

Bamidbar Advanced

These are the answers to the topic syllabus found in study guide booklet. They are all from the Artscroll Chumash, Stone Edition.

פרשת במדבר		
1	Intro	Just as they had surrounded the mountain at מתן תורה, longing for closeness to ה', they would encamp around the משכן, symbolizing that their very existence was predicted on their closeness to תורה.
	1-19	<ul style="list-style-type: none"> ⌋ The miraculous growth of בני ישראל showed that ה' loved them very much. So too, there was a need to count them after every significant loss of life which shows that every Jew is important to ה'. ⌋ It gave every Jew an opportunity to come before משה and אהרן and get a ברכה and it the half shekel contribution served as atonement. ⌋ A census was needed to know how many people were eligible to receive land in ארץ ישראל since they were about to go in (if not for the מרגלים).
	2	It implied negative and positive. If they were worthy, they would be <i>uplifted</i> and if not, they heads would be <i>removed</i> from them. They were only counted by שבט now because earlier, there would have been a danger of them having individuality and nationalism to their שבט. Now that they got the משכן, each tribe would realize that it's their unifying force and their individual abilities had to be used for ה'.
	3	Men between 20 and 60 were counted.
	4-15	The leaders would know about each tribe's lineage. Also, the counting was preparation for the impending wars which were to be done on a tribal basis.
	48-54, 49	They proved their loyalty after חטא העגל so they were the special legion of ה'.
2	1-34	לוי was in the middle and there were four formations around the ארון of three tribes each. It was the same way יעקב assigned his signs when he instructed them how to bring his קבר to ארץ ישראל. The formation was the counterpart of the Heavenly Court where ה''s throne is surrounded by four companies of מלאכים like the formations around the משכן.
	3	It was a place of honor, it's the direction in which light comes into the world. Therefore, יהודה was there because he the leader of the שבטים. יששכר is the tribe of תורה and זבולון is the tribe of wealth.
	10	Because he symbolized repentance because of his sincere and continuous remorse after having slighted his father.
3	15	They were counted twice. Once, they were all counted from one month of age. This showed that they were all equally precious. Then the men ages 30-50 were counted to see how many would be eligible for temple service because that is the age of maximum emotional and physical maturity.
4	2	It was in deference to his descendents; משה and אהרן even though he was the second of לוי's children.
פרשת נשא		
5	11-31	מעילה - taking ה''s possessions for one's personal used. This term is also used for the taking of משכן property. נטמאה - the antithesis of the purity that is required for the presence of the sanctity. These terms imply that marriage is a sacred relationship that demands faithfulness and purity between the partners. It is not a convenient means of satisfying passions and material needs.
	15	The קרבן isn't intended to bring mercy; rather, it is a reminder of the sin she is accused of committing. It would not be proper to require a woman to bring a קרבן that would evoke ה''s anger against her.
	31	If he too was immoral, the waters won't affect his wife. Only a morally pure husband can invoke the miracle needed to punish her.

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6	1-21, 20	It is a state of holiness. If someone saw a סוטה, he could be overcome by fantasies of temptation so the תורה hints that he should become a נזיר. The goal is to achieve spiritual gain and to attain it.
	2	“Who shall do something astounding”
	3	It is a safeguard for him lest the נזיר be in proximity of forbidden foods that will tempt him to drink the forbidden beverage.
	5, 18	The prohibition against trimming hair helps one avoid thoughts of flaunting his physical beauty. Also, hair is like a barrier from the outside world so that every act can be devoted to ה'. He brings it in the קרבן to show that he is now subordinating his life of separation to his duty to contribute to the wholesome life of the nation.
	14	It would have been fitting for him to continue his abstinence from worldly pleasures.
	22-27	The חטאת atones for his decision to return to temporal pursuits.
	24	No, only ה' could assure people of success, abundance and happiness. Their blessing is the conduit through which ה's ברכות would be pronounced on the people.
	25	Spiritual success is more important but תורה אין קמח אין תורה. ה' blesses them with prosperity to enable the people to devote themselves to תורה study. The verse concludes with a prayer to protect us so it is clear that we speak of blessings that require protection after they have been granted. Material blessings are always subject to outside danger so it must be speaking about them.
	26	The second ברכה refers to מאור התורה, the light of תורה. פניו refers to ה's revealed purpose in His rule of the universe.
	7	ה' forgives sins committed against Him but not those committed between man and his fellow man. The מדרש says that this special favoritism is because we are partial to ה'. It says that we have to say ברכת המזון when we are full but we say it even when we lack enough food to satisfy ourselves.
	Intro	The ברכות are sealed with a ברכה for peace because if there is no peace, it is all worthless. On the first day of ניסן.
פרשת בהעלותך		
8	1-4	ה' was comforting him by saying that one day, they is children will save the nation by נס חנוכה. This alludes to the kindling of the מנורה because it is symbolic to the מנורה of later on by the חשמונאים.
	4	If it is made out of gold it must be made from one ingot but if that's not possible, it can be made out of other material. By the חשמונאים, it was made out of wood at first.
9	1-5	It is indicative of the nation's disgrace in not being worthy of entering ארץ ישראל immediately where they would have been able to observe the commandment annually.
	6-14, 7	They had a sincere desire for spiritual elevation so ה' made them agents through whom He revealed the new commandment. They were יוסף either from moving the coffin of יוסף or from burying a מת מצוה. They complained to משה that a מצוה should bring another מצוה in its wake and not deprive someone of the opportunity to perform one.
	19-22	Even if the ענן remained for a long time at a site that was inhospitable, they submitted to ה's will. Sometimes they wanted rest from a long journey and the ענן stayed only for a number of days before moving on. Sometimes they would have only an overnight respite from travel. Whatever the situation was, they marched and rested without complaint according to ה's word, indicated by the cloud.
10	9	These blasts are a call to repentance and a reminder that distress is a product of sin.
	33-34	They ran from הר סיני, like a child running away from school, happy to leave because they were afraid they would get more commandments.
	35-36	They encompass the striving and final triumph of the Divine ordeal.
11	1-3	They grew frantic and didn't know how they would survive the wilderness. They complained

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- and wanted ה' to hear and be angry.
- 4-10 They complained about the מן and said they wanted meat. They complained and said they preferred the Egyptian slavery.
- 16-17 They were needed to assist משה in leading the nation. It was modeled after the Heavenly Court of 70. 70 represents all aspects of human mentality like the human race is made up of 70 nations. A body of 70 can be expected to consider all possibilities and render such decisions.
- 18-24 He knew that ה' doesn't perform long ambiguous miracles. Consequently, he thought that a month's supply of meat would be given through natural means. משה questioned how this could be done without a miracle.
- 12 3 His humility didn't deter him from doing what was proper even if it was unpopular or dangerous. He didn't hesitate to confront פרעה. Humility refers to one's personal assessment of oneself.

פרשת שלח לך

- 13 2 ה' said, "I have told them that the land is good. But since they question me, I will let them test My veracity at the risk of being misled and losing their chance to enter the Land."
- 4-15 They are listed in the order of personal greatness of the spies.
- 16 משה felt the need to single out יהושע because his humility could make him susceptible to the persuasion of his fellow spies.
- 22 Because he wanted to pray there at מערת המכפלה for strength to resist the conspiracy of his comrades.
- 27-29, 32 They were lacking faith.
- 31-33 He began his remarks in an incendiary manner (contemptuous expression). The people became silent, anticipating a condemnation of משה. Then כלב said, he took us out of מצריים, split the sea, brought us the מן, and gathered the שלב. He silenced them so that משה could defend himself.
- 14 1-4 The tragedy of delusion was very bad. ב"ב cried all night and ה' said, "They indulged in weeping without a cause; I will establish this night for them as a time of weeping throughout the generations." That night was תשעה באב.
- 6 They tore their clothing in a display of grief and mourning to shock the people into recognition of their error. The loss of faith was tantamount to the death of their loved ones.
- 7-8 כלב said that if ה' desired ב"ב, He would give them the Land and no power could stand in His way. The כנענים were so frightened that they would be defeated as easily as one bites into a slice of bread.
- 11-12 They concluded that they surely would be helpless against giants, impregnable cities, and living conditions suited only to very hardy people.
- 28-32, 34 They said that the כנענים and their allies would kill them all out in the wilderness. The men would indeed die in the wilderness but the next generation would enter the land. As a result of the long years of wandering, they would comprehend the magnitude of the sin.
- 15 1-16 It was given now to console the younger generation and give them confidence that ה' still intended to give them the land because these הלכות applied only in ארץ ישראל.
- 3 עלה and זבחים and voluntary offerings.
- 19 Wheat, barley, oats, rye and spelt.
- 24 It atones exclusively for a national sin of idolatry. Two conditions must be present: (1) The Sanhedrin ruled erroneously that something was מותר and then the act was shown to be a form of idolatry. (2) A majority of the congregation committed the forbidden act.
- 38, 39 One should look at them and remember all the commandments. תכלת helps the wearer remember his duty to ה' because it is similar to the color of the sea, the sea to the sky, and the sky to the כסא הכבוד. The מרגלים went looking for dangers that would justify their own

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preconceptions. The תורה is warning us not to be taken in by the lures that are appealing. A Jew must be ruled by his intelligence and faith.

39 The two elements in combination form a single מצוה.

פרשת קרח

- 16 Intro אהרן and his sons were designated instead of the firstborns and קרח was a firstborn. He was also upset earlier when אהרן became כהן גדול or when their cousin was placed in charge of the קהת family which made him superior to קרח. He criticized משה now because it was a time of dissatisfaction so people would listen. It was easy for him to enlist other firstborns when אהרן and his sons replaced them. אבירם ואתם were from ראובן and had lost their status as well. People were resentful of the decree that everyone over 20 would die in the מדבר so it was a good time for this. קרח publicly asked משה, “does an all תכלת garment need a single תכלת thread in its ציצית?” משה said yes and קרח said, “Does it not stand to reason that an all תכלת garment should not require one more strand?” He used such challenges to convince the people that the laws were products of משה’s imagination ח"ו.
- 3 He said that all Jews were equally holy and משה and אהרן had no right to take power and prestige for themselves. He was wrong because it is true that every Jew is innately holy but the greater a person makes himself, the greater his degree of holiness.
- 29, 30 If not, it would prove that קרח was right and it’s not ה' who sent משה. This would mean that the whole Exodus was done on משה’s initiative. Such a heresy could not be permitted to stand, or the entirety of משה’s prophecy would be denied. He felt compelled to do this in order to establish the validity of תורה. He wanted something so unprecedented to happen that it would convince everyone of his truthfulness.
- 17 6 They complained and said that he should have chosen a non lethal way to prove his veracity. They didn’t know that ה' had offered the rebels to bring קטורת and that had resulted in their own deaths.
- 16-26 The test emphasized that אהרן had been chosen as head of a family distinct from the tribe of לוי, but that he was a representative of the entire tribe, and the לויים had been specifically chosen by ה' to displace the firstborn as His servants.

פרשת חקת

- 19 Intro The paradox is that its ashes purify people who had become contaminated but those who engage in its preparation become contaminated. שלמה said “I said I would be wise...” regarding this aspect of its laws. The knowledge of ה' is infinite both in existence and wisdom while man is limited.
- 20 2 The well was in her merit. Because they didn’t shed tears over the loss of מרים, the source of water dried up for it was as if her merit didn’t matter to them.
- 3-5 The new generation didn’t complain about meat or the bland nature of the מן. They demanded water, for dying of thirst is a horrible prospect. They didn’t say that they wanted to return to Egypt as the previous generation had said.
- 8 He wanted to show them that if He wills it, there is a spiritual blessing in food that enables people to be nourished and satisfied, that people are not like animals.
- 11, 13 רשי - the people invoked him to anger so he erred in judgment and hit the rock when he was supposed to just talk to it.
רמב"ן - they didn’t make a קדוש ה' because משה said “Shall we bring forth water” and he didn’t say, “Shall ה' bring forth water.”
רמב"ם - משה became angry and the people assumed that if משה was angry with them ה' was also but that wasn’t the case.
- 13 When ה' imposed judgment on great people, His Name is sanctified for it shows that no one has the license to sin. Another קדוש ה' was that the whole nation saw the miracle of the water.
- 22-29 It means that his soul became united with the holiness of the שחינה.

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- 21 1 After אהרון's death, the ענן left them and עמלק saw this and thought they were now vulnerable.
- 4-9, 5, 6 They took a roundabout detour to skirt the land of Edom which they weren't allowed to enter and they were scared they would die in the wilderness. The people complained without justification. They blamed משה for not pleading with ה' to take them in the shortest route. They complained that the land was desolate so they wouldn't have food but they had מן and the באר. They complained that the מן was too spiritual and wouldn't help them in the future. The snake was cursed by בריאת העולם that it wouldn't taste food. Now it punished the ungrateful slanderers who defamed the food that had a multitude of flavors.
- 15, 16, 17 The אמורים planned to ambush ב"י. They hid in caves on a narrow pass, ready to push boulders on ב"י when they passed. Miraculously the cliff of the walls moved together and crushed them. The rivers of blood and crushed limbs came from the caves into the well and they were washed into the environs of the Jewish camp. ב"י saw this and realized what ה' did for them. They sang שירה for this and for the constant water supply throughout the 40 years.
- 17, 19-20 The well and its water allegorically refer to תורה which is likened to water. The succession of places that go ever higher alludes to the spiritual growth of one who devotes himself to תורה.
- 21-22 It was not meant to become a part of ארץ ישראל until after the land from the Jordan to the Mediterranean had been conquered and settled. At this point, משה only wanted to pass through but he conquered the lands because they initiated an aggressive war against ב"י.

פרשת בלק

- 22 Intro ה' wanted the blessings to come from בלעם so that all the world would know that everyone is helpless to harm ב"י against ה'’s will.
- 2 The מואבים had relied on the mighty ועוגן סיחון for protection. If they were powerless, surely מואב was in mortal danger. Even though ה' had forbidden them to fight with מואב, they were still scared because the Jews didn't hesitate to take the part of אמורי that once belonged to מואב. Even if ב"י wouldn't invade them, they would conquer all the surrounding lands and force the מואבים to become a vassal state and pay tribute.
- 20 If בלעם felt it was to his financial advantage to go, he was free to do so. However, ה' told him clearly that the permission extended only his right to go but he had no freedom to say what he pleased; he could only say what ה' instructed him.
ה' leads people on the way they wish to travel. ה' left it up to him but warned him that he couldn't say whatever he wanted. ה' was angry that בלעם went even though he knew it was wrong.
- 24-27 The first time, the angel blocked him from going ahead but he could still go right or left. This was אברהם and it symbolized the בלעם could curse אברהם's progeny that had drifted to the right or left (הגר) but not his real son (ב"י). The next time, the donkey only had a narrow space to avoid the sword which symbolized יצחק, who had only one unworthy son, עשו. Finally the third time, there was no room at all for the donkey to move, symbolizing the children of יעקב, all of whom were righteous and who בלעם couldn't curse.
- 28-37 The purpose was to show בלעם that even man's normal functions such as the ability to speak, are under ה'’s control.
- 24 1-9 After בלעם finally realized that his plan was not to be, he turned to curse ב"י. For the first time in his life, ה' appeared to בלעם in the fullness of His glory and he experienced the height of true prophecy.
- 17 The wilderness, the impending conquest of the Land, their period of greatness after conquering the Land and their surrounding enemies, and the End of Days. Either it is referring to דוד, or the משיח.
- 25 1-6, 2 בלעם counseled בלק to entice the Jewish men to debauchery and immorality.
The מואבי women enticed the general population and the מדיני women enticed the Jewish

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leaders, including משה. Failing in that, they turned to the lesser leaders and succeeded in ensnaring שמעון, a prince of זמרי.

פרשת פינחס

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| 25 | 11 | ב"י accused him of wanton murder when really he had committed an act that had saved countless lives. ה' called him a descendent of אהרן who was distinguished for his love of mankind and the pursuit of peace. Also, ה' appointed him a כהן. It is noted that he was among ב"י to indicate that even when drastic action is necessary, the zealot should regard himself as among the people; he should act out of love, rather than anger and hatred. |
| | 17 | The מדינים had put into ב"י a lust for immorality and idolatry. The way to deal with this danger is to make ב"י understand that what they king of as a tempting pleasure is really an enemy who threatens their very existence. |
| 26 | 2-65 | <ul style="list-style-type: none"> ⌋ Like a shepherd counts his sheep after wolves come, ה' wanted to count His children who had survived the plague. ⌋ Since the land was to be divided, the numbers had to be determined. ⌋ In preparation for the upcoming battles, the number of eligible fighting men had to be determined. |
| | 46 | In the זכות that she sang to יעקב about יוסף, she never died. After centuries on earth, she was elevated to גן עדן. They didn't multiply as they had in מצרים, the adverse conditions in the wilderness kept their numbers down and it was only due to ה'’s mercy that their numbers didn't decrease far more. Also, the lack of population increase is accounted for by the death of those 20 and older. |
| 27 | 1-5 | By both scenarios, a מצוה that would have been in the תורה in any case was initiated because of the people who longed for it. They complained that their family would be without land because they had no brothers and they said that ה'’s compassion is for both male and female. |
| | 18 | It symbolized the role of the disciple in all ages, for it meant that יהושע had to lower his head in submission to his master. |
| 29 | 13 | For the seventy primary nations enumerated in בראשית. If they would've realized how much they benefited from it, they would have sent legions to surround ירושלים and guard it from attack. |
| | 18 | One who never witnessed a השואבה בית שמחת, never saw a true celebration in his life. On סוכות, the world is judged for water. |
| | 35-38 | סוכות is the festival of joy so let Jews utilize their happiness to rejoice over the greatest of all gifts; the תורה. |

פרשת מטות

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| 30 | 2-17 | A נדר (vow) changes the status of an object while a שבועה (oath) places an obligation on the person, while the halachic status of the object is unchanged. |
| | 4 | Her father has authority over her while she is still living at home or under his jurisdiction. Secondly, she is only considered to be in her youth until the 6 month period following her puberty. After that, she is responsible for her own נדרים. |
| | 16 | התרה- The annulment of a court can be retroactive so that even if there had been a prior violation, it is as if the violation had never been committed. הפרה- The authority of the father and husband is not retroactive. The vow did exist but they have the right to revoke it for the future. |
| 31 | 21-24
49, 50 | "...אך את הזהב ואת הכסף... כל דבר אשר יבא באש תעבירו באש וטהר אך במי נידה יתחטא..."
The atonement was in the sense of redemption; that a person gives to thank ה' for a favor which he has not earned. Alternatively, they wished to atone for any bad thoughts that may have entered their minds. The leaders surrendered their share of booty as a means of atonement. |
| 32 | 1 | They had more sizeable flocks than the other tribes so they wished to settle there. |

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- 6-15 He accused them of forsaking their fellow brethren in times of danger. Also, he accused them of the same thing the מרגלים did wrong, that they would make ב"י scared if they refused to enter ארץ ישראל.
- 33
 - ⌋ The land was too big for just two tribes so מנשה volunteered to go there.
 - ⌋ He knew that if half a tribe was there, they would remain in contact with the rest of their family so this closeness would be beneficial to ראובן וגד.
 - ⌋ מנשה had outstanding תורה figures who could lead them and משה didn't want to agree to ראובן וגד unless מנשה also volunteered to be there.

מסעי

- 35 1-8 It permitted all parts of the nation to be exposed to the “legion of ה”, thereby enabling them and their families to learn from the example of the לויים.
- 8 רשי says it was in proportion with population but רמבן says all tribes received an equal portion regardless of their populations.
- 9-34 If it was an accident and the perpetrator is blameless, he is absolved of any responsibility. If it was unintentional but it came from carelessness, he is exiled. If it was unintentional but close to intentional, it is too great a sin to be absolved by exile. If it was intentional and there were witnesses and warnings, he is liable to execution by court.
- 14 Murder was more common on the east so despite its smaller population, it required more places of refuge. Furthermore, even though the population on the East was smaller, the size of the territory was as great as that on the west side so that more cities were needed to enable killers to flee there before they were caught by avengers.
- 25 If the court rules that the death was truly an accident, he isn't subject to exile and the avengers have no right to harm him at all. Every court is required to avoid imposing the death penalty by giving the accused every possible benefit of the doubt. If he is liable to exile, they are responsible to provide him with a safe passage back to the city so the avenger can't kill him on the way.
- 36 6, 11 The limitation was in affect for the generation that entered the land so that the Land ordained for each tribe would belong in its entirety to that tribe. After the land was apportioned, the prohibition was lifted.