

# KMS Family Parsha Sheet

בס"ד

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Acharei Mot - אַחֲרֵי מוֹת

## Parsha Questions

(Answers on the back)

- 1) Why does the Torah emphasize that Parshat Acharei Mot was taught after the death of Aaron's sons?
- 2) How many years did the 1st Beit HaMikdash last? Where do we see a hint to this at the beginning of the parsha?
- 3) What did the Kohen Gadol wear when he entered the Kodesh Kodashim?
- 4) How many times did the Kohen Gadol change his clothing and immerse in the mikveh on Yom Kippur? How many times did he wash his hands and feet from the Kiyor?
- 5) After the Yom Kippur service, what is done with the 4 linen garments worn by the Kohen Gadol?
- 6) From one point in history, installation of the Kohen Gadol through anointing was no longer used but was conducted by donning the special garments of that office. From when and why?
- 7) In what context is a lottery performed in this parsha? Where else in the Torah is a lottery performed?
- 8) What is the penalty of Karet?
- 9) The Torah commands the Jewish People not to follow the "chukim" of the Canaanites. What are the forbidden "chukim"?
- 10) What is the difference between "mishpat" and "chok"?



## Words of Wisdom

Anne Frank

"How wonderful it is that no one need wait a single moment to start to improve the world."

## Did You Know?

Chadash and Yashan

(Chabad.org)

The Torah tells us: "You shall not eat bread, parched grain flour or parched kernels [from the new crop] until this very day, until you bring your G-d's sacrifice." This verse forbids us from partaking of the new grain harvest until the Omer barley offering was brought in the Holy Temple on the 16th of Nissan (the second day of Passover). Forbidden new grain is known as chadash, "new." After the 16th of Nissan, all grain that took root before that day is known as yashan, "old." And flour from such permitted grain is known as kemach yashan, "yashan flour." Since the destruction of the Holy Temple in the year 70 CE, there is no Omer offering. Nevertheless we are still obligated to wait until the 16th of Nissan has passed before eating from the year's harvest.

As Jews migrated to European lands, where the growing season is limited to the summer months, it became increasingly difficult for them to refrain from partaking of the new harvest for the entire winter until Passover, and it became common custom to eat all baked goods, regardless of whether they were chadash or yashan. Rabbi Moshe Isserles (1520-1572) ruled that all grains purchased after Passover are permitted by power of a double doubt: (a) It may be the product of a previous harvest year. (b) Even if it is from this year's harvest, it may have taken root before Passover and would therefore be permitted. Nevertheless, there are those who are scrupulous in eating only yashan, and hence the label on your baked goods.

I'll be your best friend if you don't push me off this cliff...

I'm sorry, I already have a best friend...

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## Parsha Answers:

- 1) Rashi 16:1 - To strengthen the warning not to enter the Kodesh Kodashim except on Yom Kippur.
- 2) Rashi 16:3 - 410 years. The word בזאת equals 410 in Gematria.
- 3) Rashi 16:4 - Only the 4 linen garments worn by an ordinary Kohen. Because אין קטגור נעשה סגור (the prosecution cannot become the defense). The golden garments would remind Hashem of the Cheit HaEigel.
- 4) Rashi 16:4 - 5x changing wardrobe and immersing in a mikvah and 10x washing his hands and feet.
- 5) Rashi 16:23 - They must be put into geniza and not be used again.
- 6) Rashi 16:32 - Anointing ceased during the kingship of Yoshiahu. At that time, the oil of anointing was hidden away.
- 7) A lottery is performed to determine which goat will be brought as an offering on Yom Kippur, and which goat is designated as the scapegoat (16:8). In parshat Pinchas, Hashem commands the Land of Israel to be divided among the tribes through a lottery (BaMidbar 26:55).
- 8) Rashi 17:9 - One's offspring die and one's own life is shortened.
- 9) Rashi 18:3 - a) Their social customs. Or b) their superstitions.
- 10) Rashi 18:4 - A "mishpat" conforms to the human sense of justice. A "chok" is a law whose reason is not given to us and can only be understood as a decree from Hashem. decree from Hashem.



## This Week In Jewish History

### Iyar 5

(Aish.com)

In 1948, the State of Israel declared its independence, in a ceremony led by David Ben-Gurion in Tel Aviv. The first act of the new government was to remove British restrictions on Jewish immigration. The Declaration of Independence granted full civil rights to Arab citizens of Israel, and called for peace and cooperation with neighboring Arab countries. The following day, the armies of five Arab nations attacked Israel. Despite decades of hardship, terror and wars, Israel has become a world leader in research and agriculture -- and most of all, the center of spiritual inspiration for the Jewish world.




## Tefilla Insights

### La'Omer vs Ba'Omer

(Torahmusings.com)

The Mishnah Berurah comments [note 8] that most authorities recite the word "La'Omer", as does the Ari"e and the Shlah. The Taz agrees with the Rama and uses the word Ba'Omer. The fact of the matter is, that the entire addition of the phrase Ba'Omer or La'Omer is only LeChat'chila, as a Hidur [beautification] of the Mitzvah but BeDi'eved one fulfills the requirement of counting without mentioning either phrase. And that is how the Mechaber holds.

What is the basic difference between "Ba'Omer" and "La'Omer"? Rav Soloveitchik said that the word "Ba'Omer" reflects the connotation that Sefirah is Min HaTorah even today, [which is Shitat HaRambam], and the present period is thus even today called the Omer period. However, "La'Omer" implies that the mechayav [requirement] of Sefirah is the Korban Ha'Omer, which does not pertain today, and thus we use a Lamed, as we count from the time of the Korban Ha'Omer. Notwithstanding the difference, how should one conduct himself when counting the Omer? The Rav suggested that we recite BOTH expressions, [toch kedai dibbur].



## Key Number or Word In The Parsha

### Azazel - אָזָזֵל

(R' Jonathan Sacks)

The word Azazel appears nowhere else in Scripture, and three major theories emerged as to its meaning. According to the Sages and Rashi it means "a steep, rocky or hard place," in other words a description of its destination.

According to Ibn Ezra (cryptically) and Nachmanides (explicitly), Azazel was the name of a spirit or demon, one of the fallen angels referred to in Genesis 6:2, similar to the goat-spirit called Pan in Greek mythology, Faunus in Latin.

The third interpretation is that the word simply means "the goat [ez] that was sent away [azal]." Hence the English word "(e)scapegoat" coined by William Tyndale in his 1530 English translation of the Bible.