



Summer Review Program

Summer 2023/5783

Student's Name

2022-2023 Grade

3G-1 & 3G-2



25 Sivan 5783
June 14, 2023

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

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BOYS DIVISION**
Rabbi Noam Grossman
Rabbi Gavriel Grossman

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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*, she can put the corresponding sticker on her chart. When she returns to school, she will be able to earn a prize based on how many stickers she earned. Parents should initial each sticker placed on the chart. Each sticker is worth two points. By utilizing this program, your child will *Y"Y*, 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 fuzzy pen or a cute keychain.
- 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 with an art activity!

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
Mrs. Carol Fried
Mrs. Batya Kahn
Miss Chaviva Kaiser
Mrs. Chana Ioffe
Mrs. Esther Ouaknin
Mrs. Rosalie Rosenbaum
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!

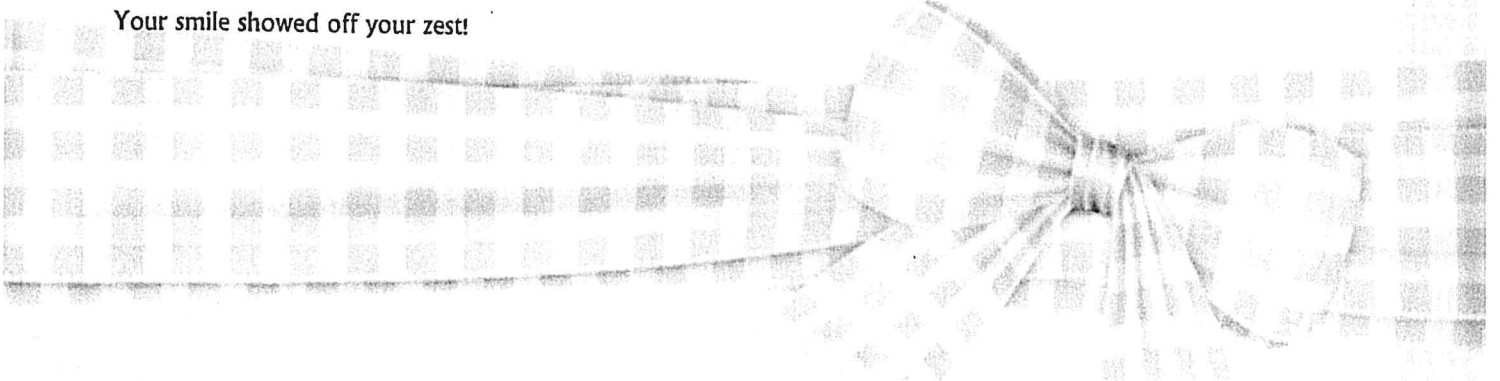
To each of you individually,
I would like to say,
You are really special -
Each girl in her own way!

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!

Summer
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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 Kaleb 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.

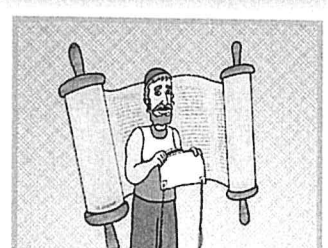
Hashem decrees that Bnei Yisrael will wander in the midbar for 40 years and that this generation will die in the desert. Their children (those who are now under 20) will enter and inherit Eretz Canaan instead of them. However, Kaleb and Yehoshua will be granted permission to enter Eretz Canaan.

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.

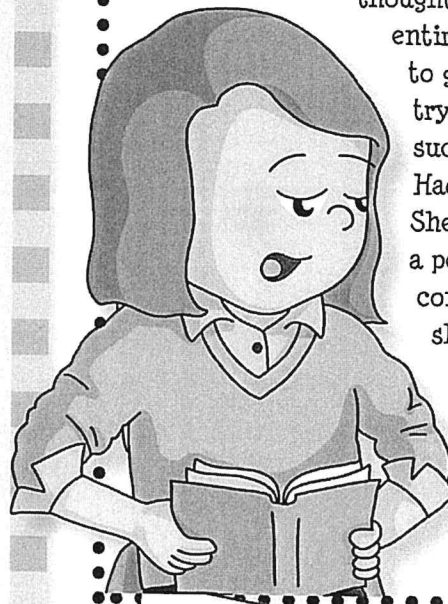
Did You Know?

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.

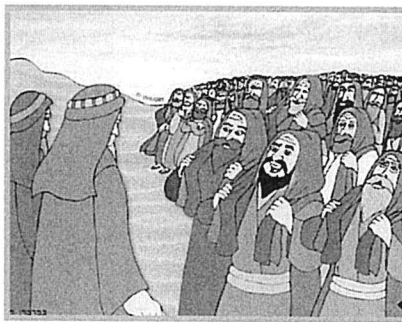
KORACH

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

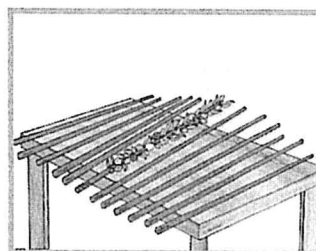
Korach's 250 followers who offered Ketores. Hashem commands Moshe to tell Elazar to collect these fire pans and make them into a covering for the Mizbeiach. This will be a reminder to Bnei Yisrael that only a Kohein can bring Ketores and no one else.



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 match from each Nasi and place it next to the Aron Kodesh in the Kodosh Hakodoshim.

A miracle happened! Aharon's match, which represented Shevet Levi, sprouted blossoms, buds, and almonds. The other 11 matches remained the same as before. Hashem made almonds blossom on Aharon's match 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.

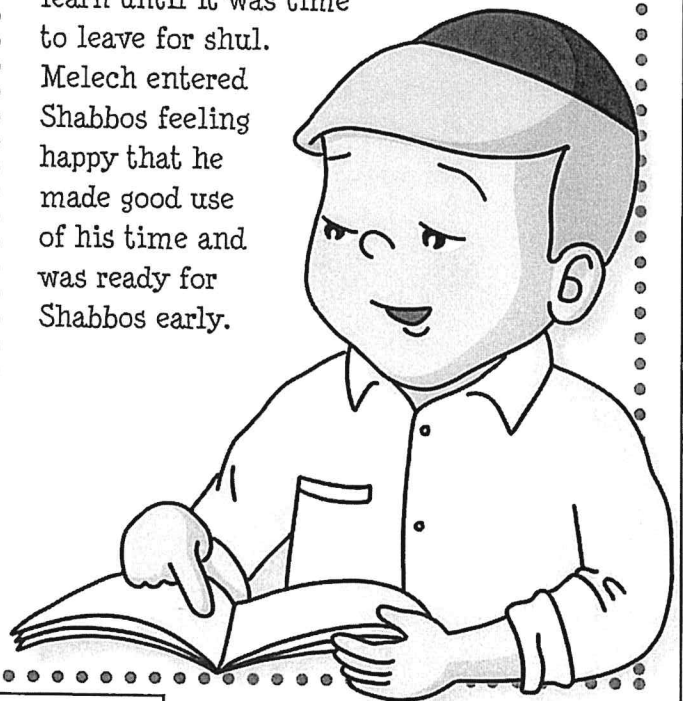
Did You Know?

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

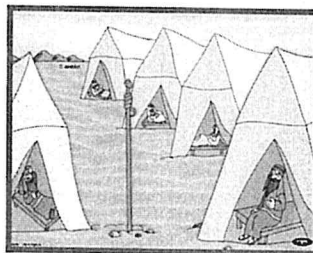
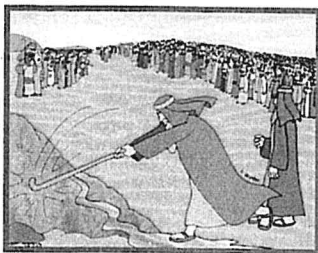
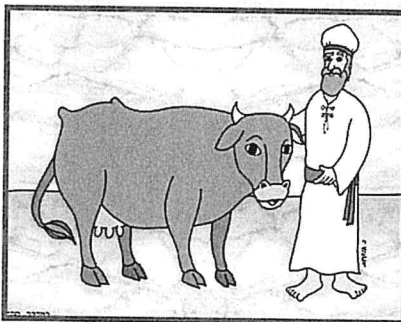
his land. The king refuses to let Bnei Yisrael through. He threatens to attack Bnei Yisrael if they try to enter Edom and gathers his army to fight against Bnei Yisrael. Bnei Yisrael change their route and go around Edom.

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.

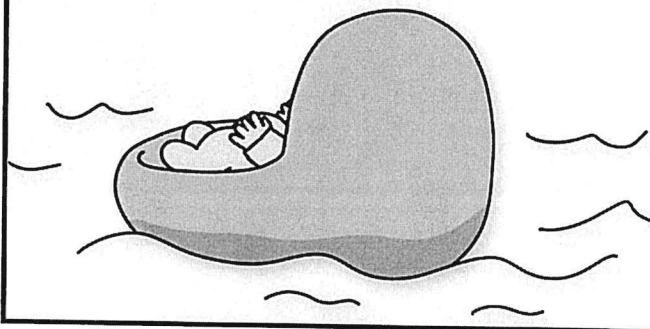
Is there a difference between speaking to a rock and causing water to come out or hitting a rock and causing water to come out? Aren't they both nisim? Yet, if Moshe spoke to the rock and made water come out, it would have been a greater neis. Moshe and Aharon were punished because they did not use the 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?

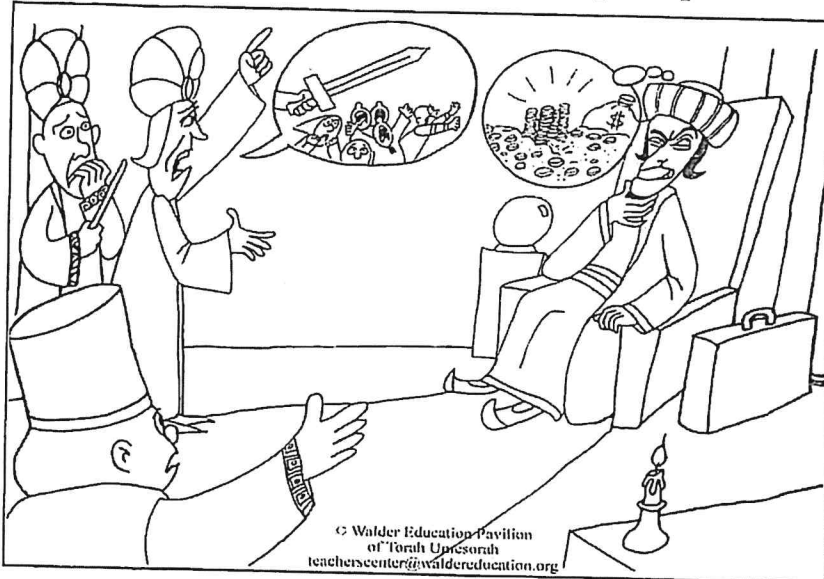
Pharaoh's astrologers saw that the baby boy who would save Bnei Yisrael would die by water. They could not be sure if this baby would be a Mitzri or a Jew. So Pharaoh commanded that all baby boys who were born should be thrown into the Nilus (Nile River). Moshe's mother Yocheved hoped that when she placed 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

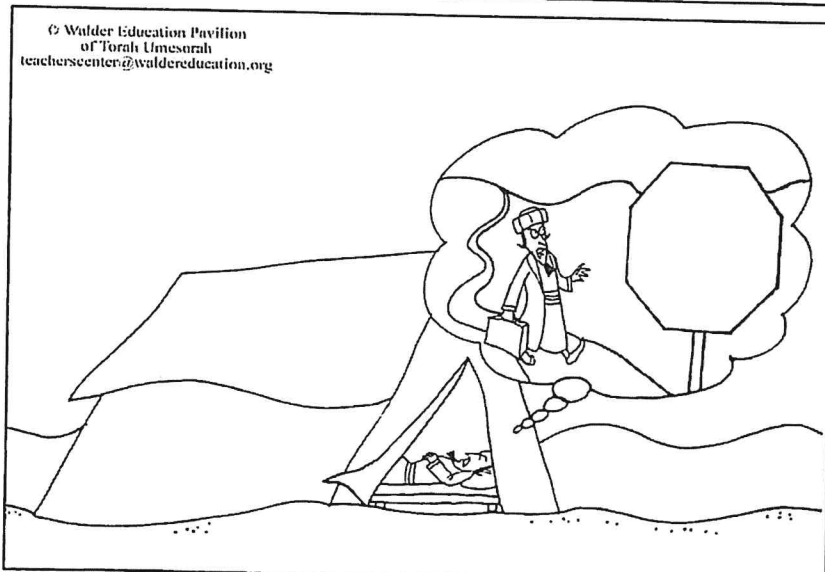
Rav Yissocher Frand has an interesting procedure that he follows whenever he travels by plane, guaranteed to create a Kiddush Hashem. As soon as he boards, Rav Frand looks for someone who may need help putting their carry-on in the overhead bin. He offers to put their luggage in the bin and follows through.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

פְּרַשְׁתַּת בְּלָק (1)



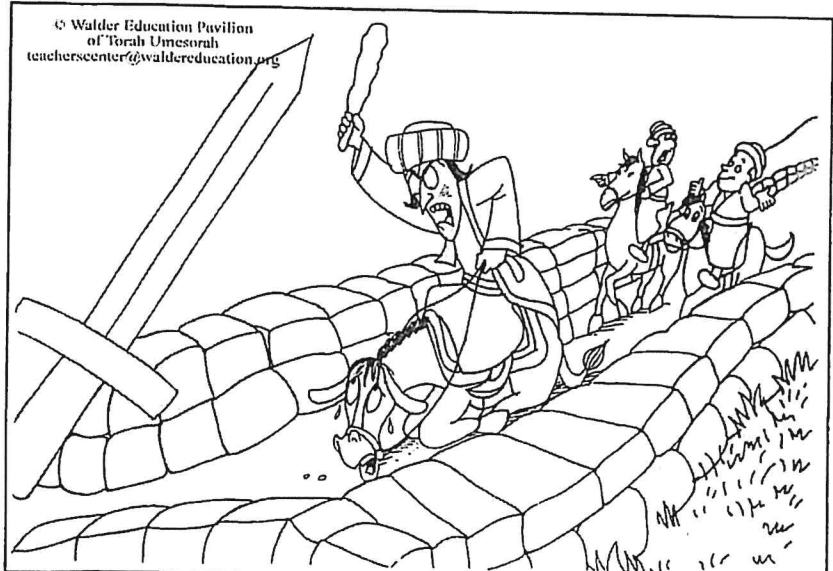
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Balak, king of Moav, was afraid of Bnei Yisrael after he saw how they conquered Sichon and Og. He sent messengers to ask Bilaam to curse the Jews.



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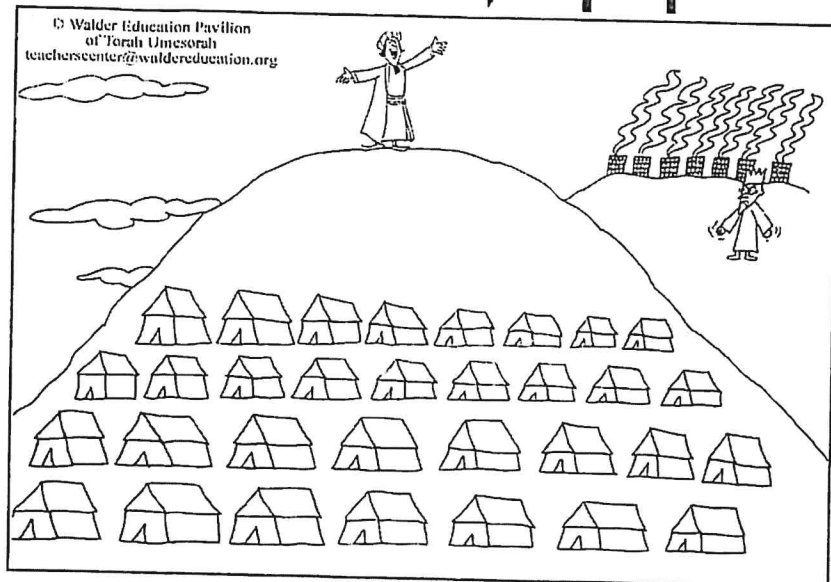
Bilaam told the messengers that he needed to ask permission from Hashem in a dream, because he was not able to do anything against Hashem's will. At first, Hashem did not give him permission. The second time, however, Hashem gave him permission to go but not to curse.



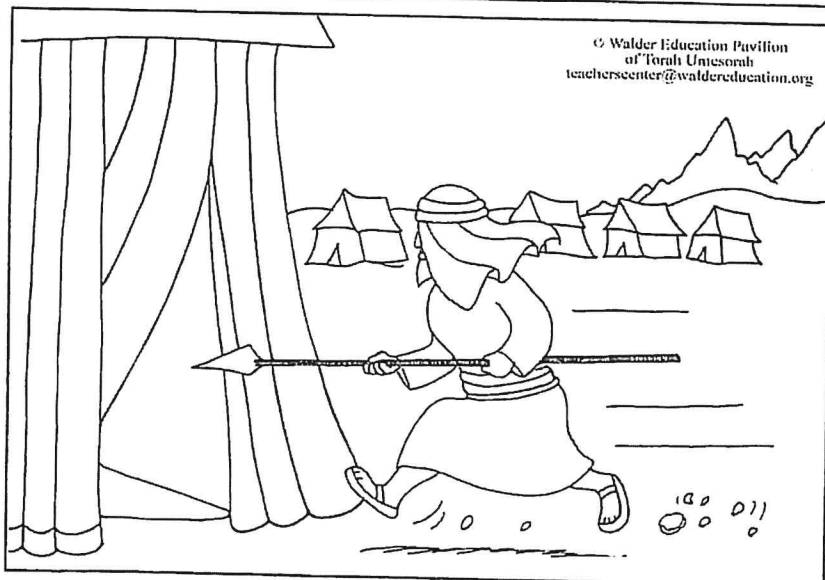
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Three times on the way, Hashem sent a maalach with a sword to warn Bilaam not to go. He did not see the maalach, but his donkey did. The donkey tried to avoid the maalach, but the third time, there was no place to go. She crouched down on the road,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

פְּרַשְׁתַּת בְּלַק (2)

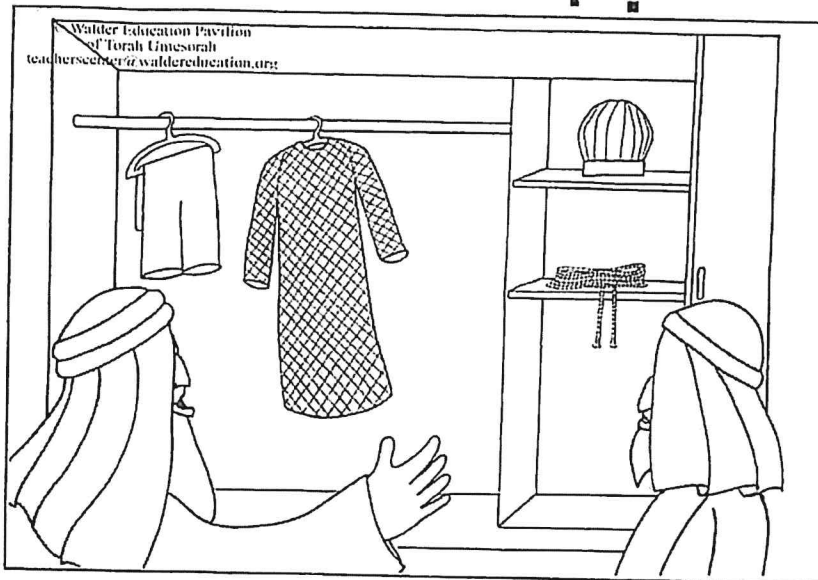


Bilaam tried to curse the Jewish people three times, but each time Hashem forced him to bless them instead. His third blessing included "Mah Tovu O'halecha 'aakov," which praised the modesty of Bnei Yisrael's homes.

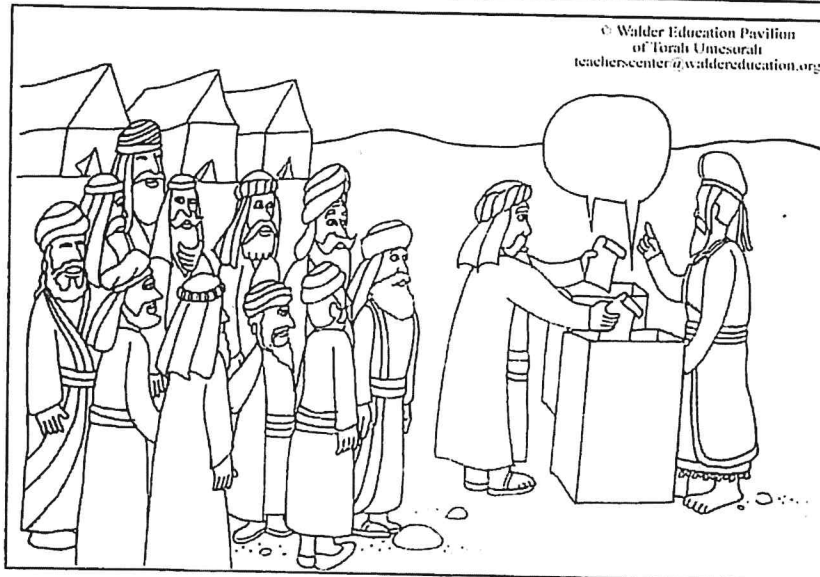


Before leaving, Bilaam advised Balak to have the daughters of Midian sin with Bnei Yisrael and worship idols with them. As a result, 24,000 Jews died in a plague. Pinchas ended the plague when he killed Zimri, the nassi of Shevet Shimon, and Kuzbi, the Midianite princess who made him sin.

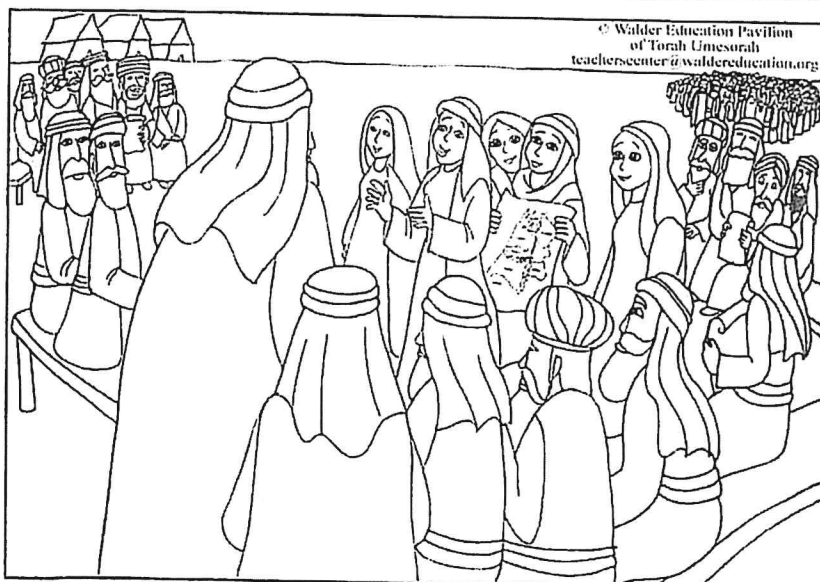
פְּרִשֶׁת פִּנְחָס (1)



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.

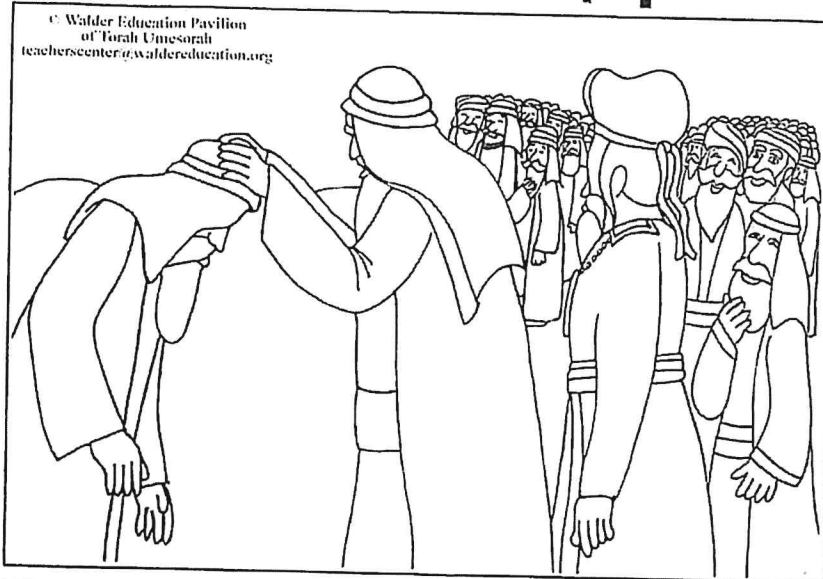


Hashem commanded Moshe to divide Eretz Yisrael through a special process using a goral. Elazar, with the help of the Urim V'tumim, would call out the name of the shevet. The nassi of the shevet would then remove from the goral the name of his shevet and his nachala, and the goral would call out, "I am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



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.

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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

גבר תורה

פִּרְשַׁת מִטּוֹת-מִסְעֵי



In Parshas **מִסְעֵי** the Torah speaks about the passing of **אַהֲרֹן הַכֹּהֵן** and tells us that he passed away on the first day of **חֹדֶשׁ הַחֲמִישִׁי**, that is **חֹדֶשׁ מֵנַחֵם אָב**.

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

Answer - By recording the date of **אַהֲרֹן**'s passing the Torah is hinting something to us. The first day of **אָב** is the 1st of the 9 days leading up to **תְּשַׁעָה בְּאָב**, the day of the destruction of both the 1st and 2nd **בֵּית הַמִּקְדָּשׁ**. The passing of **אַהֲרֹן** is connected to **תְּשַׁעָה בְּאָב** in 2 ways:

1) The Gemara says that the day that a **צַדִּיק** passes away is equal to the destruction of the **בֵּית הַמִּקְדָּשׁ**. Therefore, the day of **אַהֲרֹן**'s passing is connected to **תְּשַׁעָה בְּאָב**.

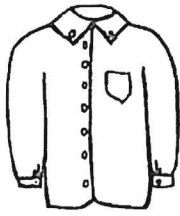
2) The reason why the second **בֵּית הַמִּקְדָּשׁ** was destroyed was because of the **opposite** of **יִשְׂרָאֵל אֲהַבַת**. And the way we will merit to have the 3rd **בֵּית הַמִּקְדָּשׁ** rebuilt is by having extra **יִשְׂרָאֵל אֲהַבַת**. **אַהֲרֹן הַכֹּהֵן**, as we know, had tremendous **יִשְׂרָאֵל אֲהַבַת** for every Yid - which is the key to the **rebuilding** of the **בֵּית הַמִּקְדָּשׁ**.

ראש חֹדֶשׁ אָב is the Yahrzeit of **אַהֲרֹן**. It is a special day for us to take a lesson from **אַהֲרֹן**'s life and have extra **יִשְׂרָאֵל אֲהַבַת**. 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 3rd **בֵּית הַמִּקְדָּשׁ**!

גוט שבת!



_____ said the תורה דבר very well!
Sign _____



ב"ה

דבר תורה

פְּרֻשֵׁת דְּבָרִים - שַׁבַּת 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 **שַׁבַּת חֲזוֹן**! **חֲזוֹן** means a vision. On this Shabbos Hashem gives us a peak of the third **בֵּית הַמִּקְדָּשׁ**. Hashem hopes that by showing us the 3rd **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 תרומות, מעשרות 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!!

עירי 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 גדול.

עשרת הדברות

- ◆ 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 to sanctify it (make it holy), but in this weeks סדרה is says יום השבת לשמור -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

- ◆ 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; חתני, אמרי, פריזי, 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

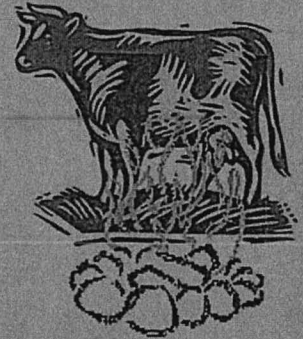
- ◆ In this week's פרשה משה is still speaking to ב"י. He tells them to guard all the מצוות, even the ones they think aren't important. This is because one doesn't know which מצוות are more important and which ones are less important. If one does this ה' will bless his children, animals, oil, wine and 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' s מצוות 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 וראכלה ושבעת וברכת. 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 מתן תורה, This was very bad since they were just told not to serve idols.
- ◆ After Hashem gave משה the נוחות 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 נוחות.



- ◆ 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 נוחות, and present those to the בני ישראל.

יראת השם -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: יתרו and רות.
- ◆ 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 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.

פרשו 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 מעשר has been given of the produce to the כהן, then מעשר ראשון 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 מצוה.



הענק תעניק לו

Give presents to a Hebrew slave.

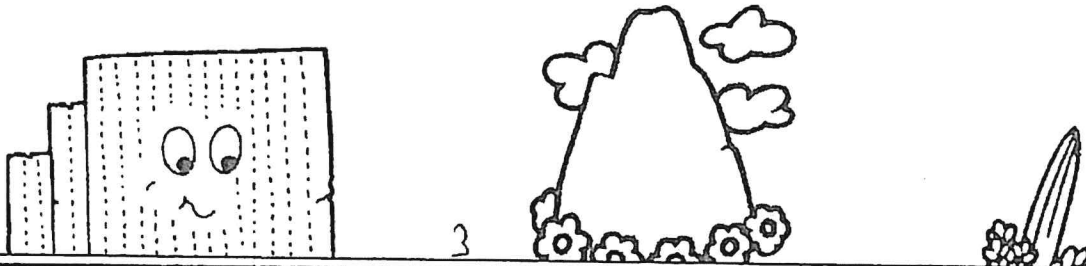
If a Jew steals money and cannot repay it, the בית דין sells the thief as a slave.

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

ימים טובים - three שלש רגלים

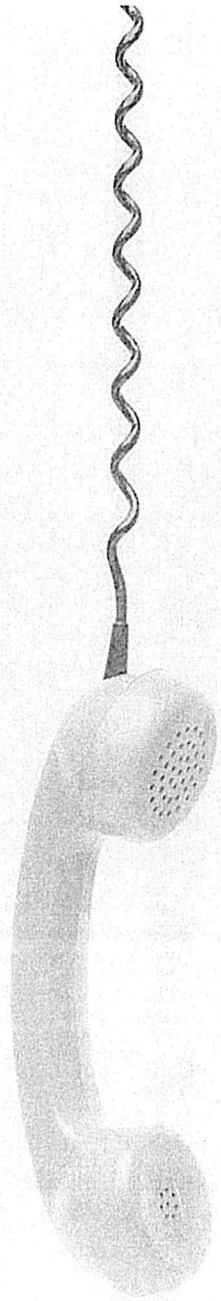
Every פסח and שבועות and סוכות men need to go to the בית המקדש to offer קרבנות.

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



Please read תהלים

every day!



Color in the box for each Perek that you say.

י	ט	ח	ז	ו	ה	ד	ג	ב	א
כ	י"ט	י"ח	י"ז	ט"ז	ט"ו	י"ד	י"ג	י"ב	י"א
ל	כ"ט	כ"ח	כ"ז	כ"ו	כ"ה	כ"ד	כ"ג	כ"ב	כ"א
מ	ל"ט	ל"ח	ל"ז	ל"ו	ל"ה	ל"ד	ל"ג	ל"ב	ל"א
נ	מ"ט	מ"ח	מ"ז	מ"ו	מ"ה	מ"ד	מ"ג	מ"ב	מ"א
ס	נ"ט	נ"ח	נ"ז	נ"ו	נ"ה	נ"ד	נ"ג	נ"ב	נ"א
ע	ס"ט	ס"ח	ס"ז	ס"ו	ס"ה	ס"ד	ס"ג	ס"ב	ס"א
פ	ע"ט	ע"ח	ע"ז	ע"ו	ע"ה	ע"ד	ע"ג	ע"ב	ע"א
צ	פ"ט	פ"ח	פ"ז	פ"ו	פ"ה	פ"ד	פ"ג	פ"ב	פ"א
ק	צ"ט	צ"ח	צ"ז	צ"ו	צ"ה	צ"ד	צ"ג	צ"ב	צ"א
ק"י	ק"ט	ק"ח	ק"ז	ק"ו	ק"ה	ק"ד	ק"ג	ק"ב	ק"א
ק"י"ט	ק"י"ט	ק"י"ח	ק"י"ז	ק"ט"ז	ק"ט"ו	ק"י"ד	ק"י"ג	ק"י"ב	ק"י"א
ק"י"ג	ק"י"ט - א/ב	ק"י"ט - ק/ר	ק"י"ט - פ/צ	ק"י"ט - ס/ע	ק"י"ט - מ/נ	ק"י"ט - כ/ל	ק"י"ט - ט/י	ק"י"ט - ח/ז	ק"י"ט - ה/ו
ק"ל	קכ"ט	קכ"ח	קכ"ז	קכ"ו	קכ"ה	קכ"ד	קכ"ג	קכ"ב	קכ"א
ק"מ	קל"ט	קל"ח	קל"ז	קל"ו	קל"ה	קל"ד	קל"ג	קל"ב	קל"א
ק"נ	קמ"ט	קמ"ח	קמ"ז	קמ"ו	קמ"ה	קמ"ד	קמ"ג	קמ"ב	קמ"א

TEHILLIM

TEL

TOGETHER, KLAL YISROEL
TALKS TO HASHEM.

A Shiur on The Snow

Rav Pam used to give a weekly shiur. One week there was a terrible snow storm and the Rebbetzin tried to stop her husband from going. It's too cold, you're going to get sick, and you can't dig the car out...

Rav Pam said I have to go. What if someone comes to the shiur? Rav Pam walked to the Shul to give the shiur. As he's approaching he sees that the lights are on. It's a good thing that I came he thinks to himself. When he enters the Shul he's shocked to see Mr. Schwartz there. Mr. Shwartz, what are you doing here? You don't usually come to this shiur.

Mr. Shwartz answered I knew that no matter how much it snowed you were going to come tonight and I thought to myself there's a good chance that no one else will come and I didn't want you to shlep out for nothing!

1

רש"י LETTER WORD FIND

CAN YOU FIND THESE RELATED WORDS?

פ	ט	צ	ו	ח	ש	ז	כ	ת	ך
ו	י	ה	ת	ה	ע	ר	צ	צ	ט
ר	ר	ש	מ	ו	נ	ו	ל	ה	ל
ח	ך	ח	צ	ח	נ	ח	ת	י	מ
צ	ט	ש	ל	ת	י	ך	ל	ה	ת
ה	ל	ה	ל	ה	ל	ה	י	ת	צ
ו	ח	ט	ז	ח	ז	ר	פ	ז	ה
ה	ח	מ	ך	צ	פ	ש	ה	ח	ך
ה	מ	ז	ד	מ	ח	ה	ש	ד	ה
ת	ה	ש	ע	ה	מ	ט	ו	צ	ה

- | | | | |
|---------------|--------------|------------------|------------------|
| 1. המְחִיָּה | 4. הַשָּׂדֶה | 7. שְׂרָצִית | 10. וְלִשְׁבוּעַ |
| 2. כְּלִקְלָה | 5. חֻמְדָּה | 8. וְהִנְחִלְתָּ | 11. מְטוּבָה |
| 3. תְּנוּבָת | 6. וְרַחֲבָה | 9. מִפְרִיָּה | 12. עִירָךְ |

גימטריה

20	=	ט
30	=	ל
40	=	מ
50	=	נ
60	=	ס
70	=	ע
80	=	פ
90	=	צ
100	=	ק
200	=	ר
300	=	ש
400	=	ת

11	=	יא
12	=	יב
13	=	יג
14	=	יד
15	=	טו
16	=	טז
17	=	יז
18	=	יח
19	=	יט

1	=	א
2	=	ב
3	=	ג
4	=	ד
5	=	ה
6	=	ו
7	=	ז
8	=	ח
9	=	ט
10	=	י

8 FUN HEBREW MATH!!! 200

ד 4^ב₅₀ גמטריה 10 ה 90

- = ו + א
- = ד + ג
- = ת + ת
- = ב + י
- = ד + ד
- = כ + ה
- = ז + פ
- = ט + מ
- = ד + ו

WRITE THE CORRECT LETTER:

2+2= ___ 4+5= ___ 30+50= ___ 200+100= ___

Fine the גמטריה for your last name!

This is an example for how you should write it:

פ י נ ק ל

30 300 50 10 80

470

3A

שְׂרָשִׁים REVIEW: #74-89

_____	9. קרה	_____	1. משל
_____	10. נטה	_____	2. כלה
_____	11. שתה	_____	3. שקל
<u>give to drink</u>	12. שקה	_____	4. כתב
_____	13. יכח	_____	5. נקה
_____	14. מלא	<u>meet - Plead</u>	6. פגע
<u>pour, empty</u>	15. ערה	_____	7. אבה
_____	16. צלח	_____	8. שאב

choose, rebuke, demonstrate	give to drink	weigh	rule
draw water	absolve, clean	drink	pour, to empty
hold back, finish, destroy	succeed	fill	happen
turn aside, spread out, stretch out	meet, plead	write	want, desire

Water in the Sea

Rav Eliyahu Lopian Zt"l was once travelling in Eretz Yisroel by train to Chaifa. On the way he saw a beautiful view of the Mediterranean Sea. He then commented, "There is no sight as beautiful as this massive sparkling blue sea, but you know what happens if you take a pail and draw out some water from the sea? That water is not beautiful at all, it's just plain old water in a pail. Only when the water is part of the bigger picture, when all the water is together as one, then it's beautiful!"

I Don't Have a Brother

At a Siyum HaMishnayos, R' Shimson Sherer related how his father, R' Moshe Sherer, told him a mashal of why we're still in galus. There were two brothers, Reuvain and Shimon. Shimon lost his money during the Great Depression, and went to his brother Reuvain for help. Each time Shimon knocked on Reuvain's door and said it was his brother Shimon, Reuvain replied, "I don't have a brother Shimon." Eventually, their father became ill, and when Reuvain went to visit him in the hospital, the father refused to recognize him, saying, "I don't have a son Reuvain." Reuvain continuously protested, insisting, "I'm your son Reuvain!" Finally, the father said, "Until you have a brother Shimon, I don't have a son Reuvain." So too, until we consider every Jew our brothers, Hashem won't consider us His children to take us out of galus.

Please find and write the first 3 words of the given pesukim:

1= פרשה בראשית- פָּרָק ג- פְּסוּק יא

2= פרשה לך לך- פָּרָק יב- פְּסוּק ב

3= פרשה ויגרא- פָּרָק כב- פְּסוּק ג

4= פרשה תיי שרה- פָּרָק כד- פְּסוּק יז

5= פרשה ותולדות- פָּרָק כה- פְּסוּק כה

6= פרשה ויגש- פָּרָק מה- פְּסוּק י

7= פרשה ויחי- פָּרָק מט- פְּסוּק ה

REVIEW #111-126 מלים

- | | |
|---------------------|-------------------------|
| _____ 9. לו | _____ 1. אן |
| _____ 10. אַלֵיכֶם | _____ 2. שָׁנִי |
| _____ 11. רָחֵק | _____ 3. קָ |
| _____ 12. אֵלָיו | _____ 4. הַהַיָּא |
| _____ 13. אֵל | _____ 5. אַחֲרַי |
| _____ 14. ה' | _____ 6. יַחַד יַחְדָּו |
| _____ 15. אֵלַיְכֶם | _____ 7. אֵלַיְכֶם |
| _____ 16. כּוֹכָב | _____ 8. שָׁה |

together	Hashem	fire	to you (בָּרַס)
after	star	from	to you (יַחַד)
sea	to him	far	lamb, kid
2, years of	in/with me, by myself	to him	that



(1c)

Please translate

גסיק

1 והרעב _____

היה _____

על כל הארץ _____

2 וישלח יעקב _____

מלאכים _____

לפניו _____

אל-עשו אחיו _____

3 וישא יעקב עיניו _____

וירא _____

והנה עשו בא _____

ועמו _____

ארבע מאות איש _____

4 וישבו _____

לאכל-לחם _____

9

וישאו עיניהם _____

פּרָק כּה פֿסוּק כז-כח

Match

דקדוק		שָׂרָשִׁים	
1. 'and, ² changes future to past	---וְ	1. be, was, were	זָבַל
2. in, with	וְ---	2. love	הִיָּה
3. ...S (more than 1) (רַבִּי'ס)	---ס'	3. become big/great	זָדַח
4. they will	---וּ	4. sit, live	שָׁב
5. him, his, it, its	וְ---	5. know	אָהַב

מלים	
1. mouth, opening	לָצַר
2. field	אִישׁ
3. perfect, wholesome	שָׁדָה
4. that, because, (if, perhaps, rather)	כִּי
5. tent	אֹהֶל
6. man	בֵּן
7. young man	פֶּה

Falling Asleep While Driving

Rabbi Mordechai Neugrashel stayed by his ill father-in-law at a Ramat Gan hospital all night until 7 AM. On his way home to Sanhedria while driving on the Tel Aviv-Yerushalayim highway, he was so tired, his eyes closed and his van ran off the road and over a hill. With just a few minor bruises, he was helped out by others, and was told not to tell the police that he fell asleep since he'll get a big fine. But when the police came, he explained the situation truthfully and the police let him off. When asked why he told the truth, Rav Mordechai responded that if one saves a life and asks for a favor, you would certainly do it. Hashem saved his life and asks that we tell the truth, so he did. (Echoes of the Maggid p.155)

‡Rav Elya's Honesty

Rav Elya Lopian was meticulous to speak truthfully. When someone asked him what time it was, he worried that perhaps his watch was off by a minute or two. As a result, he always replied, "It's *approximately* such and such a time." Also, when he was chazzan on the High Holidays and recited "Here I am, impoverished of deeds..." he would not say the words "...trembling and frightened," for he felt it wasn't honest to do so. Rav Lopian would say that 'a tzaddik says little and does much' due to the middah of emes. He's afraid to commit verbally to doing anything in which there's the slightest chance it won't happen, since that wouldn't be truthful. In the end, he does much anyway. (Mashgiach of Kamenitz p.415)



Please read these pesukim. Then, rewrite them in script letters on the provided line.
YOU SHOULD WRITE NEKUDOS

1- וְיֵאלֶּה תּוֹלְדֹת יִצְחָק בֶּן-חֲצִרְקָם

+

2- וַיְהִי יִצְחָק בֶּן-חֲרָצְטַיִם שֶׁנֶּה

3- רִנָּה צֶת-צְתוּיָל הָאֲרָמִי מִפֶּדֶן אֲרָם

4- וַיַּעֲתֵר יִצְחָק לְבִי לְנֹכַח אֲשֵׁתוֹ

5- וַיִּתְרַלְלוּ הַבָּנִים צְקָרְצָה

6- וַשְׂגִי לְאֲמִים מִמַּעַיֶד יִפְרָדוּ

7- וַיִּקְרָא שְׁמוֹ יַעֲקֹב וַיִּצְחָק בֶּן-שָׁשִׁים שָׁנָה

Please

Highlight

All The

דברים

הנחמתי

ענקים שהיו טס: מחימן ששי ותגמי
 ורציון. דבר אחר: על שם חרצט
 זמות טנקצרו שם חיש ואסתו: חרס
 ומיה, חצרכס וטררה, ילחק ורצקה,
 יעקב ולחה: ויבא אברךום. מצחר
 ב טצט: רפד רשרה ורצבתח.
 ונסמכה מיתח טרה לעקח ילחק,
 לפי ששל ידי צטורח הטקרה,
 טנזדמן צנה לטחיטה וכמעט טלח
 ג נחטט, פרחח נחמח ממנה

(א) וידידו חזי שרה מאה שנה
 וישארים שנה ושבוע שנים. לכה
 יקח "טנה" צכל כלל א וכלל,
 לומר לה טכל אחד נרש לעמנו, צח
 מאה צצח עטרים לחטא, מה צח
 עטרים לא חטאה, טכרי חנה צח
 עטיו, חר צח מאה צלח חטא,
 וצח עטרים צצח טצט לופי: שני
 חזי שרה. כלן טוין לטובה:
 (ב) בקרית ארבע. על שם חרצט

צרוח הוא: "לזרעך חסון חס כחצן
 הוצאת" (לעיל יב, ז): אצחזת קרר.
 חחחח קרקע לצית ד הקצרות:
 (ו) לא ירצה. לא ה ימנע, קמו:
 "לא חכלח רחמיו" (חבלים מ, יב),

ומטה: (ד) ור ורשב אנכי
 עמכם. גר מחרץ חחרח, ונחישצתי
 עמכם. ומדרש אגדה (ב"ר נח, ו): חס
 חרלו כריני גר, ואס לאו חנה חוטב
 וטולנה מן הדיו, טחמר לי הקדוש

(י) ויערין ישב. קחיז חסר,
 אחו חיוס מווכו טומר ד עליהם,
 מפני חטיבותו טל חצרכס טכיה
 לריו לו, עלה לגדלה: רכר צטוי
 שער עיר. טכלן צטלו ממלחכתן
 וצחו לגמל חסד לטרה: (יא) לא
 צדגי. לא חקנה אחתה צדמיס:
 גתתי ר. כרי חו קמו טחחחח

וכמו: "ויכלח כגטס" (לעיל ח, ט):
 (ח) גששכם. רונקס: ופגעו רי.
 לשון צקטה, קמו: "חל חפגעי צי"
 (וח ט, טז): (ט) חפחחח. צית
 ועליה על ו גציו. דבר חחר: טכפולה
 צווחות: חכחח חללס כל
 טויה, וכן דוד חמר לחונה: "צכסר
 מלח" (דברי הימים א' כח, כז):

צין טני חוהציס קמונו מה חו
 חשוצה לכלס, חלח י הנח חח חמכר,
 וחח מחך קצר: (יז) וישקח
 אברךום רעפון. חסר כ וי"ו, לפי
 טחמר הרצה וחפלו מעט לא עטה.
 טנטל ממנו טקלים גדולים - קנטריו.

לך: (יג) אר אר אר שמועני.
 חטה חומר לי לטמע לה ולקח צחנס,
 חני חו חפשי ח צכה. "חך חס חטה
 לו טמעני", חלוחי וחמעני: גתחי.
 דוני"ט צלעז, מוכן חו חללי, וחלוחי
 נחתי לה ט צצר: (יח) גיני וגיני.

מיד הדיוט ליד ל מלה, ופטוטו
 טל מקרח: ויקס השדה והמערה
 חטר צו וכל העץ לחצרכס
 למקנה וגו': (יח) גכר צטוי
 שער עיר. צקרצ. כלס
 וצמעמד כלס חקנהו ח לו:

טחחחח: "עוצר לסוחר", טחחחחח
 צכקל צכל מקוס, ויש מקוס
 טחחחח גדולים, טכח קנטריו,
 נטיואר"ט צלעז (משקלות של
 מאה יחידות): (יז) ויקח שרה
 עפרון. חקומה חטה לו, טחחח

PLEASE EXPLAIN WHAT IS THE MEANING OF EACH OF THESE "LIFE LESSONS"

נְסִיוֹן _____

הַנְּנִי _____

אֲמוּנָה _____

יְרֵאת שָׁמַיִם - יְרֵאת ה' _____

סִיעָתָא דְשָׁמַיָא _____

הַשְׁגָּחַה פְּרִטִית _____

רֵאשׁוֹן רֵאשׁוֹן, אַחֲרוֹן אַחֲרוֹן _____

חֶסֶד _____

כְּשׁוֹשָׁנָה בֵּין הַחוּחִים _____

אֱמֶת _____

Kamtza and Bar Kamtza

The Gemara recounts a story of one of the causes of the destruction of the second Beit HaMikdosh. At that time, there once was a man who had a party. He invited all his friends including a man named Kamtza. His servant, however, made a mistake and invited Bar Kamtza, the host's enemy, instead.

Bar Kamtza, the enemy, came to the party. When the host saw him, he became angry and demanded that Bar Kamtza leave immediately. Bar Kamtza didn't want to be embarrassed publicly, so he offered first to pay for the cost of what he would eat and drink, but the host said no. Then he offered to pay for half the cost of the party, and finally he begged to pay for the entire party if the host would only let him stay. The host did not agree and had Bar Kamtza taken out.

Since there were Gedolim at the party who did not protest (for valid reasons) his treatment, Bar Kamtza assumed that they agreed with the host. He went to the Roman emperor and slandered Bnei Yisrael, saying that they were rebelling against him. He said if the emperor would send an animal as a Korban, they would reject it. He knew that the emperor would be unhappy to hear this and would send an animal as a Korban to see if it was true. The emperor sent a kosher animal to the Beit HaMikdosh to be brought as a Korban, but Bar Kamtza secretly put a *moom*, blemish, on it so that it couldn't be used. Bnei Yisrael did not end up bringing the animal as a Korban because of the *moom*, but the emperor thought they were rejecting his offering as a sign of rebellion. The emperor then sent an army to destroy Yerushalayim and the Beit HaMikdosh.

26



REVIEW #135-150 מלים

_____	9. אַמָּנָה	_____	1. אַמָּק
_____	10. כֶּסֶף	_____	2. אַצְרָה
_____	11. עֵקֶל	_____	3. לָק
_____	12. אֵל	_____	4. תֹּק
_____	13. אֵל	_____	5. כֵּן
_____	14. אֵל	_____	6. הֵן
_____	15. אֵל	_____	7. לָק
_____	16. אֵל	_____	8. אֵל

ear	among, inside, middle	to/for you (אֵל)	that, yes
money, silver	prince	shekel (coin)	field
if	to/for you (אֵל)	from him/us, than him/us	there is
cave	from/than you (אֵל)	in/with him	but, only

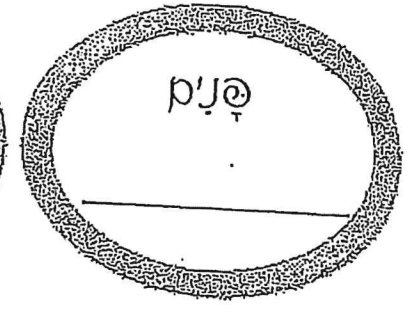
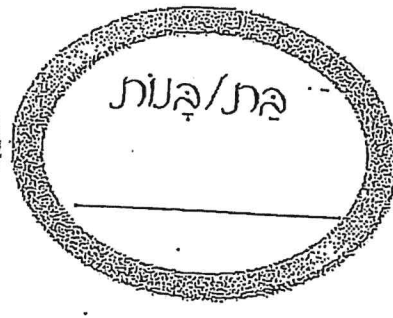
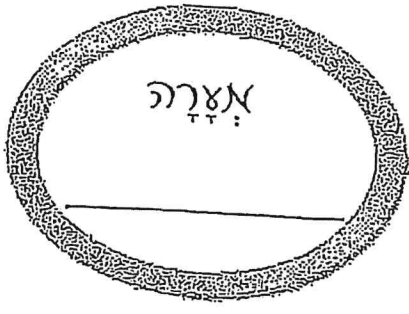
Word bank

אלים החוזרות על עצמן

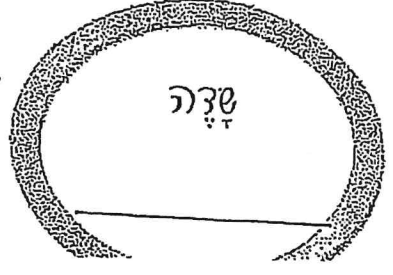
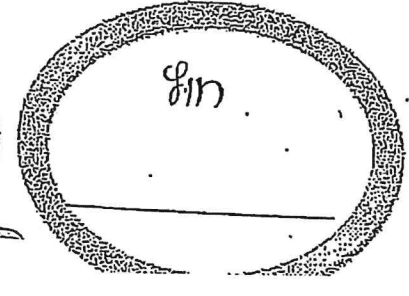
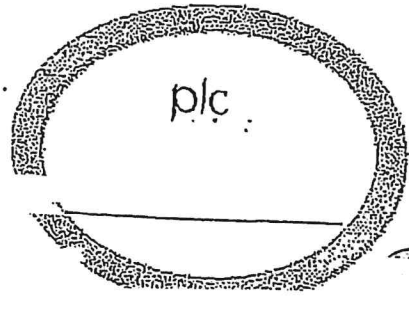


Translate

תרגם המלים החוזרות על עצמן



28



3"07

Match the Bracha to the poem!

Forgive us for our עבירות - by mistake or purposefully,
You are full of compassion so please forgive us mercifully.

קַבֵּלְתָּ תְּפִלָּה

Please accept our תְּפִלּוֹת, we know You always hear,
Don't send us empty handed now that we have come near.

צְדִיקִים

Guard the צְדִיקִים who learn and serve You all day long,
Their זְכוּיֹת help keep us all going strong.

שְׁלוֹם

All our wealth comes from You, the blessing of each year with care,
Please Hashem give us success, good crops our fields should bear.

סְלִיחָה

Please send peace to all of the *Yidden* and protect them,
Without fighting and arguments, we'll be able to focus on ה' עבודתו.

גְּאוּלָּה

Return us please Hashem to Your Torah and עבודתך too,
We want to do תשובה and come back to You.

תְּשׁוּבָה

Please see our pain in this גלות so long,
And bring the גְּאוּלָּה, oh Redeemer so strong.

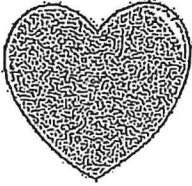
בְּרַפְתָּ הַשָּׁנִים



כַּתֵּב אֶת הַשָּׂרֵשׁ הַנִּכּוֹן

test/try


love




SLAUGHTER

hold






bind/
saddle




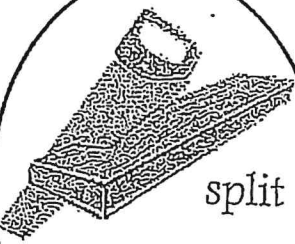
arrange/set



arise
early

prevent/
hold
back






split

inherit


bind/tie




eulogize



cry



weigh



Breaking a Bundle

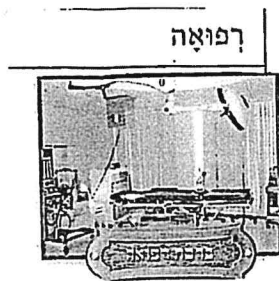
There was once an old woman on her death bed who called her five children to her bedside to make one last request. She asked them to go to the forest, get a bunch of twigs, tie them up in a bundle, and bring them to her. The sons thought she was crazy, but they decided that they would do it just to make her happy. When they brought the bundle to her, she asked each one to try and break the bundle in half. Each one tried, but the bundle was too strong and would not break. The weak dying mother then asked for the bundle, and very calmly untied the bundle and broke each twig in half one at a time. The mother then turned to her children and said, there will come a time very soon that I won't be here to keep the family together as one, but never forget that no matter what struggles life brings your way, if you stay together as one, you can't be broken, but the minute you are not together as one anything can break you.

REVIEW #119-134 מלים

_____	9. אַתְּ	_____	1. אֵלֶיךָ
_____	10. קָסָם	_____	2. קָדָר
_____	11. כּוֹכַב	_____	3. אֵל
_____	12. שָׂרַר	_____	4. עָרַר
_____	13. יַחַד יַחְדָּו	_____	5. חַיִּים
_____	14. הַהוֹאֵל	_____	6. שָׂרַר
_____	15. אֶחָדָה	_____	7. אֵן
_____	16. לִי	_____	8. הַ

life	together	lamb, kid	from
sea	property, ownership, possession	stranger, convert	fire
star	dead (person or thing)	enemy	grave
that	in/with me, by myself	to/for me	gate

Write the number from the box below.



- ① - wisdom and understanding
- ② - praise ה for his strength
- ③ - return the work to the מקדש
- ④ - Build ירושלים!
- ⑤ - Thank ה for everything

- ⑥ - Gather all the Jews together.
- ⑦ - To heal the sick.
- ⑧ - ה should bring משיח

Shorashim activities!!

1 - Draw a small picture for each of these 3 shorashim, then look at the picture and say the shorash and the meaning 6 times!

travel - נ.ס.ע

lift, carry - נ.ש.א

test, try - נ.ס.ה

2 - Teach this shorash to someone in your family. put a check near the shorash after you did so.

go up - ע.ל.ה

3 - Make up a little motion for each shorash! then say the shorash and meaning in diferent tons of voice 10 times each shorash.

see, show, appear - ר.א.ה

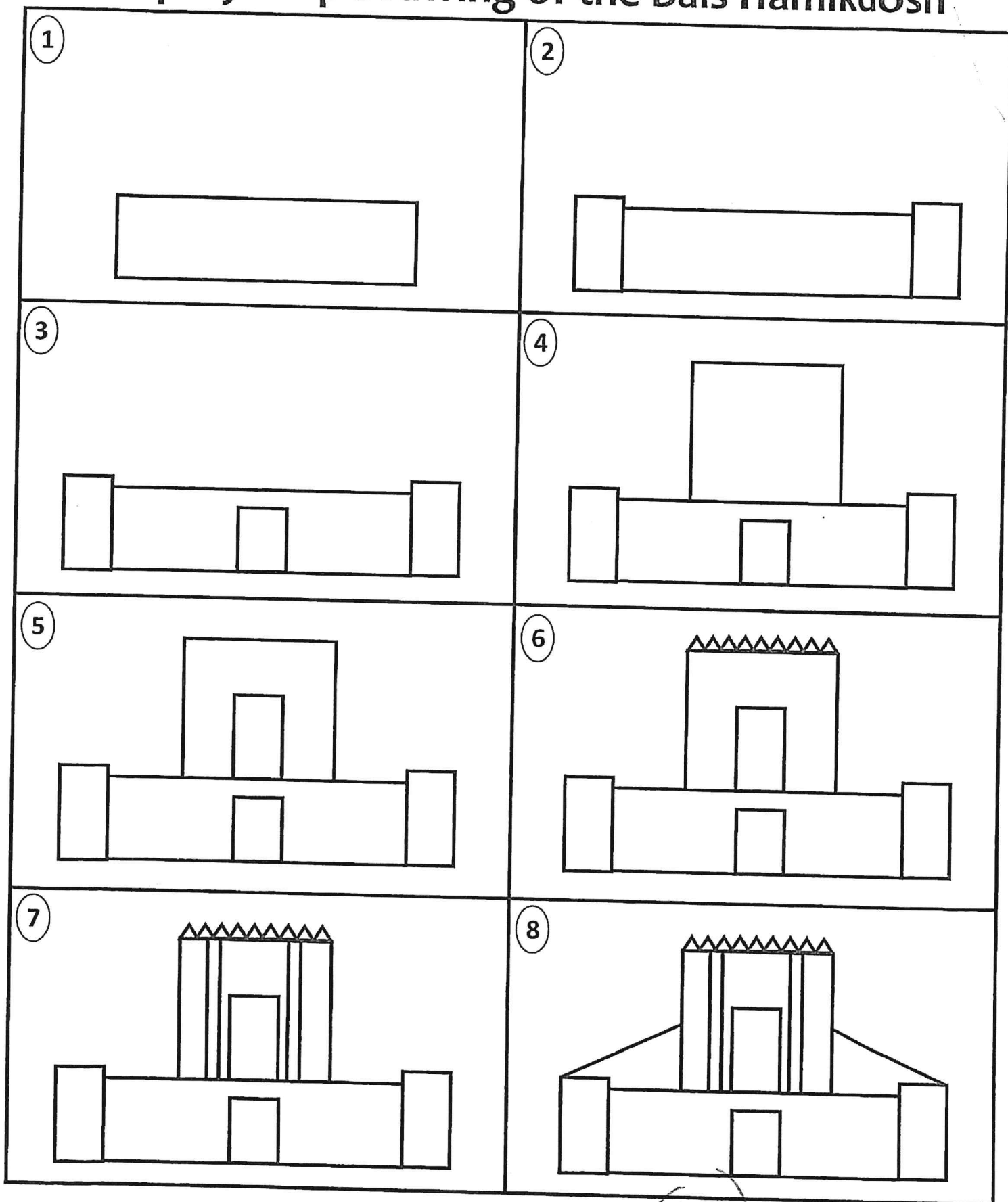
fear - ר.א.י

serve, work - ע.ב.ד

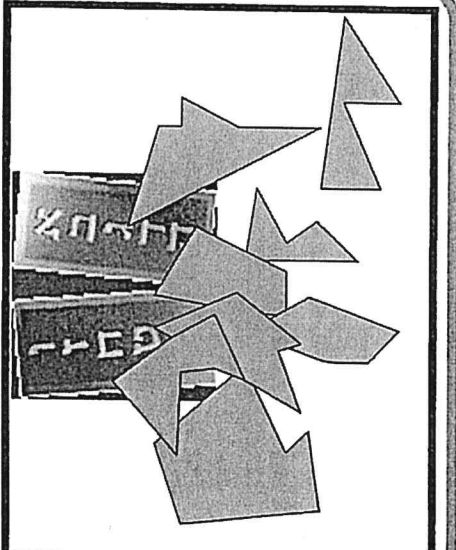
bind, tie - ע.ק.ד

After studying these shorashim test yourself to see that you really know them!!!

Step-By-Step Drawing of the Bais Hamikdosh ב"ה



תחלל נחלל smashed

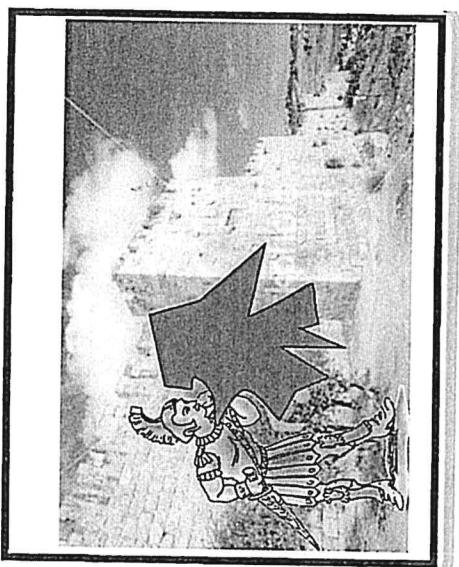


5

SAD THINGS
THAT HAPPENED

ON
במחנה
במחנה
במחנה

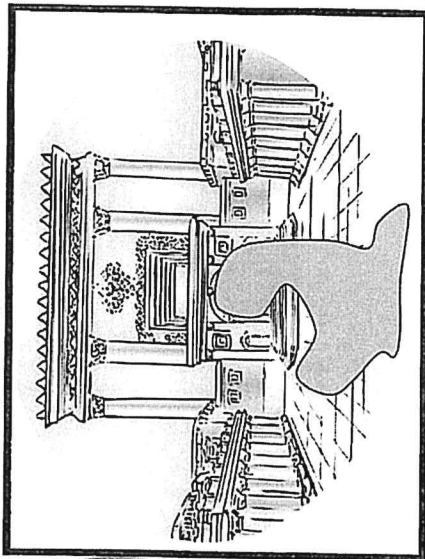
החומה נחללה
breached



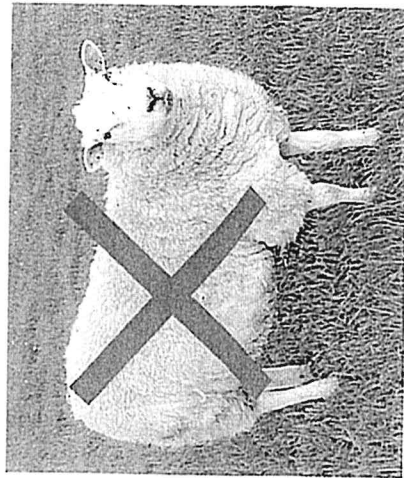
Apostomus burnt
אפוסטומוס שרף



המזבח נחלל
was put
in the מקדש
בית המוקד



החמור נחלל
was
stopped



The Chofetz Chaim's Passport

Late in life, the Chofetz Chaim applied for a passport to travel from Poland to Eretz Yisrael. The passport application asked for the applicant's profession, and the natural answer for the Chofetz Chaim was rabbi. There was only one problem. Although he had already written the Mishna Berurah and was acknowledged as the leading halachic authority for all of Klal Yisrael, he had never received semichah.

The Bus Punch Card

On the Number 3 bus in Yerushalayim, an eight-year-old boy made his way up to the driver and extended his ticket to have it punched. "I already punched your card," said the driver. "No, you didn't," said the boy. After insisting he did punch the ticket, and telling the boy to go inside the bus, the boy began to cry since he felt this was stealing. This made an impression on the driver who was amazed and punched his card. (Along the Maggid's Journey p. 124)

21

Rashi Word-search

בס"ד

Please read the Rashi words that appear at the bottom and then find them in the word-search. (could be diagonal)

ת	ו	ז	'	י	צ	ע
ע	ע	ק	ק	צ	ף	ז
ו	ת	צ	ה	ו	צ	ח
ב	ח	ה	ס	ס	ט	ף
ה	ו	ף	'	ק	ח	ו
ו	ז	ה	ף	'	פ	ת
ב	כ	ס	'	צ	ס	ח

שָׁלוֹם * תְּשׁוּבָה * מְאֹכָה * גְּמֵלוֹת חֲסָדִים * עֵקֶדָה

תְּמוּזָה * לְנִיעוֹת * תְּפִילָה * חֶזֶק * לוֹם * קִיץ

(22)

Draw a line:

1 Kindness

קְרֵאת ה' / קְרֵאת שָׁמַיִם

2 Fear of Hashem

פְּבוֹד

3 Hashem is watching us
and planning every detail in our life

תְּפִלָּה

4 With Hashem's help

הַשְׁגָּחָה פְּרֻטִית

5 Respect

גְּמִילוּת חֻסְדִּים

6 Work of the heart

בְּסַעֲתָא דְשִׁמְיָא

7 Faith

מוֹדִים אֲנַחְנוּ לָךְ

8 We thank you

אֲמוּנָה

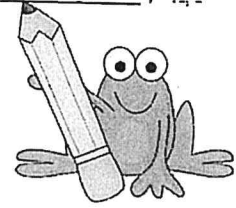
Choose 2 from the above to draw a picture of.
In the line below write the hebrew term.

--	--

23



פְּתִיבָה



WRITE IN YOUR NEATEST SCRIPT HANDWRITING:

1. תשרי

7. ניסן

2. חשוון

8. אייר

3. כסלו

9. סיון

4. טבת

10. תמוז

5. שבט

11. אב

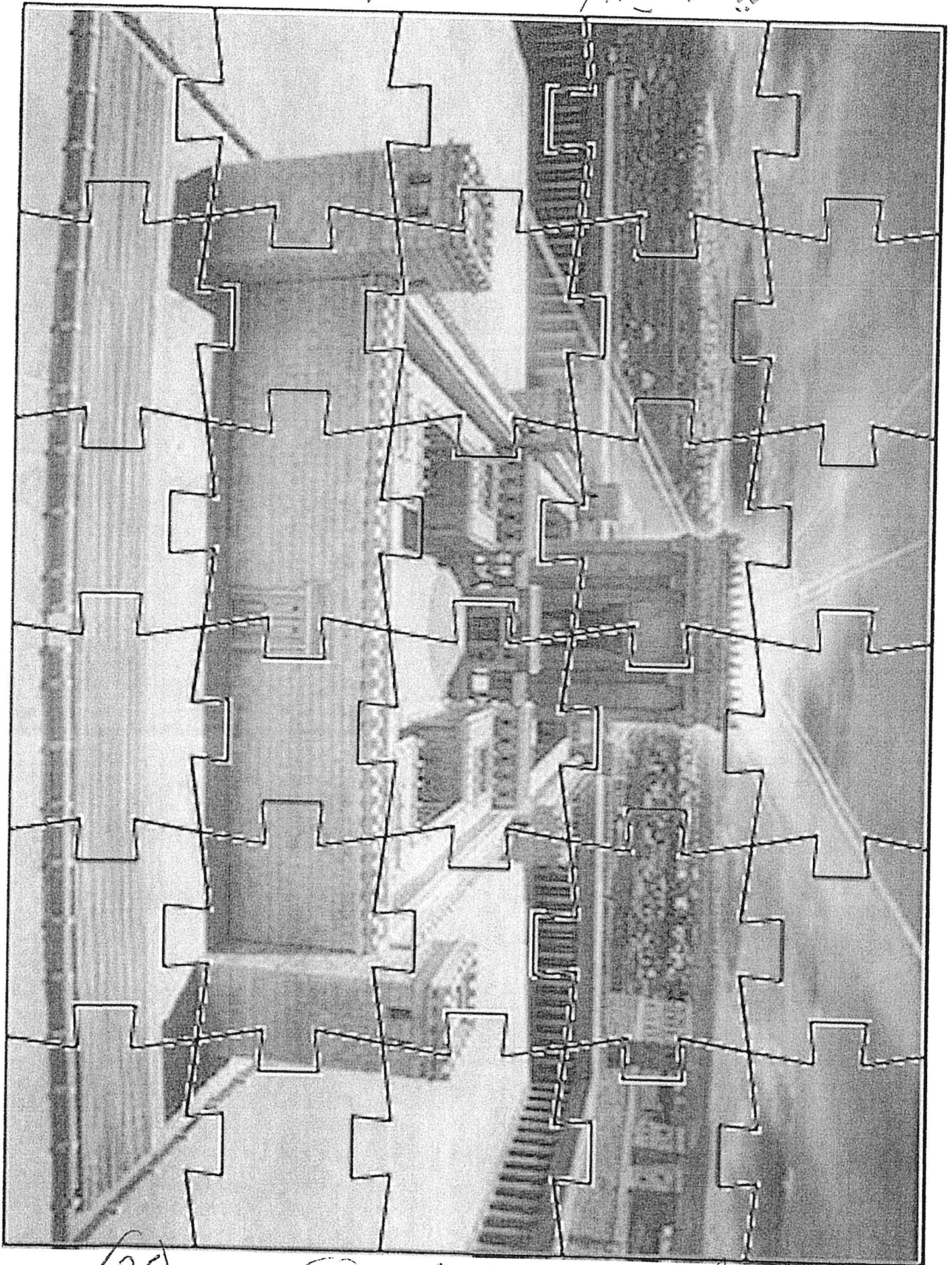
6. אדר

12. אלול

WRITE NEATLY. REMEMBER TO PUT SPACES BETWEEN WORDS.

אל-תסתר פניך ממני אל-תט באף עצדך עזרתי כיית אל-תטשני ואל-תעזבני....

בית המקדש פאזל



(25)



MAKE THIS PUZZLE

When Prayers Must Wait

Once, it was erev Yom Kippur, and the congregation gathered in shul to say Kol Nidrei before sunset. However, Rav Yisroel Salanter was not in shul. The people waited for him, but he did not arrive. They started to get nervous, as the sun was setting, so they sent the shamash out to go look for him. He went to Rav Yisroel's home, but he was not there. Frantic, the entire congregation started searching the streets for their Rav. Eventually, someone noticed Rav Yisroel's shape in the window of a house. When the people entered, Rav Yisroel warned: "Quiet! Don't wake the sleeping baby!" When the people asked what had happened, Rav Yisroel explained that he had been on the way to shul, and he passed this house, and heard the baby crying. He entered the house, and saw that the parents were not there. They must have gone to shul for Kol Nidrei, and left their child at home alone. So Rav Yisroel picked up the baby, and rocked him back to sleep. Now that the baby was sleeping, he could go to shul to daven. (In Their Footsteps p. 32)

Please write - NETT to each day -
something special you do to make your
days count!!!

_____ יום ראשון

_____ יום שני

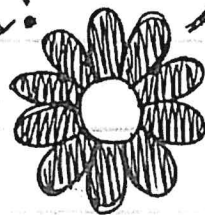
_____ יום שלישי

_____ יום רביעי

_____ יום חמישי

_____ יום שישי

Make Your Days Count!

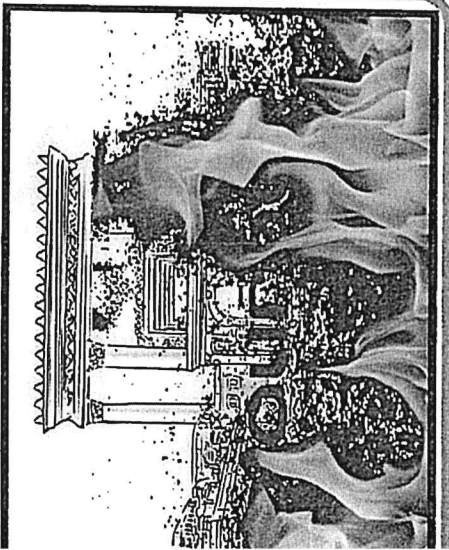


שְׂרָשִׁים REVIEW: #58-73

_____	9. שבע	_____	1. נסה
_____	10. ענה	_____	2. שחט
_____	11. ספד	_____	3. רבה
_____	12. מות	_____	4. ערכ
_____	13. ירש	_____	5. עקד
_____	14. שכמ	_____	6. אהב
_____	15. בכה	_____	7. חבש
_____	16. אחז	_____	8. קבר

arise early	love	swear	bind, saddle
hold	bury	bind, tie	answer, suffer
cry	test, try	die	arrange, set
eulogize	slaughter	inherit	increase, grow

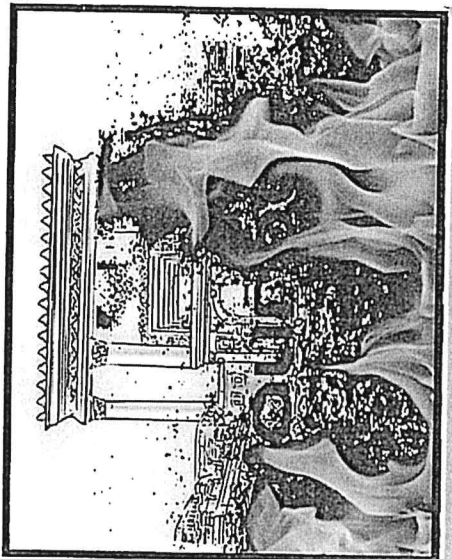
1st חַרְבַּת הַמִּלְחָמָה destroyed



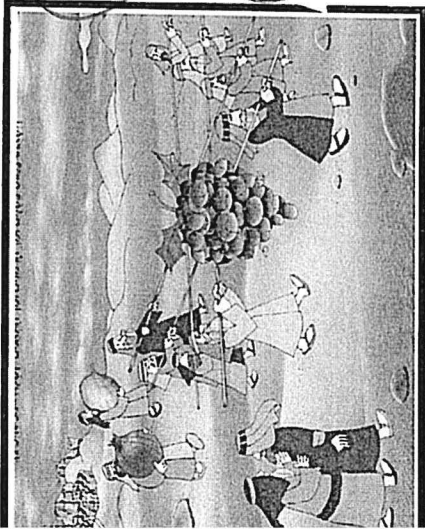
34

5 SAD THINGS THAT HAPPENED ON חַרְבַּת הַמִּלְחָמָה

2nd חַרְבַּת הַמִּלְחָמָה destroyed

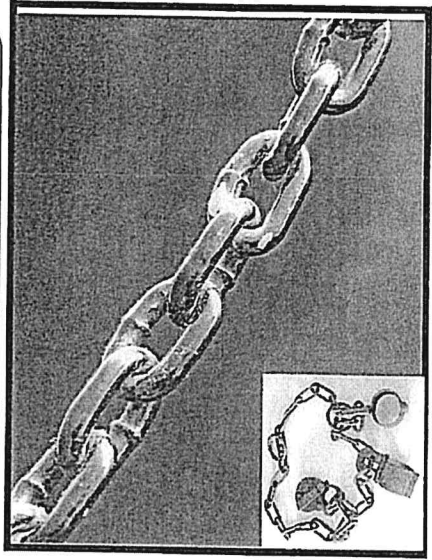


וַיִּבְכּוּ when חַרְבַּת הַמִּלְחָמָה came back

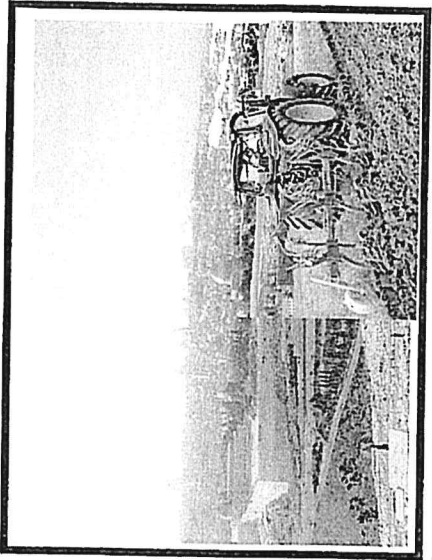


34

Fall of חַרְבַּת הַמִּלְחָמָה



חַרְבַּת הַמִּלְחָמָה got ploughed over



Please write some of the mitzvot you do to help re-build the בית המקדש

Our מצוות Will Re-Build
The BEIS HAMIKDASH!

Name: _____

©Walder

Our מצוות Will Re-Build
The BEIS HAMIKDASH!

Name: _____

©Walder

Our מצוות Will Re-Build
The BEIS HAMIKDASH!

Name: _____

©Walder

Our מצוות Will Re-Build
The BEIS HAMIKDASH!

Name: _____

©Walder

Our מצוות Will Re-Build
The BEIS HAMIKDASH!

Name: _____

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Our מצוות Will Re-Build
The BEIS HAMIKDASH!

Name: _____

©Walder

Our מצוות Will Re-Build
The BEIS HAMIKDASH!

Name: _____

©Walder

Our מצוות Will Re-Build
The BEIS HAMIKDASH!

Name: _____

©Walder

Handwritten scribbles at the bottom of the page.

Put on Tefillin Every Day

There's a story of a boy who asked his father for permission to leave the country, with a number of his friends, for a few weeks. When his father responded with a yes, the son requested one more "little thing. As we all know, vacation means spending an exaggerated amount of money. "Abba, can I please have a check for \$10,000 for my journey? The father looked at his son. "My child, let me ask you a question. Do you put on tefillin every day?" "No," the son said. "I will give you the money. You can go on your vacation; the one thing that I ask is for you to put on tefillin EVERY DAY of your trip." Thrilled, the son responded "ANYTHING for you!" The day of the son's departure finally arrived, and the son did not have the amount of money which he requested of his father. "Son, go on the trip, put on tefillin, and I promise you that you will have the money before you know it." After calling his father continuously throughout his trip, and being told that he will receive the direct deposit into his bank account, the son was extremely frustrated with his father, as no money was deposited. "Abba, I have had enough! I put on tefilin EVERY SINGLE DAY, and the one thing that I asked of you, you did not grant. I am not putting on tefilin any more. I'm done!" Startled, he responded, "Son, every time you called me, I asked if you had put on tefillin, since you began your trip. You told me that you did, ever so innocently! I know, for a fact, that you did NOT put it on since you got there. If you did, we would not be having this conversation. I left the check in your tefillin bag! So yes, I granted your wish even before you began to request it; however, you took advantage of it – which is why you did not get to enjoy your reward."

What can we learn from this story? We are the sons of Hashem! We are the sons of Hashem! Not only does He have enough to give us what we asked for, but even more!! We are given the tools... We are given the capability to get what we ask for!! However, in order to genuinely appreciate what we are given in this world, we must do what Hashem asks of us! Once we do so, our prayers will be answered even BEFORE we ask!!

Just because we may or may not see immediate results, does not mean that we are not answered. In essence, we are- but not in our desired time. Hashem answers our prayers when He thinks is the right time because He is the only one Who KNOWS what is best for you! When we improve ourselves, each to their own level, we WILL see the results, because we are not as focused on the gashmius!

May each and every one of us take the tools given to us, and USE them for all of the right reasons to see the good in a REVEALED way, amen!



פִּרְשֵׁת חַיֵּי שָׂרָה

~ פִּרְק כ"ד -- שְׂרָשִׁים נ"ד-ס"ז ~



be late/delay - א, ח, ר (1 *
ask - א, ל, ע (2 *
ride - ה, כ, ב (3 *
walk/talk/converse - ה, ו, ח (4 *
turn - ה, נ, פ (5 *
fall (down) - א, פ, ל (6 *
comfort - א, ח, נ (7





פֶּרֶק כ"ד - שְׂרָשִׁים י' - כ"ח

תְּרִגְם הַשְּׂרָשׁ.

2) e, ו, ח

1) פ, נ, ה



4) e, c, ו, f

3) נ, ח, א



6) r, א, ח, r

5) f, n, e



7) h, k, e



כֹּתֵב שְׂרָשׁ הַמְלָה.

_____ = 5) eפנות

_____ = 1) eשוח

_____ = 6) תאחרו

_____ = 2) ונצאה

_____ = 7) ותפל

_____ = 3) ונחם

_____ = 4) ותרפנה

38 A

שׂרשׂים REVIEW: #66-81

_____	9. ספד	_____	1. שקל
_____	10. בכה	_____	2. ענה
_____	11. נקה	_____	3. משל
_____	12. ירש	_____	4. קבר
_____	13. כלה	_____	5. שאב
_____	14. אבה	_____	6. שבע
_____	15. מות	_____	7. כתב
_____	16. רבה	_____	8. פגע

want, desire	meet, plead	swear	rule
hold back, finish, destroy	inherit	cry	bury
answer, suffer	eulogize	write	draw water
increase, grow	absolve, clean	weigh	die

Dry Socks

Once, Rabbi Akiva Eiger was traveling by wagon to another city, in order to serve as sandek at a bris. It was a cold and wet winter day. The wagon kept on getting stuck in the mud, and the driver had to go out and push the wagon out of the mud. His shoes therefore got all muddy. When he was finished, he took off his muddy shoes when he got back into the wagon. Rabbi Akiva Eiger said to him:

“Your socks are all wet. You might catch a cold. Here are a dry pair of socks, put them on.”

The driver thanked Rabbi Akiva Eiger, and he felt like a new man with the dry socks. But then he thought to himself:

“Where did the Rabbi get a pair of dry socks from? The luggage is all in the trunk, and I’m the only one with a key?”

When they arrived at their destination, his question was answered. He realized that Rabbi Akiva Eiger was wearing shoes with no socks. He had given the driver his own pair of socks!

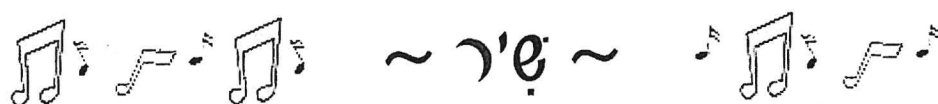
“Rabbi,” the wagon driver said, “I would never have taken the socks if I had known that they were yours!”

But Rabbi Akiva Eiger just replied: “Would it be right for me to sit there with dry socks, while yours were all wet?” [In Their Footsteps p. 33]

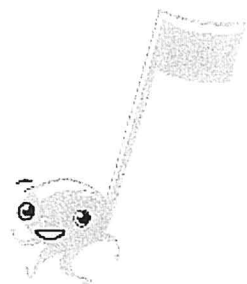
33

Sticky Cookies

Leah would go shopping in the shuk (Machaneh Yehudah), every week to shop for Shabbos. One day, as she often did, she carried her bags on the bus and sat down. An older gentleman came on the bus also and sat down next to her. Leah was a frum lady and usually religious men didn't sit next to religious ladies on the bus. However since this man was an older gentleman, she didn't make a fuss. Well, that was until all of sudden, this man leaned over and started taking some of her cookies from her bag! She was shocked, not that she would not have given this man some cookies if he would have asked, but he didn't ask, he just started to take some. He didn't just stop there, he kept on taking. Leah decided, that she wouldn't stop him, but she also wouldn't let him take all the cookies. She started taking cookies too. Every time he took a cookie she took a cookie. And vice versa. It went back and forth for a few minutes. It was quite comical. They kept this up until the whole bag of cookies was gone. A few minutes later it was her turn to get off the bus. It was her bus stop. She took all her bags and left the bus. On her way home she kept on thinking about the odd incident that just happened on the bus. When she got home she started unpacking her bags, and lo and behold, she found HER bag of cookies. She realized her mistake. In reality, the old man bought the same cookies and he was not taking from her bag of cookies, but she was taking from his. She took this as a lesson to be dan lekaf zechus and to recognize that there is another side to a story.

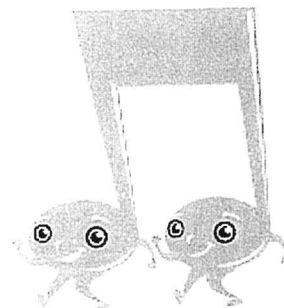


שִׁשָּׁה יָלְדִים,
הָיוּ לְתַרְחָמֵן.
אֲבָרְהָם, נָחֵר, הָרָן,
שִׁשָּׁה יָלְדֵי תַרְחָמֵן.



שִׁשָּׁה יָלְדִים,
הָיוּ לְהָרָן.
שָׂרִי, אֹט, וּמֵלֵכָה,
שִׁשָּׁה יָלְדֵי הָרָן.

אֲבָרְהָם הִתְחַמֵּן, הִתְחַמֵּן אֶם שָׂרָה,
נָחֵר הִתְחַמֵּן אֶם מֵלֵכָה.
אִיִּזוֹ מִשְׁפָּחָה גְּדוֹלָה וְיָפָה,
מִשְׁפָּחַת מִשְׁפָּחַת אֲבָרְהָם הֵם.





No matter what we're always ready! - צְקֻזַת יִצְחָק

Take a look in the פְּסוּק as our story begins.

- הָאֱלֹהִים נִסָּה אֶת אַבְרָהָם

Abraham had a test,

Was a difficult request.

צְקֻזַת יִצְחָק -

קַח אֶת בְּנֶךְךָ אֶת יְחִידְךָ אֲשֶׁר אֹהֶבְתָּ, אֶת יִצְחָק

וְהֶצְעִדְהוּ שָׁם לְעֹלָה, וְהֶצְעִדְהוּ שָׁם לְעֹלָה.

Take your son, your only son, the one you love, אֶת יִצְחָק.

And bring him up on a אֲלֵהֶם, was Hashem's command.

אַבְרָהָם remained strong although it wasn't easy,

וַיָּשָׂם - he arose speedily.

וַיִּצְקֶה - He bound himself to Hashem with devotion,

His commitment and love we can see.

No matter what, we're always ready,
Whatever Hashem asks, we're ready to do.

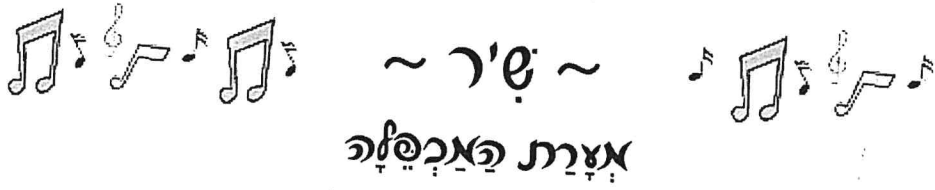
To show our love for Hashem up above,

It's a power that lives in each Jew.

Throughout the years, the זְכוּת of צְקֻזַת יִצְחָק,

Has given us this great ability.

אַבְרָהָם showed us the way- he said, "הִנְנִי".



הַמַּעֲרַת הַמַּכְשִׁיטָה,
הַמְהַרְוֹן, שְׂהִ'א קִרְיַת אֲרֵבָא.
אֲרֵבָא לְצוֹת נִקְבְּרוּ,
הַמַּעֲרַת הַמַּכְשִׁיטָה.

4

אָזְס וְחֹה, אֲהַרְהֵס וְשָׂרָה.
זְרָחַק וְרֵבְקָה, יַעֲקֹב וְלֵאָוָה. (2x)

And one more that we shouldn't forget-
רֵאשׁוֹ הַרְחֵס שֶׁל אֶזְרו



(46)