

פרשת השבוע

שפטים

פינחס

מעשרת/עמנו

ואתחנן

קרח

עקב

צבאים

רחל

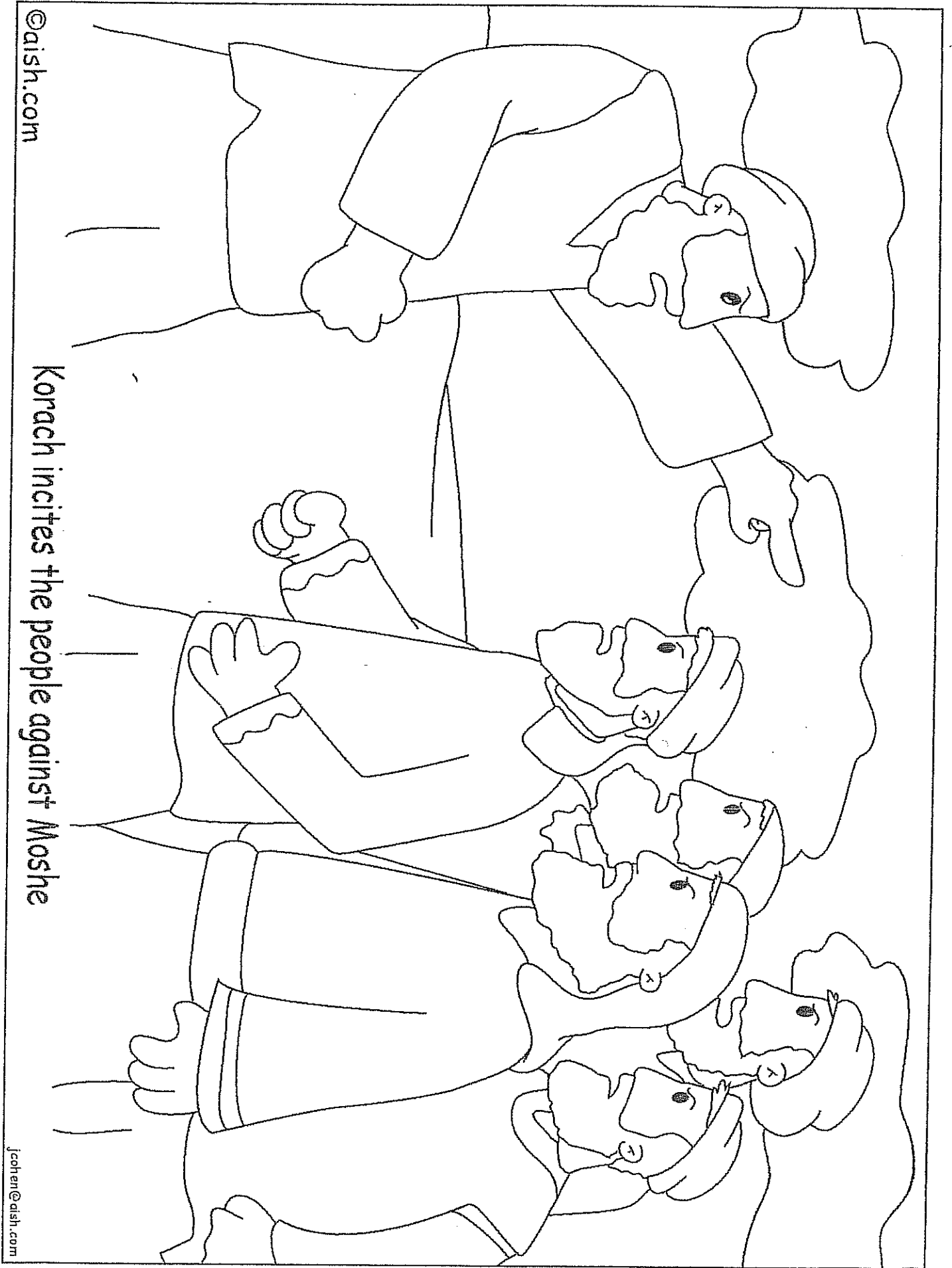
הלכו

חקות

## Parashat Korach

*Moshe* and *Aharon* had a cousin named *Korach*. *Korach* was a very rich man and always wanted more honor. Even though he was a *Laivi* and one of the men appointed to carry the *aron*, it was never enough for him. *Korach's* wife made things worse. She was always trying to convince *Korach* that he should be as important as *Moshe* and *Aharon*. *Korach* convinced 250 important men to join him to speak against *Moshe*. *Moshe* was very upset by all the things that *Korach* said against *Hashem* and His *mitzvoth*. *Moshe* decided to give *Korach* and his followers a chance to do *teshuva*. They refused and *Hashem* was so angry that He wanted to punish *Bnei Yisrael*, but thankfully *Moshe* and *Aharon* convinced *Hashem* to punish only the troublemakers. We learn from this *parasha* that jealousy can lead to arguing and fighting.

- 1) Why is jealousy a bad trait to have?
- 2) How did *Korach* get into trouble?



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Korach incites the people against Moshe

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## Parashat Chukat

When *Moshe's* sister *Miriam* was 126 years old, she went to *shamayim* to be with *Hashem*. While *Bnei Yisrael* were wandering in the desert, they got water from a rock that traveled with *Bnei Yisrael* in the desert and supplied them with water. When *Miriam* died, the rock of water dried up. *Bnei Yisrael* complained to *Moshe* that they had no water, so *Moshe* and *Aharon* davened to *Hashem* and he answered them. *Hashem* told *Moshe* to take the staff that he used in *Mitzrayim* to perform the *nisim* and to stand in front of the rock of *Miriam* and speak to it. *Moshe* made a mistake and hit the "well of *Miriam*", instead of speaking to it as *Hashem* instructed. The "well" of water produced only a few drops of water and instead of speaking to it, *Moshe* hit it again and then more water came out. From then on, the well of *Miriam* gave water once again. Since *Moshe* didn't listen to *Hashem's* directions exactly, he lost the *z'chut* to enter *Eretz Yisrael*.

*Bnei Yisrael* continued to travel and made a request of the land of *Edom* and *Sihon*, king of the Amorite nation, if they could pass through their land on the way to *Eretz Yisrael*. They refused to let *Bnei Yisrael* pass through and *Bnei Yisrael* had to fight the nations in order to pass through their land.

1) What did *Moshe* do to lose the *z'chut* of going to *Eretz Yisrael*?

## Parashat Balak

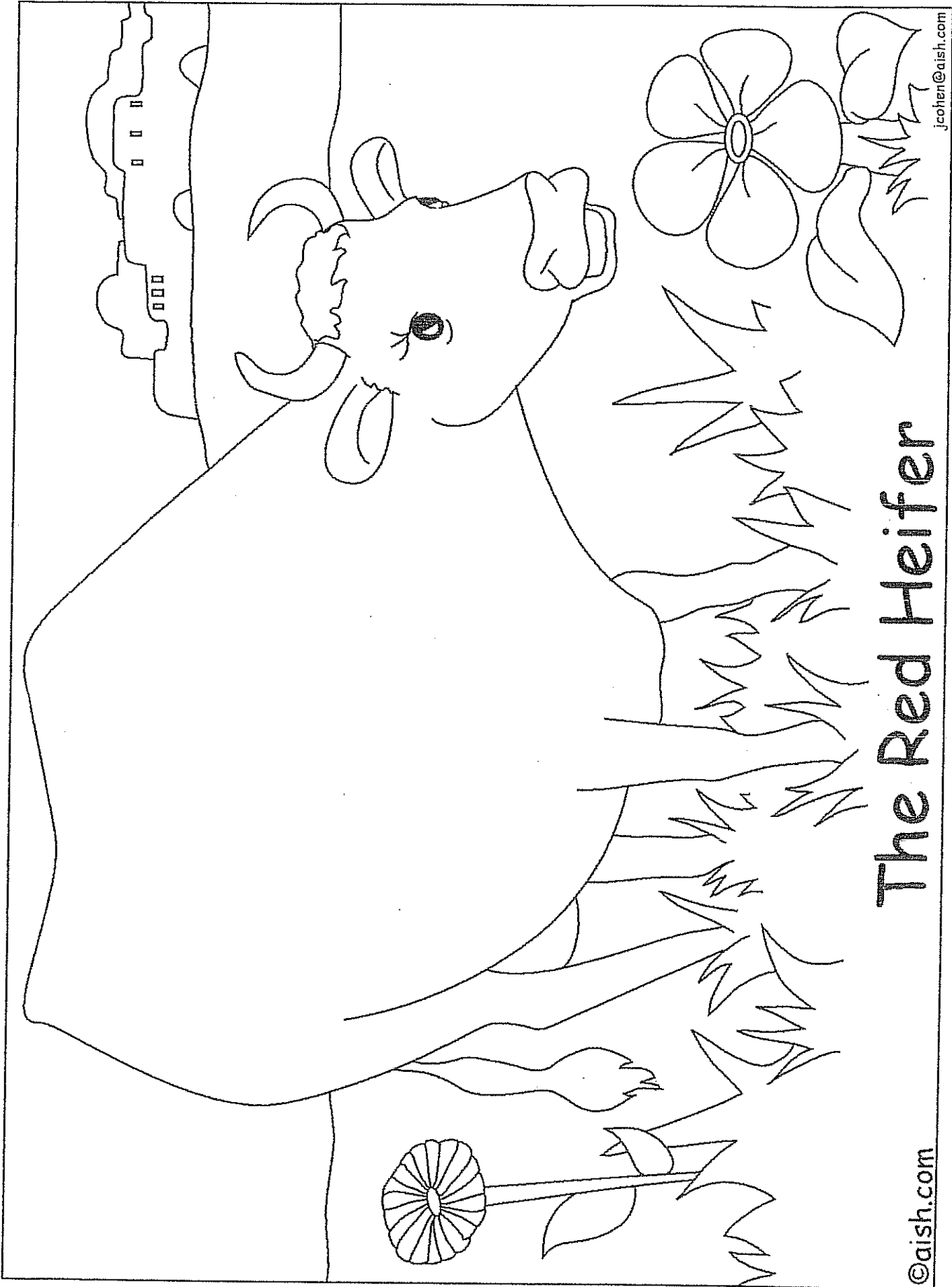
In *Parashat Balak*, *Balak* was the king of Moav and he was sure that *Bnei Yisrael* would fight and destroy Moav, and they were afraid. The king gathered all the wise people and went to Balaam the prophet. The wise men brought gifts to Balaam and asked him to return with them to *Balak*. The wise men told *Balaam* that *Balak* wanted him to curse the Jews. Balaam told the wise men to wait until morning, and at that time Hashem would tell him the right thing to do. That night Hashem told Balaam not to go with the wise men. After Balaam told them he could not go, the wise men went back and told *Balak*.

*Balak* kept sending more and more people to Balaam to try and convince him. Finally Hashem told Balaam to go to *Balak*, but that Balaam could only follow Hashem's instructions.

Balaam saddled his donkey and began going toward *Balak*. Balaam thought that he could convince Hashem to let him curse the Jews. But he was wrong. Hashem was angry with Balaam. A malach appeared in front of Balaam with a sword. Only Balaam's donkey saw it. To avoid the malach, the donkey went off the road and into a field with a fence around it. Balaam began hitting the donkey. After Balaam continuously hit the donkey, trying to get it to move, Hashem gave the donkey the ability to talk and the donkey asked Balaam, "What did I do to you, that you continue to hit me so?" Balaam answered, "You didn't listen to me! If I had a sword, I would kill you!"

Hashem showed Balaam the malach with the sword and said that if it were not for the donkey, the malach would have killed Balaam. Balaam admitted that he had sinned and wanted to go home. Hashem told Balaam to go to *Balak* but only to do the things that Hashem would tell him to do. Balaam tried to curse *Bnei Yisrael*, but every time he wanted to curse them, he blessed them instead.

1) What does the story about the donkey teach us about animals?



# The Red Heifer



# Bilaam's She-Donkey Speaks!

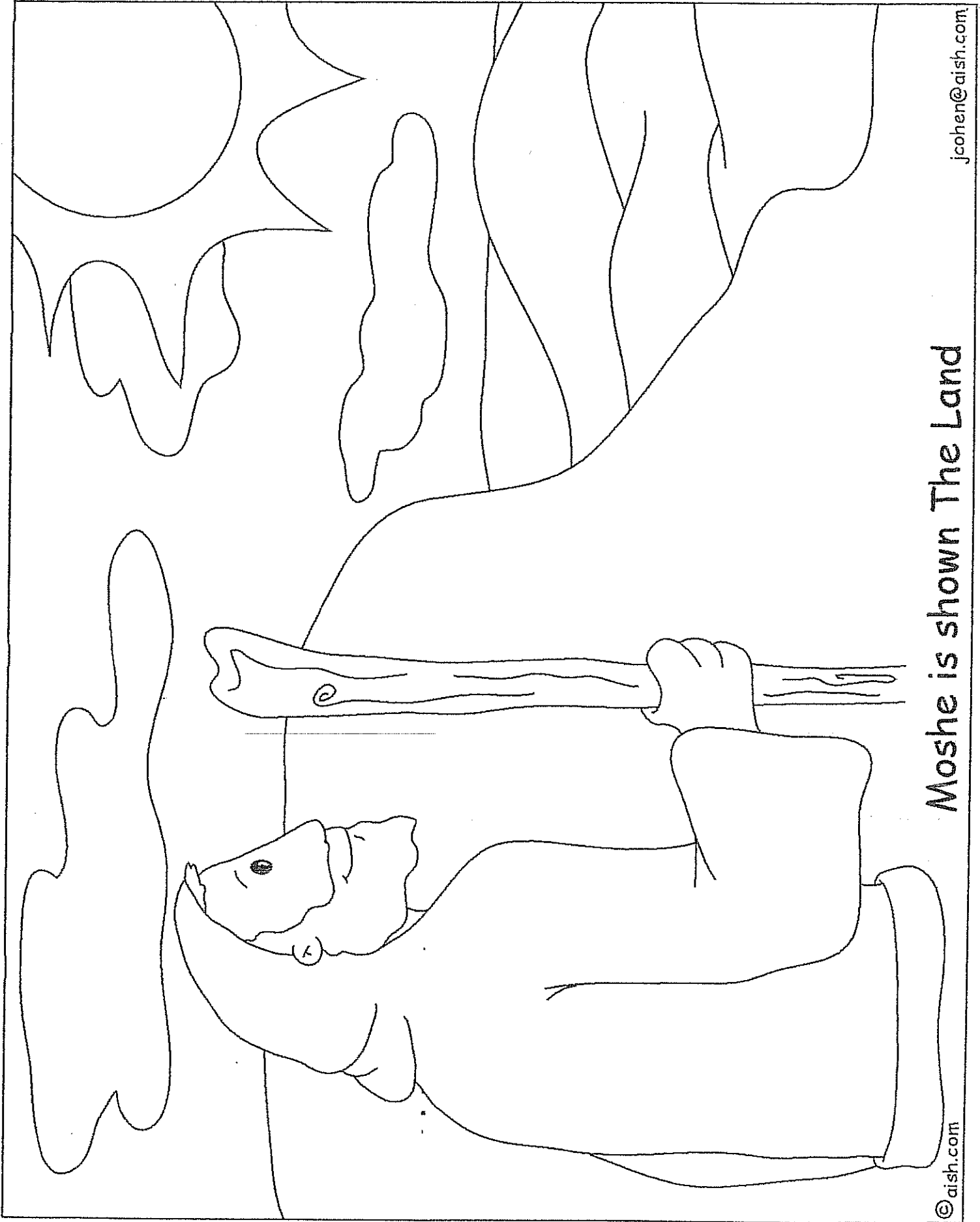
## Parashat Pinchas

In last week's *parasha*, the women of *Moav* tried to convince the Jewish men to worship idols. They succeeded for some and this made *Hashem* very angry. He punished the men who listened to the women with a plague. *Pinchas*, was the son of *Elazar* who was the *Kohen Gadol*. *Pinchas* got rid of these women and in his *z'chut*, *Hashem* stopped the plague. After the plague finished, *Hashem* told *Moshe* and *Elazar* to count BY. All the men who were 20 years and older were counted. The total number was 601,730. The *leviim* were counted separately. The total number of *Leviim* was 23,000.

*Hashem* told *Moshe* that he would go up to *Shamyim* soon. He wanted *Moshe* to go up to *Har Avarim* and see *Eretz Yisrael*. *Hashem* also told *Moshe* that *Yehoshua* would be the new leader for *Bnei Yisrael*.

*Hashem* also told *Moshe* to tell *Bnei Yisrael* that besides the two daily sacrifices that had to be brought to the *Mishkan*., there were sacrifices for *Chagim*( also to be brought *Pesach*, *Shavuot* and *Sukkot*).

- 1) Can you name the three *chagim* mentioned in this *parasha*?
- 2) Who will be the new leader of *Bnei Yisrael*?



Moshe is shown The Land

## Parashat Matot

Two daily *karbanot* had to be brought in the *mishkan*. *Hashem* also added a *karban* that needed to be brought on *Shabbat* and on *Rosh Chodesh*. *Karbanot* also had to be brought on each of the seven days of *Pesach*, on *Shavuot*, *Rosh Hashana*, *Yom Kippur*, all seven days of *Sukkot* and on *Shemini Atzeret*.

*Hashem* also tells us in this *parasha* that if someone swears to do something or to keep away from something, he must keep his promise. We also learn that either a *Talmud Chacham* or a *Beit Din* can cancel someone's promise if they find a reason to do so.

*Hashem* told *Moshe* to attack *Midyan*. They had brought idol worship to *Bnei Yisrael*. *Pinchas* took an army of 12,000 men, sounded the trumpets, and attacked *Midyan*. The army brought back things from the *Midyanim* and when they returned to camp, they divided it. Half went to the army and half went to *Bnei Yisrael*.

Many soldiers brought back plates and pots and things from *Midyan*. Since non-kosher food was cooked in these utensils, the Jews couldn't use them. So *Hashem* taught *Bnei Yisrael* how to *kasher* the pots and pans.

## Parashat Maasei

In *Parashat Maasei*, *Moshe* reviews the forty-two stops that *Bnei Yisrael* made throughout their forty years of wandering in the desert. *Hashem* told *Moshe* the *mitzvot* that the Jews could have to keep in *Eretz Yisrael*. *Hashem* also told *Moshe* where the boundaries for the tribes would be in *Eretz Yisrael*. The *Leviyim* served in the *Beit Hamikdash* and were the Torah teachers of *Bnei Yisrael* and did not have time to farm; therefore, they were not given a portion of the land of Israel. Instead, *Hashem* commanded *Moshe* to give the *leviyim* 48 cities, spread out all over *Eretz Yisrael*.



# Koshering Utensils

## Parashat Devarim/Shabbat Chazon

*Bnei Yisrael* had reached the end of their 40 years of wandering in the desert. *Aharon* and *Miriam* were no longer alive. Only *Moshe* still lived and he was 120 years old. *Moshe* knew that he would not be able to see *Eretz Yisrael* but he wanted to speak to *Bnei Yisrael* one last time. *Moshe* wanted to repeat the *mitzvot* that *Bnei Yisrael* had already learned and also to teach the *mitzvot* that they had not yet learned. *Moshe's* speech lasted thirty-six days. If you look in the *p'sukim* of *Devarim* you won't find *Moshe's* speech because Hashem didn't want *Bnei Yisrael's* rebuke to be written down in the Torah, so there are only hints in the sentences. *Devarim* is one long speech, but *Bnei Yisrael* did not contradict *Moshe* or rebel. They listened to each word and did *Teshuva*.

1. How long did *Moshe's* speech last?
2. When *Moshe* told *Bnei Yisrael* that they sinned by complaining about different things, they...

### Shabbat Chazon (literally "Shabbat of Vision")

The Shabbat before *Tisha b'Av* is called the "Shabbat of Vision", because of the *Haftora* which is read from the first chapter of the Book of *Yeshayahu* which begins "*Chazon Yeshayahu*". In it he prophesies about the destruction of *Yerushalayim* and the *Beit Hamikdash*.

## V'etchanan- Shabbat Nachamu

Moshe really wants to enter *Eretz Yisrael* and he davened to *Hashem* to change His mind, but *Hashem* was very strict and told *Moshe* that he cannot enter *Eretz Yisrael* but that he will be able to see it from a hill.

*Moshe* reminded *Bnei Yisrael* that one is not allowed to add to a *mitzvah*. For example: This *Sukkot*, I will pick up not one *lulav* and *etrog*, but 2 of each at the same time. That will make the *mitzvah* nicer. That is forbidden. It is forbidden to add or take away from the *Torah*. *Moshe* tells *Bnei Yisrael* not to forget about *Matan Torah*. *Moshe* repeats the *Aseret Hadibrot*. *Moshe* teaches the first *pasook* of *Shema*. *Moshe* explains that when we say the first *pasook* of *Shema* we are accepting *Hashem's* rulership. The three *parshiot* of *Shema* has 248 words. A person's body has 248 parts. Our *chachamim* teach us that if we pronounce the 248 words of *Shema* properly, *Hashem* guards each of our 248 parts.

- 1) What other parasha mentions the *Aseret Hadibrot*?  
(Hint: *Yitro*)
- 2) How many words are there in the three *parshiot* of *Shema*?

### Shabbat Nachamu (*Shabbat* of comfort)

The *Shabbat* after *Tisha B'av* is called *Shabbat Nachamu* for the *haftorah* which begins with the words: "*Nachamu, Nachamu Ami- Be comforted, be comforted, my people...*" In this chapter, the *Navi* describes the Ultimate Redemption (*Moshiach*) that we have yet to experience.

## Parashat Ekev

Hashem told Moshe that if *Bnei Yisrael* need to observe all of His *mitzvot* even if they seem small and unimportant. As a reward, Hashem will give you a place in *Olam Haba*, The World to Come. Moshe reminded *Bnei Yisrael* how Hashem took care of them in the desert and that He will take care of them in *Eretz Yisrael*.

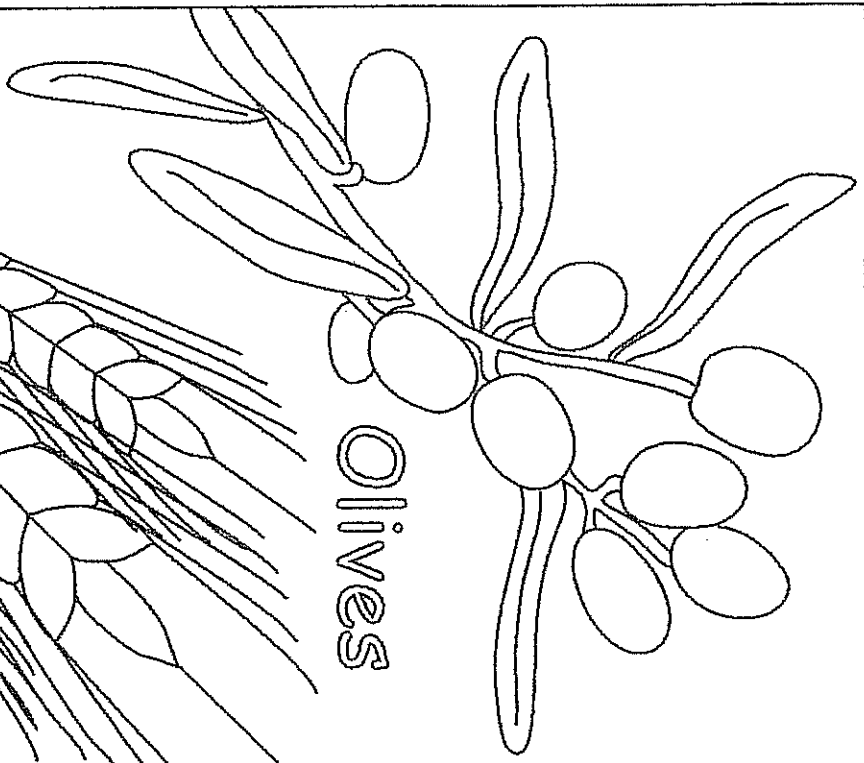
Moshe told *Bnei Yisrael* that Hashem is bringing you to a very special land with plenty of water and that is famous for seven products: wheat and barley, grapes, figs, pomegranates, olives and dates known as the *Shivat HaMinim*. But *Bnei Yisrael* should remember not to be too proud of them. Everything that they have is because of Hashem.

Hashem was concerned that *Bnei Yisrael* would think that Hashem gave them all these wonderful things because they are *tzadikim*, but that is not so. *Bnei Yisrael* sinned many times in the *midbar* and caused Hashem to be angry. *Bnei Yisrael* were brought to *Eretz Yisrael* because it was promised to *Avraham's* descendents.

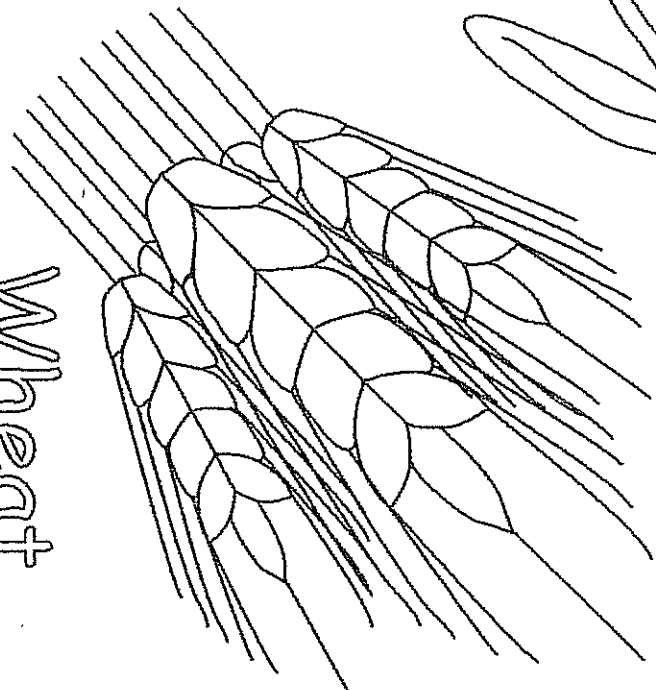
Moshe told *Bnei Yisrael* that "after we eat enough to be satisfied, we need to thank Hashem for the good land He gave you". This tells us about the *mitzvah* of *benching* (saying *bircat hamazon*) after eating a meal with bread.

Moshe continued to tell *Bnei Yisrael* that we are to treat a *gair* (someone who converted to Orthodox Judaism) equal to any other Jew.

- 1) Name of one of the seven special foods that Israel is famous for?
- 2) What must we say after eating a meal with bread?



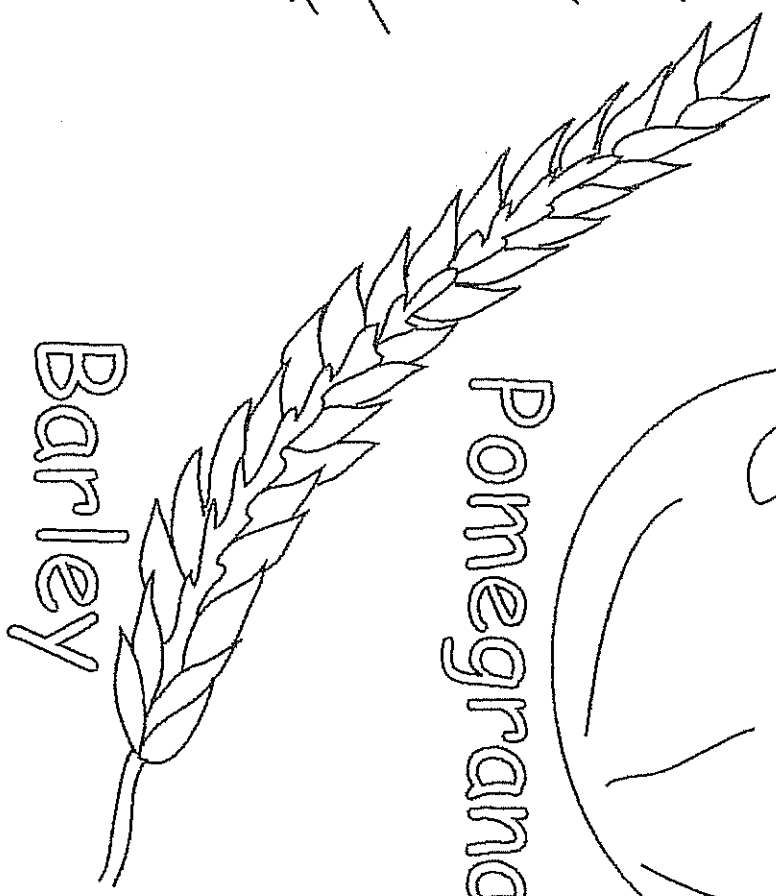
Olives



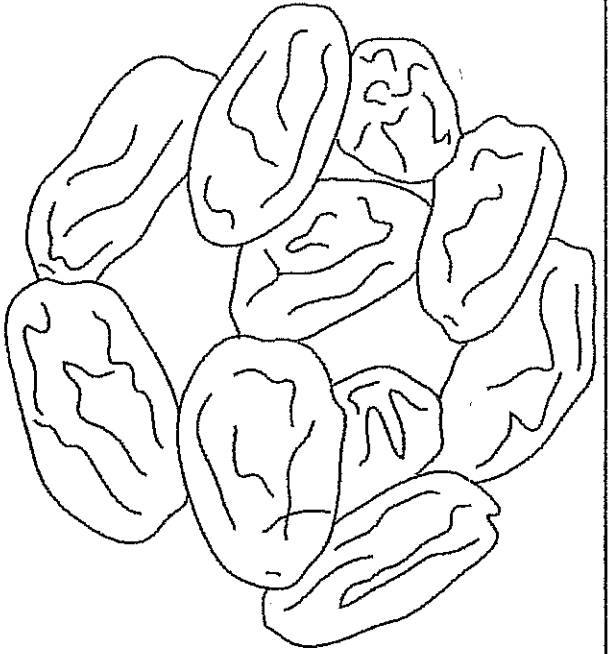
Wheat



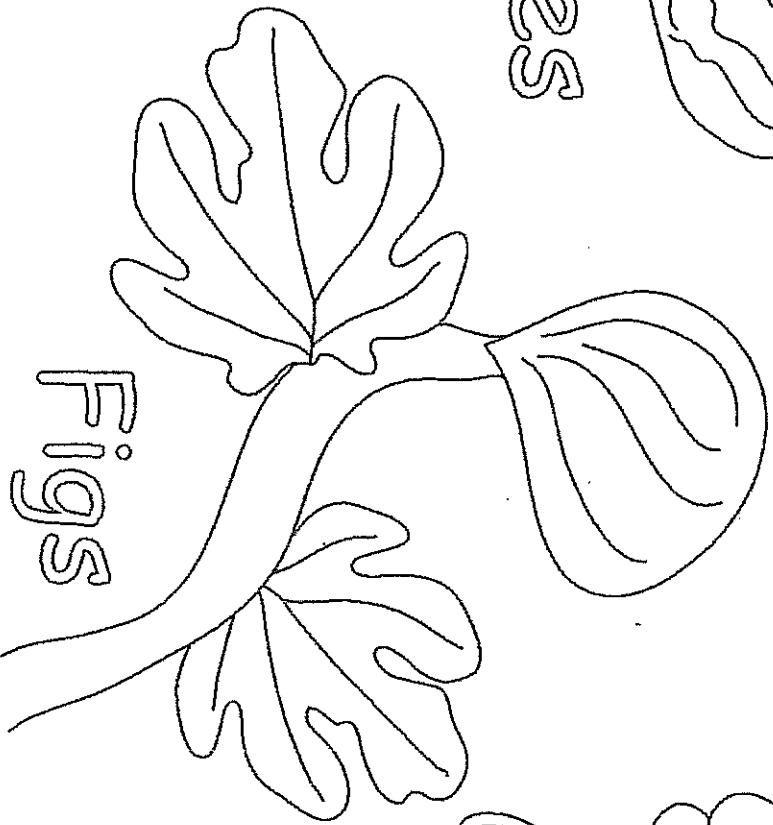
Pomegranate



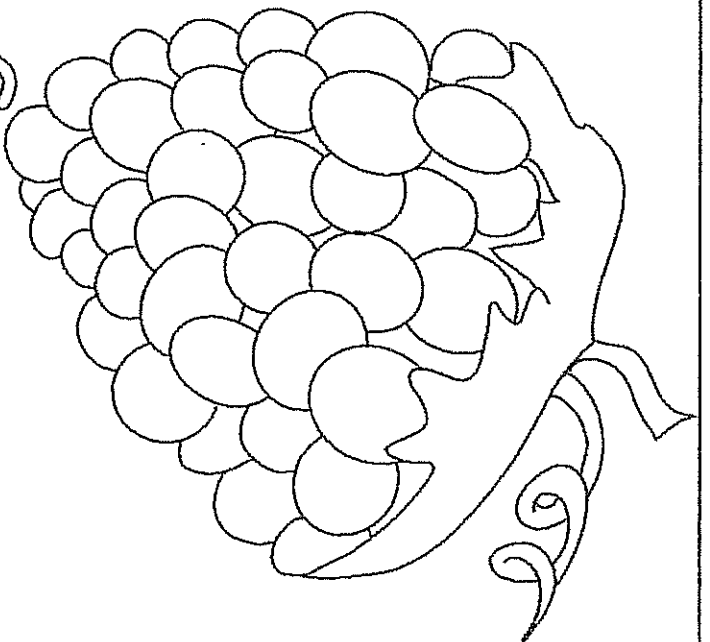
Barley



Dates



Figs



Grapes

## Parashat Re'eh

In the last three *parshiot*, *Moshe* commanded the Jews to listen to *Hashem*. In this *parasha*, *Moshe* began to teach new *mitzvot* and also repeated some *mitzvot* and *dinim*.

*Bnei Yisrael's* first *mitzvah*, upon entering *Eretz Canaan*, is to destroy all the idols and objects of idol worship. The *mitzvah* of destroying idols pertains to every generation.

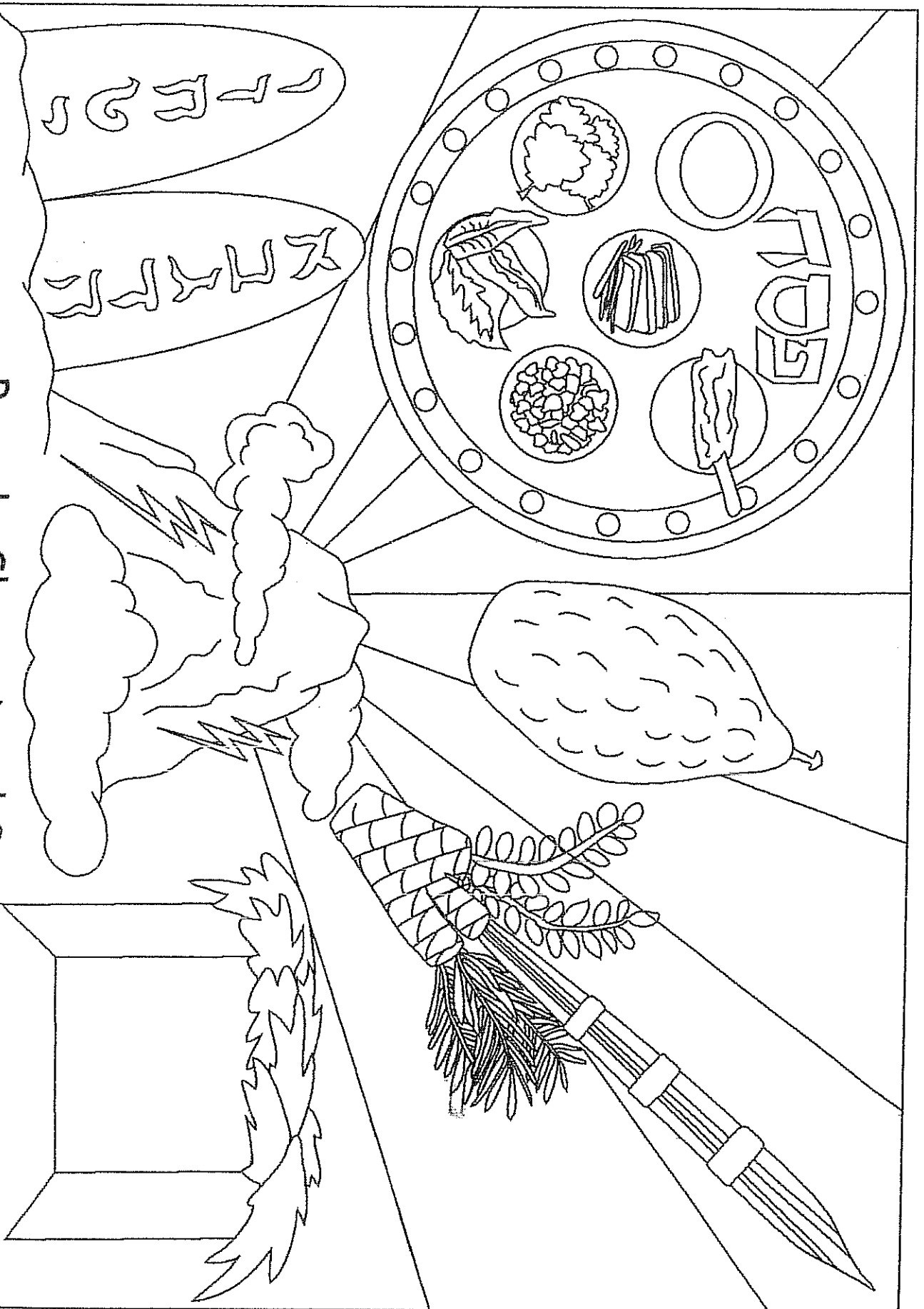
Jews may not eat blood, and they may only use the kosher way to killing an animal. A *shochet* is the name of a person who knows how to kasher an animal for eating (*shechita*). He knows all the *mitzvot* and *dinim* in order to be able to do it correctly. *Hashem* did not tell us the reason we have to kill the animals in a special way. We just do this *mitzvah* because it is a *chok* (a law from *Hashem*). We do have some explanations: 1) *Shechita* causes a large amount of blood to leave the animal. This *mitzvah* helps us avoid eating blood. 2) The Torah way of killing is painless. 3) By keeping this *mitzvah* we keep ourselves holier and closer to *Hashem*.

In *Parashat Shemini*, we learned that Jews may eat animals and fish only if they have two signs showing that they are kosher (chewing their cud; having split hooves; fish need to have fins and scales). *Moshe* now repeated these laws. He also added new *dinim*, and warned the Jews again not to mix meat and milk.

*Moshe* explains that it is a BIG *mitzvah* to give *tzedakah* (charity). A person should not feel bad giving *tzedakah*. The *mitzvah* should be done with joy.

- 1) What does an animal have to have in order to be kosher to eat?
- 2) How should we feel when we give *tzedakah*?

# Pesach, Shavuot and Succot



## Parashat Shoftim

Moshe appoints judges for the land of *Eretz Yisrael*. *Hashem* wants *Eretz Yisrael* to have a *Sanhedrin*. Besides the *Sanhedrin*, He wants every town to have a *Beit Din* of three judges. The three judges may only decide cases that have to do with money and property. A *beit din* in larger town will consist of 23 members and that *Beit Din* will be able to decide cases on life and death.

If the *Beit Din* cannot decide on a case, then it goes to the *Sanhedrin*, which has 70 judges and a *nassi* (president). The *Sanhedrin* met once daily in one of the room of the *Beit Hamikdash*. Today, we no longer have the *mitzvah* of appointing the *Sanhedrin*.

The *parasha* continues telling us about different *mitzvot* and *halachot* dealing with the *Sanhedrin*. Then the *parasha* tells us that the *choshen* that the *kohen* wore in the *Beit Hamikdash*. The *choshen* had 12 sections to represent each of the *shevatim*. Each section contained a precious stone. Each precious stone of the *choshen* contained the six letters, the name of the *shevet* and additional letters. The extra letters formed the words *avraham yitzchak yaakov shivtei yeshurun*. In this way, every letter of the *Alef Bet* was used.

The *mitzvah* of *Baal Tashchit* forbids us to destroy or waste something useful. All food must be treated with respect. The *Gemara (Talmud)* teaches us that food that is fit for people to eat should not be fed to animals because it is disrespectful towards the food and it shows a lack of gratitude to *Hashem*. Out of respect for food, it is forbidden to throw bread.

Caring for your clothes is also another way of not being wasteful. When your clothes get too small for you, it is a special *mitzvah* to give it to someone who can use it.

- 1) *Can you recite the aleph bet in order?*
- 2) *What is Baal Tashchit and why is it important?*

