STRIVING FOR MORE

Why was the passage dealing with the kindling of the Menorah put next to the passage dealing with the contributions and offerings of the princes? It was because when Aharon saw the inauguration of the princes - the contributions and offerings made by the princes at the inauguration of the Mishkan - he felt dispirited about it, for neither he nor his tribe were with them in the inauguration. God said to him, “I swear by your life! Your role is greater than theirs, for you kindle and prepare the lamps.” - Rashi

Why was the reaction of Aharon one of disappointment and sadness? He was certainly busy with many mitzvos during the entire time of the dedication of the Mishkan, and the particular offerings of the princes was something with which neither Aharon nor his tribe had any connection. What was the cause of Aharon’s displeasure?

Sefer Yad Yechezkel points out that this illustrates the nature of those who yearn and strive for spiritual greatness. We would naturally expect that the one who is void and lacking in spirituality should be the one who is the most anxious to pursue any opportunity which may present itself. On the other hand, it might be understandable for a tzaddik who is involved in spiritual endeavors all day to be satisfied and content with all that he has achieved. Yet, our observations reveal results which are quite the opposite. The righteous find themselves very involved in mitzvos, and yet it is they who find themselves saddened and concerned if they cannot avail themselves when new chances for mitzvos surface. The pious yearn to accomplish more, and they are pained when they cannot do even more.

Our sages teach us (Berachos 40a): Rabbi Zeira, and some say it was Rabbi Chanina bar Pappa, said: “It is a good sign when a person feels himself motivated to the point where he is bothered by the fact that he can only do so much, and yet he desires to do more.” This is the yardstick which we can use to detect and measure that one’s focus is aimed toward spiritual goals.

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HIS CHERISHED SON

The words “לחיים... ויהי בראשית” are stated five times in this verse to indicate that they were very dear to Hashem. - Rashi

A verse in Yirmiyahu (31:19) expounds upon the special relationship that exists between Hashem and Bnei Yisrael. “Is Ephraim My dear son? Is he a darling child? For whenever I speak of him I earnestly remember him still.” Yet, we have to understand the message of the Navi. Is it not obvious that when Hashem mentions the Jews, He remembers them?

Sefer Siach Yitzchok notes that usually, when someone speaks to his friend about another person, he begins by mentioning that person’s name, but as he continues his discussion, he will refer to the person with a pronoun, and say, “...then I told him...and then he told me, etc.”

However, when speaking about a very important person, or about someone who is very dear to the speaker, the subject will continue to be referred to directly. The speaker will say: “The King asked me, and then I told the King...” When speaking about his own son or father, the speaker will again remain clear and direct, as he likely will say: “My son went to the city, and my son traveled to the market.” Each time he mentions his son, his soul will be renewed with joy and his ear will be delighted by hearing his name.
This, then, is the message of Yirmiyahu. The Jews were so beloved in the eyes of Hashem that they were called the “dear son” and “darling child” of Hashem. Each time they are mentioned, they are specified directly by name.

In our verse, instead of using pronouns, and stating that the Levi’im performed their service and atoned for them, the verse expressly mentions that “the Levi’im performed the service of Bnei Yisrael...and atoned for Bnei Yisrael”.

THE PROPHECY OF MOSHE

All the other prophets cannot prophesy whenever they desire. Moshe Rabbeinu was different. Whenever he desired, the holy spirit would envelop him, and prophecy would rest upon him. He did not have to concentrate his attention to prepare himself [for prophecy], because his mind was always concentrated, prepared, and ready [to appreciate truth] just as the angels are. Therefore, he would prophesy at all times, as the Torah states: “Wait, and I will hear what God will command for you.” -- Rambam, Yesodei HaTorah 7:6

When Moshe was in need of information from Hashem, he was able to approach Hashem. As our verse reports, when Moshe was in need of information from Hashem, he was able to approach Hashem, while telling those who had petitioned him, “Wait, and I will hear what God will command for you.” This occurred not only here, in the episode of those who were impure and had to postpone their bringing of the Korban Pesach, but it also happened once again, when the daughters of Tzalafchad inquired about their right of inheritance. (See BeMidbar 27:5)

This was also related at Har Sinai (Shemos 19:19), as the Torah states, “Moshe spoke, and God responded with a voice”, meaning that as Moshe spoke, he then received his message of prophecy.

YISRO AS A LEADERSHIP ROLE MODEL

Moshe appealed to Yisro to remain with the Jewish camp and to enhance the eyes and the hearts of the people by serving as a role model and leader. Yet, the Jews had already received the Torah. We might wonder, therefore, what further contribution was Yisro expected to make to the intellectual needs of the people.

Ben Ish Chai points out that Yisro did possess a unique character which would have served, in fact, to demonstrate a great lesson to the Jews. He had personally seen all the idol worship which society had to offer, and he managed to recognize its futility. (see Rashi on Shemos 18:11) He rose up against the powerful influences and “isms” of the day, and he abandoned them in order to come and join the Jews in the desert. This, then, is the lesson that Moshe hoped could be taught. The Jews faced many hardships and challenges in the desert. The yetzer hara had instilled fear in their hearts, and their difficulty in dealing with these ordeals was resulting in havoc. With Yisro joining their ranks, Moshe hoped that he would be able to point to him and say, “Here is a man who, in order to strive for the Divine truth, has shown us that it is worthwhile to leave behind all that seems comfortable and secure, and he has come to live in the desert if that is what it takes to find Torah! Let us learn the message which his presence among us represents! We should be strong in our resolve to overcome the misguided tricks of the yetzer hara which attempts to destroy us by creating discord and misunderstanding.”

FOCUSED PRAYER

Rabbi Elazar said: Moshe spoke with harsh direct words towards the heavens. Although the verse says that Moshe spoke “יהב - to God”, we should read it as if it says “יהב - against God”. -- Berachos 32a

Speaking in a direct manner and complaining against Hashem in prayer is something which the Gemara describes as being highly inappropriate (see Taanis 19a regarding Choni HaMe’agel). Where do our sages detect that there was an element of firmness and demand in Moshe’s entreaty?
Sefer Nefesh HaChaim (2:12) elaborates to teach a rule. We must understand that the Gemara is not coming to criticize Moshe Rabbeinu for the manner in which he dealt with this crisis, but rather to praise him. This particular expression of prayer (גַּמְלַק) does not always have to connotate a direct and harsh prayer. In this context, it could be interpreted to refer to the focus of Moshe’s concern during this encounter as the Jews began to complain about the manna. Moshe detected that the Shechinah must have been enduring distress due to the lack of trust which the Jews had exhibited. As a result of this lapse, a fire had burned against a corner of the camp and caused destruction. Moshe himself was also saddened by these events, but he aimed his prayers to reflect the difficulty the Shechinah must have felt.

This same insight can be used to interpret another incident which the Gemara in Berachos (31b) describes. Chana, the future mother of Shmuel and a wife of Eli melech, was childless. The verse (I Shmuel 1:10) reports that she was very bitter and that she davened “גַּמְלַק” against God’. The Gemara detects that her prayers were unusual, and apparently exceedingly direct. Yet, here again, we must say that the verse is not coming to criticize Chana, but to praise her. Although she was suffering due to her condition of being childless, she nevertheless directed her attention to the fact that the Shechinah must have been in torment due to her sadness. This was the focus of her prayer, as she aimed her attention at the fact that the heavens must have been troubled due to her plight.

When a person is suffering, he can choose how to direct his prayers. On the one hand, he can highlight his own personal pain and beseech Hashem for relief. On the other hand, he can acknowledge that the Shechinah itself is in a state of distress, וְכִלּוּ. By broadening his scope, a person can anticipate that his prayers will be answered in a two-fold manner, corresponding to the compounded nature of his concern not only for himself, but also that the condition of the Shechina be relieved.

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BENEFITTING FROM A MIRACLE

In Devarim 8:3, the Torah uses the word עניע (suffering or affliction) in reference to the manna. Sfas Emes notes that if the Torah refers to the eating of the manna in the desert as an עניע—an affliction’, we should expect that its consumption by the Jews while in the desert should have been allowed on Yom Kippur, a day when the appropriate activities of physical indulgence are those which are עניע.

Rav Shlomo Zilberstein, א来る, suggests that technically, the Jews used the manna as their food. They even used it to fulfill their mitzvah obligations of eating matzah, etc. This advanced and promoted this act of eating to not only an עניע, but one of proper אכיל. This is why it was not allowed on Yom Kippur.

Tosafos Yom Hakippurim explains that Ramban (to Devarim 8:3) understands that the description of affliction in reference to the manna is not speaking of the eating of the manna but rather to the anticipation of not having food every day before the manna fell. This was followed each day by the manna falling, when the Jews would feel the relief of having their provisions provided. This explanation solves the question of the Sfas Emes, for it was not the eating of the manna which was called עניע, but rather the lack of manna that caused a certain degree of frustration which was relieved daily.

Chida (יהוּרָדָה) comments based upon the understanding of Ramban. It is generally discouraged to benefit from the product of an overt miracle (see Ta'anis 24b), and the manna was a clear and direct product of a miracle. How, then, was it permitted for the Jews to eat it?

The answer is that the Jews found themselves in a situation of עניע ההקב”ה, as the verse reports: “וּנָעֵשָׁנִי עַל עַנְיֵי הַחַיָּה”. This is why when the Jews were fed the manna, they were permitted to eat it. This explains why the Torah first tells us that the Jews were subjected to a daily deprivation, after which we are told that Hashem provided the manna to relieve their need.

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MOSHE’S NAME

A prophet must be strong, rich, wise and humble. - Nedarim 38a

Moshe Rabbeinu had ten names. The name “Moshe” was given to him by the daughter of Pharaoh. The Midrash (Vayikra Rabba 1:3) tells us that Hashem loved this name more than the other nine. Why does the Torah specifically use this name that was given to him by the daughter of Pharaoh, and why was it so special to Hashem?
There are two ways to interpret this. The Midrash in Shemos Rabba explains that when Moshe was found by Pharaoh’s daughter, she was in the middle of immersing herself in the Nile, as a mikveh (technically a קבר), to become Jewish. Since she risked her life to become a Jew out of total love and devotion, Hashem rewarded her by having the leader of the Jewish people be known by the name that she had chosen.

Another unique aspect of the name “Moshe” is highlighted by the Ksav Sofer. He cites our Gemara in Nedarim 38a, which tells us that for one to have prophecy, he must be a strong, wealthy, wise, and modest person. These were all qualities which Moshe possessed. Although prophecy is appropriate for one who is wise and modest, why does the person need to be strong or wealthy as well? The Maharsha explains that when one is poor or weak, he is naturally modest, for there apparently is no reason for him to be haughty. However, when a person is wealthy or mighty, he may be inclined to become haughty. This is a person who has the all-important job of overcoming his yetzer hara. His yetzer hara is telling him how great he is, yet he should realize how low he is compared to Hashem. When one accomplishes this, then he merits that the Shechina should rest upon him.

The name of “Moshe” represented the fact that Moshe grew up in the house of Pharaoh and was surrounded with wealth and strength. Yet, as we know, Moshe was the most modest person ever to live. This name best represents the deserving nature of Moshe, and is why HaKadosh Baruch Hu preferred to use this name over the other nine.

Questions for Thought and Study
1. Why did Moshe grow up in Pharaoh’s house?
2. Why did the Torah specifically use this name that was given to him by the daughter of Pharaoh?

Halachic Corner

Why does the Torah specifically use this name that was given to him by the daughter of Pharaoh?

There are no grounds for sharing gossip with one’s spouse. To view withholding leshon hara from one’s spouse as a breach of harmony and trust is mistaken. (A husband and wife who seek to have the Divine Presence dwell in their midst should build their home on the foundations of halachah and avoid conversations which promote strife and dissension among Jews.) Moreover, sharing negativity (e.g. unfavorable information, bad feelings, etc.) does not help create a positive relationship.

Nevertheless, when a husband or wife is in need of emotional support in dealing with difficulty, it is only natural to look to one’s spouse for assistance. Speaking or listening under such circumstances is constructive and is clearly permissible.

When possible, one should attempt to help one’s spouse understand the situation in a way that would relieve his or her anger or frustration.

If one finds that his or her spouse is forever in need of “letting off steam”, it is important to try to bring about a general change of attitude through discussion, reading or audio material, or suggesting a meeting with a rabbi or other qualified individual.

A word of caution: While one must be prepared to hear out a spouse and offer emotional support when necessary, one must be ever vigilant not to be drawn into a conversation of leshon hara for no constructive purpose. It is often the case that couples fail to make this distinction, and consequently totally ignore the laws of shmiras halashon when conversing.

Halachic Corner is dedicated by Benyomin Freeman in memory of his father, Gedalia Freeman, whose dedication to quality education for his family began their friendship with HTC. May his memory be for a blessing.

Questions for Thought and Study
1. Why did the Menorah in the Mishkan specifically have 7 candles? See Ohr HaChaim 8:2
2. How did all of Bnei Yisrael “lay their hands” on the Levi’im in Pasuk 8:10?
3. What is Pasuk 9:17 alluding back to when it starts with כז (“and”) when describing the movement of the Cloud [of Glory] from on top of the Mishkan? See Ohr HaChaim 9:17
4. Why are the names of the בָּשָׂפֶשֶׂ אֲשִׁירִים repeated (in Pesukim 10:14-27) if it was only 19 days after the last time they were mentioned (in Pesukim 1:5-15)? See Rambam 10:14
5. Why did Bnei Yisrael complain about not having meat? Didn’t they leave Egypt and enter Canaan with a lot of cattle? See Rashi and Meshech Chochmah to 11:4

This Week Likutei Peshatim is Sponsored

- Hebrew Theological College wishing mazel tov to Rabbi & Mrs. Yaakov Sussman on the marriage of their daughter Esther to Yossi Cohen; to HTC Board of Governors member Lenny Weiss and his wife Jessica on the marriage of their daughter Nina to Moshe Silver; to HTC Board of Regents member Dr. Charles Ovitsky and his wife Maureen on the Bar Mitzvah of their grandson, Chaim Aryeh Efron; to HTC Board of Regents member Rabbi Bernard Neuman and his wife Miriam on the marriage of their grandson Nachi Neuman to Tair Nadam; to HTC Board of Regents member Dr. Michael Friedman and his wife Susan on the birth of a great-granddaughter, born to Aron & Kayla Friedman; to Blitstein Institute student, Chaya Kamionski, on her engagement to Reuvie Goodwin; and to Ira & Debra Clair on being honored by Chicago Yachad with the Community Stars Award.

- Hebrew Theological College’s Gourmet Torah at Shallots Bistro will take place this Thursday, June 27, 12:35-1:15. Rabbi Yaakov Sussman will speak on “The Story of the Meraglim: What Was So Bad?”. Complimentary appetizers as well as a discounted menu available for shiur participants. Men & women invited to attend. More info: Rabbi Joshua Zisook at 847-982-2500 or jzisook@htc.edu.
Sold out! Ignite the Night 2019 to benefit Fasman Yeshiva High School! This Thursday, June 27, enjoy a laid-back summer’s evening over dinner, handcrafted cocktails and a glass blowing demo at the Ignite Glass Studios rooftop & garden venue, 401 N. Armour St., Chicago. Ignite your evening with an inspiring Farbrengen led by world-renowned speaker, Rabbi YY Jacobson, accompanied by the soulful melodies of Zusha. ignitethenightCHICAGO.com. Looking forward to greeting you.

Bliststein Institute welcomes home all of the Seminary students returning from a year in Israel. Registration is still open for Summer Semester. Contact Mrs. Lipshitz at 773-973-0241. Summer Semester begins this Monday, June 24, and ends Thursday, August 1. Full Semester classes begin Tuesday, September 3. New Student Orientation will take place Wednesday and Thursday, August 28 and 29. Looking forward to greeting you at Bliststein Institute.


Park Plaza Senior Living Community enriches the quality of life for our residents through daily shiurim, live music, exercise classes, lectures, outings and much more. Park Plaza also has beautifully furnished apartments for rent: daily, weekly and long term or for your simcha. For more information, visit our website at www.park-plaza.org or contact Park Plaza at 773-463-6700.

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Attention all parents of eligible Title I children: Come join Reach for a fun-filled parent educational fair this Sunday, June 23rd, from 7:00-9:00 PM. Great tips, hints, activities, free food, giveaways and prizes. For registration and details please call the Reach office 773-973-2009.

Yachad is honored to pay tribute to Stan & Marshie Gertz with the Lev Zahav Award, and Debra & Ira Clair with the Community Stars Award, this Monday, June 24, at the newly-renovated Holiday Inn & Suites North Shore (Skokie). Please join us as we highlight a wonderful Adult of year and growth in success and Inclusion of Adults with Disabilities in Yachad’s innovative programs. Signature reception, showcase buffet, short program. Email ChicagoYachadDinner@ou.org for more info. #BecauseEveryoneBelongs.

Time is running out! Limited tickets available! Chicago Mikvah Association Tickets for Tuition. You could win a $50,000 Educational Scholarship. Good for any tuition or camp bills. Drawing held July 1. Only 2,999 tickets. Learn more and buy tickets at TicketsforTuition.com.

Chicago Loves Israel: Join us for a fun-filled day of festivities for all ages presented by JCC Chicago and JUF, a celebration of culture and connection for Israel at 71. Special activities include a live concert with Ohad Moskowitz. This Sunday, June 23, 1:00-4:00 PM, at Bernard Horwich JCC. Cost: free. Details: jccchicago.org/chicagolovesisrael.

Arie Crown Hebrew Day School Early Childhood is seeking creative, dedicated teachers and assistants to work with children Pre-Nursery-Kindergarten. Enthusiastic educators who will inspire our young children to learn through exploration and investigation. Lead teacher candidates must have early childhood degree/teaching experience. Limudei Kodesh and General Studies positions available. Shoshana Safirstein ssafirstein@ariecrown.org or 847-908-7977.

Shabbat of Achdut in Skokie with acclaimed Chassidic musicians of Zusha! Shabbat, June 28-29, Parashat Shelach. Friday Night Kabbalat Shabbat at KCT, 9220 Crawford, at 7:00 PM; Friday Night Oneg at the home of Daniel and Rifka Weiss, 9100 Kedvale Avenue, at 8:45 PM; Shabbat morning davening at Lubavitch Chabad of Skokie, 4059 Dempster Street, at 9:00 AM; Seudah Shlishit at KCT, following 8:05 Mincha.

Oakton Pool is back!!! Kehillah Fund brings you Oakton Pool for Women and Girls! All swims are Wednesdays 8:30-10 PM. First swim is this week- Wednesday, June 26. Additional dates are July 3, July 10, July 17, July 24, and July 31. Due to regulations from Oakton Pool, no money will be accepted at the pool. Go to www.Kehillahfund.org/pool to buy your swim passes or call our hotline for more information 641-715-3900 ext. 23475#. Come swim & support Kehillah Fund at the same time!

All women of the community are invited to NILI's Shabbat Afternoon Shiurim. In WRP, in conjunction with Congregation Adas Yeshurun, in memory of Aviva Esther Miretzky, "r"y, at the home of Deena Stein (3112 W. Jarlath Avenue) at 5:30 PM with Mrs. Miriam Prero. In Skokie, at the home of Tara Roffe (9206 Avens Avenue) at 5:30 PM with Rabbi Michael Friedman. In Lincolnwood, at the home of Aliza Frank (6524 Kimball Avenue) at 5:30 PM with Rabbi Aaron Kraft.

Hillel Torah Day School greatly appreciates and thanks the Weiss Family and all of the generous sponsors of our Ruth Weiss Memorial Golf Outing and Ruthel Weindel. This wonderful event helped raise needed funds for Hillel Torah, benefiting all of our students. Please visit our website at www.hilleltorah.org to view pictures and find out more about this amazing event...and also visit the websites of our participating sponsors.

Hillel Torah Day School thanks the community for their support and participation in our 13th Annual Milton and Ruthel Weiss Memorial Golf Outing and Raffle. We also thank the following members of our Golf Outing Committee for all of their hard work and efforts in making this event a great success: Shalom Bersohn, Mark Bersohn, Andrew Koenig, Jacob Kupetzky, Josh Legum, Chaim Lubin, Erik Moscovich, Ami Robinson, Dov Robinson, Avi Rothner, Daniel Salvadori, and Daniel Weiss.

Hillel Torah Day School thanks Maury Aaron and The Sandwich Club for their amazing catering of the Breakfast Starter, Networking Lunch Buffet, and Great Food Stations on the golf course at our 13th Annual Milton and Ruthel Weiss Memorial Golf Outing. Their great food selection was absolutely delicious and enjoyed by everyone attending this very important event for Hillel Torah. For more information about our Golf Outing, please visit our website at www.hilleltorah.org.

The Chicago Chesed Fund would like to extend a tremendous amount of hakaras hatov to Rabbi Yechiel Kalish for working tirelessly to gain funds from the State of IL for the Chicago Chesed Fund. Because of his efforts, the state granted CCF funds to help our community. Thank you for being there for the entire Chicago community.
• Please join us for a Shabbos of Song and Spirit in memory of Aviva Esther Miretzky, ר”ל, featuring Eitan Katz, June 21-22, at Congregation Adas Yeshurun, Carlebach Kabbalas Shabbos (Mincha 6:40 PM); Oneg Shabbos (9:45 PM); Musaf at 8:45 AM Shacharis minyan; Women’s shiur in conjunction with YUTMK, given by Mrs. Miriam Prero (5:30 PM at the home of Deena Stein); Pirkei Avos (Rabbi Cohen 6:30 PM); Eitan Katz shiur (7:15 PM). – Malka and Steve Miretzky and Family

• Darchei Noam Glenbrook welcomes Rabbi Haim Jachter as our scholar-in-residence this Shabbos. We look forward to learning from this dynamic speaker and author of the book “Sefer Yonah”.

• Same place, atmosphere, music. New level of shteiging. Please join us at the Yeshiva Derech HaTorah of Chicago 4th annual Siyum/Parlor Meeting, this Tuesday, June 25th, at the Agudah of West Rogers Park. Guest speaker: Rabbi Zev Cohen, ר”ץ ור, Rav, Adas Yeshurun. Doors open 8:15 - Program 8:55 - Siyum 9:15. Music by Strumz. Heartfelt Kumzits following event, at 10:00 PM. - Kenny Berger, Avi Goldfelder, Ari Shulman, Aaron Topper.

• Hillel Torah (Skokie, IL) is seeking a Preschool Lead Teacher. Our ideal candidate will have a background in early childhood education, be committed to providing a nurturing and developmentally appropriate classroom experience, and have knowledge and background with Judaic curriculum. Send résumé and cover letter to resumes@hilleetorah.org.

• Rosh Kollel performing as a piano maestro! A symphony-level Chamber Music Concert on Thursday, June 27th, 8:00 PM, with Rosh Kollel Rabbi Dovid Lipson, noted talmid chacham, Rosh Kollel of Aliyos Shlomo (Kollel founded in memory of Rav Shlomo Freifeld zt”l). At the Albin home, 6700 N. Richmond. Proceeds of the concert will fund this Jerusalem Kollel. Unique and memorable! www.aliyoshlomio.org is a 501c3 charity. Alikoyschlomio@gmail.com

• The Wi-Fi Chevra recommends that you start your day with a Good Morgan! Good Morgan Café! Located in the Wi-Fi Building on McCormick Blvd., Good Morgan offers a delicious array of breakfast and lunch specials daily. Try their delicious Belgian waffles or omelet specials! Don’t miss their famous fried whitefish sandwich and other tasty sandwiches and wraps. Open daily 8:30 AM to 4:00 PM.

• Mazal tov Philip Birn on completing Shas for the second time. Your dedication to learning is an inspiration to all. Yasher koach. May you continue to learn in good health. We love you and are proud of you. - Renee, Zach, Risa, Yehuda, Penina and Cheely

• Mazal tov to Philip Birn on the completion of Shas for the second time. You are a role model for the entire mischpacha. We love you dearly. - Mom and Dad and family.

• Mazal tov to Chaya Sarah Kost on receiving a Master’s Degree in Counseling Psychology from North Park College. All your family wishes you a hearty mazal tov on this outstanding achievement! We are so proud of your hard work and wish you much success in all your future endeavors.

• To my dear wife, Chani. Mazal tov and hatzlacha rabba on becoming a licensed realtor with @properties in Evanston. I know your clients will be thrilled having you as their real estate agent. Ann Richter with @properties in Evanston. - Joey and family.

• By Larry & Evelyn Yellin in memory of her father, Philip Goldberg, on the occasion of his yahrtzeit on 19 Sivan.

• In memory of our beloved father and grandfather, Rabbi Herman L. Davis, ר”ט, whose life led the way to a proud legacy in his children and grandchildren, on the 44th yahrtzeit on 22 Sivan. By the Shanes/ Poupko families (Beit Rachel), the Davis family (Haviva am, Israel), and the Rhein family (Halina am, Israel). - By Herbert & Evelyn Friedman and Larry & Linda Friedman and their families in loving memory of our beloved father and grandfather, Rabbi Herman L. Davis, ר”ט, on the occasion of his yahrtzeit on 22 Sivan.

• Sivan 19 is the 19th yahrtzeit of Mrs. Sarah Myers, ר”ל, whose gentle, loving spirit, dignity and grace uplifted all who knew her. May her memory and that of our dear father and grandfather, Louis Myers, ר”ל, continue to inspire us. With love, Michael & Bonnie, Shulamit, Shlomo, Tzeona, Kalman, Aryela, Yoni, Penina, Ashley, Riner, Avraham, Rutie, Dovid, and the “kinderlach”.

• In loving memory of our mother, grandmother, and great-grandmother, ר”ל, z”l, on her yahrtzeit on 19 Sivan. We miss you. - The Sheinfeld-Rimel-Chico-Elitzur-Siboni families.

• In memory of Boruch Izkowitz, ר”ל, ז’ל, on the occasion of his 40th yahrtzeit on 19 Sivan, ז”ל, yorei”, on the occasion of his 1st yahrtzeit on 25 Sivan. May his memory be for a blessing. (Anshe Motele, Mishna U’Gmoro)

• Likutei Peshatim is endowed by Les & Ethel Sutker in loving memory of Max and Mary Sutker and Louis and Lillian Klein, ר”ל. May their memory be for a blessing.

Answers:
1. According to the simple explanation, a seven-pronged candelabrum was considered to be the most beautiful and complete candelabrum at that time, and only the best was used for the Mishkan. Another explanation hints to the seventy nations of the world, and each branch represented ten nations. (Shlomo HaMelech actually built ten other Menorahs to allude to this.)
2. According to the Chizkuni, it was only the firstborns who placed their hands on the Levi'im and were atoned for through the Levi'im. According to Ha'amek Davar, it was the leaders of Bnei Yisrael who were leaders not only when they were encamped, but they also led at the forefront of each tribe as they travelled. (This was unlike some leaders who appoint leaders from among the people.)
3. The דיעי שבע עדים served two purposes. First (as indicated in Pasuk 9:15), it provided honor and glory to a proud legacy in his children and grandchildren, on the 44th yahrtzeit on 22 Sivan. By the Shanes/ Poupko families (Beit Rachel), the Davis family (Haviva am, Israel), and the Rhein family (Halina am, Israel).
3. The דיעי שבע עדים served two purposes. First (as indicated in Pasuk 9:15), it provided honor and glory to the Levi'im. Second (as indicated in Pasuk 9:17) it informed Bnei Yisrael that it was time to travel when it moved from the Mishkan. This was to show that the מנהיגים were leaders not only when they were encamped, but they also led at the forefront of each tribe as they travelled. (This was unlike some leaders who appoint others to take over this role and remain behind in safety.)
4. Rashi (quoting Sifrei) says that they had meat but were just looking for an excuse to complain. Meshech Chochmah says that they could not eat slaughtered meat unless they offered it at the Mishkan. That is why they compared it to fish, which could be eaten without the requirement of a korban.
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