophets. The key to understanding this verse, they say, is a verse in Mishlei, "הולך רכיל מגלה סוד – the talebearer reveals a secret - ונאמן רוח מכסה דבר – and the trustworthy spirit covers up a matter" (Mishlei 11:13). Hashem could trust Moshe not to reveal anything Hashem did not want revealed – so Hashem felt secure to reveal more to Moshe than to any other prophet.

"In My entire household he is trustworthy" explains why Moshe's prophecy is of a higher order than that of other prophets. Because Moshe was trustworthy he was able to have the kind of prophecy where Hashem speaks to a person "from mouth to mouth" and "in a vision" (verse 8). Verse 7, continuing the theme of verse 6, explains why Moshe's prophecy was of a higher order: because he was trustworthy.

Even though this passage deals with a lofty issue, the unique nature of Moshe's prophecy, according to Chizkuni's reading it is strikingly relevant to all close relationships.

Trust in a relationship allows both parties to openly share their secrets, because they know their secrets are safe and will not be revealed. Because they feel the security that trust brings, they can truly open up themselves to another. That openness makes for a stronger relationship. Moshe's trait of trustworthiness allowed Hashem to reveal the most to him, making him the greatest of the prophets.

SOURCE GUIDE: FIRST ANNIVERSARY BY RABBI AVRAHAM FISCHER

In our Parshah the Torah relates how Hashem commanded Israel to keep Pesach in the desert, a year after the Exodus. Chazal and the commentators note that even though this command took place before the count that opens the Book of Bamidbar, it appears in the Torah two parshiot later. This source guide explains the significance of that shift from strict chronological order, and closes with the Ramban's explanation of the special function of the Pesach that Israel kept in the desert on the first anniversary of the Exodus.

A. Israel's Second Pesach

With the first anniversary of the Exodus approaching, the Children of Israel are commanded regarding Pesach:

<p>2. Bamidbar 9:1-5 (1) And Hashem spoke to Moshe <u>in the wilderness of Sinai, in the second year of their Exodus from the land of Egypt, in the first month</u>, saying: (2) And the Children of Israel will make the Pesach at its time. (3) On the fourteenth day of this month in the afternoon shall they make it at its time, according to all its statutes and according to all its laws shall you make it. (4) And Moshe spoke to the Children of Israel to do the Pesach. (5) And they made the Pesach in the first [month] on the fourteenth day of the month in the afternoon in the Wilderness of Sinai; according to all that Hashem commanded Moshe, so did the Children of Israel do.</p>	<p>במדבר ט:א-ה (א) וַיְדַבֵּר ה' אֶל מֹשֶׁה בְּמִדְבַר סִינַי בַּשָּׁנָה הַשְּׁנִיָּה לְצֵאתָם מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הָרִאשׁוֹן לְאֹמֶר. (ב) וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל אֶת הַפֶּסַח בְּמוֹעֲדוֹ. (ג) בְּאַרְבַּעָה עָשָׂר יוֹם בַּחֹדֶשׁ הַזֶּה בֵּין הָעֶרְבִים תַּעֲשׂוּ אֹתוֹ בְּמַעֲדוֹ כְּכֹל חֻקֹתָיו וְכָכֹל מִשְׁפָּטָיו תַּעֲשׂוּ אֹתוֹ. (ד) וַיְדַבֵּר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הַפֶּסַח. (ה) וַיַּעֲשׂוּ אֶת הַפֶּסַח בְּרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ בֵּין הָעֶרְבִים בְּמִדְבַר סִינַי כְּכֹל אֲשֶׁר צִוָּה ה' אֶת מֹשֶׁה בֶּן עֶשְׂרִים בְּנֵי יִשְׂרָאֵל.</p>
--	---

What follows is the incident of those people who, due to tumah – impurity – could not offer the Pesach sacrifice, which is the occasion to teach about Pesach Sheni (verses 6-14).

However, we will focus on the above admonition to offer the Pesach sacrifice in the wilderness. The Torah does not record any reminders before other festivals. Why does Hashem prompt the people about Pesach alone? Moreover, according to Ramban, this command is concerned exclusively with the Pesach sacrifice, and does not at all pertain to the seven days of Pesach. (In this he disagrees with Rashi.) Why is the Pesach sacrifice singled out?

It must also be asked why the Torah emphasizes the place and precise time of this command. Note that this event **antedates** the opening of the book of Bamidbar. Why does the Torah choose to postpone its inclusion until nine chapters into the book?

B. Pesach Mitzrayim, Pesach Ledorot, and Pesach Bamidbar

Rashi, quoting from the Sifrei (Sifrei Bamidbar 64:67), says that “in the wilderness of Sinai in the second year of their Exodus from the land of Egypt in the first month” was the only time that the Children of Israel offered the Pesach sacrifice in their forty years in the wilderness. The event was removed from the beginning of Bamidbar so as not to call attention to this unfortunate fact.

Two approaches are found among our Sages towards this. The Talmud (Yevamot 72a) explains that one whose children or slaves remain uncircumcised is forbidden to offer the Pesach sacrifice. In the wilderness, the people were unable to circumcise newborns or slaves, because it was dangerous: Hashem could have ordered them to travel at a moment's notice, making recuperation uncertain; besides, there was no healing north wind throughout their stay in the wilderness.

According to the Sifrei, on the other hand, the sin of the scouts (which we will read in Parshat Shelach Lecha) prevented them from entering the land of Israel during the second year; it is to their shame that they could

not offer the Pesach sacrifice for 39 years.

Ramban explains why this was so. While it is true that all other aspects of the seven-day festival of Pesach apply both within Israel and without, the Pesach sacrifice of the 14th day of the first month was not to go into effect until the entry into the land. As it says:

3. Shemot 12:25 And it shall be, <u>when you shall come to the Land</u> which Hashem will give you as He said, that you shall keep this service.	שמות יב:כה וְהָיָה כִּי תָבֹאוּ אֶל הָאָרֶץ אֲשֶׁר יִתֶּן ה' לְכֶם כְּאֲשֶׁר דִּבֶּר וְשָׁמַרְתֶּם אֶת הָעֲבֹדָה הַזֹּאת.
--	---

4. Shemot 13:5 And it shall be, <u>when Hashem shall bring you into the Land</u> of the Canaanite, etc., that you shall perform this service in this month.	שמות יג:ה וְהָיָה כִּי יָבִיאָךְ ה' אֶל אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַחִוִּי וְהַיְבוּסִי אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לָתֵת לְךָ אֶרֶץ זְבַת חֶלֶב וְיָדַשׁ וְעָבַדְתָּ אֶת הָעֲבֹדָה הַזֹּאת בַּחֹדֶשׁ הַזֶּה.
---	--

Indeed, the prophet asks rhetorically:

5. Amos 5:25 Did you present Me with sacrifices and grain offerings for forty years in the wilderness, O house of Israel?!	עמוס ה:כה הַזִּבְחִים וּמִנְחָה הִגַּשְׁתֶּם לִי בַמִּדְבָר אַרְבָּעִים שָׁנָה בֵּית יִשְׂרָאֵל ! ?
--	---

Ramban's approach is paralleled in the Zohar (III 151b-152a). There it is taught that the Children of Israel thought they did not have to offer the Pesach sacrifice again, since they had already done so in Egypt. Hashem repeated the command at Sinai, the place where all other mitzvot were given.

The Children of Israel had been commanded to offer the Pesach sacrifice on the threshold of their liberation from Egypt; this was **פסח מצרים** – the Pesach of Egypt. At the time, they were also informed that they would resume this service upon their entry to the Promised Land, and continue for all generations; this was to be **פסח לדורות** - Pesach for all Generations. Had they never rejected the Land, then only one Pesach – “in the second year of their Exodus from the land of Egypt” – would have separated **פסח מצרים** from **פסח לדורות**. Instead, after this lone **פסח במדבר** – the Pesach of the Desert – there was a disgraceful 39-year hiatus.

It is clear, however, that Hashem wanted there to be a Pesach sacrifice in the wilderness. One question, therefore, remains. What is the purpose of **פסח במדבר**?

C. The First Link in the Chain of Memory

Ramban answers:

6. Ramban on Bamidbar 5:25 And now the Holy One, Blessed be He, desired and commanded that they make it in order that the memory of their redemption, and of the miracles which were done for them and their forefathers, should be transmitted from the fathers who saw them to their children, “and their children to the last generation” (paraphrasing Yoel 1:3).	רמב"ן על במדבר ט:א ועכשיו רצה הקדוש ברוך הוא וצוה שיעשו אותו, כדי שתהיה זכר גאולתם והנסים שנעשו להם ולאבותיהם נעתק להם מן האבות הרואים לבניהם, ובניהם לבניהם ובניהם לדור אחרון.
---	---

In order to understand Ramban's subtle but crucial idea, we need only put ourselves in the position of the generation of the Exodus. While making the transition from slavery to freedom, we knew we were living through a momentous, history-making event. We also knew that the time would come when we would commemorate and relive that event once our lives would be stable in our homeland. But first Hashem commanded us, “the fathers who saw,” to construct the bridge to the future through **פסח במדבר**.

And the same is true of any generation that has witnessed history being made. First comes the dizzying

intensity of the moment itself, giving rise to the impulse to memorialize it for generations.

But the initial proof of our commitment to perpetuate the memory of an event comes on the first anniversary. It is then when we have the opportunity to create the first link in the chain of memory.

MY JOY IS HIS JOY

“יום שמחתכם – Your joyous day” is listed in our Parshah as one of the instances that Hashem commanded us to blow the הצוצרות – the trumpets (Bamidbar 10:10).

One’s gut reaction, when hearing about a “joyous day,” is to assume that it refers to the holidays. The difficulty with explaining the expression this way is that the very next item on the list is “מועדיכם – your holidays.” It follows that “your joyous day” must refer to some other time.

In his commentary on the Chumash, Harav Avraham Ibn Ezra, זצ”ל (1089-1167, Spain), identifies the joyous day as the day Israel was victorious in a war. The difficulty with his explanation – as pointed out in the Haamek Davar commentary – is that there doesn’t seem to be any other evidence in Tanach or the literature of Chazal of this actually being done in Jewish history.

There is a Midrash that says that “your joyous day” refers to Shabbat (Sifrei Behaalotcha 19); but the authors of the Haamek Davar (the Netziv, Harav Naftali Tzvi Yehudah Berlin, זצ”ל, 1816-1893), and the Meshech Chochmah (Harav Meir Simchah of Dvinsk, זצ”ל, 1843–1926), both suggest a different approach to the straightforward meaning, the פשט, of this expression.

They explain that “your joyous day” refers to the day of the dedication of the Beit Hamikdash. There is strong support for this in Tanach: The הצוצרות were blown at the dedication of the First Beit Hamikdash (II Divrei Hayamim 5:12 and 7:6), and the Second Beit Hamikdash in the times of Ezra (Ezra 3:10). The Kohanim also blew הצוצרות when King Chizkiah rededicated the Beit Hamikdash (II Divrei Hayamim 29:28).

Why refer to the day of the dedication of the Beit Hamikdash as a “joyous day”? Answers the Netziv: because, as Chazal say (expounding on Shir Hashirim 3:11), Hashem calls it – so to speak – His joyous day. “ביום התונתו – the day of His wedding – refers to the day of the Giving of the Torah, and וביום שמחת לבו – the day of the joy of His heart – refers to the day of the dedication of the Beit Hamikdash” (Taanit 26b).

But why, in our verse, does Hashem refer to the day of the dedication of the Beit Hamikdash as “**your** joyous day”? The Netziv explains that since it is the day of Hashem’s joy, it is also the day of Israel’s joy. What “makes Him joyous” makes us joyous as well, for Israel’s emotional life is tied up with the fulfillment of the Divine plan. When Hashem’s Creation reaches its heights through constant revelation in the בית ה’, the House of G-d; we, too, are joyous.

שבת שלום ומבורך

Find out more about Shapell’s Darche Noam
at www.darchenoam.org & +972-2-651-1178 - 5 Beit Hakerem Street, Jerusalem

To dedicate a Shapell’s Daf Keshet contact Avrom Suslovitch at avrom@darchenoam.org.

The Daf Keshet, a project of Shapell’s Darche Noam, is prepared by Rabbi Eliezer Kwass,
edited by Rabbi Shmuel Jablon, and distributed by Emuna Diamond. To join the Shapell’s Daf
Keshet mailing list contact us at dafkeshet@darchenoam.org.


Shapell’s Darché Noam
דרכיה דרכי נועם

The following digital Torah resources have been extremely helpful in researching and preparing the Shapell’s Daf Keshet:
DBS – Hataklitor Hatorani, Otzar Hachochmah, the Bar Ilan Responsa Project, and Hebrewbooks.org.

We pray for a refuah shleimah, a complete healing, for all those wounded in the attacks against our People.

