



# Summer Review Program

Summer 2024/5784

Student's Name

---

2023-2024

Grade 3



**YESHIVA  
TORAS CHAIM  
TORAS EMES**

**KLURMAN  
ELEMENTARY SCHOOL**

13 Sivan, 5784  
June 19, 2024

**ROSHEI HAYESHIVA**

Rabbi Binyomin Luban  
Rabbi Yisroel Y. Niman  
Rabbi Mordechai Palgon

**FOUNDING  
ROSH HAYESHIVA**

Rabbi Bentzion Chait

**SOUTH CAMPUS  
HEAD OF SCHOOL**

Rabbi Ephraim Palgon

**PRINCIPAL**

Rabbi Kalman Baumann

**PRINCIPAL  
BOYS DIVISION**

Rabbi Noam Grossman

**ASSISTANT PRINCIPAL  
BOYS DIVISION**

Rabbi Yaacov Alcabes

**PRINCIPAL  
GIRLS DIVISION**

Mrs. Miriam Deitsch

**PRESIDENTS**

Dr. Allan I. Jacob  
Mr. Marcos Lapciuc

**VICE PRESIDENT**

Rabbi Moshe Lehrfield

**CHIEF FINANCIAL  
OFFICER**

Rabbi Moshe Bernstein

Dear Parents,

The KES Girls Division will be running an exciting summer review program in order to encourage continued *Tefilla*, Learning and *Chesed* throughout the summer. Every day that your daughter davens, does an act of *chesed* or completes/reviews some of her Summer Review packet from her *Morah*, you can initial in the appropriate box on the attached chart. When she returns to school, she will be able to earn a prize based on how many points she earned. Each signature is worth two points. By utilizing this program, your child will have a more meaningful summer *IY"H*, with minimum effort, retain the wealth of knowledge and skills they have acquired this year.

Incentives to encourage the children to participate are in place.

- Students who earn between 150-248 points will be able to choose a squishy ball or a pop it fidget.
- Students who earn between 250-348 points will be able to choose an art set from Paint Miami or an ice cream gift card.
- Students who complete the majority or all of the summer review packet and have earned at least 350 points will be invited to an in-school celebration!

Please avail yourself of this golden opportunity. The enhancement to your child's future learning through this program is inestimable.

Have a wonderful and productive summer!

With all best wishes,

Rabbi Kalman Baumann  
Mrs. Miriam Deitsch  
Mrs. Devorah Heisler

Mrs. Dana Brecher  
Mrs. Miriam Cohen  
Miss Chani Dreyfuss  
Mrs. Carol Fried

Mrs. Atara Friedland  
Miss Adina Galandauer  
Miss Chaya Ora Goldenberg  
Mrs. Chana Ioffe  
Mrs. Batya Kahn  
Mrs. Esta Rosenberg





To my dearest תלמידה,

This year flew by  
Way too fast  
I just want to stretch it  
And to make it last!

We spent so much time  
Together every day,  
Learning, working and playing,  
All in an educational, exciting way!

Right from the start,  
You were ready to learn  
Eager and excited,  
Enthusiasm easy to discern.

From Chumash to *Rashi*,  
Yahadut, Parsha and more -  
You took in every lesson,  
And waited to see what else was in store!

I taught you  
And you taught me,  
Valuable lessons for ourselves  
And our families

From perfecting your Middot,  
And trying your best,  
Every morning you came in,  
Your smile showed off your zest!

During recess we played  
And we schmoozed together,  
We had so much fun,  
The memories will last forever!

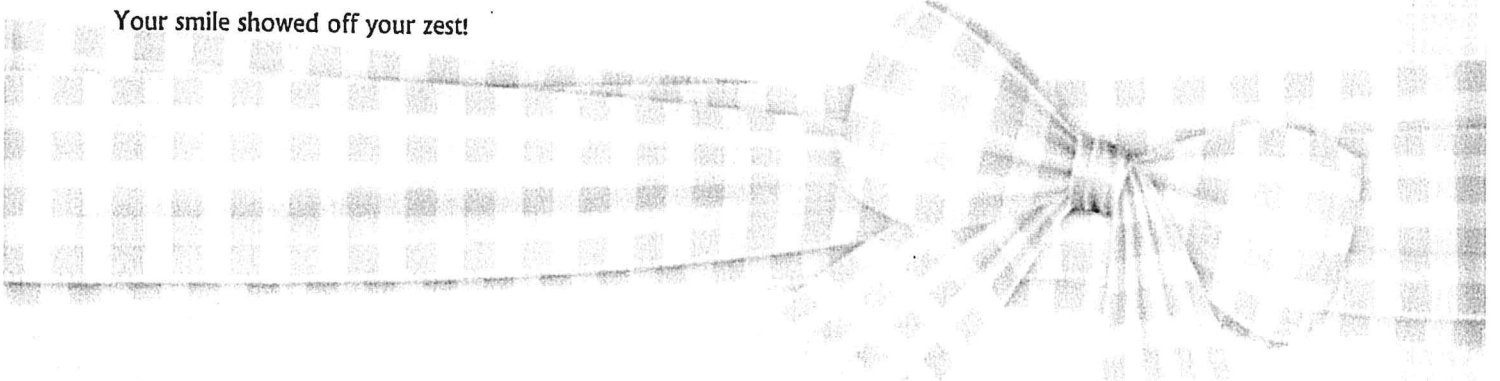
To each of you individually,  
I would like to say,  
You are really special -  
Each girl in her own way!

You tried and succeed,  
While putting in your all -  
You cheered me up, made me smile,  
All while having a ball!

So remember all the lessons we learnt,  
Hatzlacha rabba in Kitah *Daled*,  
And I look forward to seeing  
You again soon one day!

I will miss you so much,  
Now, that is a fact,  
So please keep in touch  
And to you I will get back

Love, Morah *Ioffe*





Abair      יְיָ אֱלֹהֵינוּ

**Remember** to give your siddur a kiss:

- when you finish davening
- if it falls on the floor.

**Remember** to put your siddur:

- On top of other books
- Under a Chumash
- Don't bring it in the bathroom

**Remember** to daven with kavana:

- think of what the words mean  
as you say them

**Remember** to have in mind Jews in Israel, or anywhere  
else who are sick, injured or wounded,  
who need help as you say Tehillim.

**Remember** that when you are davening:

- you are talking to the King of Kings
- Hashem loves you
- Hashem listens to all of our Tefillot
- Sometimes He says yes and sometimes  
He says no.

**Remember** that whatever Hashem  
does is for the best.

**Daven Well!**

# על נשלושה זבירים העולם עומד

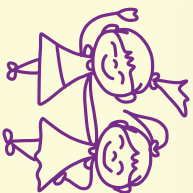
JUNE  
און

## KES SUMMER REVIEW PROGRAM

Keep growing strong with your learning, Tefilla and Chesedi!

Please be sure to return these sheets when we return to school to receive your prize!

Have a great summer!



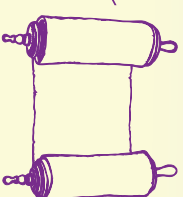
פקור חולים, פבוד אב ואם,  
הכנסת אורחים


ועל גמילות חסדים



תפילה


ועל העבודה



קריאה, פרשה, שרשים,  
ידיעות המתנה


על המתנה











פרק. Color in the correct box as you complete each

א	ב	ג	ד	ה	ו	ז	ח	ט	י
יא	יב	יג	יד	טו	טז	יז	יח	יט	כ
כא	כב	כג	כד	כה	כו	כז	כח	כט	ל
לא	לב	לג	לד	לה	לו	לז	לח	לט	מ
מא	מב	מג	מד	מה	מו	מז	מח	מט	נ
נא	נב	נג	נד	נה	נו	נז	נח	נט	ס
סא	סב	סג	סד	סה	סו	סז	סח	סט	ע
עא	עב	עג	עד	עה	עו	עז	עח	עט	פ
פא	פב	פג	פד	פה	פו	פז	פח	פט	צ
צא	צב	צג	צד	צה	צו	צז	צח	צט	ק
קא	קב	קג	קד	קה	קו	קז	קח	קט	קי
קיא	קיב	קיג	קיד	קטו	קטז	קיז	קיח	קיט	קכ
קכא	קכב	קכג	קכד	קכה	קכו	קכז	קכח	קכט	קל
קלא	קלב	קלג	קלד	קלה	קלו	קלז	קלח	קלט	קמ
קמא	קמב	קמג	קמד	קמה	קמו	קמז	קמח	קמט	קנ

1. Set a timer for 5 minutes.
2. Read תהלים for 5 minutes. If you don't finish the פרק, you can finish the פסוק and continue the next day. You may also finish the פרק.  
(make sure to mark off where you left off)
3. When finished reading color in the פרק you read.
4. Feel proud of each colored square! You are amazing!



## All Inclusive 3rd Grade עִרְשׁ Master List 1-134

send	שלח	.28	SAY	אמר	.1
choose	בחר	.29	GO/walk	הלכ	.2
sit, live	ישב	.30	SEE/show/appear	ראה	.3
be able	יכל	.31	MAKE/do	עשה	.4
go up	עלה	.32	BLESS/kneel	ברכ	.5
put	שם	.33	GIVE	נתן	.6
get up, arise, fulfill	קום	.34	BE/WAS/WERE	היה	.7
find	מצא	.35	CURSE	קלל	.8
return	שוב	.36	SPEAK	דבר	.9
listen, hear	שמע	.37	GO OUT	יצא	.10
count, tell	ספר	.38	TAKE, (marry)	לקח	.11
laugh	צחק	.39	COME/ bring	בוא	.12
watch, guard, keep	שמר	.40	CALL/read	קרא	.13
lift, carry, (marry)	שם	.41	BUILD	בנה	.14
stand, set up	יצב	.42	TRAVEL	נסע	.15
run	רוץ	.43	make_____ BIG/GREAT	גדל	.16
bow down	שחב	.44	GIVE BIRTH, (to father)	ילד	.17
wash	רחץ	.45	PASS	עבר	.18
eat, assist	צדד	.46	GET/POSSESS/OWN	רכש	.19
hurry, fast	מהר	.47	kill	הרג	.20
knead	לוש	.48	to seed (child)	זרע	.21
stand	עמד	.49	live	חיה	.22
eat	אכל	.50	know	ידע	.23
fear	ירא	.51	go down	ירד	.24
stay overnight	לונ	.52	tell, oppose	נגד	.25
wean, pay back	גמל	.53	command	צוה	.26
become pregnant	הרה	.54	come close	קרב	.27

choose, rebuke, demonstrate	יכח	.86
fill	מלא	.87
pour, to empty	ערה	.88
succeed	צלח	.89
bow (on knees)	קדד	.90
leave	עזב	.91
lead	נחה	.92
plead, beg	עתר	.93
ask, seek	דרש	.94
separate	פרד	.95
become strong	אמצ	.96
become tired	עיפ	.97
sell	מכר	.98
belittle, despise	בזה	.99
work, serve	עבד	.100
become old	זקנ	.101
dim, darken	כהה	.102
hunt, trap	צוד	.103
touch, feel	משש	.104
to dress	לבש	.105
approach	נגש	.106
recognize	נכר	.107
kiss	נשק	.108
smell	רוח	.109
multiply	פרה	.110
lie down	שכב	.111
dream	חלמ	.112
reach, touch, plague	נגע	.113
burst forth, spread out	פרצ	.114
wake up	יקצ	.115
pour	יצק	.116

cut, cut off	כרת	.55
plant	נטע	.56
remember, count, appoint	פקד	.57
test, try	נסה	.58
love	אהב	.59
arise early	שכמ	.60
bind, saddle	חבש	.61
arrange, set	ערכ	.62
bind, tie	עקד	.63
slaughter	שחט	.64
hold	אחז	.65
swear	שבע	.66
increase, grow	רבה	.67
inherit	ירש	.68
die	מות	.69
eulogize	ספד	.70
cry	בכה	.71
bury	קבר	.72
answer, suffer	ענה	.73
hold back, finish, destroy	כלה	.74
meet, plead	פגע	.75
weigh	שקל	.76
rule	משל	.77
want, desire	אבה	.78
absolve, clean	נקה	.79
write	כתב	.80
draw water	שאב	.81
happen	קרה	.82
turn aside, spread out, stretch out	נטה	.83
drink	שתה	.84
give to drink	שקה	.85

attach, lend, borrow    לווה .127  
thank, admit    ידה .128  
be jealous    קנא .129  
be angry    חרה .130  
judge    דון .131  
hire    שכר .132  
remember    זכר .133  
add, continue    יספ .134

promise    נדר .117  
set aside a tenth    עשר .118  
lie down, crouch    רבצ .119  
gather    אסף .120  
to shepherd, graze    רעה .121  
hug    חבק .122  
give, prepare    הבה .123  
throw, trick    רמה .124  
hate    שנא .125  
open    פתח .126

## All Inclusive 3rd Grade מלילים Master List 1-222

life, person, soul	נַפְשׁוֹ	.30	land	אֶרֶץ	.1
hunger	רָצָה	.31	birthplace	מוֹלְדוֹת	.2
that, because, (if, perhaps, rather)	כִּי	.32	house	בַּיִת	.3
heavy, hard	כָּבֵד	.33	father	אָב	.4
here, behold	הִנֵּה	.34	nation	גּוֹי	.5
now, please	אֲנִי	.35	name	שֵׁם	.6
good	טוֹב	.36	family	מִשְׁפָּחָה	.7
because of	בְּצַלְמוֹ	.37	earth/ground	אֲדָמָה	.8
sister	אָחוֹת	.38	tent	אוֹהֶל	.9
very	מְאֹד	.39	wife/woman	אִשָּׁה	.10
officer	שָׂר	.40	place	מָקוֹם	.11
sheep	צֹאן	.41	son, (age of)	בֶּן	.12
cattle	בָּקָר	.42	seed/children	זָרַע	.13
donkey	חֲמֹר	.43	brother	אָח	.14
servant, slave	עֶבֶד	.44	year	שָׁנָה	.15
maidservant	שִׁפְחָה	.45	mountain	הַר	.16
camel	אֵמָה	.46	altar/mizbeach	מִזְבֵּחַ	.17
on	עַל	.47	to	אֶל	.18
what	מַה	.48	all	כָּל	.19
why	לְמַדָּה	.49	with	עִם	.20
no	לֹא	.50	that	אֲשֶׁר	.21
now	עַתָּה	.51	until	עַד	.22
men, people	אֲנָשִׁים	.52	this	זֶה זֹאת	.23
flocks	אֲבָקָה	.53	there	שָׁם	.24
between	בֵּין	.54	no translation, (with)	אֶת	.25
first	רִאשׁוֹן	.55	no translation	אֶתְ-	.26
			with	אֶתְ-	.27
			years	שָׁנִים	.28
			possessions	רְכוּשׁ	.29

nation	צַם .85	also	גַּם .56
meat	בֶּשֶׂר .86	much, many	רַב .57
when	כַּאֲשֶׁר .87	shepherd	רוֹעֵה .58
master	אֲדוֹן .88	do not	אַל .59
charm, favor	חַן .89	eye, spring (of water)	עַיִן .60
a little, few	מְעוֹט .90	before	לְפָנַי .61
foot/feet	רֶגֶל/רַגְלַיִם .91	man, husband	אִישׁ .62
tree, wood	עֵץ .92	city	עִיר .63
bread	לֶחֶם .93	bad	רַע .64
heart	לֵב / לֵבָה .94	sin	חַטָּא .65
young man/ young lady	נַעַר / נַעֲרָה .95	after	אַחֲרַי .66
time	עֵת .96	world, forever	עוֹלָם .67
women, wives	נְשִׁים .97	perhaps	אֲוַלַּי .68
word, thing	דָּבָר .98	voice	קוֹל .69
old	זָקֵן .99	I	אֲנִי .70
hundred	מֵאָה .100	hand	יָד .71
who	מִי .101	angel, messenger	מַלְאָכָה .72
boy, child	יָלֵד .102	water	מַיִם .73
these	אֵלֶּה .103	way, path	דְּרָכָה .74
morning	בֹּקֶר .104	because of	מִפְּנֵי .75
I	אֲנִי .105	under, instead of	תַּחַת .76
heavens, sky	שָׁמַיִם .106	man	אָדָם .77
you	אַתָּה .107	therefore	עַל כֵּן .78
he	הוא .108	well (of water)	בְּעָר .79
she	הִיא .109	promise, covenant (agreement, treaty)	בְּרִית .80
firstborn	בְּכוֹר .110	more, still, again	עוֹד .81
after	אַחֲרַי .111	day	יוֹם .82
Hashem	אֱלֹהִים .112	male	זָכָר .83
to him/ to it	אֵלָיו .113	king	מֶלֶךְ .84

field	שָׂדֶה .142
money/ silver	כֶּסֶף .143
ear	אָזן .144
in it/him, with it/him	בּוֹ .145
to you/ for you (יְחִיד)	לְךָ .146
to you/ for you (יְחִידָה)	לְךָ .147
but/ only	כִּי .148
shekel (a type of coin)	שֶׁקֶל .149
that/ yes	כֵּן .150
among/ inside/ middle	בְּ(הַ)קֶּרֶב .151
daughter/ age	בֵּת .152
daughters	בָּנוֹת .153
lest (that _____ not)	כִּי־לֹא .154
oath (strong promise)	שְׁוֵאָה .155
only	רַק .156
river	נָהָר .157
outside	חָוָה .158
evening	עָרָב .159
kindness	חֶסֶד .160
before/ not yet	טְרַם .161
unmarried girl	בְּתוּלָה .162
towards (in the direction of)	לְקִרְבָּאת .163
gold	זָהָב .164
you (יְחִידָה)	אַתָּה .165
for us/ to us	לָנוּ .166
straw	תְּבַן .167
truth	אֱמוּנָה .168
mother	אִמָּה .169
generations/ children	דּוֹרוֹת .170
barren (can't have children)	עֲקָרָה .171

to you (יְחִיד)	אֵלֶיךָ .114
2/ the years of	שְׁנָיִם .115
to him/ for him	לוֹ .116
far	רָחוֹק .117
to you (רְבִים)	אֵלֶיכֶם .118
fire	אֵשׁ .119
together	יַחַד .120
lamb/ kid	שֵׂה .121
from	מִן .122
that	הַהוּא .123
in me/ with me/ by myself	בִּי .124
star	כּוֹכֵב .125
sea	יָם .126
gate	עֲזָרָה .127
enemy	אֹיֵב .128
life	חַיִּים .129
dead (person or thing)	מֵת .130
stranger/ convert	גֵּר .131
to me/ for me	לִי .132
property/ ownership/ possession	אֲחֻזָּה .133
grave	קֶבֶר .134
prince	נָשִׂיא .135
among/ inside/ middle	בְּתוֹךְ .136
from him/ it/ us	מֵאֵנָּה .137
than him/ it/ us	
from you/ than you	מֵאִתְּךָ .138
if	אִם .139
there is	עַיִן .140
cave	מְעָרָה .141

dust	צֶפֶר	.198
east	קֶדְמָן	.199
north	צִפּוֹן	.200
south	אַחַר	.201
no/ (there is) not	אֵין	.202
monument/ pillar	אַצְטִיבָה	.203
oil	שֶׁמֶן	.204
vow/ promise	נֶדְוָר	.205
peace	שְׁלוֹמִן	.206
mouth/ opening	פֶּה/ פִּי	.207
bone/ self	צִדָּן	.208
month	חֹדֶשׁ	.209
free	חֲנֹן	.210
pretty/ nice	יָפֵה	.211
feast	אַשְׁמֶרֶת	.212
week	שָׁבִיעַ	.213
time	זְמַן	.214
fruit	פֶּה'	.215
maidservant	אֲמָה	.216
knee	בִּרְךָ	.217
harvest	קִצְוִר	.218
wheat	חִטָּה	.219
therefore	לָכֵן	.220
night	לַיְלָה	.221
reward, wages	שְׂכָר	.222

stomach	בֶּטֶן	.172
red	אָדוֹן	.173
hair	שֵׁעָר	.174
perfect/wholesome	תָּמֵן	.175
birthright (privileges of a firstborn)	בְּכוֹרָה	.176
besides	אַמְלָכָה	.177
law, mitzvah (without a reason that we understand)	חֻק	.178
big/ great/ (older)	גָּדוֹל	.179
clothing/ tool/ vessel	כֵּל	.180
bow/ rainbow	קֶשֶׁת	.181
taste/ reason	טַעַם	.182
young goat	עֵז	.183
goat	עֵז	.184
curse	קִלְלוֹת	.185
blessing	בְּרָכָה	.186
garment	בְּגָד	.187
small/ little/ (younger)	קָטָן	.188
skin	עוֹר	.189
so that	לְמַעַן	.190
wine	יַיִן	.191
smell (נִשְׁמַע עֲצָם)	רִיחַ	.192
also/ nose/ anger	אֵת	.193
congregation/ gathering	קְהָל	.194
sun	שֶׁמֶשׁ	.195
stone	אֶבֶן	.196
head/ top	רֹאשׁ	.197



# BEHAALOSCHA

## Summary

Parshas Behaaloscha begins with Hashem's commanding Aharon Hakohein to light the Menorah. Aharon follows Hashem's command perfectly. The Menorah was made from one solid piece of gold, including its base, branches, and flowers, according to the details that Hashem had shown Moshe. Following this, Hashem commands Moshe to purify the Leviim and introduce them to their service of the Mishkan instead of the bechorim.

Hashem then commands Bnei Yisrael to offer the Korban Pesach on the fourteenth of Nisan. For those people who are tamei lemeis, Hashem provides a second chance and teaches the halachos of offering the Korban Pesach Sheini on the fourteenth day of Iyar.

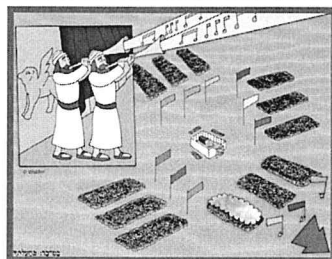
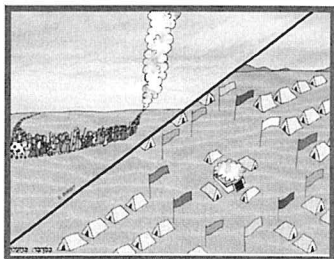
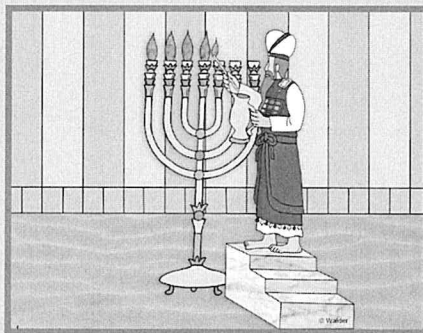
During the daytime, the Anan covers the Mishkan, and at night, it is covered by an Amud Eish. Whenever the Anan of Hashem rose from the Ohel Moed, it was a sign for Bnei Yisrael to travel, and when the Anan rested, they encamped. Hashem commands Moshe to make two silver trumpets to tell Bnei Yisrael to gather at the Mishkan, to travel, or to prepare for battle.

On the twentieth day of Iyar, the Anan rises from the Mishkan and Bnei Yisrael leave Har Sinai after almost a year. Moshe invites Yisro, his father-in-law, to continue traveling with Bnei Yisrael to Eretz Canaan, but Yisro decides to return to his homeland.

The eirev rav and Bnei Yisrael complain and are punished by fire until Moshe davens for the nation. Bnei Yisrael complain about the lack of meat and talk about the good food they ate in Mitzrayim. Moshe asks Hashem for help with his burden of leading Bnei Yisrael. In response, Hashem tells Moshe to gather seventy Zekeinim and He will take some of

Moshe's Ruach Hakodesh and share it with them, so they can help him lead Bnei Yisrael. Hashem provides the nation with slav.

Miriam speaks critically about Moshe and is punished with tzaraas. She is sent out of the camp for seven days. During this time, Bnei Yisrael do not travel but wait for her return. Moshe davens for Miriam to be healed.





# BEHAALOSCHA

## Middah of the Week: The Value of a Good Word

In Parshas Behaaloscha, after almost a year at Har Sinai, Bnei Yisrael prepare to continue on their way to Eretz Canaan. Imagine! People are packing up their tents, loading their donkeys, and awaiting the signal to move forward.

At this busy time, Moshe makes a point of finding Yisro and inviting him to stay with Bnei Yisrael. Moshe emphasizes how important Yisro is to Bnei Yisrael and how much they want him to be a part of the nation. He says, "We are traveling to the place Hashem has said He would give us. Come with us, and we will do good for you" (Bamidbar 10:29).

Yisro answers that he will go home to his land. Moshe pleads with Yisro to be Bnei Yisrael's advisor and share in the good Hashem will do for Bnei Yisrael. Finally, Yisro leaves, and Bnei Yisrael travel toward Eretz Canaan.

It seems as if Moshe's words had no effect on Yisro. Yet, we find that Yisro's descendants convert and join Am Yisrael in Eretz Yisrael. Moshe's kind words, which showed Yisro how important he was as part of Bnei Yisrael, did make a lasting impression after all.

### Making It Mine

Each day this week, choose to make someone's day better with your words. Go out of your way to say thank you. Include others in your conversations. Give a compliment.

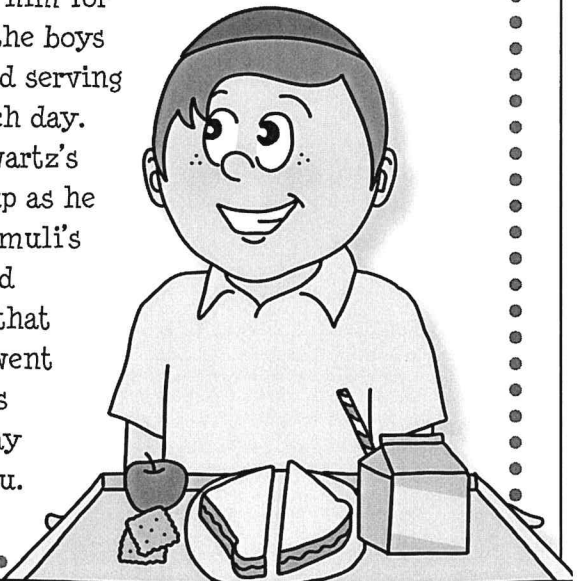
### Did You Know?

The city of Yericho was set aside for the shevet in whose land the Beis Hamikdash would be built. Yericho was given to Yisro's descendants as a home from the time Bnei Yisrael entered Eretz Yisrael until Shlomo Hamelech built the Beis Hamikdash (Shoftim 4:16, Rashi). This was the good that Moshe was talking about before Yisro left – Bnei Yisrael would share the beautiful, fertile city of Yericho with his descendants.

### Making It Real

Every day at lunch, Shmuli would say thank you to the cook, Mr. Schwartz, who stood at the counter and served the boys. One day, as Shmuli picked up his lunch, he noticed that Mr. Schwartz was not at the counter. Instead of taking his tray and going to his seat, Shmuli went to the kitchen door and asked if the cook was available.

When Mr. Schwartz came out of the kitchen, Shmuli explained that he wanted to thank him for making the boys lunch and serving them each day. Mr. Schwartz's face lit up as he heard Shmuli's words and realized that Shmuli went out of his way to say thank you.



# SHELACH

## Summary

Parshas Shelach begins with Hashem telling Moshe that he can send 12 meraglim, one from each shevet, to report on Eretz Canaan. Moshe tells the meraglim to look at the land and its people: whether they are strong or weak, few or many. He also commands them to bring back the fruit of the land.

At the end of 40 days, the meraglim return. The meraglim, other than Kalev and Yehoshua, bring back an evil report of the land and convince Bnei Yisrael that they will not be able to conquer the land. They say that giants were living there. The meraglim felt like grasshoppers in their own eyes and in the eyes of the residents of Eretz Canaan.



Bnei Yisrael listen to the evil report, become afraid, and cry. They complain that it would have been better for them if they had remained in Mitzrayim. Moshe and Aharon tell them that the land that Hashem gave them is very good and that they shouldn't be afraid of the people who live there.

Hashem wants to wipe out the nation for their lack of trust. After all the miracles Hashem has done for them, they still complain. Moshe davens for Hashem to forgive Bnei Yisrael, and Hashem says that He won't wipe out the nation. Instead, He will spread out their punishment over time.

Hashem decrees that Bnei Yisrael will wander in the midbar for 40 years and that this generation will die in the desert. Their children (those who are now under 20) will enter and inherit Eretz Canaan instead of them. However, Kalev and Yehoshua will be granted permission to enter Eretz Canaan.

Some of Bnei Yisrael realize they were wrong to listen to the meraglim. To show their

trust in Hashem, they decide to go up to the mountain top and enter Eretz Canaan. Moshe warns them to stop because they will not succeed without Hashem's help. They do not listen to Moshe's warning, and Amalek and Canaan attack and defeat them.

Then Hashem encourages Bnei Yisrael and tells them that once they enter the land, they will be required to set aside challah, a portion of dough for Hashem.

While Bnei Yisrael are in the midbar, they find a man gathering sticks on Shabbos. He is punished as Hashem commanded.

Hashem commands Moshe to teach Bnei Yisrael and future generations the mitzvah of putting tzitzis on the four corners of their clothes. When they look at the tzitzis, they will remember the mitzvos of Hashem and do them.



# SHELACH

## Middah of the Week: Believe in Yourself

Bnei Yisrael had just left Har Sinai and were on their way to Eretz Canaan. They were on a very high level of kedushah. And then, they sinned by accepting the report of the meraglim. How is it possible that a nation that was so holy could do such a thing?

The meraglim toured Eretz Canaan and felt its kedushah. They saw a fantastic land with: strong, giant people; large, fortified cities; and huge, beautiful fruits. They began to think that they would need to be complete tzaddikim to inherit the land. They doubted themselves and the nation. After all, Bnei Yisrael had done so many aveiros in the midbar. Clearly, they did not have enough zechuyos to enter Eretz Canaan. So the meraglim told Bnei Yisrael that they were not great enough for the kedushah of the land.

Kalev pointed out to Bnei Yisrael that Hashem was not that strict. After all, Hashem took them across the Yam Suf and gave them the mahn. Hashem would treat them with chesed and bring them into Eretz Canaan. Yehoshua added that the land was very, very good. He wanted Bnei Yisrael to understand that Hashem will always help us as long as we don't rebel against Him willingly.

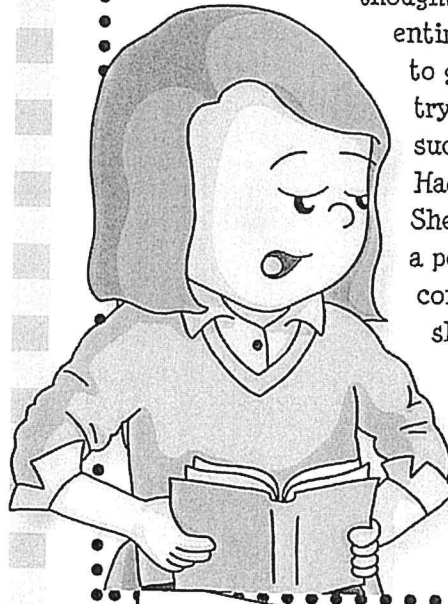
The Chofetz Chaim tells us that we each have a Yetzer Hara telling us not to work on our ruchniyus because we will never be tzaddikim. Instead, we must know that each of us can reach greatness in our lives. Hashem wants us to become very great and allows us to do teshuvah when we make mistakes. Since Hashem believes in us, we should believe in ourselves.

### Did You Know?

Harav Yissocher Frand told the participants at the Siyum Hadaf Hayomi, "Don't let perfect be the enemy of the good." In fact, Daf Yomi Maggidei Shiur suggest that if someone misses a day (it happens to everyone), they should mark down the missed pages and start again at the current daf.

### Making It Real

Hadassah really wanted to say the entire Sefer Tehillim. She tried saying one perek a day but soon gave up after missing a day. She started to think she couldn't do it. Hadassah thought about giving up entirely but then decided to give it one more try. This time, she succeeded. What did Hadassah do differently? She focused on saying a perek a day, but she continued from where she left off even if she missed a day. After all, each perek of Tehillim that she said was an accomplishment on its own.



### Making It Mine

Think of a project that you didn't finish because you felt it was too hard or too much. Make a list of three ideas or thoughts that will help you keep going. Celebrate when you succeed.



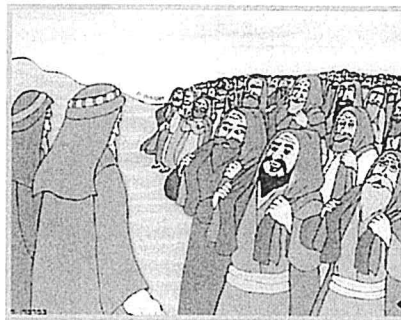
# KORACH

## Summary

In this week's parsha, Korach gathers Dasan, Aviram, and 250 men to rebel against Moshe and Aharon. They complain and say, "Why have you made yourselves leaders? You think you're above Bnei Yisrael when we are all holy." Moshe tells them, "Tomorrow, you, Korach, and all your 250 followers should bring fire pans and place spices on them to offer Ketores. In the morning, Hashem will make known who is the holy chosen person." Moshe rebukes Korach, "Isn't it enough that Hashem has chosen Shevet Levi to serve in the Mishkan. Do you want to be Kohanim, too?"

In the morning, Hashem tells Moshe and Aharon to separate themselves from Korach and his followers. As Moshe foretells, Hashem makes a neis that only happens this one time. The ground opens and swallows Korach's family, as well as Dasan, Aviram, their families, and all their possessions. This proves that Hashem chose Moshe as the leader and Aharon as the Kohein Gadol. Hashem accepts Aharon's Ketores and sends a fire to punish

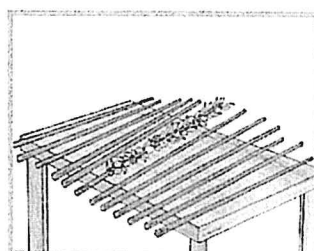
Korach's 250 followers who offered Ketores. Hashem commands Moshe to tell Elazar to collect these fire pans and make them into a covering for the Mizbeiach. This will be a reminder to Bnei Yisrael that only a Kohein can bring Ketores and no one else.



Later, Bnei Yisrael complain that Moshe and Aharon have caused Bnei Yisrael to be killed, and Hashem punishes Bnei Yisrael with a plague. Aharon walks among the people with Ketores, stops the plague, and brings forgiveness to Bnei Yisrael.

Hashem commands the Nesiim to each bring a match with their name on it to the Ohel Moed. Aharon's name is written upon Shevet Levi's match. Moshe places the matos before the Aron. The next morning, Shevet Levi's match blossoms and produces almonds. Moshe brings out all the matos to show Bnei Yisrael and again proves that Hashem has chosen Aharon as Kohein Gadol.

Hashem commands Bnei Yisrael to give gifts to the Kohanim and Leviim because they do not have a portion in Eretz Yisrael. These gifts are the Kohanim's reward for serving Hashem in the Mishkan.



# KORACH

## Middah of the Week: Zerizus

In this week's parsha, Hashem wanted to show everyone how special Shevet Levi is. He told Moshe to take a mateh from each Nasi and place it next to the Aron Kodesh in the Kodesh Hakodashim. A miracle happened! Aharon's mateh, which represented Shevet Levi, sprouted blossoms, buds, and almonds. The other 11 matos remained the same as before. Hashem made almonds blossom on Aharon's mateh in order to highlight the zerizus of the Kohanim.

Almonds are a unique fruit. Early each spring, the almond trees are the first to bloom. In the same way, the Kohanim had to work quickly and efficiently. Each year on Erev Pesach, all of Bnei Yisrael had to offer the Korban Pesach in one afternoon. Imagine the scene as thousands of Jews gathered in the Bais Hamikdash with their offerings all at the same time.

The Kohanim did not only use zerizus when fulfilling this difficult avodah. They practiced it with every mitzvah they did. From the Kohanim, we can learn to do our mitzvos with zerizus as well.

### Making It Mine

Choose a daily activity that you sometimes find hard to do. Give yourself a star or smiley face each time you do it with zerizus this week. Here are some ideas to get you started: Wake up on time in the morning. Say Modeh Ani with enthusiasm. Set the table with a smile.

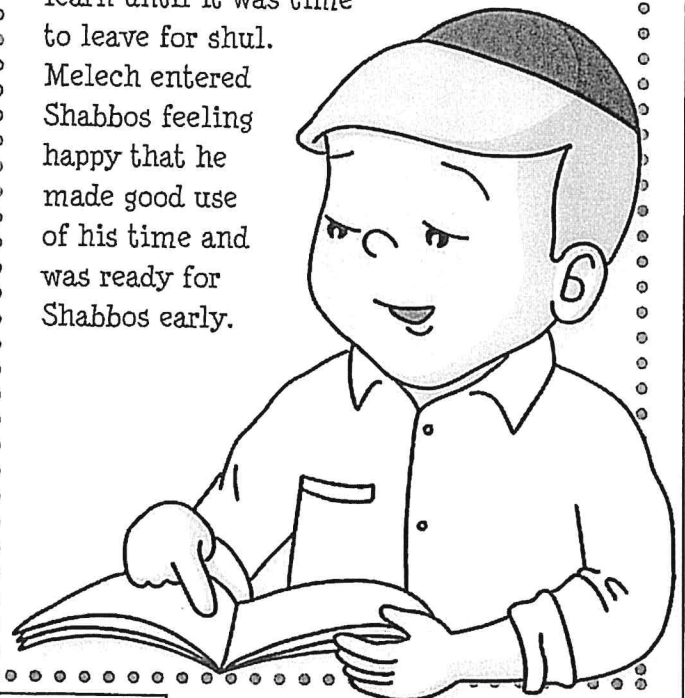
### Did You Know?

Kings in the time of Tanach would sleep late every morning, until three hours after sunrise. Not David Hamelech. David Hamelech was so eager to serve Hashem that he hung his harp on a wall where the wind would pluck its strings. Each night at midnight, when the sky was dark, the harp's music would wake David Hamelech, and he would get up to learn Torah and praise Hashem.

### Making It Real

Melech came home from school on Erev Shabbos, had a quick snack, and, with a smile, got to work preparing for Shabbos. He helped put away the toys in the playroom and then set the table. After checking that everything was ready, he showered, got dressed, and sat down to learn until it was time to leave for shul.

Melech entered Shabbos feeling happy that he made good use of his time and was ready for Shabbos early.



# CHUKAS

## Summary

In Parshas Chukas, Hashem commands Moshe to teach Bnei Yisrael about the mitzvah of Parah Adumah. If a Jew becomes tamei lemeis, he must be sprinkled with water mixed with the ashes of a perfect, completely red cow on the third and seventh days after he becomes tamei. He then becomes tahor once night falls.

Miriam, Moshe and Aharon's sister, passes away and is buried in Kadeish. The well in her merit stops providing water, and Bnei Yisrael complain that they have nothing to drink. They ask Moshe why he has brought them and their cattle to die in the desert. Therefore,

Hashem commands Moshe to take his mateh and together with Aharon speak to the rock in front of Bnei Yisrael. Then it will give water for the people and their cattle to drink.

Moshe is unhappy about Bnei Yisrael's disrespect toward Hashem and hits the rock twice instead of speaking to it. Because they did not follow Hashem's command exactly, Hashem tells Moshe and Aharon that they will not be allowed to enter Eretz Yisrael. This place will be known as Mei Merivah because of what happened there.

Moshe sends messengers to the King of Edom asking him to let Bnei Yisrael travel through

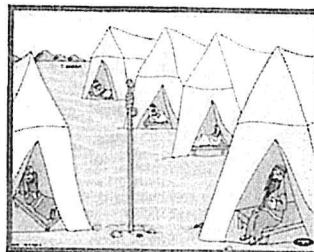
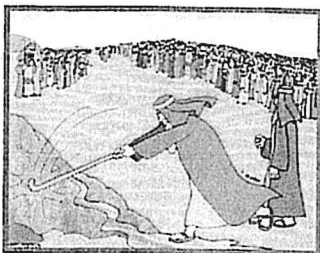
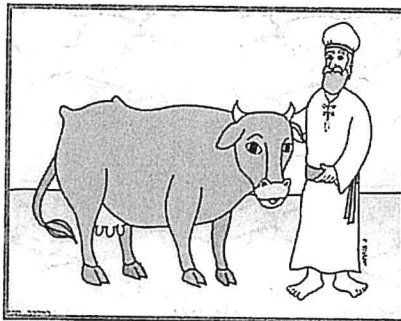
his land. The king refuses to let Bnei Yisrael through. He threatens to attack Bnei Yisrael if they try to enter Edom and gathers his army to fight against Bnei Yisrael. Bnei Yisrael change their route and go around Edom.

At Hor Hahor, Hashem tells Moshe to bring Aharon and his son Elazar to the mountaintop.

Hashem then tells Moshe to take off Aharon's clothes and dress Elazar in them. Aharon passes away and is buried on Hor Hahor. His son Elazar becomes the next Kohein Gadol. Bnei Yisrael mourn for Aharon for thirty days. Bnei Yisrael are attacked by Amalek (speaking the language of the Canaanim)

and daven to Hashem to save them from the nation that is attacking them. Hashem accepts Bnei Yisrael's tefillos and saves them.

Again, Bnei Yisrael complain about lack of food and water and are punished with a plague, deadly bites from fiery snakes. When Bnei Yisrael admit their mistake of speaking against Hashem, they ask Moshe to daven on their behalf. Hashem tells Moshe to put a brass serpent on a pole, and whoever looks up at it while doing teshuvah is healed. Bnei Yisrael defeat Sichon and the giant Og, King of Bashan. Then Bnei Yisrael take over their lands.



# CHUKAS

## Middah of the Week: Making a Greater Kiddush Hashem

Bnei Yisrael are finally traveling to Eretz Canaan. Then Miriam passes away, and the well that they relied on for almost 40 years stops giving water. Bnei Yisrael panic and complain to Moshe that they will die of thirst in the desert. Moshe and Aharon daven to Hashem.

Hashem hears their tefillos. He tells Moshe to take his match, gather all of Bnei Yisrael in front of the rock (well), and together with Aharon speak to the rock. Then, the rock will give forth water for Bnei Yisrael and their animals.

They gather Bnei Yisrael and Moshe hits the rock twice. Water comes out of the rock, and Bnei Yisrael are happy. But Hashem is not. Hashem tells Moshe and Aharon that they will not be allowed to enter Eretz Canaan because hitting the rock instead of speaking to it did not create the intended Kiddush Hashem.

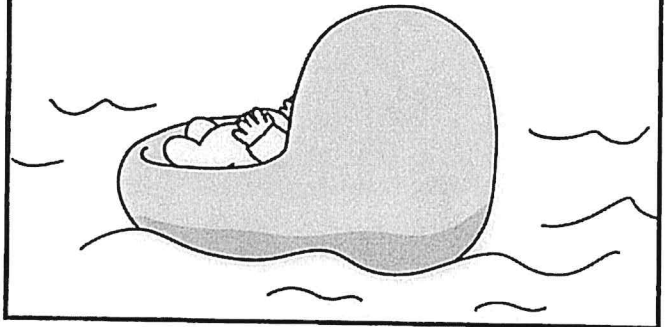
Is there a difference between speaking to a rock and causing water to come out or hitting a rock and causing water to come out? Aren't they both nisim? Yet, if Moshe spoke to the rock and made water come out, it would have been a greater neis. Moshe and Aharon were punished because they did not use the opportunity to cause a new neis and create an even bigger Kiddush Hashem. We learn from this to always try to make the biggest Kiddush Hashem possible.

### Making It Mine

Try to make a bigger Kiddush Hashem once a day. Instead of saying "Thank you," say "Thank you very much."

### Did You Know?

Pharaoh's astrologers saw that the baby boy who would save Bnei Yisrael would die by water. They could not be sure if this baby would be a Mitzri or a Jew. So Pharaoh commanded that all baby boys who were born should be thrown into the Nilus (Nile River). Moshe's mother Yocheved hoped that when she placed Moshe in a basket in the Nilus, the astrologers would see that the redeemer was in the water, and Pharaoh would end the decree. This is exactly what happened. But the astrologers were wrong. Moshe did not die by drowning. He died without entering Eretz Canaan because he hit the rock at Mei Merivah to bring forth water.

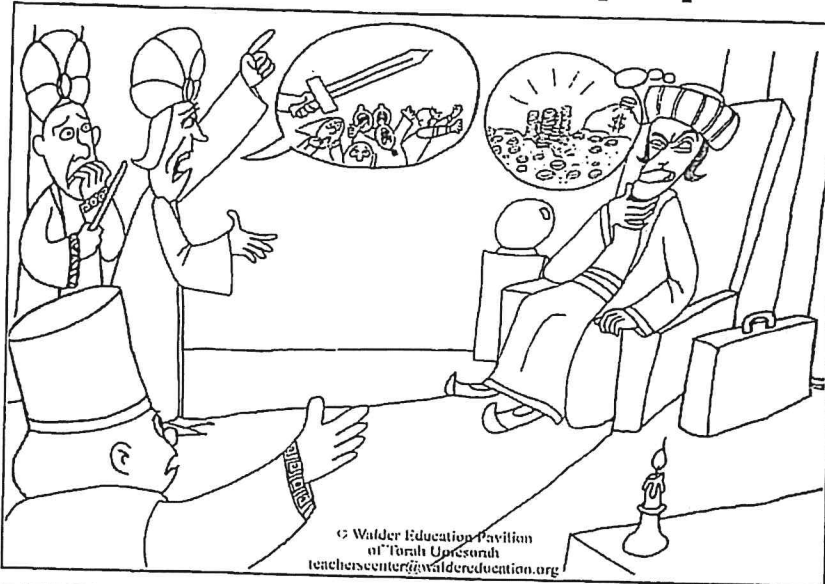


### Making It Real

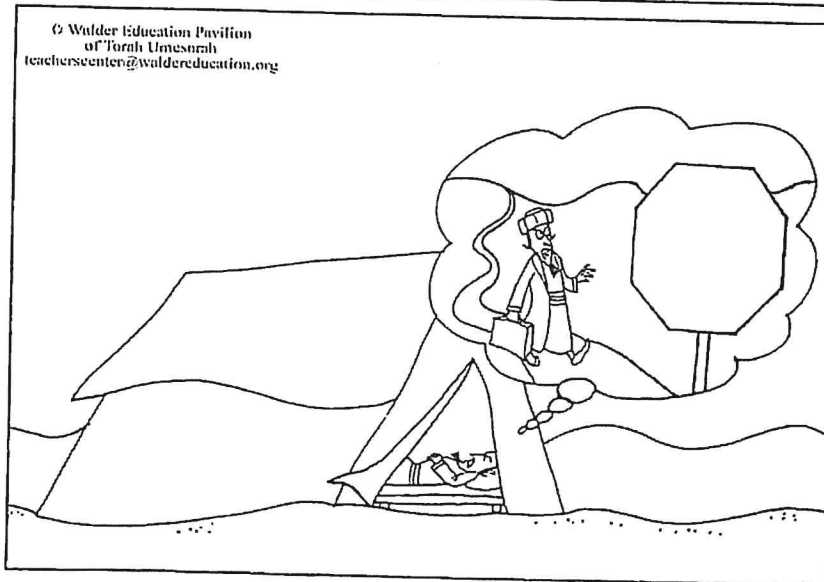
Rav Yissocher Frand has an interesting procedure that he follows whenever he travels by plane, guaranteed to create a Kiddush Hashem. As soon as he boards, Rav Frand looks for someone who may need help putting their carry-on in the overhead bin. He offers to put their luggage in the bin and follows through. Without fail, this simple gesture by the rabbi creates a Kiddush Hashem and changes everyone's attitude toward the Jewish people on board.



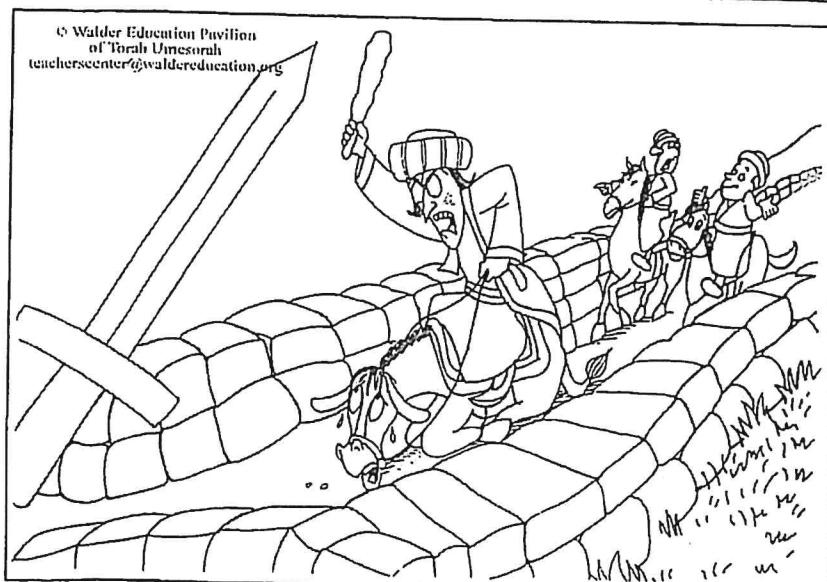
# פְּרַשְׁתַּת בְּלַק (1)



Balak, king of Moav, was afraid of Bnei Yisrael after he saw how they conquered Sichon and Og. He sent messengers to ask Bilaam to curse the Jews.



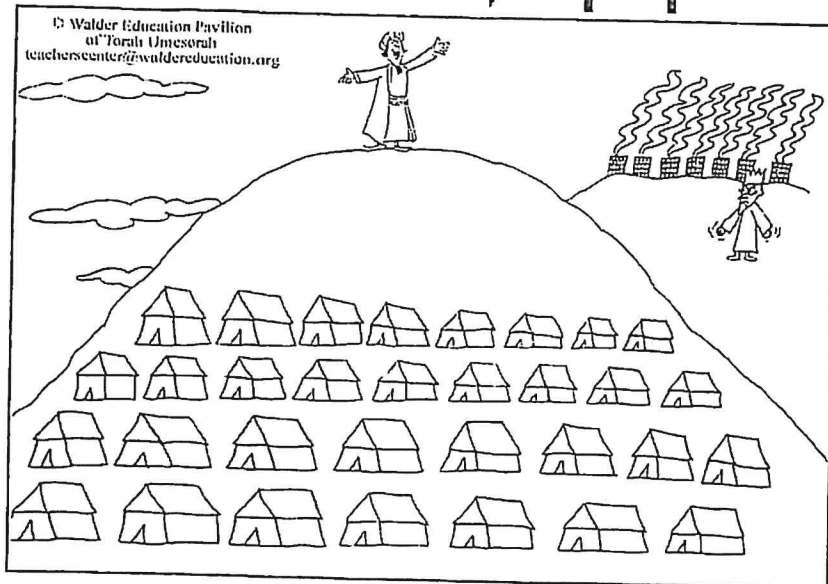
Bilaam told the messengers that he needed to ask permission from Hashem in a dream, because he was not able to do anything against Hashem's will. At first, Hashem did not give him permission. The second time, however, Hashem gave him permission to go but not to curse.



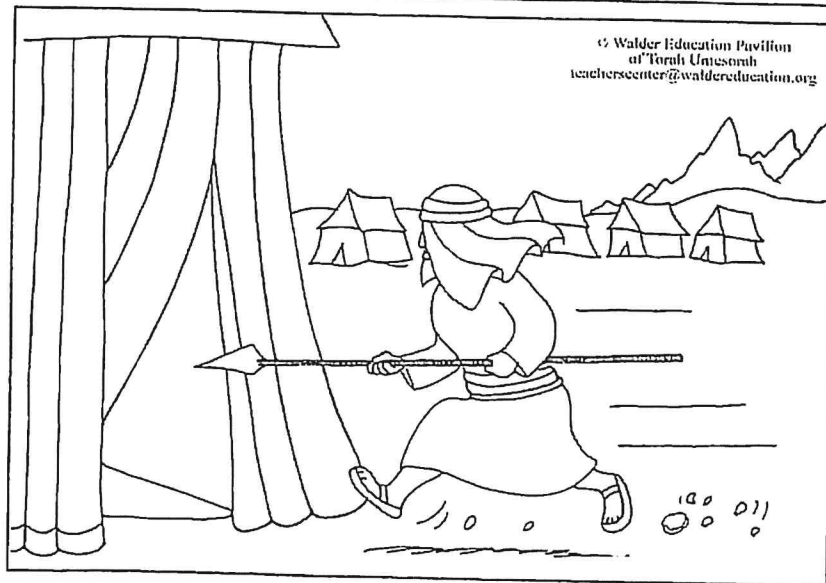
Three times on the way, Hashem sent a maalach with a sword to warn Bilaam not to go. He did not see the maalach, but his donkey did. The donkey tried to avoid the maalach, but the third time, there was no place to go. She crouched down on the road, so Bilaam hit her. The donkey explained to Bilaam what was happening, after which Hashem allowed Bilaam to see the maalach.



# פְּרַשְׁתַּת בְּלַק (2)

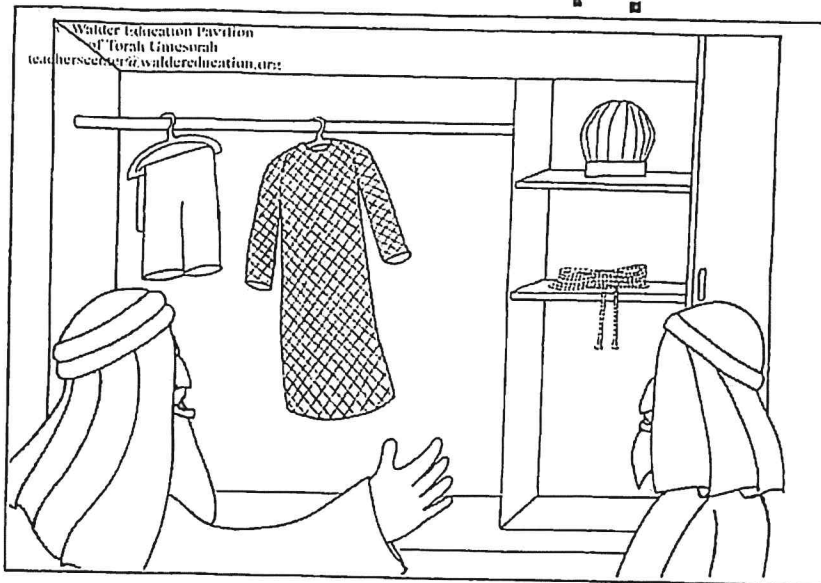


Bilaam tried to curse the Jewish people three times, but each time Hashem forced him to bless them instead. His third blessing included "Mah Tovu O'halecha 'aakov," which praised the modesty of Bnei Yisrael's homes.

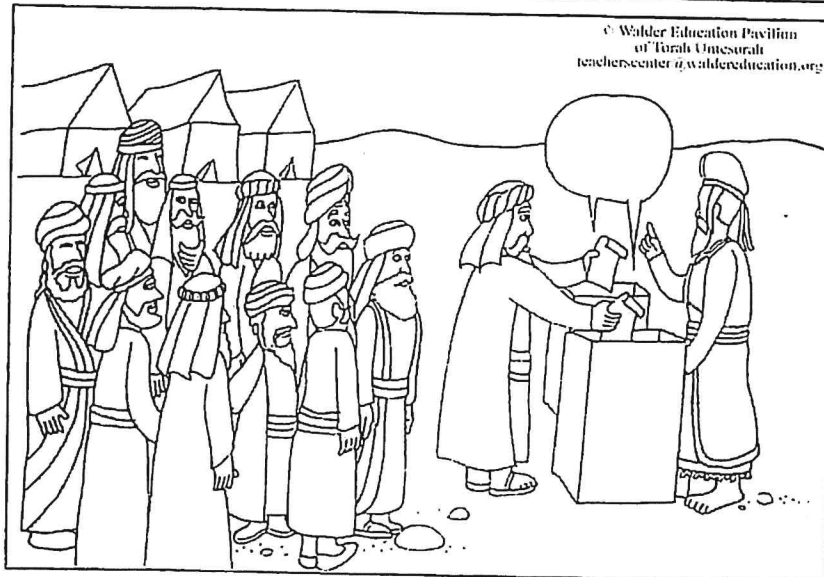


Before leaving, Bilaam advised Balak to have the daughters of Midian sin with Bnei Yisrael and worship idols with them. As a result, 24,000 Jews died in a plague. Pinchas ended the plague when he killed Zimri, the nassi of Shevet Shimon, and Kuzbi, the Midianite princess who made him sin.

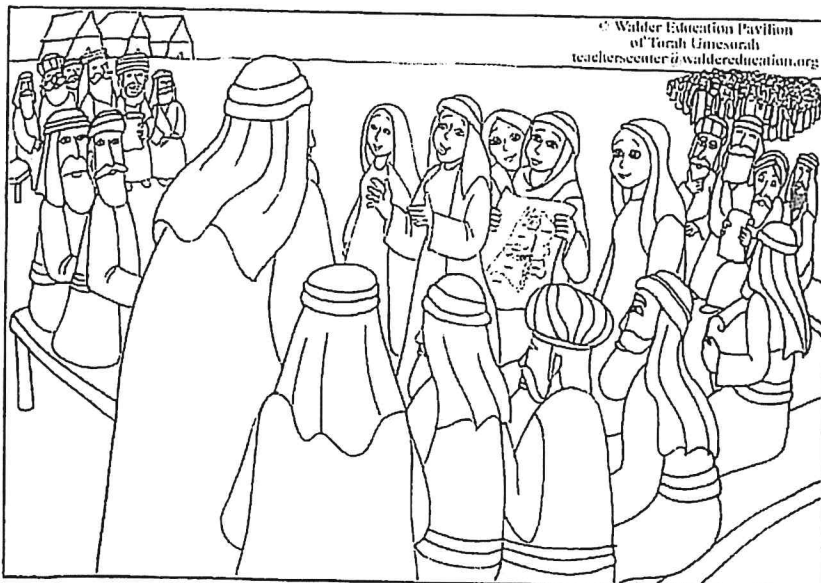
# פְּרִשֶׁת פִּנְחָס (1)



Pinchas was zealous for Hashem. He acted with mesirus nefesh which ended the plague that was on Bnei Yisrael. Pinchas was rewarded with the "bris shalom," and he and all of his descendants would now be Kohanim.



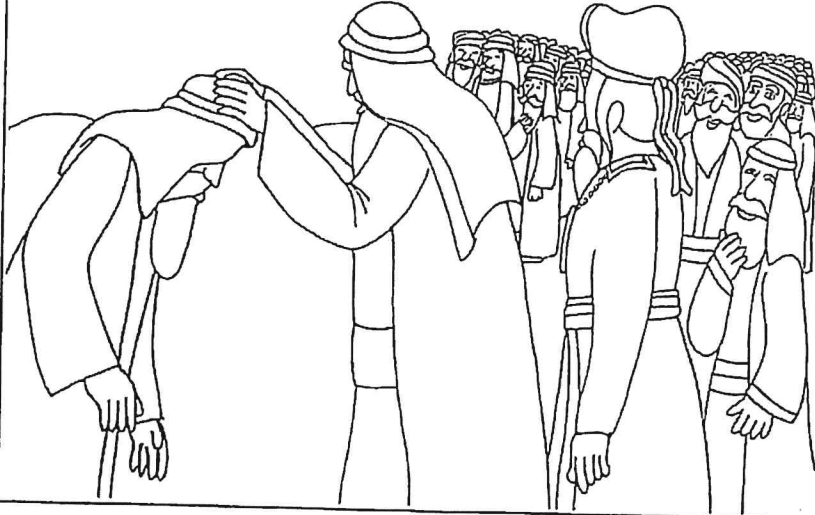
Hashem commanded Moshe to divide Eretz Yisrael through a special process using a goral. Elazar, with the help of the Urim V'tumim, would call out the name of the shevet. The nassi of the shevet would then remove from the goral the name of his shevet and his nachala, and the goral would call out, "I am for shevet\_\_".



The daughters of Zelophechad wanted to inherit their father's portion in the land since their father had no sons. Hashem commanded that they be given their father's portion, and commanded that whenever a father dies without sons, his daughters inherit his land.

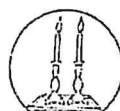
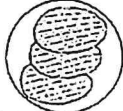
# פְּרִשֶׁת פִּנְחָס (2)

© Walder Education Pavilion of Torah Umesorah  
teachercenter@waldereducation.org



In front of the entire nation, Moshe placed his hands on Yehoshua's head in order to appoint him as the next leader of Bnei Yisrael.

© Walder Education Pavilion of Torah Umesorah  
teachercenter@waldereducation.org



12	1	1	7	12	1	1	7	12	1	1	7	0	0	2	1	1



12	1	1	7	2	1	14	1	1	7	4	1	1	7	7

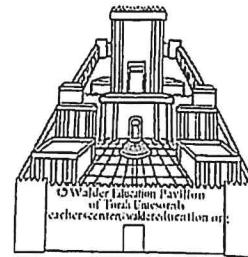
Hashem commanded Bnei Yisrael to bring a Korbon Tamid twice every day and to bring special Mussaf Korbonos on Shabbos, Rosh Chodesh, and on Yomim Tovim.



ב"ה

דבר תורה

# פרשת מטות-מסעי



In Parshas מסעי the Torah speaks about the passing of אהרן הכהן and tells us that he passed away on the first day of חודש המשי, that is חודש מנחם אב.

**Question** - The Torah doesn't record the date of the passing of anyone else. Why does the Torah specifically record the date of אהרן's passing?

**Answer** - By recording the date of אהרן's passing the Torah is hinting something to us. The first day of אב is the 1<sup>st</sup> of the 9 days leading up to תשעה באב, the day of the destruction of both the 1<sup>st</sup> and 2<sup>nd</sup> בית המקדש. The passing of אהרן is connected to תשעה באב in 2 ways:

1) The Gemara says that the day that a צדיק passes away is equal to the destruction of the בית המקדש. Therefore, the day of אהרן's passing is connected to תשעה באב.

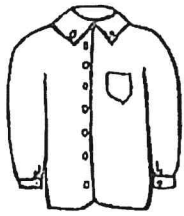
2) The reason why the second בית המקדש was destroyed was because of the opposite of אהבת ישראל. And the way we will merit to have the 3<sup>rd</sup> בית המקדש rebuilt is by having extra אהבת ישראל. אהרן הכהן, as we know, had tremendous אהבת ישראל for every Yid - which is the key to the rebuilding of the בית המקדש.

ראש חודש אב is the Yahrtzeit of אהרן. It is a special day for us to take a lesson from אהרן's life and have extra אהבת ישראל. For example, to smile to our friends, or to share our games with our little bother. Through this we will be Zoche to the rebuilding of the 3<sup>rd</sup> בית המקדש!

גוט שבת!



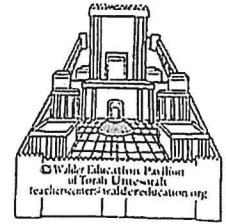
\_\_\_\_\_ said the דבר תורה very well!  
Sign \_\_\_\_\_



ב"ה

צבר תורה

# פִּרְשֵׁת דְּבָרִים - שֶׁבֶת חֲזוֹן



There was once a father who bought his son a beautiful new suit as a special gift. The son was excited with his gift and wore it proudly.

One day, the boy went outside to play while wearing his new suit. Because he was not careful, the suit got dirty and tore. His father was very upset. However, he bought his son a second suit to replace the first.

Time passed and the boy went outside to play wearing the second suit. Once again was not careful, and... this suit tore as well! This time, the father bought his son a third new suit, but he didn't give it to him. Instead he put it away and told his son that when his behavior will improve he will get the suit.

Every now and then the father would take out the suit, show it to his son and say, "This suit is going to be yours when your behavior is fit to receive it." The boy really wanted to get the suit so he improved his behavior until finally his father felt he was ready for it.

≈

Reb Levi Yitzchak of Barditchev told the above story as a Mashal for the Yidden and the **בֵּית הַמִּקְדָּשׁ**. He explained:

Hashem gave us the first **בֵּית הַמִּקְדָּשׁ**, but, unfortunately, through our sins the **בֵּית הַמִּקְדָּשׁ** was destroyed. Hashem gave us the second **בֵּית הַמִּקְדָּשׁ**, but this **בֵּית הַמִּקְדָּשׁ** too, was destroyed through our sins. Then Hashem prepared the third **בֵּית הַמִּקְדָּשׁ**, but did not give it to us right away. He is keeping it hidden away in Shomayim. He is waiting for us to be ready and deserving of it.

Just like in the Mashal, there is a time when Hashem shows us the third 'gift', the third **בֵּית הַמִּקְדָּשׁ**. When is this? On **שֶׁבֶת חֲזוֹן**! **שֶׁבֶת חֲזוֹן** means a vision. On this Shabbos Hashem gives us a peak of the third **בֵּית הַמִּקְדָּשׁ**. Hashem hopes that by showing us the 3<sup>rd</sup> **בֵּית הַמִּקְדָּשׁ** we, Hashem's children, will 'improve our behavior' and do Teshuva to be worthy of our gift - the third **בֵּית הַמִּקְדָּשׁ**.

Let us show Hashem that **we are ready!** We hope that this year we will finally earn 'the gift' and get to see the third **בֵּית הַמִּקְדָּשׁ**, not just in a vision, but in reality in the holy city of **יְרוּשָׁלַיִם**, Amein!

גוט שבת!

\_\_\_\_\_ said the דבר תורה very well!

Sign \_\_\_\_\_



# ואתחנן

◆ The פרשה begins by telling us that משה cannot go into ארץ ישראל or even have his bones buried there. However, his תפלות to Hashem were so strong that he *was* allowed to look at the holy land. Although we may think that משה wanted to come to ארץ ישראל to see what it looked like or to taste some of its exotic fruits, that is not correct. He really he wanted to be able to do the special מצוות of ארץ ישראל like מעשרות, תרומות and חלה.



◆ Next משה tells the בני ישראל that they are not allowed to add or take away from any מצוות. (For example, we can't have 9 strings on our ציצית or only 5. Can you think of other examples?).

◆ משה also told בני ישראל that they had to attach themselves to Hashem by keeping תורה and מצוות. They should never forget מתן תורה and should tell their children about it. These children should pass it on to their children, for all future generations



◆ After we live in ארץ ישראל for a long time, we might think we are safe and Hashem will never throw us out. Moshe warns Benei Yisrael, that if they serve idols and do bad they'll be thrown out of the land. They will become servants to idol worshippers and will suffer in גלות.

◆ Most important is to remember that we can תשובה and

Hashem will not forsake us!!

### ערי מקלט sets aside משה

- ◆ Moshe made six cities of refuge. 3 were on the east side of the Jordan river and three would be in ארץ ישראל.
- ◆ If someone murdered another Jew by mistake he has to flee to the עיר מקלט and stay there till the death of the כהן גדול.

### עשרת הדברות The

- ◆ The תורה repeats the עשרת הדברות There are some differences in the פסוקים The most obvious one is: In יתרו it says יום השבת לקדשו זכור-remember the Shabbos day to sanctify it (make it holy), but in this weeks סדרה is says יום השבת לקדשו שמור-guard the Shabbos day to sanctify it.

The reason for this, says רש"י, is because they were both said by Hashem at once, something no human being could possibly do!!

Do you remember all the others?

The first פרשה (paragraph) of the שמע is in this week's sedra. If you look in the תורה you'll find two letters in the first פסוק that

are larger than the others : שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד

The reason is because the spell עד which means witness. You, the בני ישראל are witnesses that I (Hashem) am one!!

### שמע in מצוות The

- ◆ To love Hashem with all our hearts!
- ◆ Teach תורה to our children.
- ◆ We should engage in תורה learning; at home, when travelling, when we get up (morning) and when we go to sleep (evening)
- ◆ We should put on תפילין and write מצוות on our doorposts.

### כנען The seven Nations of

- ◆ There will be seven Nations in כנען when we arrive there. They are; כנעני, חתי, אמרי, פרזי, חוי, יבוסי, גרגשי

serve idols and we have to be careful not to learn from their deeds. Therefore, if they do not agree to keep the שבע מצוות בני נח they cannot remain alive and we have to destroy them!

- ◆ You have to destroy their idols and מזבחות because Hashem has chosen us as a holy nation.



# פרשת עקב

- ◆ In this week's פרשה משה is still speaking to ב"י. He tells them to guard all the מצוות, even the ones they think aren't important. This is because one doesn't know which מצוות are more important and which ones are less important. If one does this ה' will bless his children, animals, oil, wine and grain.
- ◆ Do not fear the 7 nations. Remember what ה' did to פרעה Hashem will send hornets (צרעה) into the hiding places of the seven nations and they will poison and blind them.
- ◆ Remember what ה' did for you in the desert. In the desert one usually dies of thirst and hunger but ה' provided you with water and gave you מן every day. The clothes that you wore never got too small, rather they grew with you. As long as you fulfill all of ה' מצוות ש' ה' Hashem will continue to take care of you just as He did in the desert.

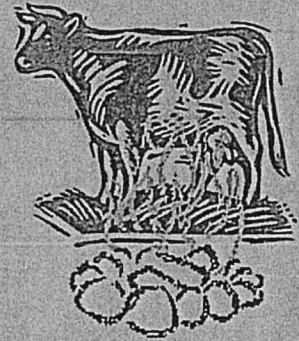


- ◆ א"י is a very special land. It is blessed with the שבעת המינים the 7 foods. They are: wheat, barley, grapes, figs, pomegranates, olives and dates.
- ◆ Don't become proud and forget ה' by saying, "I got all these things because of myself". Realize that it is from ה'.
- ◆ After you have eaten enough and are satisfied you should thank ה', as it says וברכת ואכלה ושבעת. This is the source from the Torah that we need to "bentch" after eating.



## עגל הזהב - בני ישראל tells משה about their sin of the golden calf.

- ◆ בני ישראל sinned after מותן תורה, This was very bad since they were just told not to serve idols.
- ◆ After Hashem gave משה the לוחות he told משה what בני ישראל had done.
- ◆ When Moshe came down from Har Sinai he saw the בני ישראל dancing around the עגל, and smashed the sapphire לוחות.



- ◆ Hashem said to משה: "Leave me alone! I want to destroy Bnei Yisrael!"
- ◆ משה appeased Hashem with his תפלה. (We see here the power of תפלה!) Then משה was told to carve a second set of לוחות, and present those to the בני ישראל.

### יראת-השמים -fear of heaven

- ◆ Hashem commands us to fear Him. One of the most important מצוות is to fear Hashem.

### To love a גר-convert

- ◆ When someone becomes a Jew he is considered equal to any other Jew. Therefore, we should treat converts the same way we treat those who were born Jewish. There are 2 famous people who were גרים - converts: רות and יתרו.
- ◆ The תורה mentions this מצוה to love a convert 36 times!! This shows the importance of the מצוה.
- ◆ We should remember how we were strangers in Egypt and how we felt and we should go out of our way to help גרים

## The מצוה of Davening

- ◆ Whenever you daven, it is important to pronounce every word correctly.
- ◆ Know that Hashem always hears your Tefillos even if He may not answer right away.



## The second paragraph of שמע

- ◆ In this paragraph משה משה tells B'nei Yisrael to listen to the מצוות and review the Torah that they have learned.
- ◆ תורה should be learned each day with the same enthusiasm and excitement as if it was given that day.
- ◆ If you do all that Hashem promises you, you will have a good life with plenty of crops, food, animals and wealth.
- ◆ BUT be on the guard that you will not be persuaded by the יצר הרע to leave Hashem and go back to serving idols. Because if you do that Hashem will be angry with you. It will stop raining and the land won't give its fruit. Eventually you will be driven out of your land.
- ◆ When you are sent to Galus and are living outside of ארץ ישראל you still have to keep מצוות like putting on תפילין, teaching you children תורה and putting the שמע on your doorposts (מזוזה). Doing these things will serve as a merit, allowing you to return to ארץ ישראל.

# פרשן ראה

- ◆ מצוות משה starts to teach the new
- ◆ The first מצוה after going into the land of ארץ ישראל is to DESTROY all the idols right away
- ◆ Every king must go and look for idols because ארץ ישראל is a holy land
- ◆ All the קרבנות were brought up in one place, namely the בית המקדש to show that there is only one Hashem.

Here are some miracles that happened in the בית המקדש

- 1) The כהנים sometimes left some meat out for 2-3 days and it did not get rotten (even without a fridge)!
- 2) You might think that with all of the Korbanos, the מזבח would have insects on, but it did not have even one fly
- 3) The rain never extinguished the fires and the wind never blew out the fires

The Jews were reminded about:

- ◆ The prohibition of eating blood. (Thais is why we rinse and salt meat before eating it.)
- ◆ The way to slaughter an animal is by the throat. An animal that was not slaughtered is a נבלה and may not be eaten.
- ◆ Idol worship being the worst sin
- ◆ Hashem saying do not listen to a false prophet.
  - 1) If a נביא claims that an idol spoke to him he is a false prophet.

2) If a Prophet claims Hashem said we should stop doing a certain מצוה forever, he also is a false prophet.

### עיר הנדחת - A Jewish City that worships idols

- ◆ A city where all the people serve idols is called a עיר הנדחת.
- ◆ The judges of the סנהדרין have to go and verify whether it is true that they all served idols.

All the people who serve idols must be put to death by the בית דין. Anyone who didn't sin could leave the city.

No spoils may be taken and it is like an offering to Hashem. The city cannot be rebuilt.

- ◆ There has never been an עיר הנדחת and there will never be one.

### Kosher and non-kosher animals

- ◆ In this week's סדרה we learn about the signs to know if an animal is kosher or not.
- ◆ Fish need to have fins and scales - סנפיר וקשקשת, and animals must chew the cud and have split hooves.



- ◆ משה taught new laws and warned בני ישראל not to mix meat and milk. (This is mentioned three times in the תורה. Do you know why?)

### מעשר ראשון

After תרומה has been given of the produce to the כהן, then מעשר is taken off and given to the לוי. The תורה says if you give ma'aser you will be blessed with riches.



ESKY

### מעשר שני

- ◆ After a farmer has separated the מעשר ראשון he separates another tenth.
- ◆ This only applies in the years 1,2,4&5 of the Shemitta cycle.



- ◆ The farmer travels to ירושלים with the produce and eats it there.
- ◆ If it the produce is too expensive to transport to Yerushalayim, or it would get spoiled on the journey, he may exchange it for money. That way he can take the money to ירושלים and buy food for his family there.

### מעשר עני - The tenth for the poor

In the third and sixth year of the Shemitta cycle, the farmer takes off מעשר עני (instead of מעשר שני) and distributes it to the poor.

### שמיטת כספים - The cancellation of debts

At the end of the שמיטה-year a Jew who lent money may no longer ask to be paid back.

He may ask for payment until the last day of the שמיטה-year but cannot ask for it after that.

### צדקה

We are taught to always give צדקה. Hashem made poor people so that we can have this unique מצוה.



### הענק תעניק לו

Give presents to a Hebrew slave.

If a Jew steals money and cannot repay it, the בית דין sells the thief as a slave.

The Hebrew servant serves as a slave for six years and then goes free.

### ימים טובים three - שלש רגלים

Every פסח and שבועות and סוכות men need to go to the בית המקדש to offer קרבנות.

Nowadays we have a מצוה to be happy on these days by eating festive meals and wearing nice clothes.

