

QUESTIONS ON PARASHAT PINCHAS

Q-1. (a) Why is *Parashat Pinchas* always read around the 17 *Tamuz* fast? **(b)** Why does 25:11 tell us again that *Pinchas* was *Aharon haKohen's* offspring (3 reasons)? **(c)** (1) What 4 rewards did *Hashem* give *Pinchas*? (2) How was he rewarded *mida ke-neged mida*? **(d)** (1) Why did *Hashem* command *Moshe*, “therefore, say, I give him [*Pinchas*] My covenant of peace” – to whom was *Moshe* to say it? (2) Why is “*shalom*” spelled with a *vav ketiya* (*vav* split in half)? **(e)** Why did *Pinchas* not have to be anointed as a *kohen*? **(f)** If a son of a *kohen* is born out of wedlock, may his son do the duties of a *kohen*? (*Bamidbar* 25:11-13)

A-1. (a) The *cheit ha'eigel* was on 17 *Tamuz*, during the summer, a season with no *Yomim Tovim* – the *Yom Tov korbanot* described in *Pinchas* comfort us, since the fast days will become *Yomim Tovim* in *yemot haMashiach* (*Pesikta d'Rav Kahana*). **(b)** (1) Many thought that *Pinchas*, whose grandfather *Yitro* was an idol worshipper, had no right to murder a *nasi*, but since he was “*Aharon's* offspring”, he was in a position to judge evildoers (*Rashi*). (2) It shows *Pinchas's* bravery – as offspring of *Aharon*, who pursued peace, *Pinchas* was not prone to violence but acted violently for *Hashem's* sake (*Abarbanel*). (3) *Pinchas* was so terrified to enter *Zimri's* tent, his soul left him – *Hashem* put *Nadav's* and *Avihu's* (*Aharon's* dead sons') souls in *Pinchas's* body, thus, he had the soul of “*Aharon's* sons” (*Zohar*). **(c)** (1) (i) Born before his father was anointed a *kohen*, *Pinchas* was not a *kohen* – he was granted *kohen* status; (ii) his offspring were destined to be *Kohanim Gedolim* forever; (iii) *Hashem* guarded him from being killed by *Zimri's* relatives or by members of his *sheivet*; (iv) since *Pinchas* brought peace between *Hashem* and *Bnei Yisrael*, he became the harbinger of peace, appearing later as *Eliyahu haNavi*; (2) *Hashem* was about to destroy *Bnei Yisrael*, but *Pinchas's* actions assured their survival forever – he never died, surviving forever as *Eliyahu haNavi* (*Bamidbar Raba*). **(d)** (1) *Hashem* told *Moshe* to inform *Bnei Yisrael* that *Pinchas* will be a *kohen* for all time (*Ramban*). (2) It can be read “*shaleim*” (whole), teaching that a *korban* offered by *kohen* must be “whole” – a blemished one is invalid (*Kidushin* 66b). **(e)** His body had *Nadav's* and *Avihu's* souls, which had been anointed (*Gur Aryeh*). **(f)** No, since he does not who his father is with certainty – 25:13 says, “it shall be to him and his offspring after him, the covenant of everlasting peace” – he can only act as a *kohen* if he knows whose seed produced him (*Rambam – Hilchot Isurei Bi'ah* 20:19)

Q-2. (a) Why does the *Torah* now mention the names of the slain man and woman, *Zimri* and *Cosby*? **(b)** Why did *Hashem* command *Bnei Yisrael* now to harass the *Midyanim* (1) since *Bnei Yisrael* did not attack *Midyan* until *Parashat Matot* (31:2)? (2) but not the *Moavim* whose daughters actually had led them to immorality (2 views)? **(c)** Why did *Hashem* command *Moshe* to take a census of (1) *Bnei Yisrael*, after the plague (5 reasons)? (2) *Sheivet Levi*, who were neither in the army nor eligible to receive a portion of *Eretz Yisrael* (3 views)? **(d)** Why is 26:1 split among 2 *parshiot*? **(e)** For each *sheivet*, the *Torah* says, “*Bnei*” (“sons of [the *sheivet*]”), except *Efrayim* and *Dan*, where it adds, “*Eileh bnei*” (“these are the sons [of *Efrayim* or of *Dan*]”) – why? **(f)** Why does the *Torah* mention *Datan* and *Aviram*, who were dead (2 reasons)? **(g)** How do we know that if a student distrusts the authority of his *rebbe*, it is as if he disputes with the *Shechina*? (*Bamidbar* 25:17-18; 26:1-2, 9-10, 35-42, 57)

A-2. (a) To inform us that *Pinchas* deserved great reward for killing one of *Bnei Yisrael's* leaders, *Zimri*, and a gentile king's daughter, *Cosby*, showing no fear of them in his vengeance for *Hashem* (*Ramban*). **(b)** (1) While the *Midyanim* were to be attacked later, this assured that immediately, there would be no social relationships with them (*Sifre*). (2) (i) *Moav* was not punished since *Rut* would descend from them (*Rashi*). (ii) While *Moav* acted from fear, *Midyan* acted from hatred (*Ramban*). **(c)** (1) (i) *Moshe* was like a shepherd counting his remaining sheep after “wolves attack”, i.e., the plague; (ii) just as he counted *Bnei Yisrael* when leading them from *Mitzrayim*, he counted them when returning them to *Hashem* before he died (*Rashi*). (iii) *Hashem* chose *Bnei Yisrael* at *Sinai* for their pure lineage, since they avoided immorality – after the immorality at *Shittim*, He counted the remainder, who were pure (*Alshich*). (iv) Before they entered the land, *Moshe* verified the army's size (*Abarbanel*). (v) Only those in this census would receive land in *Eretz Yisrael* (*ibn Ezra*). (2) (i) The *levi'im* were allotted 48 cities and nearby grazing land – only those in this census were entitled to a portion of these places; (ii) they were counted for their honor, to seem equal to the other *shevatim* (*Ramban*). (iii) *Yehoshua* divided *Eretz Yisrael* among the 12 *shevatim*, excluding *Levi*, based on this census – *Mashiach* will divide it among 13 tribes, including *Levi* (*Maharsha*). **(d)** The phrase, “It was after the plague”, is separated from the census, since an improperly taken census can cause a plague (*Ba'al haTurim*). **(e)** During the *cheit ha'eigel*, the *eirev rav* said, “*eileh elohecha*” (these are your gods) – “*eileh*” hints at idolatry, i.e., the 2 idols that King *Yeravam* would erect in *Sheivet Efrayim* and *Sheivet Dan* (*R. Bechaya*). **(f)** To teach that (1) although *Datan* and *Aviram* were among those who left *Mitzrayim*, they lost their portions in *Eretz Yisrael* (*Bava Batra* 117b-118b). (2) the entire inheritance of *Palu's* family went to *Datan's* and *Aviram's* brother, *Nemuel* (*Ramban*). **(g)** Re: *Korach's* followers' dispute with *Moshe*, 26:9 says, “when they strove against *Hashem*”, equating disputing their *rebbe Moshe* with disputing *Hashem* (*Rambam – Hilchot Talmud Torah* 5:1).

Q-3. (a) Why does the *Torah* list *Tzelofchad's* daughters in an order different from *Parashat Masei* (36:11) (3 views)? **(b)** To what 4 portions of *Eretz Yisrael* did *Tzelofchad's* daughters believe they were entitled? **(c)** Why did they mention that their father was not in *Korach's* rebellion (2 views)? **(d)** Why did *Moshe*, who had received all of the *mitzvot's* details at *Har Sinai*, ask *Hashem* the *halacha* about the daughters' inheritance (5 views)? **(e)** (1) How do we know that the *Torah* bans giving an inheritance portion to someone that *Torah* law does not provide for, e.g., a *bechor* not getting a double portion, a son not getting a portion with his brothers, or his daughter getting a portion when he has a son? (2) How can one change the *Torah*-designated inheritance portions that his heirs receive? (*Bamidbar* 27:1-11)

A-3. (a) (1) To teach that all 5 were equally important (*Rashi*). (2) Here it lists them in order of their wisdom – later, when they got married, they are in age order (*Rashi – 36:11*). (3) To indicate the sisters' respect for one another – the younger ones respected the older ones' age, while the older ones respected the younger ones' wisdom (*Mizrachi*). **(b)** (1) Their father *Tzelofchad's* portion – he was among those who left *Mitzrayim*; (2) part of their grandfather *Cheifer's* portion that was shared among his sons; (3) *Tzelofchad's* extra share, since he was *Cheifer's* *bechor*; (4) a share in the portion one of *Tzelofchad's* brothers who was childless; **(c)** (1) they pointed out that his sin was one that did not cause others to sin (*Rashi*). (2) Since those involved in *Korach's* rebellion did not receive a portion of *Eretz Yisrael*, they said that *Tzelofchad* was not involved and was entitled to a portion, which they now were asking for (*Ramban*). **(d)** (1) Since a *bechor* inherits a double portion only of “*muchzak*” property (that his father owned while alive), *Moshe* was unsure if *Tzelofchad's* daughters should get his extra firstborn's share – *Hashem* taught him that *Eretz Yisrael* was *muchzak* by those leaving *Mitzrayim*, including *Tzelofchad* (*Bava Batra* 116b-119b). (2) The *Torah* says *Moshe* brought “*mishpatan*” (their case) before *Hashem* – the final *nun* is extra long, indicating that he received only 49 gates of wisdom at *Sinai*, not the “*nun*” (50th) gate, including this law (*R. Bechaya*). (3) He was unsure if *Tzelofchad's* sin caused his losing his portion of *Eretz Yisrael* – *Hashem* said that *Tzelofchad's* sin had been atoned (*Zohar*). (4) The *halacha* was concealed from him for saying to lower judges,

"Any difficult matter, 'bring to me'", not, "I will inquire of the *Shechina*" (*Sanhedrin* 8a). (5) He knew the *halacha* but taught future judges not to hesitate consulting a higher authority (*Bamidbar Raba*). (e) (1) Concerning inheritances, 27:11 says, "this [the inheritance laws] shall be for *Bnei Yisrael* a "*chukat mishpat*" (a decree of justice) that may not be changed; (2) if he does not utter the language of inheritance but on his dying bed, he gives gifts in different proportions than the *Torah* law provides, it is acceptable (*Rambam – Hilchot Yerusha* 6:1,6).

Q-4. (a) After giving the inheritance laws, why did *Hashem* show *Moshe Eretz Yisrael* from *Har Ha'avarim*? (b) What did He mean for *Moshe* to give *Yehoshua* "of your splendor"? (3 views)? (c) Besides *Yehoshua*, whom else did *Moshe* give *semicha* (ordain)? (d) How do we know that (1) a *rebi* is not jealous of his students' success? (2) if a *navi* attests to another person's status as a *navi*, no further investigation of that person's validity as a *navi* is needed? (3) the King is required to stand in the presence of the *Kohen Gadol*? (*Bamidbar* 27:7,12,18-23)

A-4. (a) When He told *Moshe* "you shall give" [*Tzelofchad's* daughters] an inheritance (27:7), he thought he would go *Eretz Yisrael* to apportion the land – *Hashem* showed that His decree of his not entering the land stood (*Rashi*). (b) (1) *Moshe's* authority (*ibn Ezra*). (2) A facial radiance (*Shemot* 34:35), similar to his own (*Targum Yonatan*). (3) Part of his splendor – *Moshe's* face shone like the sun, *Yehoshua's* like the moon (*Rashi*). (c) The 70 elders (*Rambam – Hilchot Sanhedrin* 4:1). (d) (1) *Hashem* told *Moshe* to put his hand on *Yehoshua* to transfer leadership – *Moshe* put both hands on him (*Sanhedrin* 105b). (2) Just as *Moshe* vouched for *Yehoshua* without *Yehoshua's* giving any sign of *nevua*, this was accepted in all future generations (*Rambam – Hilchot Yesodei haTorah* 10:5). (3) *Hashem* told *Moshe* concerning *Yehoshua*, "before *Elazar* the *Kohen* [*Gadol*] he shall stand" – however, as a courtesy, the *Kohen Gadol* should ask the King to sit (*Rambam – Hilchot Melachim* 2:5).

Q-5. (a) Why, after *Yehoshua's* appointment as leader, are (1) the *korbanot* and (2) specifically the *korban tamid*, described? (3) Why is the *tamid* portrayed as "asuya (done) at *Har Sinai*" (2 views)? (b) During what time period was the (1) morning *tamid* offered? (2) afternoon *tamid* offered? (3) Why did the *kohanim* wait till 8½ hours to slaughter it? (4) What was the only *korban* that was offered after the afternoon *tamid*? (c) What do the 2 lambs and 2/10 eifah of flour for the *Shabbat korban musaf* signify (6 views)? (d) Why do we not read the *Shabbat maftir* each *Shabbat* from a separate *Torah*, like on *Yomim Tovim*? (e) How do we know the if a *korban* is slaughtered but is found to be *tereifa* (diseased), it may not be offered on the *mizbei'ach*? (f) On which day were 3 *musafim* offered? (*Bamidbar* 28:2-9;19,29:6)

A-5. (a) (1) The leader's duty is to assure that *Bnei Yisrael* offer *korbanot* only to *Hashem* and do not serve foreign gods (*Rashi*). (2) The *tamid* – the same *korban* offered twice daily – signifies consistent *avoda* – while *Pinchas* was great for one specific action, he was not picked as the leader, but *Yehoshua* became the leader for his continuous devotion to *Moshe* and *talmud Torah* (*Ein Ya'akov*). (3) (i) The *tamid* was offered like the *temidim* at *Har Sinai's* during the *Mishkan's* inauguration (*Rashi*). (ii) It contrasts *korbanot* before the *cheit ha'eigel*, not needing libations to bring us close to *Hashem*, with those after the *cheit* that did need libations (*Sforno*). (b) (1) Before sunrise, but not later than the 4th hour; (2) from 6½ hours till sundown, but the *kohanim* ordinarily would slaughter it at 8½ hours and offer it at 9½ hours; (3) since offering a *korban* before the morning *tamid* or after the afternoon *tamid* was banned, the *kohanim* used the 2 hours to offer other *korbanot*; (4) the *korban Pesach*, since it was impossible for the *kohanim* to slaughter all of them during the 2 hour period (*Rambam – Hilchot Temidim u-Musafin* 1:2-3). (c) Two signifies (1) *Shabbat's* duality – (i) *shamor* (observe it spiritually) and (ii) *zachor* (remember it by not working); (2) 2 events that *Shabbat* recalls – (i) Creation and (ii) *yetziat Mitzrayim*; (3) *Hashem's* 2 roles as the universe's Cause – the (i) Creator out of nothingness and (ii) Preserver and Perpetuator (*Abarbanel*). (4) *Shabbat's* double *mun*; (5) the *Shabbat* song's double name (*Tehilim* 92:1) – (i) *mizmor* and (ii) *shir*; (6) the double penalty ("mot yumat") of *Shabbat* violators, also, the double reward for observing *Shabbat* (*Da'at Zekeinim*). (d) This *maftir* would be only 2 verses (28:9-10) – at least 3 must be read for an *aliyah* (*Shuchan Aruch – Orach Chayim* 283:1). (e) 28:19 says, "temimim yihiyu lachem" (they [the *korbanot*] shall be perfect for you) (*Rambam – Hilchot Isurei haMizbei'ach* 2:11). (f) When *Rosh HaShana* fell on *Shabbat*, 3 *musafim* were offered for (1) *Shabbat*, (2) *Rosh Chodesh Tishrei*, (3) *Rosh HaShana* (*Rambam – Hilchot Temidim u-Musafin* 9:1).

Q-6. (a) Why does the *Torah* (1) here describe only each *Yom Tov's musaf* – not regular *korbanot* like the *omer* and *shetai ha-lechem* – but for *Pesach*, the *korbanot* on 14 *Nisan* are described? (2) say, for each *Yom Tov*, "ve-hikravtem (you shall offer an) olah", but for *Rosh HaShana*, it says, "va'asiytem (you shall make an) olah"? (b) In describing *Pesach's korban musaf*, the *Torah* mentions eating *matzah* (28:17) – for *Rosh HaShana*, *shofar* blowing (29:1), and for *Yom Kippur*, afflicting oneself (29:7) – but for *Sukkot*, why is dwelling in a *sukka* not mentioned? (c) What do the (1) 70 bulls and (2) 98 lambs offered as *Sukkot musafim* signify? (*Bamidbar* 29:12-35)

A-6. (a) (1) Only *korbanot* offered in the *midbar* are described here – the *musafim* and *Pesach* were offered, but the other *korbanot* were not (*Menachot* 45b). (2) It teaches that by doing *teshuva* on *Rosh HaShana*, *Hashem* considers you like you "made yourself" into a new person (*Ba'al haTurim*). (b) Rural people traveled to *Yerushalayim* to offer each *Yom Tov's korbanot* – since travelers are exempt from eating and sleeping in the *sukka* (*Orach Chaim* 640:8), the *Torah* does not mention *sukka*, since many were exempt (*Meshech Chachma*). (c) They were offered for (1) the 70 gentile nations – the number of bulls declined daily, symbolizing these nations' eradication; (2) *Bnei Yisrael* – the *musafim* protected them from *Ki Tavo's* 98 curses (*Rashi*).

Q-7. In the *haftara*, why does the *Navi* call *Bnei Yisrael* "*Reishit Tevu'ato*" (the first of [*Hashem's*] grain)? (*Yirmiyahu* 2:3)

A-7. The *Navi* compares *Bnei Yisrael* to (1) grain before *terumah* is taken and (2) new grain before the *omer* is offered – just as violating the ban on eating of these grains will be punished, the nations that "devoured" *Bnei Yisrael* with their oppression will be held accountable (*Targum Yonatan*).