

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Chukas
July 8, 2022 / 9 Tammuz 5782
Volume 27, Issue 40
Candlelighting: 8:44 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · www.clevelandjlc.com

Friday, July 8

7:00am Shacharis
7:15pm Mincha / Maariv (Early)
8:44pm Candlelighting
8:45pm Mincha / Maariv

Shabbos, July 9

8:45am Shacharis
Kiddush sponsored by the
Post family on the siyyum
of Yevamos
7:35pm Pirke Avos
8:35pm Mincha / Shalosh Seudos /
Maariv

Sunday, July 10

8:00am Shacharis
9:15am **Parsha Class**
(R. Nisenbaum)
10:00am "The 613 Mitzvos"
(R. Stoll)

Monday, July 11

7:00am Shacharis
8:00pm **Climbing the Rainbow:**
Laziness and Alacrity
(R. Nisenbaum)

Tuesday, July 12

7:00am Shacharis
8:00pm **Pirkei d'Rebbi Elazar**
(R. Stoll)

Wednesday, July 13

7:00am Shacharis
8:00pm **Nach Still Speaks –**
Tehillim (R. Stoll)

Thursday, July 14

7:00am Shacharis
8:00pm **The 12 Jewish Months**
(R. Stoll)
10:15pm **Parsha Class**
(R. Nisenbaum)

Class Connection

R. Nisenbaum:

425-436-6200 #352171

"The Torah Podcast" weekly
at all podcast locations

R. Stoll:

Zoom: 876-619-3551
Audio: 669-900-9128

Parsha: Chukas

The *Parah Adumah*, or Red Heifer, was used in the purification process of a person who was defiled by coming in contact with a human corpse. This person could not partake of any sacrifice or even enter the Temple area, until he was purified.

The Red Heifer had very specific requirements. It had to be totally red-haired. Even two black hairs would disqualify it from being used. It could not have any blemishes on it, nor could it ever have carried anything on its back.

The cow was slaughtered, and its flesh burnt. The ashes were then mixed with cedar wood, a low-growing plant, crimson thread, and spring water. This mixture was sprinkled on the impure person on the third and seventh day of the purification process. He would then immerse in the mikveh and become purified.

There was something else quite unique about the Red Heifer. Although it was used to purify those who were impure, the *kohanim* who were involved in its preparation, themselves became defiled. The Torah refers to *Parah Adumah* as the classic example of a *chok*, a law that seems to be illogical. How could something that purifies one person, contaminate another? Yet, the Jew must be willing to accept all of G-d's commandments, whether he

understands their rationale or not. Ultimately, it is the acceptance of the irrational mitzvahs that shows a person's true commitment to G-d.

In the fortieth year of the Jews' trek through the desert, Miriam and Ahron died. The Jews had drunk from a miraculous well in the desert throughout the forty years. This well had come in the merit of Miriam, and when she died the well dried up. The people complained and G-d

instructed Moshe to speak to the rock. Moshe hit the rock and the water returned. Although the people were deserving of all their needs being met in the wilderness, Moshe showed a bit of impatience at their constant complaints. As punishment he was forbidden to enter the Promised Land. The Jewish leader must be able to master total control over his nature under all circumstances.

Shortly afterwards, Ahron died. The Cloud of Glory that protected the Jews throughout the past forty years, had come in Ahron's merit, and disappeared with his death.

People often do not appreciate the value of the righteous. They may be accused of being preoccupied with their own deeds, and not contributing much to society. This is a big mistake and is sometimes only realized after the righteous have passed on and their loss is truly felt in many, previously unknown, ways.

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Insights: Chukas

...our souls are disgusted with this accursed food. (Numbers 21:5) The Midrash quotes Hashem's response to the people's complaints about the manna. "The manna is a wonder, yet My children complain about it?!" Rav Avrohom Pam notes that a person can be blessed with everything good, yet with the wrong attitude he will be unhappy. He related a story of a man who complained to his rebbe that he had tossed and turned in his bed all night, but he could not fall asleep. The rebbe told the man, "Yesterday I visited a critically ill person in the hospital. Every few hours two orderlies would turn him from one side to another to prevent bed sores. You were able to turn by yourself, so what are you complaining about?" In another instance, a woman may complain and gripe about the mess her children leave in the house. At that time the Al-Mighty says, "Look how many childless women there are who wish they had children to leave a mess, and this woman is complaining?!" We must learn to appreciate Hashem's blessings in order to achieve happiness.

Did You Know?

Water has no real taste and thus poses a question regarding the requirement to recite a blessing prior to drinking it. If one drinks water to quench his thirst, it provides a pleasure and a blessing must first be recited. If, however, the water is drunk merely to swallow medicine or to ease coughing or choking, no blessing is required. If other beverages are drunk for the same reason a blessing is always required, since there is the additional pleasure of the taste. Incidentally, although a person should have the food before him when reciting a blessing, it is permitted to recite a blessing at a water fountain since the water will be available upon pushing the button.

Thought for the Week: Don't take a firm stand until you have something firm to stand on
(A Candle By Day)