

It is a fact that some Mitzvot of the Torah were initiated and included in the Torah because of certain individuals.

The Mitzvah of Pesach Sheini was introduced in this parsha (9:1-14). It is introduced because some men who were Temei'im on the fourteenth day of Nissan complained to Moshe that they would be unable to participate in the Mitzva of Korban Pesach. This bothered them because this is the only Mitzvat Asei that carries the Onesh (punishment) of Karet (premature death by G-d) for non-fulfillment. Moshe Rabbeinu, in consultation with HaShem, informs them about the Mitzvah of Pesach Sheini, on the fourteenth day of Iyar, as a tashlumim, a make-up day for the Korban Pesach that was not brought on the fourteenth of Nissan. Had these men not approached Moshe with their dilemma the Torah would eventually have introduced the Mitzvah of Pesach Sheini, but since they initiated it, they are credited with bringing in this Mitzvah.

Likewise we find by the daughters of Tzelafchad (Bamidbar 23:1), that they were credited with introducing the laws of Nachalot (inheritance) in the Torah. The daughters complained to Moshe that since their father had died in the midbar and he left no sons to inherit his share of Eretz Yisrael, they would be devoid of any yerusha, or share in the Holy Land. Here again, upon consultation with HaShem, all the laws of inheritance are introduced in Parshat Pinchas, affirming among other laws, that if a father dies without leaving any sons, then the daughters take over the yerusha. Here too, had the daughters of Tzelafchad not complained to Moshe, then eventually, somewhere, the laws of Yerusha would have been recorded in the Torah. Now, however, the daughters are credited with bringing in these Mitzvot.

In a similar vein, Miriam, the sister of Moshe, is credited with introducing a most fundamental, significant and halachically important revelation concerning Moshe Rabbeinu. At the end of the parsha, we find Miriam and Aharon commenting about the fact that Moshe felt it necessary to separate from his wife Tzipora. Miriam said, "We too are nevi'im, yet we didn't think it was necessary to separate from our respective spouses". To which HaShem gives the forceful and dramatic response, which becomes the halachik hallmark of knowing and understanding the singularly difference between Moshe and all other prophets, past and future (12:1-13). Only Moshe Rabbeinu received the words of HaShem directly "Mouth to mouth", instead of in a vision or dream. Only Moshe Rabbeinu is classified as "Bechol Beiti Neeman Hu", he is trustworthy in My entire house. And that is what we find at the end of parshat Ve'zot Haberacha, (33:10), "LO KOM NAVI OHD BEYISRAEL K'MOSHE, ASHER YEDA'OH HA'SHEM PANIM EL PANIM", which is also paraphrased in the Yigdal.

Based upon this, the Rambam writes that anyone who does not believe in the uniqueness and singularly difference between Moshe and all other Nevi'im is deemed a kofer and

loses his share in Olam Haba'a. Imagine, all this, because Miriam's sin of speaking somewhat negatively about Moshe.

We learn this week about Lashon Hara'a, but also about the greatness of Moshe Rabbeinu.

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#### QUESTIONS ON PARASHAT BEHALOTECHA

- 1 At what age were the Levi'im retired from service??
- 2 The men who were Tamei [spiritually impure] and could not fulfill the mitzvah of korban pesach on the 14<sup>th</sup> of Nissan, complained to Moshe, saying, "why should we be deprived of fulfilling such an important mitzvah? Who else in the Torah used the identical expression about being deprived of a Mitzvah??
- 3 Which passuk in the parasha can be found in our siddurim pertaining to krait hatorah??
- 4 Where do we find that "fowl" can be considered as "meat"??
- 5 How do we know that fish do not require "shechita" as animals and birds??
- 6 What 5 words did Moshe use to obtain a refuah for his sister, Miriam?
- 7 In perek [11-passuk 1], there is an inverted letter Nun. What do we learn from that?
- 8 In passuk 8:3 the Torah states that Aharon did exactly as he was told. Rashi adds-this teaches the greatness of Aharon- that he did change from anything he was told to do. Question, so what is the greatness. We all would do as HaShem instructs us what to do so why is Aharon singled out for this???

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