

KMS Family Parsha Sheet

בס"ד

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פינחס - Pinchas

Parsha Questions

(Answers on the back)

- 11) Why is the letter VAV split in half in the Brit Shalom that Hashem gave Pinchas?
- 2) After this episode with Kozbi, the Jews were told they could persecute Midyan. Why were they not allowed to also persecute Moav?
- 3) Why the need to count the Jews again after the deaths in the plague?
- 4) In this parsha, regarding which group of people does Torah state "they did not die?"
- 5) Since the count was to find out the people eligible to receive a portion in Eretz Yisrael, why were the tribe of Levi, who did not receive territory, also counted?
- 6) Why did the decree to die in the desert not apply to the women?
- 7) Why does the Torah change the order of Tzlofchad's daughters' names?
- 8) In this parsha, what law is Moshe unaware of, leading him to consult with Hashem about what to do? What other 3 laws in the Torah does Moshe not know?
- 9) When Hashem told Moshe that he would only get to see the Land and not go into it, what did Moshe ask?
- 10) Why are all the mussaf sacrifices described as "לחטאת," for a sin offering, with the exception of Shavuot?



Words of Wisdom

Kohelet 12:13-14

סוף דבר הכל נשמע את האלקים ירא ואת מצותיו שמור כי זה כל האדם

The sum of the matter, when all is said and done:
Revere God and observe His commandments!
For this is the entirety of mankind

Did You Know?

This is the culmination of 3 full years of Family Parsha Sheets. In total we have produced 156 sheets! We have talked about putting it all together, along with our Parent-Child Learning packets, into a Family Parsha Book or website. Who knows? For now, this will be our final parsha sheet, but for those interested the archives are available on the KMS website.

This project has truly been a labor of love. It has not always been easy finding interesting questions or topics for each parsha. It often took several hours to put it all together. But it allowed us to learn the parsha well each week and to hopefully contribute something to your Shabbat tables. In our family we look at the Parsha Cartoon and share the Words of Wisdom at the Friday night dinner table, and we go through the parsha questions at Shabbat lunch. Over the years we have added new features so that there is something for everyone. We hope this project has helped you see how rich Torah is, how many amazing Torah websites and resources there are out there, and how much fun it can be to study Parshat HaShavua each week.



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Parsha Answers:

- 1) Baal HaTurim 25:12 - You can also pronounce it Shalem (perfect), to teach that the work done by a Kohen with a blemish is invalid (Kiddushin 66b).
- 2) Rashi 25:18 - Rut was to descend from Moav. Also, the Midrash says that Moav was acting in self-defense, while Midyan willingly entered the fray.
- 3) Rashi 26:1 - Moshe counted to see how many were left after the plague, like a shepherd counting his flock after an attack by wolves. Also, Moshe received them in Egypt by number, so now that he is soon to die he gets ready to return them to Hashem by number.
- 4) Rashi 26:11 - The sons of Korach did not die because they did Teshuva.
- 5) Ramban 26:57 - a) The Leviyim did get a part in Eretz Yisrael in the form of the 48 cities of the Leviyim. Therefore they had to be counted. b) They are the special tribe chosen by Hashem to serve him, and deserve the respect to be counted like all the other tribes.
- 6) Rashi 26:64 - In the incident of the Meraglim, the men wished to return to Egypt. The women wanted to enter Eretz Yisrael.
- 7) Rashi 27:1 - To teach that they were equal in greatness.
- 8) Moshe did not know which relative inherits a person who dies with surviving daughters, but no sons (27:5). Elsewhere in the Torah, Moshe did not know (1) the laws of Pesach Sheni (Numbers 9:6-8), (2) the punishment given to the Shabbat wood-gatherer (Numbers 15:32-36), and (3) the punishment given to the one who curses Hashem (Leviticus 24:11-12).
- 9) 27:16 - Moshe asked Hashem to choose the next leader of the people. He did not plea to be allowed to enter the Land.
- 10) Baal Haturim 28:3 - Shavuot does not have any mention of a sin offering since on this day we received the Torah, which brings atonement to those who study it.



Tefilla Insights

Barchu (outorah.org)

There are 3 times in our prayers when the Barchu is recited. The 1st is after Yishtabach preceding the blessings before Shema in the morning, the 2nd before each Aliyah read from the Torah and the 3rd at Maariv, the evening prayer introducing the blessings before Shema as in the morning. Unlike the Shema and personal Amidah, the Barchu before reading the Torah may only be recited in the presence of a Minyan/quorum.

Rav Schwab zt"l explains that the Barchu format is an invitation. The leader/reader/Chazzan calls to the entire congregation and invites them to say Barchu with him as if to say: I may be the leader, the Torah reader, the Chazzan but A) this is not about my prayer but about all of our prayers and B) what we can accomplish together clearly surpasses any individual prayer uttered in the world. Therefore-join me - Barchu et Hashem Hamevorach - Together let us acknowledge the source of all blessing.

The Talmud explains that this interchange is based on the verse Ki shem Hashem Ekra Havu godel Laylokeynu - which means - To the name of G-d I will call, give greatness to our G-d. Indeed when the congregation responds, the result is stronger and more powerful as is indicated in the response, Baruch Hashem Hamevorach Leolam Vaed - Let us acknowledge the source of all blessing for eternity. The sum total is always greater than the individual parts.



This Week In Jewish History

Tammuz 29

(Aish.com)

Yahrtzeit of Rabbi Shlomo Yitzhaki (1040-1105), pre-eminent rabbinic commentator known by the acronym, Rashi. His commentary on the Five Books of Moses is studied till today by almost every Jewish child and adult, layman and scholar alike. And his monumental commentary on the Talmud, which appears in every standard edition, is the basis upon which nearly all Talmud study is based. Rashi lived in France, where his grandchildren composed the Tosfot commentary on the Talmud, which is second only to Rashi in being indispensable for a proper understanding of the text. Amazingly, Rashi accomplished all his work during the period of the Crusades, when life was extremely dangerous for the Jews. Just as amazing, Rashi made his living as a wine merchant, and wrote rabbinic commentaries in his spare time. Incidentally, Rashi's commentaries are the primary source of information for the study of French language and culture in the Middle Ages. The recent 900th anniversary of his death was widely commemorated in France, with public ceremonies, conferences, and a postage stamp issued in his honor.



Key Number or Word In The Parsha

Achuza / Nachala / Yerusha

Malbim explains that the word achuza refers specifically to property which one received through inheritance, and he has already taken possession of it and "holds it" (ocheiz). Property which he has not yet taken possession of (for example, if the property is far away or is still under dispute) is called nachala or yerusha without the achuza modifier.

Rabbi Samson Raphael Hirsch identifies the difference between yerusha and nachala as reflective of two opposing ways in which the younger generation may relate to the older generation. In one model, the younger generation views itself as primary, rejects its connection to the past, and takes for itself everything the elders had built up. In such a case, the inheritance of the younger generation may aptly be called a yerusha, a word which is related to gerush ("chasing away"). In the second model, the younger generation views itself as the continuation of previous generations. Inheritance under this more conservative paradigm is called nachala because, like a river (nachal), it flows seamlessly and naturally. (Ohr.edu)