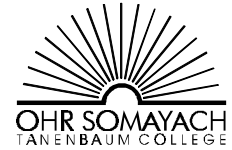


# Parsha QA



## Parshas Chukas

For the week ending 10 Tammuz 5758  
3 & 4 July 1998

### Parsha Questions

1. "Take a perfect *parah adumah* (red heifer) which has no blemish..." What does the word "perfect" — *temima* — mean in this context?
2. How many non-red hairs disqualify a cow as a valid *parah adumah*?
3. A man dies in a tent. What happens to the sealed metal and earthenware utensils in the tent?
4. What happens to the one who: a) sprinkles the water mixed with the ashes of the *parah adumah*; b) touches the water; c) carries the water?
5. Why was the *mitzvah* of the *parah adumah* entrusted to Elazar rather than to Aharon?
6. Why does the Torah stress that *all* of the congregation came to *Midbar Tzin*?
7. Why is Miriam's death taught after the section of the *parah adumah*?
8. During their journey in the *midbar*, through whose merit did the Jewish People receive water?
9. Why did Moshe need to strike the rock a second time?
10. 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?
11. 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?
12. Why did the *entire* congregation mourn the death of Aharon?
13. What disappeared when Aharon died?
14. Who was "the inhabitant of the South" (21:1) that attacked the Jewish People?
15. For what two reasons did Hashem punish the people with snakes specifically?
16. Why did the Jewish People camp in Arnon, rather than pass through Moav to enter *Eretz Canaan*?
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?

### Sherlox Holmes

Mud flew as the carriage moved through the rain. In the distance trudged two dark figures sharing one umbrella. "Driver!" called out world famous detective Sherlock Holmes, "Please stop and pick up that poor father and son up ahead."

"How, from this distance, can you can tell it's a father and son?" asked Watstein.

"It's pouring rain, yet the one is holding the umbrella over the head of the other as only a father would do for a son. For better or worse, parents have a strange tendency to put their children first."

"Speaking of parents," said Watstein, "perhaps you could unravel this mystery for me. The verse quotes Moshe as saying: 'And the Egyptians did evil to us and to our fathers (20:15).' Rashi comments: 'From here we see that the Forefathers (Avraham, Yitzchak and Yaakov) experience pain in their grave when bad things befall the Jewish People.'"

"Does a parent ever lose concern for a child?" said Sherlock.

"No. But why does Rashi seem to take the word 'fathers' out of context? The Egyptians oppressed Moshe's parents' generation as well. Why can't the word 'fathers' refer to the previous generation who indeed suffered directly from the Egyptians? Why must Rashi go 'digging' in order to explain that the 'fathers' mentioned suffered posthumously?"

Just then the carriage stopped and the door opened. "Climb in son!" said a voice outside.

"Always putting their children first," said Sherlock.

Prepared by Ohr Somayach in Jerusalem, Israel

©1998 Ohr Somayach International - All rights reserved.

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

Dedication opportunities are available for Parsha Q&A — Please contact us for details.

Parshas Chukas — 10 Tammuz 5758, 3 & 4 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

Although parents tend to put their children first, the verse should have put the parents first," said Sherlox. "The verse should have said 'The Egyptians did evil *la'avoseinu v'lanu* — to our fathers and to us.'"

"*La'avoseinu v'lanu*. That has a familiar ring," said Watstein.

"Yes, it's from the Passover Hagaddah," said Sherlox. "Here too, had the verse been referring to the oppression of the previous generation, the verse should have gone chronologically, listing the fathers first."

"I see," said Watstein. "Since the verse say that the Egyptians did evil 'to us and to our fathers' — since the children come before the fathers — the implication is that the oppression of the children was first, and the oppression of the parents came only as a result."

"Precisely, Watstein."

*Based on Gur Aryeh*

## I Did Not Know That!

*"Why have you brought the congregation of Hashem to this wilderness... not a place of seed, or fig, or grape or pomegranate..." (20:4-6)*

The above complaint contains all the species that represent the good of the Land of Israel, except for olives and dates. Why didn't they complain about a lack of olives and dates? Because they tasted these flavors in the manna, which tasted like *tzapichis b'dvash* (cakes of date honey) and *leshad hashamen* (dough needed with olive oil). For the same reason, the spies brought only grapes, figs and pomegranates, but not olives and dates, for these they tasted in the manna.

*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
------	------------------

### Sforno

19:2	Parah Adumah
20:26	Aharon's Special Shroud

## Answers to this Week's Questions

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

1. 19:2 - Perfectly red.
2. 19:2 - Two.
3. 19:14,15 - The metal utensils are impure for seven days, even if they are sealed. The sealed earthenware vessels are unaffected.
4. 19:21 - a) Remains *tahor*; b) He, but not his clothing, contracts *tumah*; c) He and his clothing contract *tumah*.
5. 19:22 - Because Aharon was involved in the sin of the golden calf.
6. 20:1 - To teach that they were *all* fit to enter *Eretz Yisrael*, because anyone who was involved in the sin of the spies had already died.
7. 20:1 - To teach that just as sacrifices bring atonement, so too does the death of the righteous.
8. 20:2 - Miriam's.
9. 20:11 - After he hit it the first time, only a few drops came out since he was commanded to *speak* to the rock.
10. 20:17 - To the well that traveled with the nation in the *midbar*. This teaches that even if one has adequate provisions he should purchase goods from his host in order to benefit the host.
11. 20:22 - The mountains that were spared were *Har Sinai* for the giving of the Torah, *Har Nevo* for Moshe's burial place, and *Hor Hahar* for Aharon's burial place.
12. 20:29 - Aharon made peace between contending parties and between spouses. Thus, when he died, everybody mourned.
13. 20:29 - The *ananei hakavod* (clouds of glory) disappeared, since they sheltered the Jewish People in the merit of Aharon.
14. 21:1 - Amalek.
15. 21:6 - The original snake, who was punished for speaking evil, is fitting to punish those who spoke evil about Hashem and about Moshe. And the snake, for whom everything tastes like dust, is fitting to punish those who complained about the manna which changed to any desired taste.
16. 21:13 - Moav refused to let them pass through their land.
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 *Eretz Canaan* side of the valley moved close to the other mountain and the Amorites were crushed between the two mountains.
18. 21:24 - Hashem's command, "Do not harass them" (*Devarim* 2:19).
19. 21:34 - Og had once been of service to Avraham. Moshe was afraid that this merit would assist Og in battle.
20. 21:35 - Moshe.