
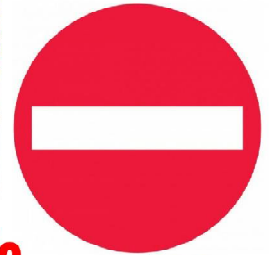


$(12+3) \times 4 \times 5 - 6 + 7 \times (-8+9) =$ 



Kermes vermilio



Kashering & Tovelng metal vessels



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&
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~~TUE
SAT~~

Interesting: 13 times in the sedra + another 6 times embedded, yet at one point they had none.





The fun way to go over the weekly sedra with your children, grandchildren, Shabbat guests

KORACH

• and three Unexplaineds

First of all, there are four.




Rosh Chodesh - the tops of the word CHODESH.







CHEILEV and BEN are both followed by the word YITZHAR in the sedra.

The footstool, ottoman (or whatever you call it is for the statement at the beginning of the Shabbat-R"Ch haftara that ... the Earth is G-d's footstool (HADOM)

Candle with the question How much? (in French). How much is candle? $50+200$, the 250 Ketoret bringers, part of Korach's rebellion.

CHUKAT

Photo of a real possible Para Aduma. If it is completely reddish - and stays that way, remain unblemished, and never be worked  After Miriam's death, the Well dried up and there was no water for the people  Although Moshe was commanded to speak to the Rock (the rock's ear indicates that it was ready to listen), he struck it with the MATEH twice and water gushed forth from the rock(s)  Kohen Gadol with the garments that were transferred from

Aharon to Elazar  The people panicked and a plague of serpents attacked the people. G-d told Moshe to put the form of a snake on a rod (which he did, making the snake from copper) and anyone bitten by a poisonous snake who looks at the snake-on-the-stick would live. [Known as the Rod of Asclepius - from Greek mythology, its origin as a symbol of medicine and healing is really from Parshat Chukat. The caduceus, also from Greek mythology, has two snakes and wings and is often used as a symbol of the medical profession, but that is a mistaken association.]  SEFER MILCHAMOT HASHEM, perhaps some kind of written record of the battles or possibly a cryptic term for the Torah. It is represented by the open book with a tank on one page and the HEI-apostrophe on the other  DO NOT ENTER sign has a double-double meaning. Edom and Emori both responded to Israel's request for safe passage through their territory with DO NOT ENTER. Moshe and Aharon, as a result of the "hitting the rock rather than talking to it episode", were given DO NOT ENTER orders for Eretz Yisrael  Bottle of water marked 5NIS represents the offer Bnei Yisrael made to pay for the water they would use while passing through Edom's land  Well with the musical notes for the Song of the Well  Math expression using the digits 1-9 in order and a bunch of operation-symbols totals 301, the

g'matriya of EISH, fire. That is what the expression is equal to in the Parsha Pix, and altogether represents the phrase, "For a fire has come out of CHESHBON..." 🐄 MELECH CHESHBON, i.e. the math king. Emori's king Sichon is also referred to as MELECH CHESHBON, as in the haftara of Chukat. (In Chukat, there is reference to Sichon Melech HaEmori, who sits in (the city of) Cheshbon. For the title of Math King, Google seems to say that it would be Leonhard Euler (pronounced 'oiler') - hence, we have crowned him MELECH CHESHBON. With his picture is one of his math discoveries, which many mathematicians consider to be the most beautiful equation in math 🐄 Logo of Chevrolet. As we read in Bamidbar 21:1, "And when king Arad the Canaanite, who lived in the Negev, heard tell that Israel came by the way of Atarim; then he fought against Israel, and took some of them prisoners." The term in the pasuk for prisoner or captive is SHEVI, i.e. CHEVY as in CHEVROLET 🐄 picture of one of the most famous clowns of the past in America, Emmett L. (Leo) Kelly - as in ...MAYIM CHAYIM EL KELI. In addition, his first name Emmett fits with the different examples of CHESED SHELEMET (Emmett - EMET, get it?) in Parshat Chukat, in burying of Miriam and Aharon 🐄 The four graphic elements along the bottom, from left to right are a gift-wrapped box representing the place - whose identity is disputed by various scholars - called MATANA. From

MATANA, the Torah tells us, the people traveled to NACHLI'EL. The bird the arrow points to is a Wagtail, known in Hebrew as a Nachli'eili (minus the E sound at the end of the word). From there, via another arrow, the people traveled to BAMOT, either a place name or just the high places. In modern Hebrew, BAMOT are stages. Pictured is a stage times 2 to get the plural. From there, via yet another arrow, to HAGAI, which we are taking as HA (the) GAI (maybe a valley of sorts). The picture is one of Guy Smiley, a Muppets character 🐄 The people complain of their thirst with these words: "And why have you made us come out of Egypt, to bring us in to this evil place? This is no place of seed, or of figs, or of vines, or of pomegranates; nor is there any water to drink." Here are those same three fruits that the Meraglim brought back from their tour of the Land. Think of the extra slap in the face that this represents 🐄 The picture of the mountain in Jordan that is thought to be HOR HAHAR 🐄 The young fellow in the picture is GILAD, as is mentioned in the haftara. 🐄 Mohammad Ali and a teddy bear stand for ALI-B'EIR from the song of the well. 🐄 there are pictures of a cedar tree and a hyssop plant - two items thrown into the burning of the Para Aduma 🐄 the egg yolk is for the YOKE (or any burden) that will invalidate a red cow from being a PARA ADUMA 🐄 Kashering & Tovelng metal vessels from Parshat Matot is the only other mitzva

that the Torah calls ZOT CHUKAT HATORAH 🐂 Kermes vermilio is a species of scale insect (TOLAAT SHANI) that feeds on trees. It is the source of the dye crimson 🐂 Tuesday is the third day and Saturday is the seventh day, but they are crossed out, because they are not the 3rd and 7th day of the seven days of ritual impurity for a T'MEI MEIT, on which the person must be sprinkled with the PAP (Para Aduma Potion) in order to become TAHOR after mikve on the seventh day and after stars out, ending seven full days. 🐂 There are two words in the sedra that end with two letters, each with a SH'VA under it. In 20:11, we find the word VATEISHT - and the People and their flocks drank (water from the rock that Moshe hit twice). In 21:1 we find the word VAYISHB - And they took a captive (the K'naani from Israel). 🐂 And one wordy Unexplained.