

CHUKAT



ALIYA-BY-ALIYA SEDRA SUMMARY



Rabbi Reuven Tradburks Director of RCA Israel Region



1st aliya (Bamidbar 19:1-17)

Para Aduma: This is the Torah law. Elazar the Kohen shall remove from the camp an unblemished red heifer that has never worked. It is burnt. Cedar, hyssop and red thread shall be burnt with it. The Kohanim involved in the process are Tamei until evening. The ashes are used to purify those Tamei from contact with the dead. On the 3rd and 7th day a mix of these ashes and water are sprinkled on the Tamei person. Absent this process, one who has come in contact with the dead cannot become Tahor.

Death defiles; even though there is a mitzvah to bury the dead. The tuma of contact with the dead prevents one from entering the Mishkan, the holy area. A theory of tuma I have proposed in the parshiot in Vayikra offers that entry to the holy

places demands a lofty feeling of our majesty. G-d is Majestic; we, majestic. Death demoralizes. We feel: What's the use, we all end up in the same place. It bruises the sense of our majesty. A process of restoring our sense of majesty is required.

Why is this description of Tuma here and not back in Vayikra where laws of Tuma are addressed in great detail?

Perhaps because we are heavily into the theme of the practicality of establishing a Jewish society. The theory is being wed with the practical; the ideal is being tempered with the real. In this process of Para Aduma, some people become tamei while helping others become tahor. Meaning, building a society will require sacrifices. I cannot remain untainted and pure. In helping others, I may become temporarily tamei. But that is what community building requires; everyone cannot be concerned only for their own pristine spiritual state. The common good requires us all to willing to be tamei on occasion.



2nd aliya (19:18-20:6) Hyssop is dipped in the purifying waters and sprinkled on the person or

vessels requiring this purification. A tahor person sprinkles on the tamei person on the 3rd and 7th day; this tahor person then becomes tamei for the day. One who is tamei through contact with the dead and does not do this purification and then subsequently enters the Mishkan has committed a most grave sin. Miriam dies after the camp travels to Midbar Zin in the first month. The people complain: oh that we had died like the others (over these 40 years). Why did you bring us from Egypt to die in this nasty place? Moshe and Aharon

Condolences to
Mrs. Leah Wasserman and children
Daniel, Hillel and Adina
and families on the passing of
their husband/father/grandfather
Rabbi Chaim Wasserman z"l

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

went to the Mishkan; G-d's glory appeared to them.

After concluding the laws of purification for those in contact with the dead, Miriam dies. With little fanfare, 39 years have passed. Take 2 on the march to the Land begins. The complaint of the people here is a twist on the past. Way back, 39 years ago they complained: why did you take us out of Egypt to die in the desert. Now they complain: oh that we would die in the desert. But more importantly, Miriam's death demoralizes the people. The Mid-rash maintains that water flowed for the people in Miriam's merit. It stopped with her death. But the simple flow of the story is that the death of leaders is demoralizing. It leaves a void. The people have a daunting task ahead, of entering and conquering the Land. The loss of Miriam demoralizes.



3rd aliya (20:7-13) G-d said to Moshe: gather the people to the rock. Speak to the rock. Water

sufficient for them and their flock will be produced. Moshe said: Listen oh rebellious ones. Will water emerge from a rock? Moshe hit the rock. Water emerged, enough for the flocks. G-d said to Moshe and Aharon: since you did not believe me, you will not enter the Land.

If the loss of Miriam is demoralizing, the impending loss of Aharon and Moshe compounds that. But we have learned before;

In honor of the 42nd Yahrtzeit of
Chaim Herschel ben Meir z"l
Herbert Rose z"l
 Beloved father, grandfather,
 husband, brother, uncle

Jeff Mor
 DIAMONDS & JEWELRY

TRUE WHOLESALE FROM THE DIAMOND BOURSA WITH OVER 25 YEARS EXPERIENCE
 MEMBER DIAMOND DEALERS CLUB

ENGAGEMENT RINGS • STUD EARRINGS
 PENDANTS • TENNIS BRACELETS

☎ 050-573-9061 ✉ jeffmor36@gmail.com
 🌐 www.JeffMorDiamondJewelry.com

BROTHERS MOVING CO.

THE STRONGEST... THE MOST GENTLE

054-216-0087 • brothersmovingisrael@gmail.com

PolarAir

Air Conditioning & Heating
 Sales & installation of
 Inverter | Multi | VRF | Central

- ✓ Plenty of references
- ✓ Professional & reliable
- ✓ Only Jewish labor

www.polarair.biz | polarairbiz@gmail.com | ☎ 052-240-5063

look not just at the event, but at the bigger picture. Aharon and Moshe's impending death is a powerful statement of the greatness, the capability, the trust of G-d in His people. The Jewish people are greater than any leader or other; even Moshe, Aharon and Miriam. *You* can take the Land; with or without them. The Jewish people will always *have* great people; but the Jewish people *is* a great people. The Torah will end with the greatest leaders falling short of realizing the dream of entering the Land. But far from being a dystopia, and while not being a utopia, it is an affirmation that the Jewish people as a people rise above the presence or absence of individual leaders. The death of Miriam, then Aharon and finally Moshe affirm the greatness of the people of Israel.



4th aliya (20:14-21) Moshe sends messengers to the King of Edom.

You are aware of your brother Israel's history: we left Egypt with G-d's help. We need to cross your land, at no cost to you, to enter our Land. The King said no. The people answered: we will stay on the road and pay for water. Edom said no and came with a large contingent. The Jewish people circled back.

Even though Moshe just received the word he will not enter the Land, you would never know it from his behavior. There is nary a hint of hesitation in leading the

people to the Land. Leadership is public service. Moshe is a lame duck leader; he is not going to benefit from leading the people. He is not going to see the Land. But he is not in it for himself. His service is for the people. They *will* enter the Land. And so lead them he must.



5th aliya (20:22-21:9) At Mt. Hor Aharon is told he will die. Up the mountain, Moshe clothes

Elazar in the garments of Aharon. Aharon dies. The entire people mourn for 30 days. The King of Arad in the Negev hears and does battle with the people. The people prevail. The people travel to circumvent Edom. The long journey aggravates the people. They complain. Snakes attack. The people regret their sins. G-d tells Moshe to make a copper snake. When the people gaze on it, they recover.

The theme of punishment is a repeating theme in Bamidbar. And while we need to note that our failings are met with punishment, equally as important is the variety of manners of relief from the punishment. Here, gaze on the copper snake and you will recover. This is another example of what is the dominant theme of the entire Torah: G-d's love for man and for the Jewish people. Mankind is never completely destroyed. Nor the Jewish people. Sure, there is punishment. But, well, we err quite a bit. We can't ignore Divine justice. But we also can't ignore the unequivocal loyalty of G-d to His people. The punishments are all episodes of encouragement; because of how they end. He, yet again, is loyal to us.



6th aliya (21:10-20) The travel takes the people to the east of



**Mazal Tov to
Avishag**

on her Bat Mitzvah

daughter of Aharon & Herut Serman

Mazal Tov to the
Berelowitz, Gutwillig and Serman families



Moav. They travel north to the area of the Emori. The travels are recorded in the books of wars, traveling on to the well. They sang of their fortune and their travels.


The circuitous route of the march is perplexing. From the Sinai desert to Israel is, well, yashar, yashar. Straight up north. Enter Israel from the Negev. Travel north to Chevron. Then keep going. Straight. Yet, they travel east to the nations on the east bank of the Jordan. Edom refuses passage. So they travel south to Eilat, cross over farther east, traveling up through the heart of present day Jordan. Kind of the way to go to Petra. They end up opposite Jericho. And from there, once they enter the Land, they will go to Shechem. Why this wide, wide swing to the east, up north through Jordan? Why not enter from the Negev straight north? The Torah does not tell us. But, we can speculate. At this point in Jewish history, the Jewish people have entered the Land 3 times: Avraham. Yaakov when he returned from Lavan. And the spies. And now. Whose footsteps would you like to follow? Avraham and Yaakov both entered from the north and went immediately to Shechem. The spies came up from the south to Hevron. The Jewish people are following in the footsteps of Avraham. Deliberately avoiding the much simpler and direct route, the yashar, yashar route of the spies. Whose footsteps do we follow?


Mazal Tov to
Richard & Brondie Levine
 and family on the Bat Mitzvah
 of their granddaughter
Ronit



**Heavenly accommodations
 at down-to-earth prices.**

Largest selection of sea-view
 properties for sale or rent. Just
15% down, mortgages available.
 Opposite the marina, shopping,
 beaches and synagogues.





Ashkelon Properties
 LIVE OPPOSITE THE SEA
 call David at 054-433-2621
 davidz@AshkelonProperties.com
www.ashkelonproperties.com

30+ styles - all sizes
 for women & girls



MarSea Modest Swim & Casualwear

www.MarSeaModest.com (\$USD)



Marci Rapp
 050-424-8359





28" Pencil Skirts
 3/4 Tees/Tops
 & more

MarSea Modest Casualwear

Cover what you want - in style!



KEREN MALKI
 קרן מלכי לזכרה של מלכי רוט ה"ד
 THE MALKI FOUNDATION

.....

 kerenmalki.org

 02-567-0602

Honoring the memory of
 Malka Chana Roth ה"ד 1985-2001, killed in the
 Sbarro bombing.



7th **aliya (21:21-22:1)** Messengers are sent to Sichon for permission to cross his land.

Sichon confronts them for war. Sichon is roundly defeated. The people settle in the land of the Emori. They travel to the land of Og, the king of the Bashan. G-d tells them they will succeed against Og, as they did with Sichon. They defeat Og, arriving at the plains of Moav, opposite Jericho.

In this march up the east side of the Jordan, the Divine has been conspicuously absent. Israel sent messengers to Sichon. No Divine command. Moshe staked out the cities along the route into the Land. The march into the Land has begun. And while the march of the people until this time has been with the Mishkan in their midst, the manna falling from heaven, slowly the transfer of leadership into the hands of

man is occurring. The Jewish people dance with G-d; at times He leads. At times, we. In this dance, the Divine allows the Jewish people to lead. He lurks, ever present. But man is leading this march.

HAFTORAH CHUKAT
SHOFTIM 11:1-33

The haftorah opens with an attack on the Israelites from the people of Ammon. The Israelites call upon Yiftach to lead them into battle. He sends a message to Ammon which includes a reference to the conquest of the Lands of Sichon and Og, which apparently is the tie in with our Torah reading.

Yiftach made a condition with the Jewish people regarding his willingness to take on this role as commander: “If you bring me back to fight with the children of Ammon,

A SHORT VORT

BY RABBI CHANUCH YERES
Rav, Beit Knesset Beit Yisrael, Yemin Moshe

ויבנו את אהרון שלושים יום כל בית ישראל

“And they wept for Aaron thirty days all the house of Israel” (20:29)

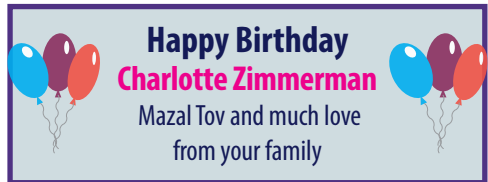
Why do we need to know that the Israelites mourned Aaron’s passing and why specifically mention that ALL of Israel wept for him?

One answer is to differentiate between Aaron’s passing where ALL cried for his loss as opposed to Moshe’s passing where Israel wept, but the ALL is lacking from the text. Moshe was a leader who had to implement rules and boundaries, not always popular. Aaron, however, was always bringing peace amongst those in strife, thereby loved by all. (Rashi)

The Meshech Chochma (Rabbi Meir of Dvinsk 1843-1926) learns from the emphasis of “ALL” cried for Aaron that throughout all these forty years in the desert, there was not even one unintentional murderer, who would have needed to be exiled outside the camp, separated from his family. For if there would have been such exiles, they would have been rejoicing at Aaron’s death, to now be allowed to return to their families from exile. Since All wept and no one rejoiced at his passing shows that there were none who required exile, thereby no unintentional deaths during this period. Shabbat Shalom



Mazel Tov to
Yael (Israel Free Spirit) & Alon Tamar
on the bat mitzvah of their daughter
Roni



Happy Birthday
Charlotte Zimmerman
Mazel Tov and much love
from your family

and God delivers them before me, I will become your head.” The Jewish people accepted his terms.

Yiftach after trying to make peace with Ammon has no choice but to go to war. He successfully leads his people in battle and they eliminate the Ammonite threat. ■

STATS

39th of 54 sedras; 6th of 10 in Bamidbar
 Written on 159.2 lines; rank: 39
 10 Parshiyot; 6 open, 4 closed
 87 p’sukim; rank: 43
 1245 words; rank: 40
 4670 letters; rank 41
 Smallest sedra in Bamidbar in lines, p’sukim, words, letters
 Fewer p’sukim than Sh’mini, more words, same number of letters. Chukat is a bit longer.

MITZVOT

3 mitzvot of 613; all positive

Grow Old With Me -
The Best Is Yet To Be —

Looking for that special Man 60-70 to spend my life with, Torah Centered but also Secular.

Kind, Giving, Healthy Good Character, Financially Independent. I am a Real Person with depth, sensitivity and talent.

Contact findingmatch18@gmail.com

NACHI REALTY 054-461-3943

In a recently finished tama 38 building in Baka close to Emek Refaim - 4 rooms. good shape 2.99m shekel for sale or 7,400 for rent

Great Investment! 2 rooms under construction in a prime location. Shabbat Elevator & Mirpeset. Only 1.67m shekel

For Rent - Alfasi street in Rechavia, 4 rooms, 95m, Beautifully renovated & furnished, private entrance, ground floor 11,000NIS

**It's not only how you LOOK
 It's how you SEE**



Excellence in eye care
EYE WORLD
עולם העין
 העיניים שלכם זו המומחיות שלנו

RAMAT ESHKOL Shopping Center (Above Waffle Bar)
 ARNONA/TALPIOT - Beit Hanatziv, Derech Hevron 101A
(02) 674-3888

Lenny Davidman

**Professional
 Planning & Production**

**English Speaking
 Pesach Program
 at the Dead Sea**

**Events, Congresses &
 Tours in Israel**

**pesach.LDevents.com
 www.LDevents.com
 054-557-3101
 Lenny@LDevents.com**

Dr. Eliezer Rosenblum
 NYS Licensed and Board Certified
Chiropractor
 Offices in Jerusalem, Ramat Beit Shemesh
052-662-4658