

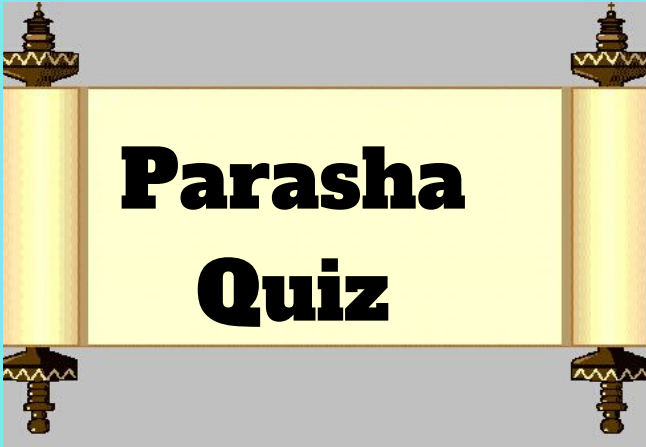


KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT
Compiled by Rabbi Aaron and Elisheva Levitt

Pinchas- פינחס

7.11.20



Elementary:

- 1) Who was Pinchas and why did Hashem reward him with a Brit Shalom?
- 2) Does one's Shevet (tribe) come from their mother or their father?
- 3) What question did the Benot Tzlofchad ask Moshe and what answer did they receive?
- 4) Why did HaShem pick Yehoshua to be the next leader after Moshe?
- 5) When is a Korban Tamid offered? What about a Korban Musaf?

Middle/High School:

- 1) According to Rashi (25:13) why was Pinchas not originally a kohen?
- 2) According to Rashi (26:64) why did the decree to die in the desert not apply to the women?
- 3) According to Rashi (27:1) what trait did Tzlofchad's daughters exhibit that their ancestor Yosef also exhibited?
- 4) According to Rashi (27:3) what are 2 possibilities for the sin which Tzlofchad had committed?
- 5) According to Rashi (27:20) what did Moshe's face look like and what did Yehoshua's face look like?

This completes 1 full cycle of Family Parasha Sheets!!!

What would you do?

Discussion starter for your Shabbat table..

If you could recommend one book that means a lot to you which book would you choose?

Did You Know?

[Catching Up To Israel - Chabad.org](http://Chabad.org)

Every few years for a few weeks following either Passover or Shavuot...the Jews in Israel are one portion ahead of the Jews in the rest of the world. How does this come about? There are two dynamics at play here:

1) The Torah is divided into 54 portions, which we call Parshahs. Every Shabbat we read another portion. When Shabbat coincides with a holiday, we read the special holiday reading, and the weekly portion is deferred to the following week.

2) Most holidays are celebrated for an additional day in the Diaspora. This means that Passover is seven days long in Israel and eight days long in the rest of the world. Similarly, the one-day holiday of Shavuot becomes a two-day affair in the Diaspora. Therefore, a holiday could extend into Shabbat in the Diaspora but already be over in Israel. Thus, during some years, while our Israeli brethren read the portion of Shemini on the day following Passover, the rest of us get to it only one week later, since we are still celebrating Passover then, and we continue to lag behind. The same thing can happen if Shabbat falls on 7 Sivan. While the Jews in Israel read the portion of Naso, Diaspora Jews read the portion associated with the second day of Shavuot.

But don't worry. We always reunite. In years when Passover creates a split, when the Jews in Israel are up to Bechukotai, the Diaspora Jews combine Bechukotai with the previous portion of Behar, allowing them to catch up with their Israeli counterparts. (In a Jewish leap year, the split lasts until the Parshah of Massei, which in the Diaspora is combined with the previous portion of Matot while in Israel they are read separately.) In years when we have a post-Shavuot divide, when Israeli Jews are up to Balak, we read the double portion of Chukat-Balak in the Diaspora.



The Most Important Passuk in the Torah - Rabbi Doron Perez (World Mizrahi Director-General)

There is a fascinating debate amongst the sages of the Mishna as to what is the single most important passuk in the Torah. Of course, every verse is in many ways equally important, as each and every one forms part of the Divinely revealed Torah. However, it seems that certain pesukim contain central ideas which inform all of Torah living. As such, our sages give some of them prominence as to what the totality of Torah is all about. So, which is the one verse that seems to express the essence of our personal and collective lives more than any other? The discussion can be found in the following two sources:

Our Sages quote in a Baraita in Torat Kohanim (Chapter 4, Midrash 12): “Love your fellow man as yourself” (Vayikra 19,18). Rabbi Akiva said this is a great principle of the Torah. Ben Azai said, “This is the book of the generations of Adam – on the day that G-d created man, He made him in His Image” (Bereishit 5,1) is a greater principle than that. The Great Maharal of Prague (1525-1609) in his book *Netivot Olam* (Netiv Ahavat Ha-Re’a) brings an addition to this Midrash, which was cited first by the author of *Ein Ya’akov* [Rabbi Ya’akov Ben Haviv (1460-1516) in his introduction to the book]. Ben Zoma says: We have found a more inclusive verse and it is “Shema Yisrael” (Devarim 6,4). Ben Nanas says we have found a more inclusive verse than that and it is “Love your fellow man as yourself” (Vayikra 19,18). Shimon Ben Pazi says we have found a more inclusive verse than that and it is “The first lamb you shall sacrifice in the morning and the second lamb you shall sacrifice in the evening.” (Shemot 29,39 and Bamidbar 28,4) [referring to the daily Tamid (perpetual) offering brought every morning and evening]. Rabbi Ploni stood up and said that the halacha is in accordance with Ben Pazi as it is written, “As all that I show you, the structure of the Mishkan and all its vessels: so shall you do.” (Shemot 25,9)

The first three opinions make perfect sense as they highlight some of the fundamental teachings of the Torah. Indeed, each of these three Sages focuses on a crucial aspect of what Torah is all about. Ben Azai sees in the fact that all human beings are created in G-d’s image the ultimate dignity of human value and existence. If every human being is imbued with a part of the Infinite, then indeed every human life has infinite value. Rabbi Akiva and Ben Nanas expound on this point and give it practical implication. How does one respect the G-dliness in every human being? By loving our fellow man as ourselves. As Hillel in the Talmud (Masechet Shabbat 31) puts it: “Do not do to others that which you would not like others to do to you.” One cannot claim to respect the image of G-d in others if one does not practically love others and consciously attempt not to harm them. Ben Zoma’s teaching that “Shema Yisrael” is the most important teaching also makes sense. Jews cite this morning and night, live and die by it, as it proclaims our belief in G-d’s absolute kingship and sovereignty over us and our acceptance of his mitzvot. It is this commitment which Ben Zoma says lies at the heart of all of Judaism.

What seems rather perplexing is the teaching of Shimon Ben Pazi. How does his statement about the daily offering of a lamb brought morning and evening compare with the seemingly all-encompassing statements of the previous three Sages. How can a Midrash state that the accepted view is that of Ben Pazi? After all, he talks about daily lambs and the others talk of fundamental and quintessential teachings. The Maharal in the above mentioned source answers as follows: The explanation of Ben Pazi, who stated that the verse – “The one sheep you shall offer in the morning, etc.” is a greater teaching of the Torah is as follows. The verse emphasises that a person should serve G-d with absolute consistency on a perpetual basis, like a servant. Just as a servant does not veer from serving his master but rather serves him continuously, so should man serve G-d.

The message is clear. Ben Pazi believes the only way to transform our lives in a sustainable way is through continual daily commitment. Believing in great religious declarations of all men created in G-d’s image, stirring aspirations of love your neighbor as yourself or Divine proclamation such as “Shema Yisrael” is of course important. However, it is only through a continuous and consistent commitment, day in and day out, that change in ourselves and the world can truly be evoked. It is this commitment, stability and perpetual dedication that is at the heart of a moral and spiritual life. After all, repeated daily actions become habits. Habits in turn become ingrained character traits and character traits eventually transform the person. In many ways, Judaism is more about deed than creed and more about good actions than lofty thoughts. Without this daily commitment as the anchor of our Jewish life, spiritual beliefs and proclamations often are lost in abstractions. Great occasions come and go. The awe of the Day of Judgment on Rosh Hashanah passes very quickly. The cleansing sense of atonement on Yom Kippur flits by in one brief day. The momentous occasion of the receiving of the Torah on Shavuot passes by in a flash. What remains are the seemingly ordinary routine days which follow. It is for this reason that our Sages emphasized that Judaism is about everyday living – every day we are judged, every day we seek Hashem’s atonement and we view every day as if it is the very day that the Torah was given.