

Chukat Wrap-Up

by Sammy Schaechter

Tumat Met, touching a dead body, is the most severe of all the ritual impurities. The parsha starts out by explaining the process of one becomes pure after touching a dead body and becoming tumat met. A parah adumah is slaughtered and is burned together with a few added ingredients and then water from a river is added to the ashes. This mixture is then sprinkled on the person or object on the third and seventh day after becoming tumat met. Then the person or object dips in a mikvah and is then considered pure again. Before they go through this whole purification process, someone impure cannot enter the Mishkan or Mikdash.

In the fortieth year travelling through the desert, Miriam dies and the "Well of Miriam" dried up. Bnei Yisrael complained about the lack of water and Hashem told Moshe and Aharon to take a staff and bring the entire people in front of a specific rock. Moshe

and Aharon were supposed to speak to the rock and it would give them water but instead Moshe hit the rock. Since Moshe and Aharon hit the rock instead of speaking to it, Hashem punished them and they weren't allowed to lead the Jews into Israel.

Moshe sent messengers to the King of Edom asking for permission to pass through his land on the way to Israel promising they wouldn't cause any harm on their way. The King of Edom refused and Bnei Yisrael were forced to go through the east arriving at Hor HaHar. Hashem commanded Moshe, Aharon, and Aharon's son, Elazar, to go up the mountain. Aharon took off his Bigdei Kehunah and gave them to Elazar. Aharon then passed away and all of Bnei Yisrael mourned his death for thirty days. Amalek, disguised as Canaanim, attacked Bnei Yisrael. Bnei Yisrael daven to Hashem and win the battle.

Bnei Yisrael complain about the man and Hashem sends serpents into their camp and many people die. Moshe davened on their behalf and following Hashem's instructions made a copper serpent and put it on a pole. The people who were bitten by the

snake would look at this and be healed.

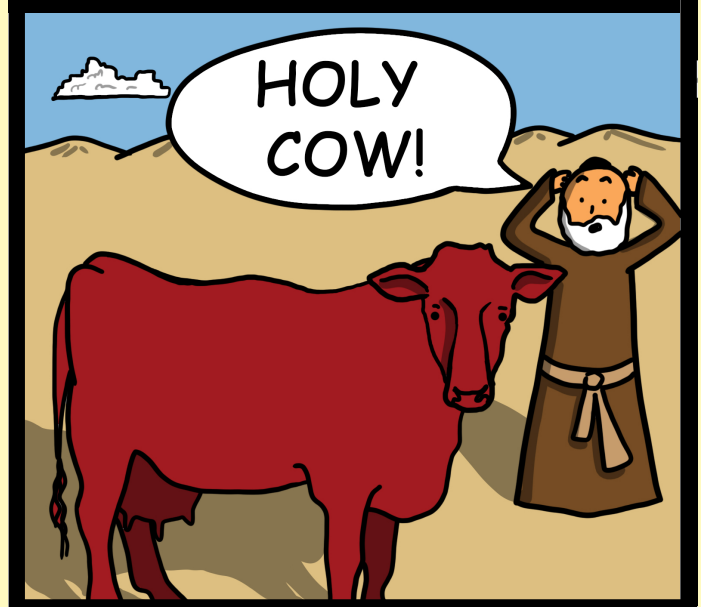
Bnei Yisrael continued on their journey and when they passed through the Arnon valley. The Emorim were hiding with arrows and rocks to attack Bnei Yisrael and miraculously the mountains moved together crushing the Emorim. When Bnei Yisrael came to the land of the Emorim, they sent a message to Sichon, their king, asking to pass through. Sichon wouldn't let and instead had his armies attack Bnei Yisrael. Bnei Yisrael were again victorious and took over the land of the Emorim. Then Og, king of Bashan attacked Bnei Yisrael and once again they won and took over the land of Bashan as well.

IN THIS ISSUE

Parsha Wrap-Up	1
Artscroll Parsha Stories:	
Tales of Tzadikim.....	2-4
Stories My Grandfather Told Me...	5-7
Parsha Puzzlers:	
Test Your Parsha Knowledge.....	4
Crack The Parsha Code	4
Torah Rhymes & Riddles.....	5
Answers.....	7
Jewish Leader	7
Parsha Games	8
Tefilah Treasures	8

TORAH COMICS

A fully red cow purifies impure people.



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Hashem Guards You

Wherefore those who speak in parables say: Come to Cheshbon, let the city of Sichon be built and established (21:27)

Isolated from any of his fellow Jews, far from any Jewish village, Arye, the innkeeper, slowly abandoned all Jewish practice. He even stopped keeping Shabbos and drifted away from everything he had ever known. Arye made his living from the small inn that served food and drink to the local Polish peasants and to a rare traveler. Thus he lived, year in and year out, with no significant change.

Once, however, a distinguished-looking Jew visited this out-of-the-way inn and shook Arye out of his complacency. It was R' Moshe Leib who had left Sasov to seclude himself for a while in a small shack deep in the thick forest to worship G-d. He had come now to buy some provisions.

Arye looked at the impressive figure and was suddenly deeply affected. "I, too, am a Jew," he whispered emotionally, remembering the days of his youth.

"How do you manage to live among all these gentile peasants?" the Rebbe asked. From the innkeeper's garbled reply he understood that Arye was far from the ways of his fathers; he no longer even observed Shabbos.

R' Moshe Leib's heart throbbed with pain. "Alas, my dear brother, you are even worse than the animal belonging to a Jew! A Jew is commanded to make his ox and donkey rest on Shabbos. But you, a Jew, do not even keep Shabbos!"

The innkeeper lowered his eyes in embarrassment and explained, "You don't understand. I must work on Shabbos, just to keep my family alive. If I closed my inn on Shabbos, all of my customers would leave me and go somewhere else. Then I would have no business the rest of the week either!"

"Nevertheless, you must stop working on Shabbos! There are no two ways about it! Our Sages promised that a person who keeps Shabbos will not suffer or lose thereby. And a Jew without Shabbos

— is simply not a Jew! Without Shabbos, you are no different from any of your customers."

R' Moshe Leib talked to Arye and persisted until he finally agreed to close his inn on Shabbos and Yomtov. He announced to all his customers that next Saturday the inn would be closed.

The Poles protested vehemently. "What is this? Why are you doing this to us!"

He explained that he was taking a day of rest every seventh day and would not be serving his customers. They could not understand why. Arye explained that he was a Jew and that his faith required that he keep the seventh day holy by not doing any business.

They raised an uproar. "If you deny us our drink for an entire day each week, we will complain to the landlord. Why do you think he leased this tavern to you, if not to serve us, his tenants? You can't ignore our needs. We will batter down the doors or better, we will have you thrown out!"

Arye knew that they meant business. His heart sank within him. In his desperation, he sought out R' Moshe Leib in his forest cabin. He told him that the angry farmers had threatened him.

"Don't be afraid," R' Moshe Leib reassured him. "You must keep Shabbos regardless. But make sure that you bolt the doors tightly; don't let anyone in. If the landlord sends messengers to you, do not hesitate to declare that you are a Jew and that, as your G-d commanded, you will not desecrate your holy day."

Shabbos came. The Jew barred and bolted his doors tightly. When the Polish farmers came for their usual drinks and found the tavern locked, as the owner had announced, they were furious. They began pounding on the door and on the shutters. "Let us in! We want our liquor! Give us whiskey!"

They threatened him, but he remained secure inside the tavern and refused to open up the door. True to their word,

they went to the landlord to complain. He, immediately, went to investigate the matter and found the door, indeed, locked. The tavernkeeper had no choice but to unlock the door.

The poritz entered and stamped his feet angrily. "Who gave you the right to make new rules around here? This is not your tavern, but mine! You only lease it to serve the farmers who work my lands. Why didn't you consult me before making such major decisions yourself?"

The Jew was all innocence. "My master, surely you know that I am a Jew. Until very recently I was not aware that our Torah forbade us from doing business on the Sabbath. But a wise Jew has come to live here and he told me that I must abstain from all work and business on this holy day."

This simple, honest answer aroused the landlord's curiosity. "I want to see this learned person who has twisted your thoughts," he said. "Send for him immediately."

The tavernkeeper hurried to tell R' Moshe Leib that his master wished to see him. Before long, the tzaddik stood fearlessly before the gentile.

The landlord demanded that he explain why his tenant, the innkeeper, must shut his place on the Sabbath and not serve his regular customers. In a fluent, cogent Polish, R' Moshe Leib told him of the importance of the seventh day of rest which brings light and joy to the Jew.

"Is rest required of all people?" the gentile asked.

"Only of Jews," replied R' Moshe Leib.

"Must this command be kept even when it endangers a Jew's livelihood? Just think for a moment. If your friend the tavernkeeper refuses to keep his place open seven days a week, then I will be forced to send him away. Where will he be then?"

"Nevertheless, he must observe the Sabbath," said R' Moshe Leib.

The gentile landlord replied, "I don't

PARSHA STORIES

believe that you would agree to keep the Sabbath, if it meant sacrificing your very livelihood! Why, then, do you demand it of this poor fellow? I would like to test your sincerity. If you can withstand a test which I will devise, then I will allow your friend to close his tavern one day a week."

Having said this, the landlord left. He went home and made inquiries about the wise Jew and learned that he lived in the seclusion of a small hut in the middle of the forest and that he studied and prayed all day long. From time to time, the scholar bought provisions from the innkeeper. He also discovered that the scholar had promised the tavernkeeper that if he, indeed, closed down the tavern on the Sabbath, he would join him for a Sabbath meal.

That Shabbos the landlord went riding in the forest with a small sack full of gold and silver. When he was a short distance from the hut, he dismounted and hid among the thick trees. He waited for R' Moshe Leib to emerge, as he had known he would, to keep his promise and join the innkeeper for a Sabbath meal. As soon as the rabbi had passed, the landlord came out of his hiding place and began scattering coins and bills all over the forest path. Then he hid himself again to await the next, most interesting, part of his experiment.

Some while later, the rabbi returned.

He noticed the money strewn all over the ground, but did not stop to look at it. He walked on, but then, suddenly, he halted in his tracks, turned around and went back to examine the bills.

The landowner rubbed his hands with glee. "It will only be a moment now before he bends down to gather up the money," he gloated.

But no! The rabbi straightened up, raised his hands to heaven in a silent prayer, and walked on.

The landowner was so awed that he could not contain himself. He rushed out of his hiding place and ran after R' Moshe Leib. "Wait!" he cried. R' Moshe Leib turned around and stood there until the gentile overtook him.

"I am deeply impressed!" said the gentile. "You have passed the test and now I must keep my end of the bargain. I will allow my tenant to close his tavern on the Sabbath." The landlord was overwhelmed by the Jew's noble character, but, still, something puzzled him.

"Tell me, why did you first ignore the money but, then, retrace your steps and bend down to examine it after all?" he asked.

"I will tell you what went on in my mind. At first I refused to think about the money because it was the Sabbath. But, then, I remembered that I needed

large sums to save Jewish prisoners from death. Surely, such a worthy cause was more important than the Sabbath itself! I went back to see if there was any way of concealing the money until after the Sabbath. When I returned, I counted up the money in my mind and saw that it tallied exactly with the sum I needed to save a particular Jewish life! It was heaven-sent, I said to myself, so that I might help a fellow Jew. I stood there, not knowing what to do. Then I lifted my hands to heaven, praying that Hashem would give me the wisdom to do the right thing.

"I thought the matter over again and realized that if Hashem truly wished to help me fulfill that vital mitzvah, He would find a way that was wholly permissible and not questionable in any form. At that very moment, I knew that I must not touch the money, but leave it lying on the ground.

"Look here, honored landlord, if I had taken or hidden the money after all, you would not have known that I needed it for a worthy cause. You would have thought that I succumbed to my evil inclination and took it for myself. But, thanks to my prayer, Heaven showed me exactly what to do. Now, don't you admit that a Jew must not desecrate the Sabbath for any price or any gain in the world? And that Hashem truly protects all those who keep the Sabbath and prevents them from stumbling or coming to harm?"

TALES OF TZADIKIM

Rocks Worn Down by Water

And you shall draw water for them from the rock (20:8)

At the age of forty R' Akiva was still an ignorant person, an am ha'aretz; he was a humble shepherd. Once, he led his sheep to a small stream which flowed over some rocks. Bending over, R' Akiva noticed how worn down the rocks were.

"Why are these rocks so smooth and worn down?" he wondered. He was told that the constant flow of water had worn the rocks down, over the years.

"How can this be?" asked R' Akiva.

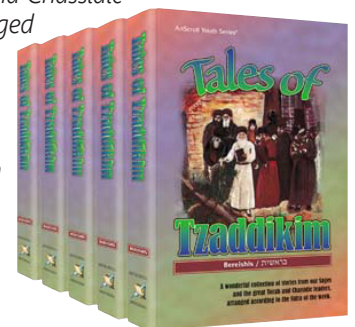
"Yes," people replied. "It even says in *lyov*: 'Water wore away the rocks.'"

"Ah! If that is so, then there is hope for me too! I must learn the lesson taught by the water dripping incessantly on these rocks. If water, which is yielding, has the power to wear away a stone, which is hard and adamant, then surely the words of Torah, which are as durable as iron, will be able to penetrate my heart, which is only made of flesh and blood, and make its mark upon it."

As soon as he realized this, he decided at once to go and devote himself to the study of Torah.

(According to *Avos D'R' Nasan* 6:2)

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PARSHA PUZZLERS

TEST YOUR PARSHA KNOWLEDGE

by Sammy Schaechter & Dovid Saleman
Answers on page 7.

MEDIUM Qs

- EASY Qs**
1. Why were the Bnei Yisrael so sad that Aharon died?
 2. What punishment did Moshe receive for hitting the rock instead of speaking to it?
 3. Who died by Hor Hahar?
 4. What is a parah adumah?
 5. Who did the parah adumah make tahor?
 6. Which righteous woman died in this week's parsha?
 7. What miracle in the desert happened in her zechut?
 8. What did the Bnei Yisrael complain about?
 9. What was Moshe supposed to do by the rock and what did he actually do?
 10. What is a chok?
11. What did Moshe actually do?
12. What was Moshe supposed to do by the rock?
13. How long did they mourn for Aharon?
14. Which miracle disappeared when Aharon died?
15. What happened to the kohen who prepared the Parah Adumah?
16. Why is Miriam's death taught after the law of para adumah?

HARD Qs

17. What did the Bnei Yisrael ask from the king of the Amorites?
18. What did he answer?
19. How did Moshe get the snakes to stop biting people?
20. Who killed Og Melech HaBashan?
21. How many black hairs make a cow not kosher to be used as a parah adumah?

CRACK THE PARSHA CODE

by Rabbi Yaakov Levine
Answers on page 7.

1. a C is a M that we don't U the R for it
2. The A of a P A were S on a P who became T from a D B
3. The T person became T, and the T person became T from the P A
4. The P A had to be at least 3 Y O, totally R, and wasn't able to W anytime during its L
5. After M D the W stopped giving W
6. Instead of S to the R, M H the R and was P
7. M and A were P and were not able to go into E Y
8. After A Don H H, B Y M for 30 D
9. E took over as the K G after A D
10. B Y C to M about the M, and S B them as a P
11. Anyone B by a S, looked up to the C S on the S, and they were H

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PARSHA STORIES

TALES OF TZADIKIM

The Upper Hand

Wherefore those who speak in parables say: Come to Cheshbon, let the city of Sichon be built and established (21:27)

R'Asher of Stolín had been fasting for a few days, before he had set out to visit his Rebbe, R' Shlomo of Karlin. On the way, he passed by a clear spring of natural water. R' Asher wished to take a drink, but it was Fri-

day. He was to break his fast at nightfall, anyway, and that was but a few hours off. R' Asher restrained himself and continued on his journey.

Somewhat further on, a thought struck him. By overcoming his desire, he was susceptible to becoming haughty. The thought disturbed him so much, that he decided to return to

the spring and drink some water after all.

In Karlin, his Rebbe, R' Shlomo, sensed the conflict in his chasid's heart. And he was proud of R' Asher.

When R' Asher finally arrived, R' Shlomo greeted him with outstretched hands and congratulated him saying, "You did the right thing!"

PARSHA PUZZLERS

TORAH RHYMES & RIDDLES

Answers on page 7.

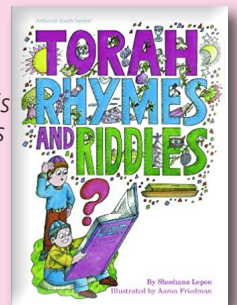
1. From my hooves up to my head
Every single hair is red.
My ashes make you clean once more
But he who throws them becomes impure. The _____
2. After I died the Israelites cried.
They had nothing to drink, for my well had dried.
In reward for my guarding Moshe in the Nile,
Hashem had provided them water in style. _____
3. Hashem wished all the world to see
The miracle do with me.
By Moshe speaking simple words
I'd give water to people and herds

- But he didn't do it as Hashem said
He hit me with his staff, instead.
The _____
4. When I died the people cried
Their sorrow was so great.
For I had taught them to have peace;
To love and not to hate.

 5. I am hung high on a pole,
And if you look you'll save your soul.
Just one look — that's all it'll take.
Who am I? The copper _____
 6. Israel asked us both if they
Could travel through our land.
But neither of us cared enough
To lend a helping hand.
They promised not to touch our crops
or from our wells to drink.

- But still we would not let them.
That was nasty, don't you think?
_____ and the _____
7. I was the ruler of Bashan
A giant man to look upon
I was born so long ago
Living through the flood, you know
But my life was over and done for
When I fought against Israel in a war.
_____, _____ of _____

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PARSHA STORIES

STORIES MY GRANDFATHER TOLD ME

Never Too Late

"This is the teaching regarding a man if he will die in a tent" (Bamidbar 19:14)

R'Chaim was a well-known businessman. Customers flocked to his store not only from his own city, but from surrounding ones as well. He was so busy that he reached the point where he could not find time to daven in a shul with a minyan.

Years passed. R' Chaim's beard turned white and he grew old and feeble. In terror, he thought, "My time is drawing near. Soon I will be called upon to give a din v'cheshbon for all my actions in this world. I must prepare!"

That very night, R' Chaim went to shul. After he finished davening, he remained in shul to learn a little.

The next day he went to shul for Shacharis, then stayed to learn for two solid hours. It wasn't until 10 o'clock

that morning that he finally put in an appearance at his store.

"What happened to you today?" his wife asked in surprise.

"I was busy."

Another day passed, and R' Chaim's wife saw that her husband no longer opened the store on time, as he had always done. She hurried over to the shul to see what had happened, and found him sitting and learning.

"Have you lost your senses?" she asked angrily. "A huge crowd of customers is waiting at the shop —and you're learning? If you don't hurry, they'll go to our competitors instead!"

"Listen for just a minute," R' Chaim said gently, trying to appease his wife's anger. "What would you do if the Angel of Death appeared right now and told

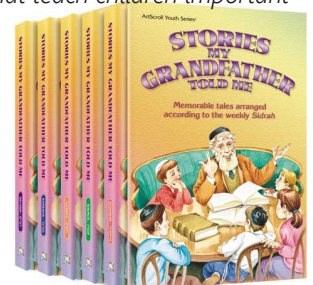
me, 'Come with me, it is your time to die!' Would you be able to tell him that the store is full of customers?"

"Consider me dead for now. In a couple of hours, I will rise to life again and return to work!"

R'Chaim of Volozhin would relate that each time he came to Vilna, he would bring along a list of the ques-

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lessons from the weekly Parsha. The five-volume set is available from your favorite Jewish book store, or at artscroll.com.



PARSHA STORIES

tions that had occurred to him in his learning. He would pose all his questions to the Vilna Gaon, who would solve the problems for him.

One Friday, R' Chaim came to spend Shabbos in Vilna. Because he arrived at midday, he did not go at once to the Gaon, but went directly to the bathhouse to clean himself in honor of the Shabbos. Hearing that he had arrived in town, however, the Vilna Gaon sent a special messenger to the bathhouse to hurry his faithful student to his home.

R' Chaim hastened to his Rebbe, and found him very distressed. The Vilna Gaon was suffering from a severe headache.

"Please," he asked R' Chaim, "help me understand one matter in the Talmud Yerushalmi that's been plaguing me for days. I can't figure out its meaning."

"Who am I, to be able to figure out something that is difficult for the Rebbe?" R' Chaim asked in astonishment.

"Let's go through the matter from the beginning," the Gaon replied.

R' Chaim listened attentively to the Gaon's questions and thought about them deeply. Suddenly, he thought of a way to resolve the issue they had been discussing.

Hesitantly, he began to express his thought. The Gaon's eyes lit up and his face grew radiant. He took up the

thread of his beloved student's thought and completed it. The problem had been solved!

"And now," said the Gaon, "I can revive myself with something light to eat."

R' Chaim left the room at once and hurried to the kitchen to fetch his Rebbe a little food. It was there that he learned that, for the past three days — ever since the difficult question in his learning had arisen — his Rebbe had been so upset that he could not eat. Only now, with the problem resolved, did the Vilna Gaon refresh himself with a bit of food. Then the two, rebbe and student, went out to welcome the Shabbos with joy.

STORIES MY GRANDFATHER TOLD ME

On Second Thought

"And they wept for Aharon thirty days, the entire House of Israel." (Bamidbar 20:29)

R' Eliyahu Lopian lived in the city of Kelm. When his family grew too large for their home, it became necessary to move to a bigger apartment. R' Eliyahu began to search for an appropriate one. Finding good apartments at that time was very difficult, and it was only after a great deal of effort that he succeeded, at last, in finding one. R' Eliyahu concluded the deal with the landlord, hired a wagon, piled all his household belongings on it, and transported his family to their new home.

Upon their arrival at their new apartment, they found a man waiting for them. He turned to R' Eliyahu and said, "I am about to marry off my daughter, R' Eliyahu. I've been searching the entire town for an apartment for the young couple — and haven't found anything suitable except this one. Now you've come and snatched it up before me. You should know this: If you move into this apartment, I'll have to postpone the wedding!"

Hearing this, R' Eliyahu's family began to scold the man for his chutzpah. A family blessed with numerous chil-

dren had found the apartment first and finalized the deal with the landlord. On what grounds does this man have to complain to them?

But R' Eliyahu listened to the man's argument, and then his family's counterargument, in silence. After a few minutes, he broke the silence to say to the wagon driver, "Please do not unload the wagon. You must drive us back to our old apartment."

Rabbi Weingarten of Belgium tells another story of R' Eliyahu Lopian's ability to put other people's concerns before his own. During the Second World War, when the Nazis entered his city, Hashem helped Rabbi Weingarten escape through a back door with nothing but a sefer Torah in his arms. He eventually ended up in London, where he stayed as the guest of a young yeshivah man he knew.

His host began to search for some source of livelihood for Rabbi Weingarten. "There is a big shul in London," he said, "whose rabbi recently passed away. Maybe you can try to take his place as rabbi of the shul." However, the young man added, he had heard that the members of that shul wanted to ask R' Eliyahu Lopian to become the rabbi. It would be a good idea to

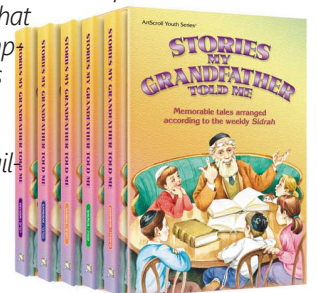
speaking to R' Eliyahu first. Perhaps he would agree to give up the post. And that is what they did.

On erev Shabbos, just before it was time to leave for shul, R' Eliyahu suddenly appeared at the host's door. Taking R' Weingarten affectionately by the arm, he said, "Come with me tonight to daven in the shul."

When they entered the shul, R' Eliyahu took Rabbi Weingarten immediately to the eastern wall, beside the holy ark. He himself stood at the bimah and announced, "Rabbosai, I've brought you a rabbi who is great in Torah and yirah!"

R' Eliyahu then blessed the rabbi and his congregation profusely, and stepped down from the bimah.

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JEWISH LEADER OF THE WEEK

Yehuda Yitzchak HaYisraeli

When war broke out on Israel's Gaza border in 2017, Yehuda Yitzhak was in the middle of a top officer's training course. Even though he was exempt of fighting because he was in the course, he still begged his commanders to allow him to serve his country on the front line. After finishing the training course, they granted him his wish, and Yehuda Yitzhak joined his fellow soldiers fighting in southern Gaza as part of Operation Protective Edge. As they entered the city of Rafiah, he commanded his troops to forget their fears and worries and to concentrate only on the battle. "Now we forget our home and family – and we are for the Nation of Israel." This was especially true for Yehuda Yitzhak himself, since he left behind a pregnant wife and young daughter. Sadly, during the fight in Rafiah, he was seriously injured, suffering a close to deadly wound to the head. Shrap-

nel broke through his skull, entered his brain, and left him unconscious for two years and left him unable to speak.

His wife gave birth to a son, while he was unconscious in Soroka Hospital and the baby's brit milah was there, with his bed moved to be close to it, even though he did not respond. His father teaches at Morasha Religious Zionist elementary school in Kiryat Moshe, Jerusalem, and the night before the brit, his entire class came to the hospital to say Shema at the baby's crib and daven for Yehuda Yitzhak's recovery. After eight operations, Yehuda Yitzhak made an incredible recovery, regaining consciousness and the ability to communicate. But he was still unable to talk.

During a recent family celebration in Har Bracha, however, Yehuda Yitzhak showed his improving condition, smiling for pictures with relatives, and

even speaking. His uncle, Yoni HaYisraeli, spoke about his nephew's condition and the improved confidence for a complete recovery. "Yehuda Yitzhak began speaking [again] just a few months ago. He still has a long way to go, but he's made incredible progress considering the severity of the wounds he suffered to his head. We're all hoping that he'll recover [fully] and be returned to his family as quickly as possible. He's still being treated for his injuries at Tel HaShomer hospital." "We had a celebration after the birth of twin daughters, and my older brother [Yehuda Yitzhak's father] decided that they were coming. An ambulance brought [Yehuda Yitzhak] to the celebration and returned him [to the hospital] afterwards. It was a difficult arrangement... but we see how his eyes light up every time he gets together with the family."

PUZZLERS ANSWERS

PARSHA CODE

1. a CHOK is a MITZVAH that we don't UNDERSTAND the REASON for it
2. The ASHES of a PARA ADUMA were SPRINKLED on a PERSON who became TUMAYEA from a DEAD BODY
3. The TUMAY person became TAHOR, and the TAHOR person became TAMAY from the PARA ADUMA
4. The PARA ADUMA had to be at least 3 YEARS OLD, totally RED, and wasn't able to WORK anytime during its LIFE
5. After MIRIAM DIED the WELL stopped giving WATER
6. Instead of SPEAKING to the ROCK, MOSHE HIT the ROCK and was PUNISHED
7. MOSHE and AHARON were PUNISHED and were not able to go into ERETZ YISROEL
8. After AHARON DIED on HAR HAHOR, BNEI YISROEL MOURNED for 30 DAYS
9. ELAZAR took over as the KOHEN GADOL after AHARON DIED
10. BNEI YISROEL COMPLAINED to MOSHE about the MAAN, and SNAKES BIT them as a PUNISHMENT
11. Anyone BITTEN by a SNAKE, looked up to the COPPER SNAKE on the STICK, and they were HEALE

TEST YOUR PARSHA KNOWLEDGE

1. Because he was ohev shalom verodef shalom – he ran to make peace
2. He had to die in the Midbar and did not get to enter Eretz Yisrael
3. Aharon
4. A red cow (that has never worked and has nothing wrong with it)
5. Someone who was tameh lamet (who touched or was in a house with a dead body)
6. Miriam
7. The Be'er (well)
8. That there was no water to drink
9. He was supposed to speak to the rock but instead he hit it
10. A Mitzvah that we don't understand it's reasoning
11. He hit the rock
12. Learn Torah by the rock and speak to it
13. 30 days
14. The Ananei Hakavod
15. He became tameh
16. To teach that just as sacrifices bring atonement, so too does the death of the righteous
17. Let us just pass through your land
18. You may not and if you do I'll come at you with swords
19. He made a copper snake on a pole and the people had to look at it
20. Moshe
21. 2 (or more)

TORAH RHYMES & RIDDLES

1. The Parah Adumad (Red Cow)
2. Miriam.
3. The Rock.
4. Aharon.
5. Snake.
6. Edom and the Emori
7. Og, King of Bashan

PARSHA GAMES

Parah Adumah Relay

by Sammy Schaechter

GOAL: Try to find the special "Red Cow" in order to become purified and win! **TYPE:** Moderate, indoor, group game.

HOW TO PLAY: The Parah Adumah (red cow) was one of the most special things a person can find. If someone is impure, they have to find a parah adumah to become pure again. It is a way to do teshuvah since you have to work hard to fix what you did wrong. There aren't so many of the so you really have to look hard!

ROUND ONE-

Split up the group into two teams. Each group will have a big bowl of Mike and Ikes or Jelly Beans on the other side of the room. One by one, each person on the team must get down on all 4's and walk like a cow over to the bowl of candy. They must find as many red candies as they can in 5 seconds, and bring it back

to their team's side. Once back, they will drop it into a bowl. The team with the most red candies at the end wins the round.

ROUND TWO-

Cut up pictures of different animals and a bunch of pictures of cows. Same as the previous relay race, each player must run to the bowl on the opposite side and find as many pictures of cows as they can in 5 seconds and bring it back to their team's side. The team with the most pictures of cows at the end wins.

DISCUSSION: Talk to the kids about how hard it was to find the red candies and pictures of cows. Was it hard to walk on all 4's? Was it hard knowing you only had a short amount of time to look? Did it get to a point where you couldn't even find it anymore? Finding a parah adumah was not easy, but that's what made it so unique and special.

TEFILAH TREASURES

Shemona Esre - Shema Koleinu

The bracha continues that the reason we can ask for this is that Hashem hears prayers, so we request that He doesn't leave us empty-handed. Even if we don't get all the things we'd like, we are sure that He will give us what we need and not send us away with nothing. We finish the bracha that Hashem hears His people's prayer and responds with mercy. We refer to "prayer" in the singular (instead of "prayers") because each of us says the same standardized text of Shemoneh Esrei. The result is that, while it is communal in nature, it is still a single

prayer.

It is common to say personal requests in this bracha; this is also the place where people say the prayer Aneinu ("answer us") on fast days. Kabbalat Tefillah (accepting our prayer) is the last bracha of the middle section of the Shemoneh Esrei, which is only said on weekdays. The last three brachot, like the first three, are also said as part of the Shabbos and holiday Amidah.

Further discussion for older kids

We first ask Hashem to hear our

voice, which is strange, since Shemoneh Esrei is said silently. Instead of the sound of our voices, this is talking about the motivations of our prayers. We continue by asking that He takes pity and has compassion on us, and accept our prayers with desire and mercy. The different terms refer to different types of people praying. Someone who is deserving might have his prayer happily accepted by Hashem, i.e., out of a sense of "desire". A less-deserving person might only have his prayer accepted because of Hashem's mercy.

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