Chukat Review

*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.

**LEADER TIP:** When you give drinks of water to the group, make sure they use their mouths to talk to you in order to get them.
PARSHA QUESTIONS

Questions
1. What is a chok?
2. What is a parah adumah?
3. Who did the parah adumah make tahor?
4. Which righteous woman died in this week’s parsha?
5. What miracle in the desert happened in her zechut?
6. What did the Bnei Yisrael complain about?
7. What was Moshe supposed to do by the rock and what did he actually do?
8. What punishment did Moshe receive for hitting the rock instead of speaking to it?
9. Who died by Hor Hahar?
10. Why were the Bnei Yisrael so sad that Aharon died?

Answers
1. A Mitzvah that we don’t understand it’s reasoning
2. A red cow (that has never worked and has nothing wrong with it)
3. Someone who was *tameh lamet* (who touched or was in a house with a dead body)
4. Miriam
5. The Be’er (well)
6. That there was no water to drink
7. He was supposed to speak to the rock but instead he hit it
8. He had to die in the Midbar and did not get to enter Eretz Yisrael
9. Aharon
10. Because he was *ohev shalom verodef shalom* – he ran to make peace

LEADER TIP: In a plot twist for this week, instead of raising hands to answer question, use your words and scream out “I KNOW” when you know the answer.
GOAL: Try to find the special “Red Cow” in order to become purified and win!

ACTIVITY: “Parah Adumah Relay”
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 anymore? Finding a parah adumah was not easy, but that’s what made it so unique and special.

LEADER TIP: This week’s Parsha is famous for man things. Hitting the rock, Parah Adumah, Miriam passing away. Even though the activity doesn’t relate to all of them, make sure to touch upon them all.
PARSHA STORY

Before you read: We shouldn't be stingy or mean. In this week's Torah portion (Num. 20:14-20), Moses and the Jewish people needed to pass through the land of Edom on the way to the land of Israel. Even though Moses promised that they would avoid doing damage and would pay for whatever they used on the way, the Edomites meanly refused. We should have an open hand to the needs of others - not a tight fist.

DISAPPEARING INK

Kelly was busy filling out the answers on her social studies quiz on the topic of friendship when she felt a tap on her elbow.

"My pen ran out of ink," whispered Janet, the kid in the next seat.

Kelly gave a little shrug as Janet went on. "Um, can I maybe borrow one of yours?"

"I don't think so," Kelly whispered and turned back to her work.

"But how am I going to do the quiz without a pen?" Janet sighed. "Please, Kelly, I know you always keep extra pens in your schoolbag..."

"That's right," she answered with a smug grin. "That way I'm always prepared - unlike you. Too bad."

"So, let me buy one off you!" Janet pleaded. "I'll pay you whatever it cost you ... and even a little more. I'll even go to the store and get you a new one to replace it. It won't cost you a thing - just please help me out, okay?"

"Will you please stop bugging me?" Kelly said annoyed, "My stuff is my stuff and you have no business asking me to..."

Suddenly, the girl's face turned white and, sitting up straight, she raised her eyes to the teacher standing over her desk.

"I believe class policy is that each student does her quiz alone. It is not a group project ... otherwise known as cheating. Do you agree?" The teacher said sternly.

"Of course, Mrs. Allen," Kelly stuttered.

"Well?" the teacher asked, hands on her hips.
"I was just asking her to borrow a pen," Janet cut in. "Mine ran out of ink."

"A reasonable excuse - if true," the teacher said. "But I'm a little dubious. It seems to me that should have taken you two all of three seconds. You ask ... she gives ... you go back to your quiz. I've been watching the two of you talk back and forth for quite a while. Now, why should that be?"

Janet looked at Kelly, who looked back at her and lowered her head. Then Kelly looked up at the teacher and said, "Because ... I said no."

"So, if you didn't have an extra pen and told her so, there was no reason to keep talking, was there?"

Kelly was quiet for a moment, then said, "I did have one ... I just wouldn't let her use it." She unzipped her case and handed Janet a pen. "I'm sorry," she said.

"I think I've got the picture now," the teacher said. "Seems nobody cheated here, but," she looked at Kelly, "it looks to me that your studies on friendship could use a little more review."

**Discussion Questions**

Q. How did Kelly feel when Janet asked to borrow a pen?
A. She didn't want to share.

Q. How did she feel in the end?
A. She felt sorry she hadn't been more generous.

**LEADER TIP:** Has there ever been a time where you’ve been upset and frustrated but were still able to help someone and be nice despite your feelings? How did that make you feel?
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. Shrapnel 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.”

**LEADER TIP:** Say a perek of tehillim or have these special soldiers protecting our country in mind during the next time you daven as a group.
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.

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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.

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QUESTIONS

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ANSWERS

1. A Mitzvah that we don’t understand it’s reasoning
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LEADER TIP: In a plot twist for this week, instead of raising hands to answer question, use your words and scream out “I KNOW” when you know the answer.
GOAL: Learning about Moshe hitting the rock instead of speaking to it

ACTIVITY: “Talk, Rock, Hit”
Just like the game Rock, Paper, Scissors but instead with Talk, Rock and Hit. Talk (make a mouth with your hand), rock (fist), and hit (one finger out like a stick). Talk beats rock, rock beats hit, and hit beats talk.
Turn the game into a competition that once you beat one person, you go and play someone else who has one. Until you have only two people left and then an eventual champion!
You can play this game a few different times with everyone playing on their own, groups of 2, groups of 5, or half the group against half the group.

DISCUSSION: What was so bad about Moshe hitting the rock? Why is it so important to use your words when you want something? Talk beats rock because when you speak nicely, you can overcome even the hardest of things, like a rock. Rock beats hit since when you try to use force and hit, you just end up getting beat by a rock. It’s not moving no matter how hard you hit it. Hit beats talk because it reminds us that if you don’t speak nicely you can get “hit” with a punishment. Additionally, speak about what the differences are when playing by yourself, with one other person, or as a big team? Do you feel better when you win on your own? Do you feel better when you lose as a group?

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**Discussion Questions**

Q. What life-lesson could someone learn from this story?
A. When we have the chance to help someone else out - especially if we won't lose out by doing so - we should be generous and not hold back.

Q. Why didn't Kelly want to lend her pen?
A. It's human nature to feel stingy and not to want to share. However, we grow so much as people when we can learn to be generous to others.

**LEADER TIP:** Has there ever been a time where you’ve been upset and frustrated but were still able to help someone and be nice despite your feelings? How did that make you feel?
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LEADER TIP: Say a perek of tehillim or have these special soldiers protecting our country in mind during the next time you daven as a group.
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.

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.

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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.

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**PARSHA QUESTIONS**

**QUESTIONS**
1. What is a chok?
2. What is a parah adumah?
3. How many black hairs make a cow not kosher to be used as a parah adumah?
4. Who did the parah adumah make tahor?
5. What happened to the kohen who prepared the Parah Adumah?
6. Which righteous woman died in this week’s parsha?
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10. What was Moshe supposed to do by the rock?
11. What did Moshe actually do?
12. What punishment did Moshe receive for hitting the rock instead of speaking to it?
13. What did the Bnei Yisrael ask from the king of the Amorites?
14. What did he answer?
15. Who died by Hor Hahar?
16. How long did they mourn for Aharon?
17. Which miracle disappeared when Aharon died?
18. Why were the Bnei Yisrael so sad that Aharon died?
19. How did Moshe get the snakes to stop biting people?
20. Who killed Og Melech HaBashan?

**ANSWERS**
1. A Mitzvah that we don’t understand it’s reasoning
2. A red cow (that has never worked and has nothing wrong with it)
3. 2 (or more)
4. Someone who was tameh lamet (who touched or was in a house with a dead body)
5. He became tameh
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12. He had to die in the Midbar and did not get to enter Eretz Yisrael
13. Let us just pass through your land
14. You may not and if you do I’ll come at you with swords
15. Aharon
16. 30 days
17. The Ananei Hakavod
18. Because he was ohev shalo verodef shalom – he ran to make peace
19. He made a copper snake on a pole and the people had to look at it
20. Moshe

**LEADER TIP:** In a plot twist for this week, instead of raising hands to answer question, use your words and scream out “I KNOW” when you know the answer.
GOAL: To learn about the power of your mouth and that anger doesn’t have to result in hitting

ACTIVITY: “Keeping the Feather in the Air”

Start off with a feather in someone’s hand and blow it up into the air. The group must keep it up in the air for as long as they can without letting it touch the ground. They may catch it with their hand and blow it back up, but you may not use your hand to hit it back into the air.

Start off with only one feather and one team. Then you can do it with two teams playing against each other with one feather each. You can then do it as one team but with adding another feather each time. If you’re really feeling like you want a challenge, you can do it with multiple feathers and multiple teams.

DISCUSSION: Sometimes we don’t realize how powerful our mouths can be. The power of speech is a very special thing that can either bring a person up, or make them fall to the ground. When we speak nicely and are caring, we make people feel really good. But when we use our speech for bad and make fun of other people, we can really destroy others and bring them all the way down.

LEADER TIP: This week’s Parsha is famous for man things. Hitting the rock, Parah Adumah, Miriam passing away. Even though the activity doesn’t relate to all of them, make sure to touch upon them all.
Before you read: We shouldn’t be stingy or mean. In this week’s Torah portion (Num. 20:14-20), Moses and the Jewish people needed to pass through the land of Edom on the way to the land of Israel. Even though Moses promised that they would avoid doing damage and would pay for whatever they used on the way, the Edomites meanly refused. We should have an open hand to the needs of others - not a tight fist.

DISAPPEARING INK

Kelly was busy filling out the answers on her social studies quiz on the topic of friendship when she felt a tap on her elbow.

"My pen ran out of ink," whispered Janet, the kid in the next seat.

Kelly gave a little shrug as Janet went on. "Um, can I maybe borrow one of yours?"

"I don't think so," Kelly whispered and turned back to her work.

"But how am I going to do the quiz without a pen?" Janet sighed. "Please, Kelly, I know you always keep extra pens in your schoolbag..."

"That's right," she answered with a smug grin. "That way I'm always prepared - unlike you. Too bad."

"So, let me buy one off you!" Janet pleaded. "I'll pay you whatever it cost you ... and even a little more. I'll even go to the store and get you a new one to replace it. It won't cost you a thing - just please help me out, okay?"

"Will you please stop bugging me?" Kelly said annoyed, "My stuff is my stuff and you have no business asking me to...

Suddenly, the girl's face turned white and, sitting up straight, she raised her eyes to the teacher standing over her desk.

"I believe class policy is that each student does her quiz alone. It is not a group project ... otherwise known as cheating. Do you agree?" The teacher said sternly.

"Of course, Mrs. Allen," Kelly stuttered.
"Well?" the teacher asked, hands on her hips.

"I was just asking her to borrow a pen," Janet cut in. "Mine ran out of ink."

"A reasonable excuse - if true," the teacher said. "But I'm a little dubious. It seems to me that should have taken you two all of three seconds. You ask ... she gives ... you go back to your quiz. I've been watching the two of you talk back and forth for quite a while. Now, why should that be?"

Janet looked at Kelly, who looked back at her and lowered her head. Then Kelly looked up at the teacher and said, "Because ... I said no."

"So, if you didn't have an extra pen and told her so, there was no reason to keep talking, was there?"

Kelly was quiet for a moment, then said, "I did have one ... I just wouldn't let her use it." She unzipped her case and handed Janet a pen. "I'm sorry," she said.

"I think I've got the picture now," the teacher said. "Seems nobody cheated here, but," she looked at Kelly, "it looks to me that your studies on friendship could use a little more review."

**Discussion Questions**

Q. Is a person ethically obligated always to share his or her things?
A. A lot depends on the circumstances. However, in most cases, reasonable sharing is the right way to go.

Q. What else can the concept of 'generous' and 'stingy' apply to other than possessions?
A. We also have to choose how generous to be with our time, skills and energy.

**LEADER TIP:** Has there ever been a time where you've been upset and frustrated but were still able to help someone and be nice despite your feelings? How did that make you feel?
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. Shrapnel 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.”

LEADER TIP: Say a perek of tehillim or have these special soldiers protecting our country in mind during the next time you daven as a group.
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.

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.

We say to Hashem, in the present tense, that “You hear the prayer of each mouth of Your people Israel.” Yet, it is an undeniable fact in Jewish history, and also in our personal lives, that sometimes prayer does not bring about the prayed-for salvation. One explanation is based on the passuk (Bamidbar, 30:3): “He should not profane his word; whatever comes from his mouth he shall do.” The simple meaning of the passuk is that we should keep our promises. There is another layer of meaning, however, that reveals the intimate relationship between a person’s power of speech and the power of his prayer. The Chidah explains: If a person is careful with his words, then what “comes from his mouth” — his prayers — “He, [Hashem], shall do.” Caring about our power of speech is a vital part of having one’s requests of Hashem granted. What is the source of this relationship? Why do sins of speech, like speaking lashon hara, have a specific impact on the ability to be answered from Hashem (Shmirat Ha’Lashon, Sha’ar 1, Chapter 7)? The answer is not that Hashem is punishing us for the sin; it is that the person himself, by using his mouth inappropriately, is contaminating the device that forms his prayers.

LEADER TIP: Take the time to think about what things YOU want to ask Hashem for- both individually and as a group.
This Week in Jewish History

June 30th, 1998

39 Nations Agree to Find Art Stolen During Holocaust

During World War II, Nazi Germany led a systematic campaign to loot and plunder art from Jews and others in the occupied countries. Much of the stolen art was recovered by the Allies in the immediate aftermath of the war, however, thousands of valuable art pieces were not returned to their rightful owners or were never relocated. In the decades following the Holocaust, a concerted international effort was undertaken to identify Nazi loot that still remains unaccounted for with the aim of ultimately returning the items to the rightful owners or their families. The Third Reich amassed hundreds of thousands of pieces of artwork - worth billions of dollars - and stored them throughout Germany.

At the end of World War II, the Allies found plundered artwork in more than 1,000 warehouses across Germany and Austria. Under the direction of the U.S. Army, nearly 700,000 pieces were identified and restituted to the countries from which they were taken, whose governments were then supposed to locate the original owners and return the art. Unfortunately, thousands of pieces either never made their way back to the rightful owners or the owners could not be tracked down.

In 1985, European countries began to release inventory lists of works of art "that were confiscated from Jews by the Nazis during World War II, and announced the details of a process for returning the works to their owners and rightful heirs."

The recovery of stolen art took a more international scale in 1998. On June 30, thirty-nine countries signed a joint pledge to identify art stolen from Holocaust victims and to compensate their heirs. Nearly every European country - in addition to the United States, Canada, Argentina, Brazil, Russia, and Israel - signed the agreement. Soon after, an Austrian advisory panel recommended the return of 6,292 art objects to their legal owners, most of whom were Jews.
TRIVIA QUESTION OF THE WEEK

WHO WROTE THE SONG “YERUSHALAYIM SHEL ZAHAV (JERUSALEM OF GOLD)”?

Email your answers to YOUTH@YOUNGISRAEL.ORG along with your NAME and AGE for a chance to win AWESOME PRIZES! Each correct answer will enter your name into a raffle that will happen once a month. Behatzlacha!

THIS JUST IN!

- The longest time between two twins being born is 87 days.
- The world’s deepest postbox is in Susami Bay in Japan. It’s 10 metres underwater.
- In 2007, an American man named Corey Taylor tried to fake his own death in order to get out of his cell phone contract without paying a fee. It didn’t work.

Parsha Points to Ponder...

When the people complained that they had no water Hashem instructed Moshe to go speak to the rock and water would flow. Hashem says: When that will happen, וְהִשְקִיתָ אֶת הָעֵדָה וְאֶת בְעִירָם "...and give drink to the assembly and to their animals." (Num. 20,8) This implies that first the people should drink and then they should take care of the animals.

This is interesting because of a certain law whereby the Rabbis insist that one must follow. The Rabbis of the Talmud tell us that before someone sits down to eat he must first tend to the needs of his animals and feed them before he can eat. This is based on the Biblical passage which we recite in the Shema: וָנָתַתִי עֵשֶב בְשָדְךָ לִבְהֶמְתֶךָ וְאָכַלְתָ וְשָבָעְתָ I shall provide grass in your field for your cattle and you will eat...". (Deut. 11,15) Here the Torah mentions first the food for the animals and then food for man. Why is drinking different from eating food?

The answer may be that a person can go longer without food than without water. Hence, when he sits down to eat he should first fulfill his obligation to his animals and then take care of his own needs. When it comes to drink, he may first tend to his own needs.

This stresses how the Torah is concerned that we treat animals properly.
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