Parsha Questions

1. Toward which direction did the wicks of the Menorah burn, and why?
2. From what material was the Menorah made?
3. Moshe was commanded to cleanse the Levi'im by sprinkling on them “mei Chatass”. What is “mei Chatass”?
4. What was unique about the “Chatass” offered by the Levi'im?
5. Which three “tnufos” (wave offerings) are in the Parsha?
6. For which two functions were the Levi'im dedicated?
7. Why did Hashem claim the firstborn of the Jewish People as His possession?
8. Why does the Torah repeat the words “Bnei Yisrael” five times in verse 8:19?
9. When a Levi reaches the age of fifty, which functions may he still perform?
10. How many times did the Jewish People offer the Korban Pesach in the midbar?
11. Why was the mitzvah of Pesach Sheini not commanded to Moshe earlier?
12. When were the trumpets used?
13. How long were the Jewish People encamped near Har Sina'i?
14. When the Jewish People entered the Land, who took temporary possession of Jericho?
15. Which Aron is referred to in verse 10:33?
16. Which tastes did the Manna not offer, and why?
17. Moshe was commanded to choose seventy elders to help him lead the Jewish People. What happened to the elders that led the Jewish People in Egypt?
18. Who did Moshe choose as the seventy elders?
19. What was the prophesy of Eldad and Medad?
20. Why did Miriam deserve to have the Jewish People wait one week for her to recover?

Bonus Q:

Moshe asked Chovav, his father-in-law Yisro, to join the Jewish People in their travels, and enter Eretz Yisael with them. But Chovav replied, “I won’t go, rather I’ll go to my land and my birthplace I’ll go.” (Bamidbar 10:29,30)

This appears to be a quite unexpected response from someone who had converted and played an important role in the leadership of the Jewish People until now. How can we understand this?

I Did Not Know That!

The parts of the Menorah included seven stems, nine flowers, eleven pomegranates, and twenty-two cups. Some say its height was seventeen tefachim. These numbers correspond to the number of words in the first verses of each of the Books of the Torah: Seven words in Bereishis, eleven words in Shemos, nine words in Vayikra, seventeen words in Bamidbar, and twenty-two words in Devarim.

Divrei Noam
Recommended Reading List

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Answers to this Week’s Questions

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

1. 8:2 - They leaned toward the middle wick so that people would not say that Hashem wanted the Menorah for its light.
2. 8:4 - From solid gold.
3. 8:7 - Water containing ashes of the Parah Adumah.
4. 8:8 - It was not eaten by the Kohanim.
5. 8:11 - The wave offerings of the families of Kehas, Gershon and Merari.
6. 8:16 - For carrying the sacred articles of the Mishkan and for singing in the chorus in the Mishkan.
7. 8:17 - Because in Egypt He spared them during Makas Bechoros.
8. 8:19 - To show Hashem’s love for them their name was repeated five times corresponding to the five chumashim of the Torah.
9. 8:25 - He may close the gates of the courtyard of the Mishkan and Beis Hamikdash, may sing during the avoda, and may load the wagons when the Mishkan is to be transported.
10. 9:1 - Only once.
11. 9:7 - To reward those who asked about it. Hashem wanted them to be the catalyst for the teaching of this mitzvah.
12. 10:2-7 - They were used to gather the Jewish People, to gather the Nesirim, to signal the beginning of a move of the camp, and to accompany the offering of certain communal Korbanos.
13. 10:11 - One year minus ten days.
15. The Aron which held the broken pieces of the first Tablets. This same Aron traveled with the army in times of war.
16. 11:5 - Cucumbers, melons, leeks, onion and garlic—these are harmful to nursing women.
17. 11:16 - They were consumed in the fire at Taverah (11:3).
18. 11:16 - People who were supervisors in Egypt and, at personal risk, had shown compassion for their brethren.
19. 11:28 - “Moshe will die and Yehoshua will lead the Jewish People to the Land.”
20. 12:15 - Because when Moshe was cast into the river, she waited one hour to see what would happen to him.

Chovav was saying that he need to return to his land-properties and to his family (Rashi from the Sifri). This means that he intended to return to Midian to sell off his land-properties before entering Eretz Yisrael and receiving a portion thereof, and also wanted to make an effort to encourage the rest of his family to join him - and possibly convert - ‘in his footsteps.’

Ramban and Sifsei Chachamim

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Parshas Beha’aloscha
For the week ending 14 Sivan 5756, 31 May & 1 June 1996

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