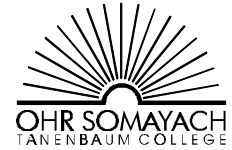


Parsha Q&A



Parshas Pinchas

For the week ending 24 Tammuz 5758
17 & 18 July 1998

Parsha Questions

1. Why was Pinchas not originally a *kohen*?
2. Why was Moav spared the fate of Midian?
3. Why was Moshe commanded to conduct a census after the plague?
4. To which family name were the letters *yud* and *heh* not added? Why not?
5. The Torah states that Korach and his congregation became a sign. What do they signify?
6. Why did Korach's children survive?
7. In *Bereishis* 35:18, Rachel named her younger son Ben Oni (my unfortunate son). How was her prophecy fulfilled?
8. Who was the only living granddaughter of Yaakov at the time of the census?
9. How long did it take to conquer the Land? How long to divide the Land?
10. Two brothers come out of Egypt and die in the *midbar*. One brother has three sons. The other brother has only one son, Ploni. When these four cousins enter the Land, how many portions will Ploni actually receive?
11. Why did the decree to die in the desert not apply to the women?
12. What trait did the daughters of Tzlofchad exhibit that was exhibited by their ancestor Yosef?
13. Why does the Torah change the order of the names of the daughters of Tzlofchad in different places?
14. Tzlofchad died because of his own sin. What was it?
15. When asking Hashem to appoint a successor, why did Moshe use the phrase "Hashem of the spirits of all flesh"?
16. Moshe "put some of his glory" upon Yehoshua. What does this mean?
17. Where were the daily offerings slaughtered?
18. Goats are brought as *musaf* sin-offerings. For what sin do they atone?
19. Why is Shavuot called *Yom HaBikkurim* (the day of the first-fruits)?
20. What do the seventy bullocks offered on Succos symbolize?

Sherlox Holmes

"I'm having difficulty. The person whom I'm currently investigating has a clever way of evading all my questions. I can't tolerate a statement which is neither here nor there," said world famous detective Sherlox Holmes.

"I'm also having difficulty," said Watstein. "I'm having difficulty with the following verse. The text says: And the sons of Korach didn't die (*Bamidbar* 26:11). Rashi explains with a midrash which states that they, too, fell into *gehinom* (purgatory); yet because at the last moment they had thoughts of repentance, a high place was forged for them in *gehinom* which saved them from falling all the way in."

"What one little thought can do," sighed Sherlox.

"But Mr. Holmes, we have a rule: Rashi doesn't resort to a midrash unless there is a textual need to do so. What is it about the above verse that needs explaining? Why can't the verse be understood in the simple sense: The sons of Korach didn't die? What's bothering Rashi?"

"I can't tolerate a statement which is neither here nor there," said Sherlox.

Prepared by Ohr Somayach in Jerusalem, Israel

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22 Shimon Hatzadik Street, POB 18103, Jerusalem Israel

☎ 972-2-581-0315

fax: 972-2-581-2890

38 East 29th Street 8th floor, New York, NY 10016, USA

☎ 1-212-213-3100

fax: 1-212-213-8717

613 Clark Avenue West, Thornhill, Ontario L4J 5V3, Canada

☎ 1-905-886-5730

fax: 1-905-886-6065

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Parshas **Pinchas** — 24 Tammuz 5758, 17 & 18 July 1998

Written and Compiled by Rabbi Reuven Subar

General Editor: Rabbi Moshe Newman

✉ info@ohr.org.il

✉ RZCorlin@aol.com or estern@Aol.com

✉ Somayach@MSN.com

Production Design: Eli Ballon

Answer

“Had the verse meant that the sons of Korach lived, it would have said so,” said Sherlock.

“How so?” asked Watstein.

“The verse would have said: The sons of Korach lived. The verse did not say this, but rather chose the round-about way, saying that they didn’t die.”

“What is the implication?” asked Watstein.

“Let me give you an analogy. Let’s say you are asking about the health of a patient at the hospital, and they tell you ‘he isn’t dead;’ what does that indicate?”

“It indicates that the situation is bleak indeed; that he is hanging between life and death. His only claim to life is that he’s not dead ... yet.”

“Here too, by telling us they didn’t die, the verse indicates that their situation was indeed not a good one, that they were not quite alive and not quite dead; rather they were hanging somewhere in limbo between the two states.”

“They were neither here nor there!” said Watstein.

“Indeed,” said Sherlock.

Based on Devek Tov

I Did Not Know That!

Why did the Torah require a wheat offering on Shavuos? On Shavuos, judgment is passed on the fruit harvest of the entire year. We offer a wheat offering so that Hashem should bless the fruit trees. But what is the connection between wheat and fruit? Rashi explains that wheat is considered a type of fruit, since before Adam sinned, wheat grew on a tree. After Mashiach’s arrival it will do so again.

Rosh Hashana 16a

Recommended Reading List

Ramban

26:57	Counting the Levi'im
27:9	Inheritance
28:2	The Daily Offerings
7:13	Gifts of the Nesi'im

Sefer Hachinuch

400	Inheritance
401	The Daily Sacrifices
405	Shofar

Answers to this Week's Questions

All references are to the verses and Rashi's commentary, unless otherwise stated

- 25:13 - The *kehuna* — priesthood — was given to Aharon and his sons (not grandsons), and to any of their descendants who would be born *after* they were anointed. Pinchas, Aharon's grandson, was born *prior* to the anointing.
- 25:18 - For the sake of Ruth, a future descendant of Moav.
- 26:1 - Like a shepherd counts his flock after it has been ravaged by wolves, G-d wanted to count his children who had survived the plague. Alternatively, when the people left Egypt they were given over to Moshe with a counting; now that Moshe was near death, he wanted to return them with a counting.
- 26:5 - *Yimnah*, because the name *Yimnah* already has its own *yud* and *heh* at the beginning and end.
- 26:10 - They are a reminder that the *kehuna* was given forever to Aharon and to his descendants, and that no non-*kohen* should ever dispute this right.
- 26:11 - Although they originally participated in the plot against Moshe, they repented and were spared.
- 26:24 - Binyamin had ten sons, only five of whose descendants entered *Eretz Yisrael*. Also, nearly the entire Tribe of Binyamin was destroyed in the incident of *pilegish b'Givah* (*Shoftim* 20:35).
- 26:46 - Serach bas Asher
- 26:53 - Seven years to conquer, and seven years to divide.
- 26:55 - Two portions.
- 26:64 - In the incident of the *meraglim* only the men wished to return to Egypt. The women wanted to enter *Eretz Yisrael*.
- 27:1 - Love for the Land of Israel.
- 27:1 - To teach that they were equal in greatness.
- 27:3 - According to Rabbi Akiva, Tzlofchad was the one who gathered sticks on Shabbos. According to Rabbi Shimon, Tzlofchad was among those who attempted to enter *Eretz Yisrael* after the sin of the *meraglim*.
- 27:16 - He was asking Hashem, who understands the multitude of dispositions among the Jewish People, to appoint a leader who can deal with each person according to that person's nature.
- 27:20 - That Yehoshua's face also shone. Moshe's face beamed like the sun, Yehoshua's face beamed like the moon.
- 28:3 - At a spot opposite the sun. The morning offering was slaughtered on the western side of the slaughtering area, and the afternoon offering on the eastern side.
- 28:15 - For ritual defilement of the Sanctuary or its vessels, of which no one is cognizant.
- 28:26 - Two loaves of bread were brought as an offering on Shavuos. They were the first of the wheat-offerings brought from the new grain.
- 29:18 - They allude to the seventy nations of the world.

Parshas Pinchas

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