

# KMS Family Parsha Sheet

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Lech Lecha - לך-לך

## Parsha Questions (Answers on the back)

- 1) Aside from this parsha, where else does Hashem command Avraham with the words "Lech Lecha"?
- 2) Why is Avraham called Avraham Avinu?
- 3) Where is Avraham called an "Ivri" (Hebrew)? Who is the only other person in the Torah called an Ivri?
- 4) What letter was added to both Avraham's and Sarah's name, and why particularly this letter?
- 5) Aside from Avraham and Sarah, who else in Breishit is given a new name? (3 answers) Who else in the Torah is given a new name?
- 6) Why did Avraham's shepherds argue with Lot's?
- 7) Why couldn't Avraham chase the four kings past Dan?
- 8) Why didn't Avraham accept money from Sodom's king?
- 9) In the Brit Bein HaBitarim, when did the decree of 400 years of exile begin?
- 10) How did Hashem fulfill His promise that Avraham would be buried in "a good old age"?



## Words of Wisdom

Pirkei Avot 4:1

אִיזְהוּ עָשִׂיר? הַשֹּׂמֵחַ בְּחִלְקוֹ

Who is rich? He who rejoices in his lot

## Did You Know?

### Shmitah B'Zman Haze ([outorah.org](http://outorah.org))

Q. After the destruction of the Bais Hamikdash, is the mitzvah of Shemitah still a Torah commandment, or is Shmitah now a mitzvah derabbanan (Rabbinic)?

A. The position of the Tur (YD 331) as well as the Rambam according to the Chazon Ish (Shevi'is 3:8) is that Shemitah is currently a mitzvah derabbanan. This follows the opinion of Rabbi cited in the Gemara (Gittin 36a-b). According to Rabbi, the mitzvah of Shemitah is linked to the mitzvah of Yovel which was observed every 50 years. During the Yovel year, the land rested, slaves were freed and land that was sold was returned to its original owner. During the second Beis Hamikdash period, Yovel was not observed, since the Biblical mitzvah of Yovel is only in effect when the land of Israel is divided among the twelve Shevatim, with each tribe living on its ancestral land. Most of the tribes did not return to Israel after the destruction of the first temple, and therefore Yovel was no longer a Torah mitzvah. According to Rabbi, since Yovel is not observed, Shemitah is derabbanan. However, the Ramban (Sefer Hazechus - Gittin 18a) and the Rambam according to the Kessef Mishnah, (Hilchos Shmita Viyovel 4:25) are of the opinion that the Halacha does not follow Rabbi, and the Torah obligations of Shemitah remain in effect even today. The Chazon Ish (Shevi'is 3:8) writes that Shemitah today is derabbanan, as per his understanding of the Rambam. Rav Chaim Kaniewsky (Derech Emunah, Shmita Viyovel, 9:10) concurs with the Chazon Ish, and this is the generally accepted opinion.





## Parsha Answers:

- 1) When Hashem tells Avraham to sacrifice his son, He says Lech Lecha - "And go to the land of Moriah" (22:2).
- 2) R' Chaim Volozhin (Ruach Chaim, 5:3) - All of Avraham's tests were the 1st of such done by man and were therefore extremely difficult. However, once he passed them, they became part of our nature and therefore much easier for us, his descendants, to do.
- 3) When the refugee informs of the capture of Lot, Avraham is referred to as Halvri (14:13). Yosef is the only other person called an Ivri, by the wife of Potiphar (39:14), and by the butler when he informs Pharaoh of Yosef's ability to interpret dreams (41:12).
- 4) The letter ה. Perhaps this letter was chosen is because they were looking for a new beginning in order to have children. This world was created with the letter ה and therefore it represents a new start.
- 5) The name of Yaakov is changed to Yisrael - both by the angel he fought (32:29) and by Hashem (35:10). The name of Yosef is changed by Pharaoh to Tzafnat Pane'ach (41:45). Binyamin's original birth name was Ben-Oni, later called Benyamin (35:18). Moshe changes the name of Hoshea Bin Nun to Yehoshua (BaMidbar 13:16).
- 6) Rashi 13:7 - Lot's shepherds grazed their flocks in privately owned fields.
- 7) Rashi 14:14 - He saw prophetically that his descendants would make a golden calf there, and as a result his strength failed.
- 8) Rashi 14:23 - Hashem had promised Avraham wealth, and Avraham didn't want Sodom's King to say, "I made Avraham wealthy."
- 9) Rashi 15:13 - With the birth of Yitzchak.
- 10) Rashi 15:15 - Avraham lived to see his son Yishmael repent and become righteous, and he died before his grandson Esav became wicked.



## This Week In Jewish History

### Cheshvan 14 (Aish.com)


In 1917, the British government gave final approval for the Balfour Declaration, calling for the establishment of a Jewish homeland in historic Israel. The declaration took the form of a letter from Arthur Balfour, British Foreign Secretary, to Lord Rothschild, who had once been a member of the British Parliament. In 1922, the United States Congress formally endorsed the Balfour Declaration. In the ensuing decades, the British would slowly whittle away at their commitment -- first lopping off 80 percent of the land east of the Jordan River to create the Kingdom of Transjordan (now Jordan), and then restricting Jewish immigration and rights to purchase land to the west of the Jordan River. The volatility of the situation ultimately forced the British to withdraw from the region in 1948.



## Tefilla Insights

### Adon Olam (Aish.com)

The Talmud (Brachot 7b) derives from Genesis 15:8 that Avraham was the first person in history to call God "Adone," Master. The Talmud (Brachot 26b) teaches that each of the Patriarchs instituted one of the daily prayers: Avraham enacted Shacharis, Yitzhak originated Mincha, and Yaakov introduced Ma'ariv. Since the morning prayers were instituted by Avraham, who was the first person to refer to God as "Adone," we begin Shacharis with Adone Olam.



## Key Number or Word In The Parsha

### Ivri (Aish.com)

**The word Hebrew comes from the word Ivri, a term used to describe our forefather Abraham. The word literally means "from the other side." Geographically Abraham came from the other side of the river, probably a reference to the Jordan since he came from Mesopotamia (modern day Iraq) to Canaan (Israel) on the other side. He was also both the physical and spiritual heir of Ever, Noah's great-great-grandson (hence the name Ivri) who lived on a higher spiritual plane than most of the world. Our Sages explained that there is another meaning in the name Ivri. It is a name that also reflects an ideological other side; Abraham was on one side and the entire world was on the other... Abraham's lonely determination paid off. Ultimately, the same Abraham who had been utterly alone in his faith and shunned by the world, convinced thousands to cross over to his side.**