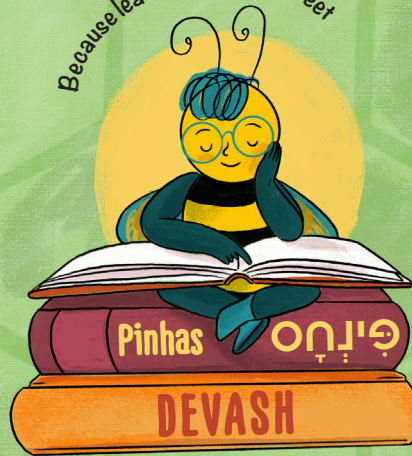


BEMIDBAR  
 NASO  
 BEHAALOTKHA  
 SHELAH  
 KORAH  
 HUKKAT  
 BALAK  
 PINHAS  
 MATTOT-MASEI

Because learning Torah is sweet



HADAR  
Children & Families



July 21 - 27, 2024 ט"ו - כ"א תמוז תשפ"ד



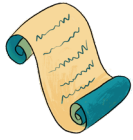
## • In This Week's Parashah • קה בפךשה

- Pinhas saved Benei Yisrael from a plague, and his reward is a בְּרִית שְׁלוֹם (brit shalom, covenant of peace).
- Time for another census! The total number of Benei Yisrael is 601,730, not including the שֵׁבֶט (shevet, tribe) of Levi.
- The information from this census is used to divide Eretz Yisrael fairly. There will be a lottery, but bigger families get more and smaller families get less.
- The five בָּנוֹת צִלְפָּחָד (benot Tzelofhad, daughters of Tzelofhad) ask whether they can inherit land from their father, who died. At that time, land was normally inherited by sons; but Tzelofhad had only daughters. God answers: Yes, they can inherit their father's land.
- God tells Moshe to climb Mt. Avarim and look at Eretz Yisrael from a distance because he will not be able to enter. Moshe asks for a good leader to replace him, and God says it will be Yehoshua.

The parashah closes with the details of the קִרְבָּנוֹת צִבּוּר (korbenot tzibbur), communal sacrifices offered on regular days, Shabbat, Rosh Hodesh, and holidays.







Who else from Tanakh does Pinhas remind you of?

Some people think he was actually the same person as אֵלִיָּהוּ הַנָּבִיא (Eliyahu Ha-Navi, the Prophet Elijah)!

### Yalkut Shimoni #771

R. Shimon ben Lakish said: Pinhas is Eliyahu.

The Holy Blessed One said to Pinhas, "You made peace between Israel and Me in this world, so in the future you can make peace between Me and My children. As it is said, 'Here, I send you Eliyahu the Prophet before God's day comes... and he will bring back together the hearts of parents and children' (Malakhi 3:23-24)."

### ילקוט שמעוני תשע"א

אָמַר רַבִּי שְׁמַעוֹן בֶּן לָקִישׁ פִּינְחָס הוּא אֵלִיָּהוּ.

אָמַר לֹא הַקְדוֹשׁ בְּרוּךְ הוּא אֶתָּה נָתַתָּ שְׁלוֹם בֵּין יִשְׂרָאֵל וּבֵינִי בְּעוֹלָם הַזֶּה, אַף לַעֲתִיד לָבֹא אֶתָּה הוּא שְׁעָתִיד לָתֵן שְׁלוֹם בֵּינִי לְבֵין בְּנֵי שְׁנֶאֱמַר: "הִנֵּה אֲנִכִּי שֶׁלַח לָכֶם אֶת אֵלִיָּה הַנָּבִיא לִפְנֵי בּוֹא יוֹם ה'... וְהָשִׁיב לֵב אֲבוֹת עַל בָּנִים."

- The pasuk from Malakhi describes Eliyahu bringing **peace**. What is Pinhas' connection with peace? (Hint: Look at Bemidbar 25:12.)
- The pasuk from Malakhi suggests that Eliyahu will live for a very, very long time. What idea from our parashah might support this? (Hint: Look at Bemidbar 25:13.)
- The pasuk from Malakhi about Eliyahu uses the word **הָשִׁיב (heishiv, bring back)**. This same word is found in the Pinhas story (Bemidbar 25:11). What does it mean there? How did Pinhas' action help God and Benei Yisrael to come back to each other?
- A word used several times to describe Pinhas and his harsh action is **קִנְאָה (kin'ah, zealotness or jealousy)** (e.g. Bemidbar 25:11). Eliyahu uses the same word to describe himself and his own actions (Melakhim Alef 19:14). What is similar about the actions of Pinhas and Eliyahu in these two stories?





## דְּבָרָה שֶׁל דִּינָה • One-Minute Debate

**Debate: Moshe must have been happy to at least get to see Eretz Yisrael.**



Moshe is told to climb a mountain and look at Eretz Yisrael from a distance because he wouldn't be allowed to go there in person (Bamidbar 27:12-13).

### How to play:

- ◆ Here are some arguments to get you started, but try to come up with your own. Then debate someone!
- ◆ For a true one-minute debate, give each side 30 seconds to make its best case.



### Agree!

- ◆ Moshe did it! He fulfilled his mission of bringing Benei Yisrael out of Egypt, through the desert, and to the doorstep of Eretz Yisrael. Now he gets to sit back, look at his good work, and enjoy his accomplishments.
- ◆ Moshe loved Eretz Yisrael so much. Even if he couldn't go in, it must have felt really nice to at least get a visual tour from God.
- ◆ It's a beautiful land. Anyone would be happy to see it.



### Disagree!

- ◆ Have you ever seen really yummy cookies in a store window but were not allowed to go in and eat them?! After seeing Eretz Yisrael from far away, Moshe must have wanted to go in even more.
- ◆ It must have been really sad and painful for Moshe to know that he was so close, and yet still couldn't go in.



## בואו נדבר על זה • Tell Me More About This!

God gives Pinhas a reward of נְשָׁלוֹם (shalom, peace). In the gemara, though, Rav Nahman notices something interesting about the way the word is written in the Torah:

### Talmud Bavli Kiddushin 66b

Said Rav Nahman: The vav of "shalom" is cut off.

### תלמוד בבלי קידושין דף סו עמוד ב

אמר רב נחמן: וי"ו ד'נְשָׁלוֹם' קטועה היא.

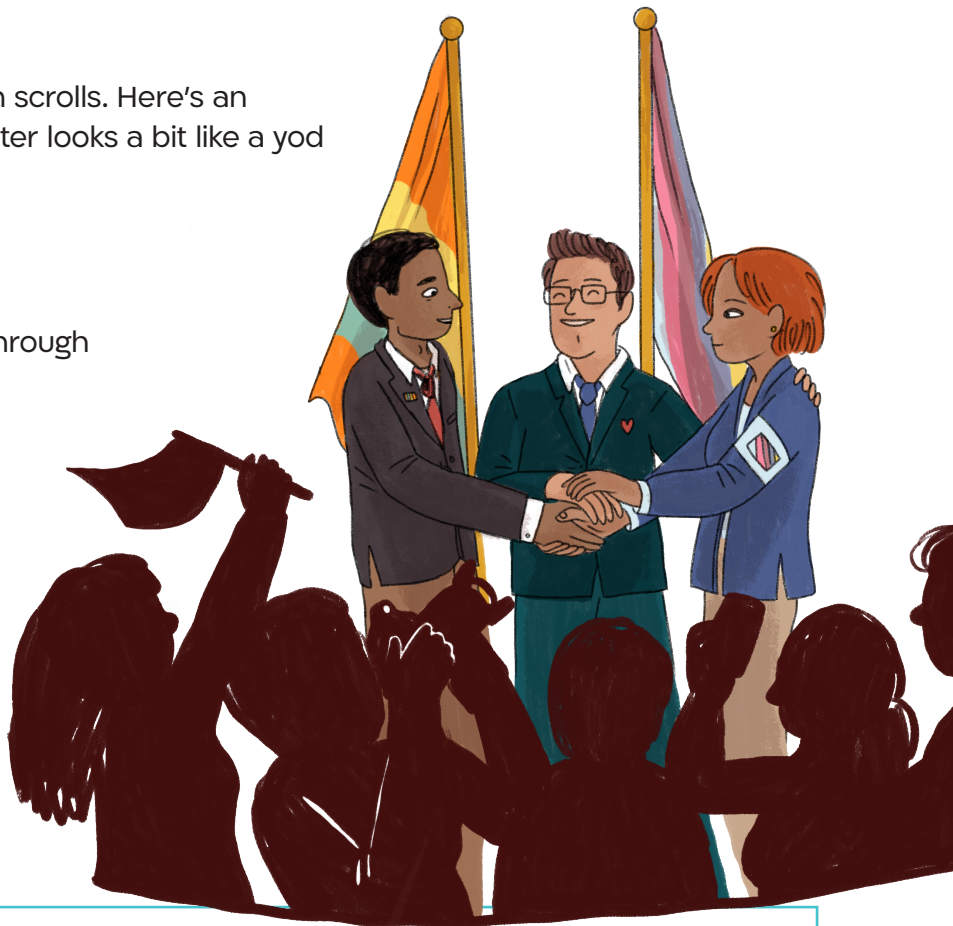
This is still the case in some Torah scrolls. Here's an example. Can you see how the letter looks a bit like a yod instead of a vav?

לכן אמר הנני נתן לו  
את בריתי שלום

Or sometimes the vav has a cut through the middle, like this:

שלום

It's surprising for a word like "shalom" to be spelled in a way that it's missing something because the word "shalom" is related to the word שלם (shalem), which means "complete"—not missing anything at all! What can we learn from this tradition of writing Pinhas' "shalom" in an incomplete way?



### R. Yisrael Dov Ber of Viletnik (Ukraine, 200 years ago)

Pinhas' "shalom" has a broken vav because it wasn't the most complete kind of shalom since he had killed someone. At the end of time, Eliyahu will come to make shalom in the world, and it will be the most complete kind.

### שארית ישראל, ליקוטים

הוא שלום בנא"ו קטיעא, מחמת  
שלא היה בשלמות הגמור שהרג  
אדם מישראל, ולבסוף אליהו  
בא לעשות שלום בעולם, שיהיה  
שלמות הגמור.

- ♦ The idea of a "broken" peace is what is called an irony—it goes against what we'd expect peace to be. How can you have a broken peace? What would that look like?
- ♦ Why was Pinhas' peace broken? If he had to kill someone to stop the plague, why shouldn't his peace be whole?
- ♦ R. Yisrael Dov Ber suggests that the kind of world we live in today isn't quite whole or complete yet. Even when it has peace, that peace is a little broken. But when Eliyahu comes at the end of time, he'll help the world have a peace that is whole and complete. Why isn't peace in the world today whole or complete? What is R. Yisrael Dov Ber teaching about the way the world will be different when Eliyahu comes at the end of time?





## שאלות השבוע • Parashah Scavenger Hunt

The answers to the first seven questions can be found in the matching numbered aliyah in the Torah reading. **The answers to questions 8 and 9 are harder and can come from anywhere in the parashah. The answer to question 10 is in this week's haftarah.**

### aliyot:

- 1) Bemidbar 25:10 to 26:4
- 2) 26:5 to 26:51
- 3) 26:52 to 27:5
- 4) 27:6 to 27:23
- 5) 28:1 to 28:15
- 6) 28:16 to 29:11
- 7) 29:12 to 30:1

**haftarah:** Yirmiyahu 1:1-2:3

Good luck!



1 What were the names of the two people struck down by Pinhas?

2 What happened to Korah's sons?

3 What tribe did the daughters of Tzelofhad come from?

4 According to the Torah, if a man has no children at all, who inherits from him when he dies?

5 When was the קָרְבַּן תָּמִיד (korban tamid, daily sacrifice) offered?

6 What is the holiday of Shavuot called?

7 What was the total number of bulls offered over all seven days of Sukkot?

8 Who was Asher's daughter?

9 On which three special days was the עֹלָה (olah, burnt offering) supposed to be one bull, one ram, and seven lambs?



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10 **From the haftarah:** Where did God experience Benei Yisrael's love?

\*  
Look for the answers on page 8!



## מִדְרָשׁ • Midrash

The בְּנוֹת צִלְפָּחָד (benot Tzelofhad, daughters of Tzelofhad) ask if they can inherit land in Eretz Yisrael from their father. Here's how the Torah introduces these women:

### Bemidbar 27:1

Then came forward the daughters of Tzelofhad son of Hefer son of Gilad son of Makhir son of Menasheh—from the family of Menasheh son of Yosef. Their names were Mahlah, Noa, Hoglah, Milkah, and Tirtzah.

### במדבר כז:א

וַתִּקְרַבְנָה בְּנוֹת צִלְפָּחָד בֶּן חֶפֶר  
בֶּן גִּלְעָד בֶּן מַכִּיר בֶּן מְנַשֶּׁה  
לְמִשְׁפַּחַת מְנַשֶּׁה בֶּן יוֹסֵף  
וְאֵלֶּה שְׁמוֹת בְּנֹתָיו מַחֲלָה נֹעַה  
וְהֹגְלָה וּמִלְכָּה וְתִרְצָה:

Why does the Torah go back six generations—all the way to Yosef—when telling us about the benot Tzelofhad?



Bzzzz  
A lot of midrashim are  
bugged by something  
unusual in the Torah text

### Sifrei Bemidbar (Eretz Yisrael, 1,800 years ago)

Just as Yosef loved Eretz Yisrael, so too did the benot Tzelofhad.

### ספרי במדבר פיסקא קלג

בְּשֵׁם שֶׁחָבֵב יוֹסֵף אֶת אֶרֶץ  
יִשְׂרָאֵל כֵּן חָבְבוּ בְּנוֹת צִלְפָּחָד.

This midrash explains that the benot Tzelofhad and Yosef had something in common: love for Eretz Yisrael.

We know that Yosef loved Eretz Yisrael because, even though he lived most of his life in Egypt, he tried extra hard to make sure he would be buried in Eretz Yisrael. (Look it up! Bereishit 50:25.)

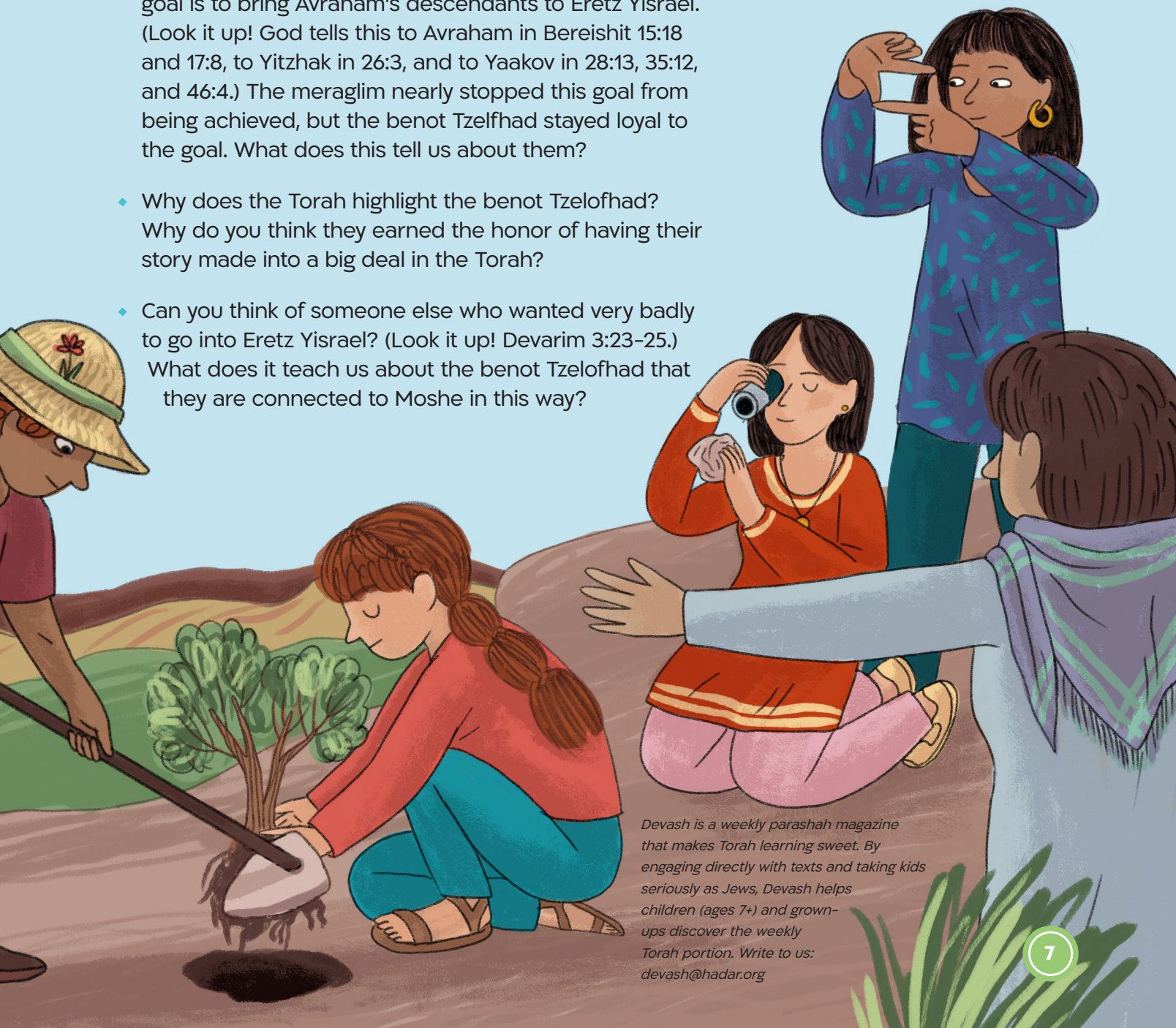




And we know that the benot Tzelofhad loved Eretz Yisrael because they so badly wanted to inherit land there.

Their love for Eretz Yisrael was actually pretty special, when you think about the rest of Benei Yisrael in the מִדְבָּר (midbar, wilderness). The מְרַגְלִים (meraglim, spies) convinced most people of that generation to NOT want to go to Eretz Yisrael, or to be afraid of Eretz Yisrael. In fact, the entire second half of Sefer Bemidbar only happens because Benei Yisrael had to wander in the midbar for 40 years as a punishment for not loving Eretz Yisrael enough! So the benot Tzelofhad's love of Eretz Yisrael was important and brave, and unique in their time.

- ◆ In Sefer Bereishit, we hear over and over that God's goal is to bring Avraham's descendants to Eretz Yisrael. (Look it up! God tells this to Avraham in Bereishit 15:18 and 17:8, to Yitzhak in 26:3, and to Yaakov in 28:13, 35:12, and 46:4.) The meraglim nearly stopped this goal from being achieved, but the benot Tzelofhad stayed loyal to the goal. What does this tell us about them?
- ◆ Why does the Torah highlight the benot Tzelofhad? Why do you think they earned the honor of having their story made into a big deal in the Torah?
- ◆ Can you think of someone else who wanted very badly to go into Eretz Yisrael? (Look it up! Devarim 3:23-25.) What does it teach us about the benot Tzelofhad that they are connected to Moshe in this way?



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Our parashah reviews the family tree of Benei Yisrael and at one point it talks about Yokheved, who was married to Amram, and how she and Amram had three kids: Aharon, Moshe, and Miriam. (We know Miriam was actually the oldest, because Aharon was only three years older than Moshe, and when Moshe was a baby, Miriam could walk and have a whole conversation with Pharaoh's daughter.)

**וַתֵּלֶד לוֹ אֶת־אַהֲרֹן וְאֶת־מֹשֶׁה וְאֵת מִרְיָם אֲחֹתָם**

She gave birth to: Aharon and Moshe and Miriam their sister  
(Bemidbar 26:59)

Do you see something unusual here? The word **אֶת** appears the first two times with a segol—**אֶת** (et)—and the last time with a tzeirei—**אֵת** (eit). Why this difference?

The rule is simple, and if you learn it, you can become a very precise Torah reader! When the word **אֶת** is attached to another word by a makaf, the horizontal line that connects two or more words together, then it is written and pronounced **אֶת** (et). That happens in the first two cases above. When the word **אֶת** stands alone, then it gets its own note and it is written and pronounced **אֵת** (eit). So, when you're practicing to read the Torah, that's the trick to remembering if it's **אֶת** (et) or **אֵת** (eit)—every time it has its own note, it's **אֵת** (eit), and when it doesn't, it's **אֶת** (et)!

Can you find other examples of both kinds of **אֶת** in our parashah?



### Parashah Scavenger Hunt Answers:

1. Zimri and Kozbi (25:14–15)
2. They did not die during their father's rebellion (26:11)! Korah's descendants seem to have gone on to become famous poets and singers—you can see some of their songs in Sefer Tehillim (e.g., Tehillim 42)
3. Menasheh (27:1)
4. His brother (27:9)
5. Every day: once in the morning, and once in the afternoon (28:4)
6. יוֹם הַבִּקּוּרִים (Yom Ha-Bikkurim, the day of first fruits) (28:26)
7. 70 (13+12+11+10+9+8+7) (29:13,17,20,23,26,29,32)
8. Serah (26:46); she is mentioned both here and among those who went down to Egypt with Yaakov (Bereishit 46:17), leading some midrashim to say she lived hundreds and hundreds of years, or even forever!
9. The first day of the seventh month (Rosh Hashanah) (29:1–2); the tenth day of the seventh month (Yom Kippur) (29:7–8); the eighth day after the 15th of the seventh month (Shemini Atzeret) (29:35–36)
10. In the מִדְבָּר (midbar, wilderness) (Yirmiyahu 2:2)