

# Parsha Q&A



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## Parshas Chukas

For the week ending 3 Tamuz 5755 (10 Tamuz 5755)\*

30 June & 1 July 1995 (7 & 8 July 1995)\*

\*week ending dates for locations outside of Israel

**This issue is dedicated to the memory of Dr. Binyamin Ben Moshe (Bernard) Burnham, O.B.M.**

### Parsha Questions

1. How many non-red hairs disqualify a cow from being a *Parah Adumah* (red heifer)?
2. Who is in charge of preparing the *Parah Adumah*?
3. Where is the sprinkling of the waters of the *Parah Adumah* performed?
4. Three classes of people are barred from entering the camp of the *Levi'im* because of *tuma*. Name them.
5. Some of the ashes of the *Parah Adumah* were kept on *Har Hamishchah*. For what were they used?
6. A man dies in a tent. What happens to the people and the utensils that are in the tent?
7. What happens to the one who: a) sprinkles the water concocted from the ashes of the *Parah Adumah*; b) touches the "water"; c) carries the "water"?
8. Why was the *mitzvah* of the *Parah Adumah* entrusted to Elazar rather than to Aaron?
9. Why is Miriam's death taught after the section of the *Parah Adumah*?
10. During their journey in the *midbar*, through who's merit did the Jewish People receive water?
11. Why did Moshe need to strike the rock a second time?
12. When Moshe told the King of Edom that the Jewish People would not drink from the well-water, to which well did he refer? What do we learn from this?
13. The cloud that led the Jewish People in the *midbar* leveled all the mountains that were in their path except for three. Which three and why?
14. Why did the *entire* congregation mourn the death of Aaron?
15. What disappeared when Aaron died?
16. Who was "the inhabitant of the South" (21:1) that attacked the Jewish People?
17. What miracle took place at the valley of Arnon?
18. What was the "strength" of Amon that prevented the Jewish People from entering into their land?
19. Why was Moshe afraid of Og?
20. Who killed Og?

Bonus

Q:

The death of Miriam is related after the *mitzvah* of the *Parah Aduma*. Rashi, 20:1, states that just as the *Parah Adumah* serves to atone, so does the death of the righteous. There are many *Korbanos* that bring atonement. Why does the Torah choose to connect the death of Miriam specifically to the *mitzvah* of *Parah Adumah*?

**"And they wept for Aaron thirty days, even all the house of Israel (20:29)."**

### I Did Not Know That!

From here we see that there was never a case of accidental murder in the *midbar*, requiring the murderer to flee to the camp of Levi. If there was someone who was in exile, then when Aaron died he would be permitted to return to his family. He wouldn't have wept.

Meshech Chochma

## Recommended Reading List

### Ramban

20:1	The Whole Congregation
21:9	The Serpent
21:21	Imperative for Peace
21:34	Fear of Og

### Ohr HaChaim

20:8	The Sin of Moshe
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### Sforno

19:2	<i>Parah Adumah</i>
20:26	Aaron's Special Shroud

## Answers to this Week's Questions

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

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| <ol style="list-style-type: none"> <li>1. 19:2 - Two.</li> <li>2. 19:3 - The <i>Segan</i> (assistant <i>Kohen Gadol</i>).</li> <li>3. 19:4 - East of Jerusalem in a spot where the <i>Segan</i> can see the entrance of the <i>Hechal</i>.</li> <li>4. 19:7 - A <i>zav</i>, a <i>baal keri</i>, and a <i>metzora</i>.</li> <li>5. 19:9 - They were used by the <i>Kohen Gadol</i> to purify himself in order that he might prepare other <i>Paros Adumos</i>.</li> <li>6. 19:14,15 - The people, the metal utensils, and the unsealed earthenware utensils contract <i>tumas meis</i>. The sealed earthenware vessels are unaffected.</li> <li>7. 19:21 - a) Remains <i>tahor</i>; b) he, but not his clothing, contracts <i>tumah</i>; c) he and his clothing contract <i>tumah</i>.</li> <li>8. 19:22 (19:3) - Because Aaron was involved in the sin of the golden calf.</li> <li>9. 20:1 - To teach that just as sacrifices bring atonement, so too does the death of the righteous.</li> <li>10. 20:2 - Miriam's.</li> <li>11. 20:11 - After he hit it the first time, only a few drops came out since he was commanded to speak to the rock.</li> <li>12. 20:17 - To the well that traveled with the nation in the <i>midbar</i>. This teaches that even if one has adequate provisions, he should purchase goods from his host in order to benefit him.</li> </ol> | <ol style="list-style-type: none"> <li>13. 20:22 - The mountains that were spared were <i>Har Sinai</i> for the giving of the Torah, <i>Har Nevo</i> for Moshe's burial place, and <i>Hor Hahar</i> for Aaron's burial place.</li> <li>14. 20:29 - Aaron made peace between contending parties including man and wife. Thus when he died, both men and women mourned.</li> <li>15. 20:29 - The <i>ananei hakavod</i> (clouds of glory) disappeared, since they sheltered the Jewish People in the merit of Aaron.</li> <li>16. 21:1 - Amalek.</li> <li>17. 21:15 - The Amorites concealed themselves in caves in the mountain on the Moabite side of the valley in order to ambush the Jewish People. When the Jewish People approached, the mountain on the <i>Eretz Canaan</i> side of the valley moved close to the other mountain and the Amorites were crushed between the two mountains.</li> <li>18. 21:24 - Hashem's command, "Do not harass them (<i>Devarim</i> 2:19)."</li> <li>19. 21:34 - Og had once been of service to Avraham. Moshe was afraid that this merit would assist Og in battle.</li> <li>20. 21:35 - Moshe.</li> </ol> |
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**Bonus**

A:

The *mitzvah* of the *Parah Adumah* brings about the greatest possible degree of atonement because it is a *chok*. A person who performs a *chok* is fulfilling the highest degree of service to Hashem, because his sole motivation is to execute Hashem's command. The Torah connects the death of Miriam to the *mitzvah* of the *Parah Adumah* to teach that the death of the righteous also brings about the greatest possible degree of atonement.

*Magid Yosef*

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