

KMS Family Parsha Sheet

בס"ד

By Rabbi Aaron & Elisheva Levitt

Bechukotai - בחקותי

Parsha Questions

(Answers on the back)

- 1) To what do the words "בחקתי תלכו" (walk in My statutes) refer?
- 2) What is the blessing of "ואכלתם לחמכם לשבע" (and you shall eat your bread to satisfaction)?
- 3) What is the difference between the Tochecha (rebuke) here vs. the one in Parshat Ki Tavo?
- 4) In this parsha, which # appears twice consecutively in one pasuk?
- 5) If the pasuk (26:8) says that 5 will chase 100 (1/20), then shouldn't it continue to say 100 will chase 2000 (not 10,000)?
- 6) How long was the duration of the Babylonian exile and why that particular number?
- 7) What positive element is implied by the words "and I will bring them into the land of their enemies?"
- 8) In 26:42, the name Yaakov is written with an extra "vav." From whom did Yaakov receive this extra letter and why?
- 9) Why does the Torah say in 26:46 "Torot" (plural) and not "Torah" (singular)?
- 10) When a person redeems Ma'aser Sheini what happens to the food? What happens to the redemption money?



Words of Wisdom

Yiddish Proverb

"Mann Tracht Un Gott Lacht"

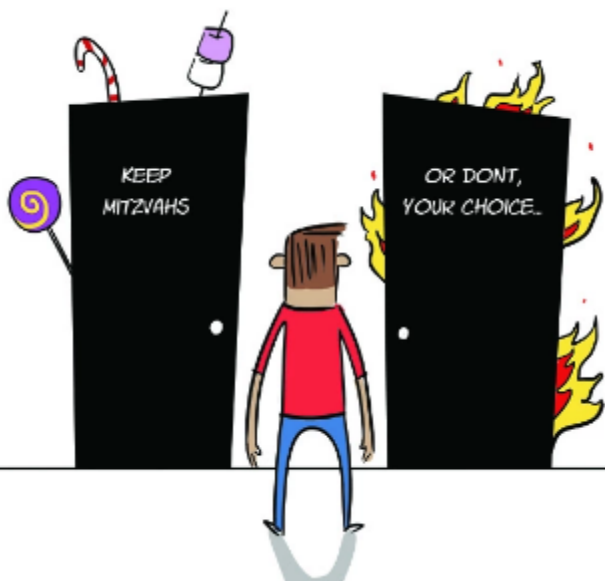
Man Plans and G-d Laughs

Did You Know?

28th of Iyar

Rav Ari Kahn (Aish.com)

In recent years the 28th day of Iyar is celebrated as Yom Yerushalayim, the day the city of Jerusalem was reunited. Some Jews respond to this Divine gift publicly, in festive prayer, others more personally, yet almost all agree that the day that the Old City of Jerusalem became accessible to Jews after thousands of years is a watershed in Jewish history, a day the Creator, in an act of compassion, remembered His children and His city... The Shulchan Aruch, section 580, reports that on the 28th day of the month of Iyar a fast day is observed, marking the anniversary of the death of Shmuel HaNavi (Samuel the Prophet)... In a responsa of Rabbi David ben Solomon ibn Avi Zimra (known as the Radbaz) we learn that in the Middle Ages the tomb of Shmuel HaNavi was a site of pilgrimage. People would take their young sons and travel to the burial place of Shmuel to cut the child's hair for the first time... We have a clear testimony that the 28th day of Iyar was, in antiquity, a day of pilgrimage as well as the yearly remembrance of Shmuel HaNavi. On that day, of all the days in the calendar, Jerusalem was the destination. We might even venture to say that the power of the prayers uttered all those years ago on this day by the pilgrims at the end of their arduous journey contributed to Jerusalem's liberation on the very same date, causing it to once again become the day when people venture up to Jerusalem.





Parsha Answers:

- 1) Rashi 26:3 - Laboring in Torah learning.
- 2) Rashi 26:5 - You will only require a little bread to be completely satisfied.
- 3) Ramban 26:16 - Here the Tochecha is in the first person and is said in plural. These curses came true during Churban Bayit Rishon. In Ki Tavo it is in the third person and is said in singular. The punishments mentioned there came true during Churban Bayit Sheni.
- 4) The number 100 appears twice consecutively in VaYikra 26:8, which states that when the Jews follow God's laws, "Five of you will chase 100, and 100 (מאה ומאה) will chase ten thousand."
- 5) Rashi 26:8 - The more people who keep the Torah the greater their influence.
- 6) Rashi 26:35 - 70 years. Because the Jewish People violated 70 Shmittah and Yovel years.
- 7) Rashi 26:41 - G-d Himself, so to speak, will bring them into their enemies' land. This means that even when the Jews are in exile, G-d will supply them with leaders who inspire them to keep the Torah. This guards the Jews from assimilating into the host culture.
- 8) Rashi 26:42 - In five places in the Torah, Yaakov's name is written with an extra "vav," and in five places the name Eliyahu is missing a "vav." Yaakov "took" these vav's as a pledge that Eliyahu will one day come and announce the redemption of Yaakov's children.
- 9) Rashi 26:46 - To teach that both the Written Torah and the Oral Torah were given to Moshe on Har Sinai.
- 10) Rashi 27:31 - The food becomes permissible to him outside of Jerusalem. The redemption money must be brought to Jerusalem and used to purchase food to be eaten there.



This Week In Jewish History

Iyar 28

(Aish.com)

In 1967, Israeli paratroopers completed their capture of the Old City of Jerusalem, restoring Jewish control of the Temple Mount, Judaism's holiest site. Soldiers danced, sang and cried at the Western Wall, the site of Jewish prayers for centuries. A plaza was cleared in front of the Wall, and one week later, tens of thousands of Jews swarmed to the site on the holiday of Shavuot. Iyar 28 is celebrated today as Yom Yerushalayim, commemorating the reunification of the Holy City, which has stood as the capital of the Jewish nation for 3,000 years.




Tefilla Insights

Av HaRachamim

(ou.org)

After Yekum Purkan, it is customary to recite the tefillah of Av Harachamim (Father of Compassion). Av Harachamim was written around the year 1096, in response to the First Crusade. Originally it was only recited the Shabbat before Shavuot. Later it became popular to recite it every Shabbat unless an additional ritual celebration takes place, such as Blessing the New Moon, an Auf Ruf celebration, or a Bris (Circumcision). However, if the events occur during the Sefira period, which is the actual period that the crusade occurred, Av Harachamim is still recited.



Key Number or Word In The Parsha

Keri - קרי

Rabbi Shmuel Goldin

At the core of this tochacha, a word is found that, in this conjugation, appears nowhere else in the Torah text. Here, however, this term, keri, is repeated no less than seven times within the span of twenty sentences... What does the word keri actually mean?

Rashi and Rashbam - These scholars translate the word keri to mean "casual" or "inconsistent."

Rabbeinu Bachya and Ohr Hachaim - An individual who sees the world in a fashion of keri perceives no pattern to the events unfolding around him. In place of Divine Providence, this individual observes only random coincidence.

Rabbi Shimshon Raphael Hirsch - He interprets the sin associated with the word keri as "indifference" to God's will.

Onkelos - "stubbornness" or "harshness." If the nation stubbornly refuses to obey based upon God's law, God's response will be harsh and unforgiving.