

Parsha Paths

Chukat

Para Aduma

זאת חקת התורה אשר צוה יהוה לאמר דבר | אל בני ישראל ויקחו אליך פרה אדמה תמימה
אשר אין בה מום אשר לא עלה עליה על:

This is the ritual law that GOD has commanded:

Instruct the Israelite people to bring you a red cow without blemish, in which there is no defect and on which no yoke has been laid. (Bamidbar 19:2)

Go and see what one gentile did for his father in Ashkelon, and the name of the son was Dama ben Netina. The Sages wished to purchase precious stones from him for the ephod of the High Priest for six hundred thousand gold dinars' profit, and Rav Kahana taught that it was eight hundred thousand gold dinars' profit. And the key to the chest holding the jewels was placed under his father's head, and he would not disturb him. The next year the Holy One, Blessed be He, gave Dama ben Netina his reward, as a red heifer was born in his herd. When the Sages of Israel came to him he said to them: I know, concerning you, that if I were to ask for all the money in the world you would give it to me. But I ask only that money that I lost due to the honor of Father. (Kiddushin 31a)

Where was the Shiloach?

ולקחו לטמא מעפר שרפת החטאת ונתנו עליו מים חיים אל-כלי:

Some of the ashes from the fire of purgation shall be taken for the impure person, and fresh water shall be added to them in a vessel. (Bamidbar 19:17)

Courtyards were built in Jerusalem over rock, and beneath them there was a hollow which served as a protection against a grave in the depths. And they used to bring there pregnant women, and there they gave birth to their children and there they raised them. And they brought oxen, upon whose backs were placed doors, and the children sat upon them with stone cups in their hands. When they reached the Shiloah spring they got down and filled the cups with water and then they ascended and sat again on the doors. Rabbi Yose said: each child used to let down his cup and fill it from his place. (Mishnah Para 3:2)

The Place of the Red Heifer

ונתתם אתה אל-אלעזר הכהן והוציא אתה אל-מחוץ למחנה ושחט אתה לפניו: ולקח אלעזר
הכהן מדמה באצבעו והזה אל-נכח פני אהל-מועד מדמה שבע פעמים

You shall give it to Eleazar the priest. It shall be taken outside the camp and slaughtered in his presence. Eleazar the priest shall take some of its blood with his finger and sprinkle it seven times toward the front of the Tent of Meeting.

(Bamidbar 19: 3-4)

Rashi: He stands at the East of Jerusalem and must direct his gaze straight towards the entrance of the Hechal at the time of sprinkling the blood

All the walls [of the Temple compound] were high except for the eastern one because the priest who burnt the red heifer stood on the Mount of Olives and he had to see the doorway of the Temple when he sprinkled the blood. (Mishnah Middot 2:4)

They would make a ramp from the Temple Mount to the Mount of Olives, arches upon arches to guard against graves and the heifer and all those who prepare it go out to the Mount of Olives. (Mishnah Para 3:6)

It was then divided into three parts: one part was deposited on the hel, one on the Mount of Olives, and one was divided among the priestly watches. (Mishnah Para 3:11)

Plants: Erez - Cedar

וְלָקַח הַכֹּהֵן עֵץ אֶרֶז וְאַזְבֵּיב וְשֵׁנִי תוֹלַעַת וְהִשְׁלִיךְ אֶל-תּוֹךְ שִׁרְפַת הַפָּרָה:
and the priest shall take cedar wood, hyssop, and crimson stuff, and throw them into the fire consuming the cow. (Bamidbar 19:6)

Please, then, give orders for cedars to be cut for me in the Lebanon. My servants will work with yours, and I will pay you any wages you may ask for your servants; for as you know, there is none among us who knows how to cut timber like the Sidonians. (Kings I 5:20)

The righteous bloom like a date-palm;
they thrive like a cedar in Lebanon (Tehillim 92:13)

the voice of the LORD breaks cedars;
the LORD shatters the cedars of Lebanon (Tehillim 29:5)

Ezov - Hyssop

וְהִטַּאֲנִי בְאַזְבֵּיב וְאַטְהַר תְּכַבְּסֵנִי וּמַשְׁלֵג אֶלְבִּין:

Purge me with hyssop till I am pure; wash me till I am whiter than snow. (Tehillim 51:9)

Tolaat Shani - Kermes

לְכוּ-נָא וְנִבְחָה יֹאמֵר יְהוָה אִם-יְהִי חֲטָאֵיכֶם כְּשֵׁנִים כְּשֵׁלֵג יִלְבִּינוּ אִם-יֵאָדִימוּ כְּתוֹלַע כְּצֹמֵר יְהִי:

Come, let us reach an understanding,
—says GOD.
Be your sins like crimson,

They can turn snow-white;
Be they red as dyed wool,
They can become like fleece. (Isaiah 1:18)

לֹא-תִירָא לְבֵיתָהּ מִשָּׁלֵג כִּי כָל-בֵּיתָהּ לְגִישׁ שָׁנִים:

She is not worried for her household because of snow,
For her whole household is dressed in crimson. (Mishlei 31:21)

Rabbi Yishmael says: Didn't they have a different indicator? There was a strip of crimson tied to the entrance to the Sanctuary, and when the goat reached the wilderness and the mitzva was fulfilled the strip would turn white, as it is stated: "Though your sins be as scarlet, they will become white as snow" (Isaiah 1:18). (Mishnah Yoma 6:8)

Miriam's Well

וַיָּבֹאוּ בְנֵי-יִשְׂרָאֵל כָּל-הָעֵדָה מִדְּבַר-צֶן בַּחֹדֶשׁ הָרִאשׁוֹן וַיָּשֶׁב הָעָם בְּקִדְשׁ וַתָּמָת שָׁם מֵרִים וַתִּקָּבֵר
וְלֹא-הָיָה מַיִם לָעֵדָה וַיִּקְהָלוּ עַל-מֹשֶׁה וְעַל-אַהֲרֹן: שָׁם:

The Israelites arrived in a body at the wilderness of Zin on the first new moon, and the people stayed at Kadesh. Miriam died there and was buried there. The community was without water, and they joined against Moses and Aaron (Bamidbar 20:1-2)

AND THERE WAS NO WATER FOR THE CONGREGATION —
Since this statement follows immediately after the mention of Miriam's death, we may learn from it that during the entire forty years they had the "well" through Miriam's merit (Taanit 9a).

Rabbi Hiyya bar Abba said, if one ascends the desert mountain one finds the likeness of a sieve in lake Tiberias, that is the well of Miryam. (Yerushalmi Ketubot12:3)

Rabbi Hiyya said: One who wants to see Miriam's well, He should climb to the top of Mount Carmel and look out, and he will see like a sieve in the sea, and that is Miriam's well. (Shabbat 35a)

As you walk along the Sea of Tiberias to the sea of Tiberias, right in the middle of the road, where there are many palm trees on the shore of that sea, facing a tower on the top of the mountain, there is Miriam's Well. (Rabbi Chaim Vital, Shaar haGilgulim)

Where is Kedesh?

וַיָּבֹאוּ בְנֵי-יִשְׂרָאֵל כָּל-הָעֵדָה מִדְּבַר-צֶן בַּחֹדֶשׁ הָרִאשׁוֹן וַיָּשֶׁב הָעָם בְּקִדְשׁ וַתָּמָת שָׁם מֵרִים וַתִּקָּבֵר
שָׁם:

The Israelites arrived in a body at the wilderness of Zin on the first new moon, and the people stayed at Kadesh. Miriam died there and was buried there. (Bamidbar 20:1)

וְאַתּוֹ בְּנֵי יִשְׂרָאֵל כָּל כְּנֻשְׂתָּא לְמַדְבָּרָא דְצִין בְּיַרְחָא קַדְמָאָה וַיָּתֵב עִמָּא בְּרִקְמָם וּמֵיתַת תַּמָּן מֵרִים
וְאַתְקַבְּרַת תַּמָּן: (אוֹנְקִלוֹס)

And among them fell all their Kings, five in number: *Evi*, and *Zur*, and *Reba*, and *Hur*, and *Rekem*, the fifth; who was of the same name with a city, the chief and capital of all Arabia, which is till now so called, by the whole Arabian nation, *Arecem*, from the name of the King that built it: but is by the Greeks called *Petra*. (Josephus Antiquities 4.4.7)

Rabban Gamliel says: Even one who brings a bill of divorce from *Rekem* or from *Heger* (Mishnah Gittin 1:1)

Edom

וַיִּשְׁלַח מֹשֶׁה מַלְאָכִים מִקֶּדֶשׁ אֶל-מֶלֶךְ אֲדוֹם כֹּה אָמַר אַחִירִי יִשְׂרָאֵל אַתָּה יָדַעְתָּ אֶת כָּל-הַתְּלָאָה
אֲשֶׁר מָצְאָתֵנוּ:

From Kadesh, Moses sent messengers to the king of Edom: "Thus says your brother Israel: You know all the hardships that have befallen us; (Bamidbar 20:14)

Rabbi Yosei said: Only Rabbi Yishmael, who was near Edom, allotted her barley. (Mishnah Ketubot 5:8)

What is "in proximity of Idumea"? In the South (Yerushalmi Ketubot 5:9)

The Copper Snake

וַיַּעַשׂ מֹשֶׁה נָחָשׁ נְחֹשֶׁת וַיִּשְׁמְהוּ עַל-הַנָּס וְהָיָה אִם-נִשָּׁךְ הַנְּחֹשֶׁת אֶת-אִישׁ וְהִבִּיט אֶל-נְחֹשׁ הַנְּחֹשֶׁת
וְחִי:

Moses made a copper serpent and mounted it on a standard; and if someone was bitten by a serpent, they would look at the copper serpent and recover. (Bamidbar 21:9)

The Sages taught: King Hezekiah performed six actions. With regard to three of them, the Sages of his generation conceded to him; and with regard to three of them, the Sages did not concede to him. He dragged the bones of his father on a bier of ropes, and the Sages conceded to him. He ground the copper snake, and the Sages conceded to him. He suppressed the Book of Cures, and they conceded to him. (Pesachim 56a)