

CHUMASH

WITH ZICHRU





א. In the beginning there was an **olive** orchard that took six days to plant.

- On the 1st day, Hashem created the heavens and the earth.
- On the 2nd day, He separated the "upper" and "lower" waters.
- On the 3rd day, He defined land and sea, bringing forth plants.
- On the 4th day, the sun, moon, and stars were placed
- On the 5th day, He created fish, birds, and reptiles
- On the 6th day, He created animals and then אָדָם
- On the 7th day, Hashem "rested" from His work



ב. The proud farmer built a beautiful **house** in the middle of a pretty garden for his wife.

- After forming אָדָם from the earth, ה' placed him in עֵדֶן, allowing him to eat from any tree except the עֵץ הַדַּעַת - The Tree of Knowledge. אָדָם named the animals and birds, and ה' decided he needed a mate.
- ה' put אָדָם into a deep sleep, took one of his sides to create a woman, whom He brought to אָדָם - and he named her and recognized that she was his mate.



ג. But then a **camel**, the most cunning of desert creatures came.

- The נָחֶשׁ tempted הַחַוָּה to eat from the forbidden עֵץ הַדַּעַת, assuring her that she would gain wisdom. She ate the fruit and shared it with אָדָם, and both became aware of their nakedness, making coverings from fig leaves. When ה' confronted them, אָדָם blamed הַחַוָּה, and הַחַוָּה blamed the נָחֶשׁ.
- As a result, ה' cursed the נָחֶשׁ, increased הַחַוָּה's pain in childbirth, and decreed toil for אָדָם to sustain himself.



ד. And told the farmer's older son to bully the younger son behind closed doors.

- אָדָם and הַחַוָּה had a son, קַיִן, who became a farmer, and later another son, הֶבֶל, who became a shepherd. קַיִן brought an offering to ה' from his crops, and הֶבֶל from his flock.
- ה' accepted הֶבֶל's offering but not קַיִן's, causing קַיִן anger. קַיִן killed הֶבֶל in the field. ה' confronted קַיִן, who denied what he did, leading to a curse on קַיִן to wander (but still with a protective אוֹת).



ה. So the farmer sent that son away to pile **hay** for the next ten generations.

- This פָּרָק talks about the generations of אָדָם. At 130 years, אָדָם fathered שֶׁת and lived 930 years in total.
- שֶׁת fathered אֵנֹשׁ and lived 912 years.
- אֵנֹשׁ fathered קֵיִן and lived 905 years...
- קֵיִן "walked with God" and was taken by Him after 365 years.
- קֵיִן's son, הֶנֹּחַ, lived 969 years and fathered לָמֶךְ.
- לָמֶךְ fathered נֹחַ, at 500 years, fathered שֵׁם, חָם, and יִפְתָּח.

Zichru Parsha: Noach (6-11)



1. The younger son used his **sword** to chop wood and build a big boat.

- 'ה saw the increasing corruption and evil among people. The נִפְּלִים (giants) appeared on earth, and human evil grew. 'ה decided to wipe out life on earth, but נֹחַ found favor with Him. נֹחַ, a righteous man, had three sons: חָם, שָׁם, and יִפֶּת.
- Seeing the earth filled with violence, 'ה instructed נֹחַ to build a תֵּבָה, specifying its dimensions and design. He commanded נֹחַ to bring his family and pairs of all creatures into the תֵּבָה.



2. He sailed off when a big flood came that wiped out a bunch of bad guys with **guns**.

- Hashem instructed נֹחַ and his household to enter the ark with pairs of animals.
- After seven days, the flood began, raining for forty days and nights. נֹחַ his family, and all the animals entered the ark, and Hashem sealed them in. The waters prevailed on the earth for 150 days.



3. After some time, when he saw a **challah** bakery off in the distance, he came to shore.

- Hashem remembered נֹחַ and all with him in the ark, sending a wind to make the waters subside. The ark came to rest on Mount Ararat. נֹחַ sent out a raven, and then a dove, which eventually returned with an olive leaf. Then, the dove did not return, showing that the earth was drying.
- In the 601st year, Hashem commanded נֹחַ to leave the ark. נֹחַ then built a מזבֿחַ, offering קרבנות.



4. He made a beracha on some **tea** right at the foot of a rainbow next to his tent.

- Hashem blessed נֹחַ and his sons, commanding them to be fruitful and fill the earth. Hashem promised never to flood the earth again, symbolized by a rainbow.
- נֹחַ planted a vineyard, became drunk, and was exposed in his tent. נֹחַ saw him and informed his brothers, שָׁם and יִפֶּת, who covered their father respectfully. Upon awakening, נֹחַ cursed חָם's son, and blessed שָׁם and יִפֶּת.



5. He was delighted to find a **minyan** with 70 people in it from around the world.

- This פָּרָק lists the generations of the sons of נֹחַ after the flood, beginning with the descendants of חָם, יִפֶּת, and שָׁם.
- יִפֶּת has 14 descendants listed.
- חָם has 30 descendants.
- שָׁם has 26 descendants.
- (70 nations altogether)



יא. In a tower that reached to the **stars** and had been around for ten generations.

- In this perek, all people on earth share one language and common words; they settle in a valley in the land of שְׁנֶעֶר. They decide to build a city and a tower reaching the heavens to make a name for themselves. ה' descends and notes the unified power of humanity. ה' decides to confuse their languages, causing them to abandon the city and scatter over the earth.
- The perek then shifts to the lineage of שָׁם, specifically tracing the generations leading to תָּרַח, who fathers נֹחַ, and אֲבָרָם, and הָרָן.

Zichru Parsha: Lech Lecha (12-17)



יב. He met **12 brothers** who told him to go on a journey, and he ended up in Mitzrayim.

- In this פָּרָק, Hashem instructs אֲבָרָם to leave his homeland and promises him blessings and a great nation. אֲבָרָם travels with שָׂרִי and לוֹט, where he builds an altar to ה'. Due to a famine, they go to מִצְרַיִם. Fearing for his life, אֲבָרָם tells שָׂרִי to say she is his sister.
- פָּרְעֹה takes שָׂרִי into his house, but ה' sends plagues upon פָּרְעֹה and his household. Realizing the truth, פָּרְעֹה rebukes אֲבָרָם and sends him, שָׂרִי, and all their possessions out of מִצְרַיִם.



יג. Where he saw a **bar mitzvah boy** crossing the border carrying away lots of gifts.

- In this אֲבָרָם, returns from מִצְרַיִם with שָׂרִי and לוֹט, now wealthy. Disputes arise between their herdsmen, as the land cannot support both. אֲבָרָם offers לוֹט the choice of land, and לוֹט selects the fertile plain near סְדוֹם.
- ה' promises אֲבָרָם that all the land he sees will belong to him and his descendants forever, and his descendants will be countless as the dust of the earth. אֲבָרָם settles in מִמְרָא, near הֶחָבְרוֹן, and builds an altar to ה'.



יד. He courageously fought in a war where they were fighting **hand to hand** combat.

- Four kings, led by כְּדֻרְלִמְעָם, defeat five kings, including the king of סְדוֹם, capturing לוֹט and taking spoils. אֲבָרָם, with 318 men, rescues לוֹט and recovers the possessions. מֶלֶכ־יִצְחָק, king of שְׁלֵם, blesses אֲבָרָם, who gives him a tenth of the spoils. The king of סְדוֹם offers אֲבָרָם the recovered goods, but אֲבָרָם refuses, allowing only his allies to take their share.



טו. And then found a mysterious **fruit bowl** with fruits cut in half and a Hagaddah in it.

- Hashem promises אֲבָרָם protection and rewards, but אֲבָרָם questions his childlessness. Hashem reassures him that his descendants will be as numerous as the stars and will inherit the land.
- Hashem reveals that אֲבָרָם's descendants will face servitude for 400 years but will ultimately return with great wealth. Hashem grants him the land from Egypt to the Euphrates.



טו. A maidservant trying to tip **toe** away and escape from her master's wife crossed his path.

- שרי, unable to have children, gives הגר to אברהם as a wife. הגר becomes pregnant, leading to tension between her and שרי. שרי mistreats הגר, who then flees. An angel of ה' finds הגר in the desert and instructs her to return, promising her numerous descendants. The angel tells her she will bear a son. הגר names the well where she met the angel "באר לחי ראני." She returns and gives birth to ישמעאל.



זו. When suddenly, a mohel driving a **used car** offered him a ride to a bris.

- ה' appeared to אברהם when he was 99 years old and established a ברית with him, changing his name to אברהם to signify that he would be the father of many nations. ה' also changed שרי's name to שרה and promised that she would bear a son named יצחק, through whom the covenant would continue. ה' instructed אברהם to circumcise every male in his household as a sign of this covenant.

Zichru Parsha: Vayera (18-22)



יח. He saw three strangers walk up to a tent-like chuppah, surrounded by 50 empty chairs.

- ה' appeared to אברהם in the plains of ממרא as he sat at his tent. אברהם saw three men, ran to greet them, and offered them hospitality. They told him that שרה would have a son.
- Later, ה' revealed to אברהם His plan to judge סדום and עמרה for their grave sins. אברהם interceded, asking if ה' would spare the cities if righteous people were found there, negotiating from fifty down to ten righteous individuals.



יט. Then a man on a **yacht**, narrowly escaping a town on fire, sailed by.

- Four kings, led by כדורלעמר, defeat five kings, including the king of סדום, capturing לוט and taking spoils. אברם, with 318 men, rescues לוט and recovers the possessions. מלכיצדק, king of שלם, blesses אברם, who gives him a tenth of the spoils. The king of סדום offers אברם the recovered goods, but אברם refuses, allowing only his allies to take their share.



כ. Next door was a **café**, where the local king was drinking coffee, after having a bad dream.

- אברהם moved to גרר, where he told אבימלק that שרה was his sister. אבימלק took שרה, but ה' warned him in a dream that she was married to אברהם. The next morning, אבימלק confronted אברהם, who explained that he feared for his life. אבימלק then returned שרה along with gifts and offered them to dwell freely in his land. אברהם prayed, and ה' healed אבימלק and his household.



כא. Watching a **car parade** pass by celebrating the long-anticipated **birth of a baby boy**.

- שָׂרָה conceived and gave birth to יִצְחָק, whom אֲבְרָהָם circumcised on the 8th day. שָׂרָה laughed. When יִצְחָק was weaned, אֲבְרָהָם held a great feast.
- שָׂרָה saw יִשְׁמָעֵאל son of הָגָר, mocking and asked אֲבְרָהָם to send them away. הָגָר cried out, and ה' revealed a well, saving them. יִשְׁמָעֵאל grew in the wilderness and became an archer.
- Later, בְּאֵר שָׁבַע and פִּיכֵל made a covenant with אֲבְרָהָם at אֲבְרָהָם.



כב. The joyous **father** got in a **cab** and **took his son to the top of a mountain**.

- ה' appeared to אֲבְרָם when he was 99 years old and established a ברית with him, changing his name to אֲבְרָהָם to signify that he would be the father of many nations. ה' also changed שָׂרָה's name to שָׂרָה and promised that she would bear a son named יִצְחָק, through whom the covenant would continue. ה' instructed אֲבְרָהָם to circumcise every male in his household as a sign of this covenant.

Zichru Parsha: Chayeh Sarah (23-25)



כג. He continued on his journey and discovered a **special cave** that was blocked up with **kegs**.

- שָׂרָה lived 127 years and passed away in Chevron. Avraham mourned her and sought a burial site. He approached בְּנֵי־חֵת, asking to purchase מְעֵרַת הַמְּקַפְלָה from עֶפְרֹן. Initially, עֶפְרֹן offered the field and cave as a gift, but אֲבְרָהָם insisted on paying. They agreed on a price of 400 shekels of silver. אֲבְרָהָם completed the transaction publicly before בְּנֵי־חֵת and then שָׂרָה buried אֲבְרָהָם there.



כד. Which were being **filled by a young girl** carrying a **pitcher** of water back and forth.

- אֲבְרָהָם sends his servant (Eliezer) to find a wife for יִצְחָק from his family, avoiding כְּנָעָנִים. The servant prays for ה' guidance, asking for a sign for the right woman. רִבְקָה, demonstrating kindness, fulfills this exact sign. The servant gives her gifts and is welcomed by her family. When asked, רִבְקָה consents to leave immediately. She meets יִצְחָק, veils herself, and becomes his wife.



כה. On the ground he found two **memorial quarters**, one for a **father** and the other for a **son**.

- After שָׂרָה's passing, אֲבְרָהָם marries קַטּוּרָה, who bears him several children. However, אֲבְרָהָם gives all his inheritance to יִצְחָק, sending the other sons eastward with gifts. אֲבְרָהָם lives a full life of 175 years, passing away and being buried in מְעֵרַת הַמְּקַפְלָה by יִצְחָק and יִשְׁמָעֵאל.

Zichru Parsha: Toldos (25-28)



כה. He turned the **quarters** over. From one emerged twins. From the other a bowl of soup.

- יצחק and רבקה struggle with infertility until ה' blesses them with twins, יעקב and עשו. The children's differing personalities emerge as עשו becomes a hunter while יעקב dwells in tents. עשו sells his birthright to יעקב for lentil stew, showing disdain for his spiritual inheritance.



כו. He led a military **coup** in the land of the Plishtim and dug a lot of wells.

- During a famine, יצחק goes to גֶרָר, where ה' commands him to stay and reaffirms the covenant made with אברהם, promising blessings. יצחק prospers greatly, causing jealousy among the פְּלִשְׁתִּים, who block his wells. Despite conflicts over water, יצחק continues to dig new wells. יעקב later seeks a treaty, recognizing ה' is with יצחק, and they form a ברית. Esav marries חַתִּיּוֹת, causing grief for יצחק and רבקה.



כו. He saw a boy wearing fur talk to his father while his brother went hunting playing a **kazoo**.

- יצחק, old and blind, asks עשו to prepare food for his blessing. רבקה overhears and helps יעקב disguise himself to receive the blessing instead. יצחק blesses יעקב with prosperity and dominion. עשו arrives too late, learns of the deception, and vows to kill רבקה and יעקב. יעקב advises יעקב to flee to her brother לָבָן until עשו's anger subsides.



כח. The father told the boy he is a **strong man**, and it is time to find a wife in Padan Aram.

- יצחק blesses יעקב, instructing him not to marry daughters of כְּנָעַן but to find a wife from לָבָן's family in Padan Aram. יעקב obeys and departs, while עשו, realizing his father's disapproval of כְּנָעֲנִי women, marries מְחֹלֶת, daughter of ישמעאל, to gain favor.

Zichru Parsha: Vayetzeh (28-31)



כח. He was so **strong** he could hold up a ladder that reached to the heavens.

- יַעֲקֹב left בָּאָר שָׁבַע for הָרֶן, stopping to rest for the night. In a dream, he saw a ladder with מַלְאָכִי אֱלֹהִים ascending and descending, and ה' promised him the land, countless descendants, and protection. Awaking, יַעֲקֹב named the place בֵּית-אֵל, set up a stone as a pillar, and vowed to dedicate it to אֱלֹהִים if He ensured his safety and return.



כט. Two sisters sitting on a cot were very impressed and he married them (ילשר)

- יַעֲקֹב arrived in הָרֶן, met רָחֵל, and agreed to work seven years to marry her. לָכֵן deceived him, giving him לָאָה instead. יַעֲקֹב then married רָחֵל after another agreement to work seven more years. לָאָה bore four sons—לֵוִי, שִׁמְעוֹן, רָאוּבֵן, and יְהוּדָה—while רָחֵל remained childless.



ל. He looked like **Rebbe** with lots of kids, then his father-in-law gave him goats.

- יִצְחָק blesses יַעֲקֹב, instructing him not to marry daughters of כְּנָעַן but to find a wife from לָבָן's family in Padan Aram. יַעֲקֹב obeys and departs, while עֲשָׂו, realizing his father's disapproval of כְּנָעֲנִי women, marries מְחִלָּת, daughter of יִשְׁמָעֵאל, to gain favor.



לא. He escaped with his whole family and met a **judge** who told him he did the right thing.

- יִצְחָק blesses יַעֲקֹב, instructing him not to marry daughters of כְּנָעַן but to find a wife from לָבָן's family in Padan Aram. יַעֲקֹב obeys and departs, while עֲשָׂו, realizing his father's disapproval of כְּנָעֲנִי women, marries מְחִלָּת, daughter of יִשְׁמָעֵאל, to gain favor.

Zichru Parsha: Vayishlach (32-36)



וַיֵּצֵא אֹתָם
לֵאמֹר כֹּה
תֹאמְרוּן
לְאֹדְנֵי לַעֲשׂוֹ
כֹּה אָמַר
עֲבָדְךָ יַעֲקֹב
עִם-לָבָן
גִּרְתִּי וְאַחֲרָי
עַד-עֲתָה

לב. He then went into his **lab** to discover how to prepare for war and fight with a malach.

- Ya'akov, after parting ways with Lavan, prepares to meet his brother עֲשׂו with great fear and strategy, dividing his camp and sending gifts to appease him. During the night, Ya'akov wrestles with a mysterious being, is injured in his hip, and receives the name יִשְׂרָאֵל as a sign of his perseverance with אֱלֹהִים and men. He names the place פְּנִיֵאל, acknowledging his encounter with the divine and the survival of his soul.



וַיֵּשָׂא יַעֲקֹב
עֵינָיו וַיִּרְא
וְהִנֵּה עֲשָׂו
בָּא וְעִמּוֹ
אַרְבַּע מֵאוֹת
אִישׁ

לג. When the day arrived, his brother approached with a peg **leg** and they made peace.

- יעֲקֹב meets עֲשָׂו, who arrives with 400 men. Fearing conflict, יעֲקֹב bows seven times, but עֲשָׂו embraces him, and they reconcile. יעֲקֹב introduces his family and insists עֲשָׂו accept his gifts as a token of gratitude. Though invited to travel together, יעֲקֹב declines, citing the slow pace of his children and livestock. עֲשָׂו returns to שְׁעִיר, while יעֲקֹב travels to סְכוֹת and later to שְׂכֶם, where he buys land and builds a מִזְבֵּחַ.



וְאֶת-חֲמוֹר
וְאֶת-שָׂכֶם בְּנוֹ הָרֶגֶל
לְפִי-חֶרֶב וַיִּקְחוּ
אֶת-דִּינָה מִבֵּית
שָׂכֶם וַיֵּצְאוּ

לד. His daughter was taken, and his sons wiped out a whole town, smashing them with **ladders**.

- Dina, daughter of לֵאָה and יַעֲקֹב, is violated by שָׂכֶם, who seeks to marry her. שָׂכֶם and לֵוִי deceitfully demand the circumcision of all the men in שָׂכֶם's city. When the men comply, they attack, killing חֲמוֹר, שָׂכֶם, and all the males, rescuing Dina. יַעֲקֹב rebukes them for endangering the family, but they defend their actions, refusing to let their sister be dishonored.



לֹא-יִקְרָא שְׁמֶךָ עוֹד יַעֲקֹב כִּי
אִם-יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ

לה. When his name was changed to "Sruli" his twelve sons sang joyfully in a **choir**.

- Hashem commands יַעֲקֹב to go to בֵּית-אֵל, build an altar, and purify his household by removing הַגֵּבֶר הַנָּכָר. At יַעֲקֹב's בֵּית-אֵל, he builds an altar, and Hashem reaffirms His covenant, changing his name to יִשְׂרָאֵל and promising blessings and the land given to אֲבָרָהָם and יִצְחָק. On the journey, רָחֵל dies giving birth to בְּנִימִין and is buried near לְחֶם. Later, יַעֲקֹב reunites with יִצְחָק in חֶבְרוֹן, where יִצְחָק passes away and is buried by עֲשָׂו and יַעֲקֹב.



וְאֵלֶּה תִּלְדוֹת עֲשָׂו הוּא אֱדוֹם

לו. Security guards were holding **lulavim** to keep away many of his brother's descendants.

- יִצְחָק blesses יַעֲקֹב, instructing him not to marry daughters of כְּנָעַן but to find a wife from לָבָן's family in Padan Aram. יַעֲקֹב obeys and departs, while עֲשָׂו, realizing his father's disapproval of כְּנָעֲנִי women, marries מִחֶלֶת, daughter of יִשְׁמָעֵאל, to gain favor.

Zichru Parsha: Vayeshev (37-40)



לז. A younger brother dreamed of beating his brothers in laser tag, so they sold him.

- Ya'akov settles in כְּנָעַן, where his son יוסף sparks jealousy among his brothers. After יוסף shares his dreams, the brothers plot against him. They throw יוסף into a pit and later sell him to יִשְׁמָעֵאלִים for 20 pieces of silver. ראובן, unaware of the sale, is devastated when he finds יוסף gone. The brothers deceive יַעֲקֹב by dipping יוסף's coat in goat's blood, leading יַעֲקֹב to believe a wild animal killed him. יוסף is sold in מִצְרַיִם to פוֹטִיפָר.



לח. An older brother lost two sons whose wife made great **chicken soup**.

- Levi marries a כְּנַעֲנִי woman, and they have three sons: עֵר, אֹנָן, and שִׁלָּה. After עֵר and אֹנָן die for their sin, שִׁלָּה delays giving birth. Disguised, תָּמָר conceives by שִׁלָּה, keeping his seal, cord, and staff as proof. When her pregnancy is discovered, שִׁלָּה condemns her, but she reveals his items, and he declares, "She is more righteous than I." תָּמָר gives birth to twins: פְּרָץ and זָרַח.



לט. The slave brother delivered a **letter** to his master's wife, then ran away leaving his mailbag.

- יוסף is taken to מִצְרַיִם and sold to פוֹטִיפָר. Hashem blesses יוסף, and he prospers in פוֹטִיפָר's house, becoming its overseer. However, פוֹטִיפָר's wife repeatedly tries to seduce יוסף. When he refuses, she falsely accuses him after he flees, leaving his garment behind. פוֹטִיפָר, enraged, imprisons יוסף. Even in prison, Hashem is with יוסף, granting him favor with the prison warden, who puts יוסף in charge of the other prisoners.



מ. The prison he was put in had a swimming **pool** where he spoke to a baker and a butler.

- While imprisoned, יוסף interprets the dreams of Pharaoh's שֵׁר הַמִּשְׁקִים (cupbearer) and שֵׁר הָאֲפִים (baker). He tells the cupbearer he will be restored in three days and the baker that he will be executed. On Pharaoh's birthday, the cupbearer is reinstated, and the baker is hanged, just as יוסף predicted. However, the cupbearer forgets יוסף.

Zichru Parsha: Miketz (41-44)



מא. He was freed when he interpreted a King's dream about seven grandmas knitting by a river.

- יוסף dreams of 7 healthy cows and stalks being devoured by sickly ones. Unable to find an interpretation, he summons יוסף, who explains the dreams predict 7 years of abundance followed by famine. יוסף advises storing food during the good years. Impressed, פרעה appoints יוסף as second-in-command. יוסף collects surplus grain, ensuring Egypt is prepared. He names his sons מנשה and אפרים in gratitude to ה'.



מב. He called his brothers mobsters when they came down to his land and didn't recognize him.

- יעקב sends his sons to מצרים to buy food, keeping בנימין behind. יוסף, unrecognized by them, accuses them of spying and demands they bring בנימין as proof of honesty, imprisoning שמעון and secretly returning their money. The brothers, fearing ה' punishment for their past actions against יוסף, recount the events to יעקב. He refuses to send בנימין, despite ראובן's offer to guarantee his safety.



מג. They brought down their youngest brother who loved to read Torah-dik magazines.

- The famine continues, and יעקב reluctantly agrees to send בנימין after יהודה pledges his safety. They take gifts and arrive before יוסף, who invites them to a meal. The brothers fear punishment over the returned money. At the meal, יוסף is deeply moved upon seeing בנימין and withdraws to cry. The brothers are seated by age, astonishing them, and בנימין receives a 5 times portion. They eat together, unaware of יוסף's identity.



מד. It looked like a happy ending until his missing cup was found in the mud when they left.

- יוסף sets a trap by hiding his silver goblet in בנימין's sack. After the brothers leave, his steward pursues them, accusing them of theft. The goblet is found, and the brothers return to יוסף, devastated. יוסף insists only בנימין will remain as his slave, allowing the others to go free. יהודה pleads passionately, recounting ישראל's love for בנימין and the anguish it would cause if he did not return. He offers himself as a slave in בנימין's place, to spare their father further grief.

Zichru Parsha: Vayigash (44-47)

כִּי־אִירָאֶעֱלֶה אֶל־אֲבִי
וְהִנָּעַר אֵינֶנּוּ אֹתִי



מד. When his big brother approached with the muddy cup and claimed they were innocent.

- יוסף sets a trap by hiding his silver goblet in בְּנִימִין's sack. After the brothers leave, his steward pursues them, accusing them of theft. The goblet is found, and the brothers return to יוסף, devastated. יוסף insists only בְּנִימִין will remain as his slave, allowing the others to go free. יהודה pleads passionately, recounting יִשְׂרָאֵל's love for בְּנִימִין and the anguish it would cause if he did not return. He offers himself as a slave in בְּנִימִין's place, to spare their father further grief.

אֲנִי יוֹסֵף



מה. He decided to reveal himself, inviting his brothers to a friendly game of **monopoly**

- יוסף, unable to contain his emotions, reveals his identity to his אֲחֵים, declaring, "אֲנִי יוֹסֵף!" The אֲחֵים are shocked, but יוסף reassures them, explaining that ה' sent him to מִצְרַיִם to save their family from famine. He instructs them to bring יַעֲקֹב and promises to care for them. פֶּרְעֶה supports the plan, sending wagons and provisions. When the אֲחֵים return to כְּנָעַן and tell יַעֲקֹב that יוסף is alive, he is initially incredulous but revives in spirit and declares he will go to see יוסף before he dies.



מו. His father and whole family came down to his land on **cows** for a reunion.

- יַעֲקֹב journeys to מִצְרַיִם with his family and possessions, stopping in בְּאֵר שָׁבַע to offer sacrifices. Hashem reassures him, promising to make his descendants a great nation in מִצְרַיִם. יַעֲקֹב and seventy family members arrive in גֹּשֶׁן, where יוסף reunites with יַעֲקֹב in an emotional meeting. יוסף prepares to introduce his family to פֶּרְעֶה, instructing them to highlight their occupation as shepherds to secure their settlement in גֹּשֶׁן.

וַיָּבֹא יוֹסֵף אֶת־יַעֲקֹב אָבִיו
וַיַּעֲמִדְהוּ לִפְנֵי פֶרְעֶה וַיְבָרֶךְ
יַעֲקֹב אֶת־פֶּרְעֶה



מז. He then took his father and brothers through a maze to meet the king.

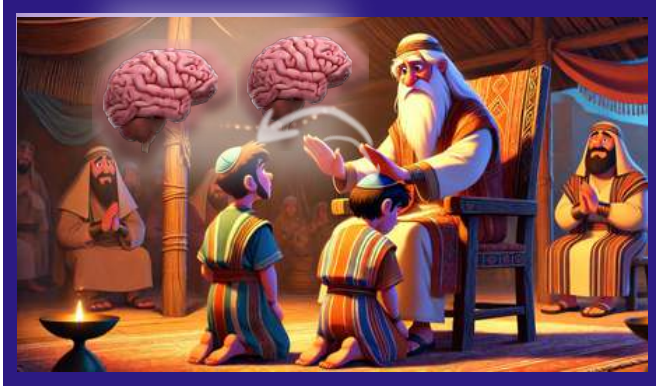
- In this chapter, יוסף informs פֶּרְעֶה of his family's arrival in מִצְרַיִם and secures their settlement in Goshen. פֶּרְעֶה grants them the best land and offers roles overseeing his livestock. יוסף introduces יַעֲקֹב to פֶּרְעֶה, who blesses him and reflects on his life. יוסף provides for his family during the famine, while יַעֲקֹב's family prospers in גֹּשֶׁן. As יַעֲקֹב nears death, he makes יוסף swear to bury him in כְּנָעַן.

Zichru Parsha: Vayechi (47-50)



מז. His father got sick and wanted out of the **maze** and to be buried in his homeland.

- As יעקב nears death, he calls יוסף and asks him to swear not to bury him in מצרים but instead to carry him back to the burial site of his ancestors. יוסף agrees and swears to fulfill his father's request. יעקב then bows in gratitude on the head of his bed.



מח. His father put his hands on his two grandson's heads who were known for their **brains**.

- After learning that יעקב is ill, יוסף brings his sons, מנשה and אפרים, to him. יעקב adopts יוסף's sons as his own. Despite יוסף's guidance, יעקב places his right hand on אפרים, the younger, foreseeing his greater future, while also blessing יעקב. מנשה blesses יוסף's sons, invokes the legacy of אברהם and יצחק, and proclaims that ה' will bring the family back to their ancestral land. He gives יוסף an additional portion before his death.



מט. The family gathered for a **meat barbeque** where all the sons received berachos.

יעקב gathers his sons to bless them and reveal their futures. He highlights יוסף's instability, שמעון's violence, יהודה's leadership, זבולון's seafaring, יששכר's labor, דן's role as a judge, נדב's resilience, אשר's abundance, נפתלי's eloquence, יוסף's prosperity, and בנימין's ferocity. He instructs them to bury him in המצפה and then passes away peacefully.



ג. At high **noon**, he went to bury his father, then he said goodbye as well and passed away.

- After יעקב's death, יוסף mourns, has him embalmed, and buries him in כנען with פרעה's permission. יוסף forgives his brothers, assuring them that ה' turned their actions into good. He lives to see generations of descendants, reminds his family of ה' promise to bring them to כנען, and makes them swear to carry his bones there. יוסף dies at 110, is embalmed, and placed in a coffin in מצרים.

Olives	א	שעבוד
House	ב	משה
Camel	ג	סנה
Door	ד	ירידה למצרים
Hay	ה	לפני פרעה

Zichru Parsha: Shemos (1-5)



א. The family grew into a nation the king didn't like, so he made them build cities with **olives**.

- The Jewish nation including יִצְחָק and his family, came to Egypt, totaling seventy souls, with יוֹסֵף already in the land. A new פְּרֹעָה arose who feared the growing population of the Israelites and enslaved them with harsh labor. Despite this, the Israelites continued to multiply, and פְּרֹעָה ordered the killing of all Hebrew baby boys.



ב. A baby born in a house full of light, ended up a prince of the king, until he had to run away.

- In שְׁמוֹת פָּרָק ב, a man from the tribe of (אֶמְרָם) לֵוִי marries a woman from the same tribe (יֹכבֵד), and they have a son, מֹשֶׁה. Fearing for his life due to פְּרֹעָה's decree, his mother hides him in a basket on the Nile, where he is found and adopted by פְּרֹעָה's daughter. As מֹשֶׁה grows up, he sees an Egyptian beating a Hebrew and kills the Egyptian. Fearing for his life after the act is discovered, he flees to מִדְיָן, where he marries צִפּוֹרָה, the daughter of the priest of מִדְיָן.



ג. He saw **camels** walking around a bush on fire and heard a voice telling him to return.

מֹשֶׁה was shepherding the flock of his father-in-law יִתְרוֹ, a priest of מִדְיָן, and led the flock into the wilderness, arriving at the mountain of ה'. There, the angel of ה' appeared to him in a flame of fire from within a bush, which burned but was not consumed. מֹשֶׁה turned to look at this extraordinary sight, and ה' called to him from the bush, telling him to remove his sandals, for the place he was standing was holy ground.



ד. He was shown signs to show his people by a doors before returning them.

- מֹשֶׁה expressed concern that the Israelites would not believe him or listen to his voice, doubting that ה' had appeared to him. ה' instructed him to perform signs, including turning his staff into a serpent and making his hand leprous, to prove His power. Despite מֹשֶׁה's reluctance due to his speech impediment, ה' reassured him and sent אֶהֱרֹן to assist him, promising that He would guide them in what to say and do.



ה. The king was not impressed and told them they now had to go and collect a lot of hay.

- פְּרֹעָה and אֶהֱרֹן ask פְּרֹעָה to release the בְּנֵי יִשְׂרָאֵל, but פְּרֹעָה increases their labor, making them gather their own straw for bricks. The Israelites blame מֹשֶׁה and אֶהֱרֹן for worsening their situation. מֹשֶׁה questions ה', who reassures him that He will deliver the Israelites.

Sword	ד' לשונות
Gun	תנין ודם
Challah	צפרדע כנים ערב
Teapot	דבר שחין ברד

Zichru Parsha: Va'era (6-9)



1. He took four **swords** to rescue them that were hidden behind a picture of the family tree.

- Hashem promises מֹשֶׁה that He will free בְּנֵי יִשְׂרָאֵל from Egypt with great power and Hashem reminds מֹשֶׁה of His covenant with the Avos. Hashem assures מֹשֶׁה that He has heard their suffering and will redeem them, but the בְּנֵי יִשְׂרָאֵל do not listen to מֹשֶׁה because of their hardship. Hashem commands מֹשֶׁה and אֲהֲרֹן to go to Pharaoh to demand the release of the people.



2. He followed the plan and threw his **gun** down and it turned into a snake swimming in blood.

- Hashem commands מֹשֶׁה and אֲהֲרֹן to demand that פַּרְעֹה release בְּנֵי יִשְׂרָאֵל. Hashem hardens פַּרְעֹה's heart and performs great signs, including turning אֲהֲרֹן's staff into a serpent that swallows the magicians' staffs. Despite this, פַּרְעֹה refuses, and ה' warns of a coming plague of frogs.



3. Frogs jumped all over **challahs** covered in lice, which were then eaten by wild animals.

- Hashem sends plagues to pressure פַּרְעֹה to release the בְּנֵי יִשְׂרָאֵל. Frogs overrun Egypt after אֲהֲרֹן stretches his staff, but even when they are removed at פַּרְעֹה's request, he hardens his heart. Next, אֲהֲרֹן strikes the dust, turning it into lice, which even the magicians cannot replicate, yet פַּרְעֹה remains stubborn. ה' sends swarms of wild animals to invade Egypt, causing destruction in the homes and throughout the land.



4. After drinking from a **teapot**, the animals died, covered in boils, while it hailed outside.

- This perek describes plagues striking Egypt as פַּרְעֹה refuses to free בְּנֵי יִשְׂרָאֵל. Livestock disease kills Egypt's animals, boils afflict its people, and hail mixed with fire devastates crops, while גֶּשֶׁם is spared. Though פַּרְעֹה briefly admits guilt, he hardens his heart after each plague.

Zichru Parsha: Bo (10- 13)



ז. Locusts flew out of a **minyan**, attacking the land and turning off all the lights.

- In Shemos 10, Hashem sends the eighth and ninth plagues upon פרעה and Egypt: a devastating swarm of locusts that consumes all remaining crops, followed by a deep, paralyzing darkness that lasts three days. Though פרעה briefly considers letting the Israelites go, he ultimately refuses, leading משה to warn of even worse consequences to come.



יא. The **stars** above spelled, "The 'Big One' is coming around midnight".

- In Shemos 11, משה warns פרעה of the final and most devastating plague: the death of all the firstborn in Egypt, from פרעה's own son to the firstborn of slaves and animals. פרעה remains stubborn, but משה declares that בני ישראל will soon be freed, as מצרים will beg them to leave.



יב. **Brothers of 12** were prepping for a holiday when a great cry occurred, and they were freed.

In Shemos 12, Hashem commands משה and אהרן to establish the first חודש of the year and instructs בני ישראל to prepare for the קרבן, marking their doorposts with its blood so the מכה בכורות will pass over their homes. After the plague strikes, killing every firstborn in פרעה מצרים finally surrenders and urges בני ישראל to leave in haste, beginning their journey to freedom.



יג. As **bar mitzvah** gifts the nation received Freedom signs to wear on their heads and arms, and they promised to tell their children for generations what had occurred.

- In Shemos 13, משה commands בני ישראל to sanctify every firstborn to ה'. He also instructs them to observe המצות, eating מצה for seven days as a lasting reminder of their swift departure. The mitzvah of תפילין is introduced. As they leave, משה takes יוסף עצמות יוסף.

Zichru Parsha: Beshalach (13- 17)



יג. The **bar mitzvah** boys took water guns with them as they were sent out.

- In Shemos 13, משה commands בני ישראל to sanctify every firstborn to ה'. He also instructs them to observe חג המצות, eating מצה for seven days as a lasting reminder of their swift departure. The mitzvah of תפילין is introduced. As they leave, משה takes יוסף עצמות.



יד. Their leader stuck his **hand** into the sea in front of them and the waters split.

- Hashem commands משה to lead בני ישראל toward the סוף, where פרעה and his army pursue them, regretting their release. With בני ישראל trapped, ה' tells משה to raise his staff, splitting the sea so they can cross on dry land. When מצרים follows, Hashem causes the waters to crash back, drowning פרעה's army completely, leaving בני ישראל in awe of Hashem and strengthening their faith in Him and משה His servant.



טו. A choir dressed in gowns with pictures of **fruit bowls** on them sang a song in celebration.

- Moshe and בני ישראל sing שירת הים, praising ה' for drowning פרעה's army in the sea. Miriam leads the women in song and dance, celebrating the miraculous salvation. After traveling for three days without water, בני ישראל arrive at מרה, where ה' sweetens the bitter water and teaches them that obedience to His commandments will bring protection and healing. They then reach אילים, where they find twelve springs and seventy date palms.



טז. They then **tip toed** through the desert that was covered with food that fell from above.

- In this Perek, בני ישראל complain about the lack of food in the wilderness. In response, ה' provides מן from the heavens each morning and שליו (quail) in the evening, instructing them to gather only what they need daily, except for שמיני, when they collect a double portion in preparation for Shabbos. משה tells them to preserve a portion of the מן as a testimony for future generations.



יז. They were suddenly attacked by a nation of **used car salesmen** and were victorious.

- In Shemos 17, בני ישראל again complain, this time about the lack of water, and ה' instructs משה to strike a rock at חרוב, miraculously bringing forth water. Soon after, עמלק attacks בני ישראל, and יהושע leads the battle while משה stands on a hill with his hands raised—when his hands are up, בני ישראל prevail, and when they lower, עמלק gains strength. With the help of אהרן משה keeps his hands steady until עמלק is defeated, and ה' declares that He will erase עמלק's memory in the future.

Zichru Parsha: Yisro (18-20)



יח. The leader reunited with his family under a **chuppah**, surrounded by groups of judges.

- יתרו, the father-in-law of משה, hears about ה'׳s miracles and joins משה in the wilderness, bringing צפורה and משה's sons. Seeing משה overwhelmed by judging the people alone, יתרו advises him to appoint trustworthy leaders to share the burden, creating a system of judges over thousands, hundreds, fifties, and tens. משה follows his advice, and יתרו then returns to his land.



יט. The nation anchored its **yacht** at the base of a mountain for three days.

- בני ישראל arrive at הר סיני, where ה' tells משה that if they follow His covenant, they will become His treasured nation and a kingdom of priests. The people agree to accept the Torah, and משה prepares them for three days, instructing them to purify themselves. On the third day, ה' descends upon הר סיני in fire, with thunder, lightning, a thick cloud, and the sound of a shofar growing louder, as משה ascends.



כ. The **café** at the top of the mountain shot off ten loud fireworks and the nation trembled.

In Shemos 12, Hashem commands משה and אהרן to establish the first חודש of the year and instructs בני ישראל to prepare for the קרבן פסח, marking their doorposts with its blood so the מכה בכורות will pass over their homes. After the plague strikes, killing every firstborn in פרעה, מצרים finally surrenders and urges בני ישראל to leave in haste, beginning their journey to freedom.

משפטים

Car	כא	עבד עברי
Cab	כב	גגב ושומרים
Keg	כג	עדות ורגלים
Pitcher	כד	ספר הברית

Zichru: Mishpatim (21-24)



כא. A slave who hit a lot of people and got into his **car**, was gored by an ox and fell into a pit.

- The Perek gives laws on justice and ethical conduct, including the rights of an עבד עברי, penalties for murder, assault, and kidnapping, and compensation for injuries and damages. The laws also cover property responsibility and fair treatment of servants, emphasizing justice and human dignity.



כב. Then a thief who stole a **cab** and ran over a grazing cow on fire got stopped by shomrim.

Here the Perek discusses laws on property damage, theft, and responsibility for others' belongings. The parsha also includes protections for converts, widows, and orphans, prohibiting oppression and charging interest. Additional laws emphasize honesty, justice, and recognizing ה' through firstborn offerings and proper conduct.



כג. He was taken to a Beis Din made of **kegs** where witnesses testified, and the majority ruled.

Hashem commands justice in judgment, forbidding false testimony and favoritism. Laws of שנת השמיטה and שבת emphasize rest for people and the land. ה' also commands observing the three pilgrimage festivals—שבועות, פסח, and סוכות. Finally, ה' promises to send an angel to guide בני ישראל to the Land, warning them to avoid idolatry and promising blessings for obedience.



כד. **Pitchers** of blood were poured as the judge read the verdict from a scroll and the people proclaimed, "We will do, and we will hear."

- Bnei Yisrael accept ה's covenant, declaring, "נעשה ונשמע." Moshe builds an altar, offers sacrifices, and sprinkles blood as a sign of their commitment. He ascends הר סיני with the elders, who experience a vision of ה', and then remains on the mountain for forty days and nights to receive the לוחות.

תרומה

Quarters כלים כה

M. Coup יריעות וקרשים כו

Kazoo מזבח וחצר כז

Zichru: Terumah (25-27)



כה. Quarters were to be donated to make a beautiful ark, table and lamp.

- Hashem commands משה to collect donations from בני ישראל for the construction of the משכן. Detailed instructions are given for the ארון הברית, which will hold the לוחות, the כפורת with כרובים above it, the שולחן for the לחם הפנים, and the מנורה with its seven lamps. Each item is to be made with precision, symbolizing ה' s presence among בני ישראל.



כו. Curtains with pictures of holy soldiers woven in were to be made and hung over tall beams.

Hashem gives detailed instructions for constructing the משכן, including its walls, curtains, and coverings. The structure consists of wooden beams covered with gold, connected by silver sockets, and draped with richly decorated curtains of linen and animal skins. A special curtain, the פרוכת, separates the קודש from the rest of the משכן, enclosing the ארון הברית as the holiest space.



כז. An altar for parents to burn kazoos on was to be placed in a courtyard.

Hashem commands the construction of the מזבח הנחושת for sacrifices, made of wood overlaid with copper, and gives details about its dimensions and accessories. The חצר המשכן is described, with linen curtains enclosing the courtyard and pillars with copper bases. ה' also instructs משה to command בני ישראל to bring pure olive oil for the מנורה, ensuring it burns continuously in the אוהל מועד, tended by אהרן and his sons.

Zichru: Tetzaveh (27-30)



כז. Some **kazoos** were to be used to pour oil into lamps.

- Hashem commands Moshe to make a flame from oil from pure, crushed olives to ensure a continuous flame. Aharon and his sons must tend to the Menorah in the Mishkan daily.



כח. Big beautiful garments were designed for **strong men** who would serve in a Temple.

Hashem instructs Moshe on the priestly garments for Aharon and his sons, including the Choshen (breastplate), Ephod, Me'il (robe), Ketonet (tunic), Mitznefet (turban), Avnet (belt), and Tzitz (golden headplate). The Choshen features twelve gemstones representing the twelve tribes, and the Urim VeTummim are placed inside. These garments give honor and sanctity to the Kohanim as they serve in the Mishkan.



כט. Then **cots** were to be set up for those who were going to go through a seven-day ceremony.

The seven-day inauguration process for the Kohanim is described, including their special korbanos and the anointing of Aharon and his sons. Daily korban tamid (continual offerings) of a lamb in the morning and a lamb in the afternoon are established as an eternal service. Hashem promises to dwell among Bnei Yisrael and sanctify the Mishkan through His presence.



ל. A **Rebbe** had his class paint a massive mural of a golden altar.

Hashem commands the construction of the Golden Incense Altar (Mizbach HaKetoret), which is placed inside the Mishkan, near the Aron. The Kohanim must offer Ketoret (incense) twice daily, in the morning and afternoon. This altar is only used for incense, and once a year, on Yom Kippur, Aharon performs atonement for it using the blood of the special korban.

Zichru: Ki Sisa (30-34)



וַעֲשֵׂיתָ כִּיֹּר
נְחֹשֶׁת וְכַנֹּן
נְחֹשֶׁת
לְרַחֲצָהּ

ל. The **Rebbe** then told the children to toss coins in a basin that was filled with oil and spices.

- Hashem commands Moshe to collect a half-shekel from every Israelite for the Mishkan. The kiyor (washbasin) is made for the Kohanim. Hashem gives the formula for anointing oil (שמן המשחה) and incense (קטרת הסמים), warning that they are strictly for holy use.



קִרְאתִי בְשֵׁם
בְּצִלְאֵל בֶּרְאֹוֹי
בְּרִחְוֹר לְמִטָּה
יְהוּדָה

לא. A **judge** gathered a group great artists and told them to make kiddush together.

- Hashem appoints Betzalel and Oholiav to lead the Mishkan's construction. The Shabbos commandment is reiterated as a sign of Hashem's covenant. Hashem then gives Moshe the two Luchos HaBris, inscribed by Hashem Himself.



וַיַּעֲשֻׂהוּ עֵגֶל
מִסַּכָּה

לב. When they chose instead to go into a **lab** and make a golden calf, he smashed his stone gavel.

- Bnei Yisrael, fearing Moshe's delay, pressure Aharon to make a Golden Calf and celebrate. Hashem threatens destruction, but Moshe pleads for them. Moshe smashes the Luchos, destroys the calf, punishes the sinners, and prays for atonement.



אָמַר אֶל־בְּנֵי־יִשְׂרָאֵל
אַתֶּם
עַם־קָשֶׁה־עֹרֹף

לג. He said they behaved like a group of stiff-necked peg **leg** pirates and they were sad.

- Hashem refuses to accompany Bnei Yisrael directly due to their stiff-necked nature, causing them distress. Moshe pleads for Hashem's direct guidance. Hashem agrees, revealing His "back" to Moshe, symbolizing a limited but deep Divine understanding.



לל. He then climbed down a thirteen-rung **ladder** glowing, carrying a new set of stone gavel.

- Moshe carves a second set of Luchos, and Hashem reveals the Thirteen Attributes of Mercy (י"ג מידות הרחמים). Hashem renews the covenant, warning against idolatry and commanding mitzvos. Moshe descends with his face glowing, covering it with a veil when addressing Bnei Yisrael.

Zichru: Vayakel (35-38)



לה. A children's **choir** joyfully sang as they brought donations for a school project.

- Moses gathers Bnei Yisrael and reiterates the commandment to observe Shabbat, then begins collecting offerings and skilled laborers for the construction of the Mishkan. The people respond with great generosity, bringing abundant materials and the necessary skills for the project.



לו. Craftsmen used **lulavim** to make curtains and beams.

- The skilled artisans, Bezalel and Oholiab, begin the construction of the Mishkan, receiving and managing the abundant offerings brought by Bnei Yisrael. The people's generosity becomes so overwhelming that Moses eventually has to tell them to stop bringing offerings, as there is more than enough for the task.



לו. **Laser** tag guns were used to make fancy keilim.

- This Perek details Bezalel's construction of the sacred vessels (keilim) for the Mishkan, including the Ark of the Covenant, the table for the showbread, and the menorah, all crafted according to God's precise instructions.



לח. A bowl of **chicken soup** was placed on top of a **מזבח** in the middle of a **חצר**.

- This Perek describes the construction of the altar of burnt offering, the laver, and the courtyard of the Mishkan, as well as the accounting of the materials used in the Tabernacle's construction.

פקודי

Soup לה פקודי המשכן
Letter לט בגדי כהונה
Pool מ הקמת המשכן

Zichru: Pikudey (38-40)



לח. As someone carefully counted the number of matzah balls in the **soup**.

- This perek provides a detailed inventory of the gold, silver, and bronze used in constructing the Mishkan, meticulously recording the weight of each material according to the sacred shekel.



לט. A package arrived in the **mail** that contained special garments.

- The skilled artisans, Bezalel and Oholiab, begin the construction of the Mishkan, receiving and managing the abundant offerings brought by Bnei Yisrael. The people's generosity becomes so overwhelming that Moses eventually has to tell them to stop bringing offerings, as there is more than enough for the task.



מ. To be worn on the first day the community opened their new **pool**.

- This Perek details Moshe's erection of the Mishkan, following Hashem's precise instructions, and culminates in Hashem's glory filling the tent, signifying His dwelling among Bnei Yisrael.

Zichru Parsha: Vayikra (1-5)



א. A pile of **olives** were being completely burned up on a mizbeyach.

- This פרק begins with Hashem calling to Moshe and then details the laws of the olah, a burnt offering brought to Hashem. The perek outlines the different animals that can be offered and the specific procedures for each.



ב. Which was in front of a **house** covered in flour.

- This פרק discusses grain offerings, the menachot, which were brought to Hashem. These offerings varied in preparation and included flour, oil, frankincense, and could be baked, cooked, or fried.



ג. People on **camels** passed by making peace signs with their fingers.

- Vayikra Perek 3 describes the korban shlamim, often called the peace offering. This korban was unique as parts were burned on the altar for Hashem, parts were given to the Kohanim, and the rest was eaten by the person who brought the offering and their family, symbolizing peace and fellowship with Hashem and community.



ד. The sinners who did teshuvah came out through the **doors**.

- This פרק details the laws of the chatat offering, the sin offering, which atoned for unintentional sins. The perek outlines variations of the offering based on who sinned: the Kohen Gadol, the entire community, a leader, or a common person, each with specific procedures and animal sacrifices.



ה. While those who still felt guilty hid in a bunch of **haystacks**.

- Vayikra Perek 5 outlines the korban oleh v'yored for sins of withholding testimony, impurity, or rash oaths, with the offering varying by financial means. It also details the korban asham, the guilt offering, for transgressions like misappropriation of holy property or false oaths regarding lost items.

Zichru Parsha: Tzav (6-8)



1. **Swords** were used to clean off ashes from an altar, from a minchah brought from a sinner.

- This Perek details the laws of the olah and the minchah, specifying how they are to be offered on the altar, the role of the Kohanim in these offerings, and the requirement for a perpetually burning fire on the altar. This chapter emphasizes the continuous nature of the sacrificial service and the priestly duties associated with these particular offerings.



2. Guilty parties dropped their **guns** making peace signs with their fingers.

- This Perek outlines the specific laws and portions for different types of sacrifices: peace offerings, grain offerings, sin offerings, and guilt offerings, detailing what is offered on the altar and what is given to the Kohanim for their consumption. It stresses the precise procedures and designated shares for both God and the priests in these rituals.



3. Crowds ate fresh **challah** as they watched a seven-day long Temple service.

- This Perek describes the consecration of Aharon and his sons as Kohanim (priests) by Moshe. This process involves specific rituals, including washing, dressing them in priestly garments, anointing them with oil, and offering various sacrifices to sanctify them for their sacred service in the Mishkan (Tabernacle).

Zichru Parsha: Shemini (9-11)



ט. Fire came down from the sky and lit a fire under a **teapot**.

- On the eighth day, Aharon brings his first korbanot, and the people bring their offerings as well. After the Avodah is completed, Aharon blesses the people and a fire descends from Heaven to consume the offerings on the mizbeach. The nation sees the glory of Hashem and falls in awe.



י. At the moment when a **minyan** arrived for a father mourning two sons.

- Nadav and Avihu, sons of Aharon, bring an unauthorized fire and are killed by a divine flame. Moshe instructs Aharon and his remaining sons not to mourn publicly, and Hashem commands the kohanim not to serve while intoxicated. Laws of distinguishing between holy and mundane and eating kodshim are reaffirmed.



יא. While the **stars** at night shone down on treif animals, dead sheratzim and carcasses.

- Hashem commands Bnei Yisrael about which land animals, birds, fish, and insects are tahor (permitted) and which are tamei (forbidden). Signs of kosher animals—split hooves and chewing cud—and fish—fins and scales—are listed. The chapter ends with a call to be holy through careful eating.

Zichru: Tazria/Metzora (12-15)



יב. **Twelve brothers** came to the hospital when their mother gave birth to another boy.

- This perek outlines the **טהרה** period following childbirth: seven days plus 33 of blood purification for a male, and double that for a female. Upon completion, the mother brings **עֹלָה** and **חֲטָאת** offerings to the **כֹּהֵן**, with a provision for the poor to bring two birds.



יג. They passed a very sad **bar mitzvah boy** whose whole family was stricken with tzaraas.

- This perek provides detailed instructions for the **כֹּהֵן** to diagnose various skin afflictions (**צָרַעַת**) based on specific physical signs. The priest's diagnosis determined whether an individual was **טָמֵא** and required to isolate, or **טָהוֹר**, also outlining procedures for quarantine and re-examination in uncertain cases.



יד. A **juggler** entertained children as their parents and house were being purified from tzaraas.

- This perek details the process of **טְהָרָה** for individuals and **בָּתִּים** afflicted with **צָרַעַת** which included symbolic rituals with **צִפְּרִים** (birds), **רְחִיצָה** (washing), and the offering of **קֶרֶבֶנוֹת** for people, as well as **בְּדִיקָה** and a specific ritual for dwellings to facilitate their reintegration back into the community.



טו. **Fruit bowls** were delivered to the homes of people who had different types of impurity.

- This perek outlines the laws of **טומאה** resulting from bodily discharges, including **זָב** for men and **זָכָה** for women, as well as semen and menstrual flow. The chapter specifies the duration of impurity and the means of transmitting it, further detailing the **טהרה** process involving counting days and immersion in a **מִקְוָה**, with sacrifices required for abnormal discharges.

Zichru: Acharey/Kedoshim (16-20)



טז. People took off their shoes and stood all day on their **toes** to gain atonement.

- טז describes the הכיפורים: the כהן גדול enters the קודש הקודשים, brings קורבנות, and sends the שעיר לעזאזל to carry away the sins of בני ישראל. This becomes a חוקת עולם for yearly כפרה.



יז. A used **car salesman** felt guilty he let people shecht korbanos outside in his car lot.

- יז focuses on the sanctity of blood and proper procedures for bringing sacrifices. It commands that all animal sacrifices must be brought to the משכן and prohibits eating blood, emphasizing that "הנפש בדם" — the soul is in the blood. The chapter also forbids consuming animals that died naturally or were torn, highlighting the need for holiness even in eating.



יח. The Rabbi gave his sermon under a chuppah, talking about who people cannot marry.

- יח outlines forbidden sexual relationships (עיריות) and commands בני ישראל not to follow the immoral practices of Egypt and Canaan. It lists specific prohibited unions, emphasizing that these acts defile the land and lead to exile. The chapter stresses holiness and obedience to Hashem's laws as a condition for staying in the Land.



יט. A **yacht** of holy people wearing white and doing mitzvos sailed by.

- יט begins with "קדושים תהיו" and focuses on living a life of holiness through everyday mitzvot. It includes commandments between man and God (like keeping Shabbat and avoiding idols) and between people (like honesty, justice, loving your neighbor, and not bearing a grudge). The message is that holiness is expressed through ethical and spiritual behavior in daily life.

Zichru: Acharey/Kedoshim (16-20)



כ. Shadchanim sitting at the **café** on board told them who they cannot marry or else they will be punished.

- ויקרא ט"ז describes the עבודת יום הכיפורים: the כהן גדול enters the קודש הקודשים, brings קורבנות, and sends the שער לעזאזל to carry away the sins of בני ישראל. This becomes a חוקת עולם for yearly כפרה.

אמר

Car: דיני כהונה כא
 Cab: סומאת קדשים כב
 Keg: המועדים כג
 Pitcher: המקליל כד

Zichru Parsha: Emor (21-24)



כא. Kohanim stayed in their **cars** during the funeral

- Hashem commands special laws for Kohanim, including restrictions on becoming impure from contact with the dead (except for close relatives), marriage limitations, and requirements of physical wholeness for serving in the Mikdash.



כב. And were told to stay away and not be metamei a **cab** full of kodshim and terumah.

The Torah further instructs that Kohanim must maintain purity when eating terumah and kodshim, and outlines who may eat these sanctified foods; it also emphasizes that offerings brought must be unblemished and given willingly.



כג. Then a parade of people carrying **kegs** of wine for the moadim passed by.

This perek presents the complete list of mo'adim, including Shabbat, Pesach, Shavuot, Rosh Hashanah, Yom Kippur, and Sukkot, along with associated offerings and practices.



כד. Which angered a nasty guy yelling who threatened to throw a **pitcher** of water at them.

The chapter opens with the menorah and lechem hapanim (showbread) service, then tells the story of the blasphemer (mekalel) who curses Hashem and is executed; it concludes with civil laws about injury and restitution (eye for an eye, etc.).

Zichru: Behar-Bechukosai (25-27)



כה. Quarters rolled down a mountain to farmers keeping shemittah who were poor.

- Hashem commands the mitzvah of Shemittah (the sabbatical year every seven years) and Yovel (the Jubilee year every 50 years), when land must rest and ancestral property is returned. The chapter also includes laws about not charging interest, redeeming sold land, and supporting a poor brother.



כו. A war broke out and the blessed **army** nation was victorious over one that was cursed.

This פרק presents the Berachot (blessings) for keeping Hashem's commandments, including peace, prosperity, and divine closeness. It then lists the Tochachah (rebukes or curses) for disobedience—national suffering, exile, and fear—followed by a promise of Hashem's enduring covenant and future return of the people.



כז. The Temple treasury determined that the donated value of children who know how to blow **kazoos** is worth less than those that do not

The final פרק outlines laws of Erchin—dedicating a person's value or property to the Beit HaMikdash—with fixed monetary amounts based on age and gender. It also includes the redemption rules for donated animals, homes, and fields, and ends with a reminder that ma'aser (tithes) and all holy things belong to Hashem.

במדבר

Olives א פקידה
House ב מחנות
Camel ג פקידת לוי
Door ד קהת

Zichru Parsha: Bamidbar (1-4)



א. Exactly 603,550 **olives** were counted one by one.

- Hashem commands Moshe to count the men of military age from each tribe (excluding Levi), totaling 603,550 Israelites. Each tribe is counted by name and family, establishing their roles in the national camp.



ב. A The farmer took them from his **house** and distributed to twelve surrounding campsites.

The tribes are organized into four groups, each with a banner and specific direction (east, south, west, north) around the Mishkan. The formation highlights the unity and sanctity of Israel's camp with the Mishkan at its center.



ג. One group riding on three **camels** did their own separate count.

The tribe of Levi is counted separately and designated for service in the Mishkan, taking the place of the firstborns. The three Levitical families—Gershon, Kehat, and Merari—are assigned specific responsibilities and camping locations.



ד. The first family in that group carried special vessels on top of a removable **door** wherever they went.

The Kehat family is tasked with carrying the holiest vessels (like the Aron and Menorah), but only after the Kohanim cover them. Their sacred duty must be performed with precision to avoid fatal consequences.

Zichru Parsha: Naso (4-7)



7. Two more families came carrying curtains and beams on their **doors**.

- The Torah details the specific transport roles of the Kehat, Gershon, and Merari families for carrying the Mishkan's components during travel. Each group is counted and assigned holy responsibilities, reinforcing the sacred care of the Mishkan.



7. A woman was sent away and told to take a drink by a bundle of **hay**.

Various laws are presented to maintain the purity of the camp, including sending impure individuals outside the camp, making restitution for theft, and the Sota ritual, where a woman suspected of infidelity is tested through a unique ceremony.



1. A man with long hair had his barber use a **sword** to cut his hair after 30 days.

The laws of the Nazir are outlined, including abstaining from wine, cutting hair, and contact with the dead. The perek concludes with the Birkat Kohanim, the beautiful three-part blessing given by the Kohanim to the people.



7. Buckets of **guns** were brought in wagons as gifts for twelve days straight.

Each of the twelve tribal leaders brings identical offerings over twelve consecutive days for the inauguration of the Mizbeach (altar), reflecting both individual devotion and national unity.

בהעלתך

הנפת הלילים ח
Challah
פסח שני ט
Teapot
מצות/מזבח בבית
Minyan
מזל/מזל
Stars
מרים וצדקת יב
2 Brothers

Zichru Parsha: Behaloscha (8-12)



ז. Then 22,000 **challo**s were taken from on top of a menorah and waved.

- Hashem tells Aharon to light the Menorah, and the Levi'im are purified, waved by Aharon, and officially appointed to serve in the Mishkan. They replace the firstborns and assist the Kohanim, with age limits set for their service.



ח. **Tea** was served to tamei people and those that came too late to the party.

In Bamidbar perek ח, Bnei Yisrael bring the Korban Pesach in the desert, and those who are impure or far away are given a second chance through Pesach Sheni. The perek also describes how the cloud above the Mishkan guided their travels and encampments.



ז. A **minyan** of trumpet blowers began to march.

In Bamidbar perek ז, Hashem commands Moshe to make silver trumpets for signaling the camp and coordinating travel. The chapter then describes Bnei Yisrael's first journey from Har Sinai, led by the cloud, with Moshe inviting his father-in-law to join them.



טז. Quail flew down from the **stars** as 70 elders looked on.

In Bamidbar perek טז, the people complain, and Hashem punishes them with fire until Moshe prays for them. Later, they crave meat, reject the manna, and are struck with a deadly plague after receiving quail; Moshe also appoints 70 elders to help him lead.

בהעלתך

הנפת הלויים ח
Challah
פסח שני ט
Teapot
מצות/יהי בבסוע י
Minyan
מזלזקים/שליח יא
Stars
מרים וצדעת יב
12 Brothers

Zichru Parsha: Behaloscha (8-12)



יב. Then **12 brothers** waited until their sister, who was in quarantine, was able to join them

- In Bamidbar perek י"ב, Miriam and Aharon speak against Moshe regarding his wife, and question why Hashem speaks only through him. Hashem defends Moshe's unique prophecy, strikes Miriam with tzaraat, and Bnei Yisrael wait seven days for her recovery.

Zichru Parsha: Shelach (13-15)



יג. The fearful **bar mitzvah boy** sent in spies to see who was in shul to hear him lein.

- Moshe sends twelve spies to scout Eretz Canaan; ten return with a fearful report, causing panic, while only Yehoshua and Kalev encourage faith in Hashem.



יד. After he leined successfully, everybody shook his **hand** for what felt like forty years.

- The people rebel and cry to return to Egypt; Hashem decrees 40 years of wandering, sparing only Yehoshua and Kalev to enter the land, despite Moshe's pleas.



טו. At the seudah there were **fruit bowls** filled with wine, challah and tzitzis.

- Various mitzvos are taught, including meal and wine offerings, challah, and the mitzvah of tzitzis. A man is punished for gathering sticks on Shabbos.

Zichru Parsha: Korach (16-18)



טז. The fearful **bar mitzvah boy** sent in spies to see who was in shul to hear him lein.

- Korach, Datan, Aviram, and 250 leaders challenge Moshe and Aharon's authority, claiming that all of Bnei Yisrael are equally holy. Hashem punishes them: the earth swallows Korach and his followers, and fire consumes those who brought unauthorized incense offerings.



יז. A used car salesman used an almond stick to point to the car he was trying to sell.

- Bnei Yisrael continue to fear and complain, so Hashem commands each tribe to place a staff in the Mishkan. Aharon's staff blossoms with almonds, proving his divine selection as Kohen and ending the rebellion over priesthood.



יח. At the seudah there were **fruit bowls** filled with wine, challah and tzitzis.

- Hashem gives further laws to Aharon, assigning specific responsibilities and privileges to the Kohanim and Levi'im, including the gifts they receive from the people and their role in guarding the holiness of the Mishkan.

חֻקֵּת

Yacht פרה אדמה יט

Cafe מי מריבה כ

Car סיחון ועוג כא

Zichru Parsha: Chukas (19-21)



יט. A red **yacht** full of red cows was stationed at the port.

- Hashem commands the laws of the Parah Adumah, whose ashes are used for purification from contact with the dead. This process emphasizes the paradox of purity and impurity, as those involved in preparing the ashes become impure while enabling others to become pure.



כ. It had a **café** with a water fountain coming out of a rock in the middle of it.

- Miriam dies and the people complain about the lack of water, leading Moshe to strike the rock instead of speaking to it—resulting in his and Aharon's punishment of not entering the Land. Aharon dies on Mount Hor, and the people mourn him for thirty days.



כא. A king and a giant pulled up in an oversized **car** to get on board.

- The yidden defeat the Canaanite king of Arad and, after complaining again, are punished with fiery serpents until they are saved by looking at a copper serpent Moshe places on a pole. They go on to conquer the lands of Sichon and Og, securing territory east of the Jordan.

בלק

בעלם והאתון כב

ברכה בעלם כג

סוף דבריו כד

Quarters כה

Zichru Parsha: Balak (22-25)



כב. A **taxicab** pulled up with a donkey as its driver.

- Balak, king of Moav, fears Bnei Yisrael and hires the prophet Bilaam to curse them. Hashem allows Bilaam to go but sends an angel to block his path, leading to the miraculous episode where Bilaam's donkey speaks.



כג. While a non-Jewish navi stood on a **keg** reciting many berachos.

- Bilaam attempts to curse Bnei Yisrael but is compelled by Hashem to bless them instead—three times from different locations. Each time, Balak becomes increasingly frustrated as Bilaam speaks only words of praise.



כד. He tapped on his glass **pitcher** to get people's attention in order to give his final message.

Bilaam, realizing he cannot curse, delivers a final blessing, including a famous prophecy of the future rise of the Jewish people and the downfall of their enemies. He foretells the coming of a great leader.



כה. Young women stood around holding shiny **quarters**.

- Bnei Yisrael sin by engaging in immoral behavior with the daughters of Midian and worshipping Baal Peor. Hashem's anger is kindled, and a deadly plague ensues until Pinchas takes decisive action to stop the transgression.

פינחס

Quarters כה שלום
*M. Coup כו פקידת השבטים
Kazoo כז בנות צלפחד
Strongman כח מוספים
Cot כט מוספים

Zichru Parsha: Pinchas (25-29)



כה. The man awarded with the Peace prize was given a medal made of a shiny **quarter**.

- Pinchas zealously kills Zimri and the Midianite woman, stopping the plague that had struck Bnei Yisrael due to their immoral behavior. Hashem rewards him with a covenant of peace and eternal priesthood.



כו. The military **coup** went knocked on every tent to take a census

- A new census is taken of Bnei Yisrael's tribes as they prepare to enter the Land of Israel. The count ensures that land will be apportioned fairly by tribe and family, and we see a new generation emerge after the previous one perished in the wilderness.



כז. While a five-girl orchestra played their **kazoos**

The daughters of Tzelafchad request to inherit their father's portion, leading to a new halachah about inheritance rights. Hashem instructs Moshe to appoint Yehoshua as the next leader, placing his hands on him before the people.



כח. A **strongman** brought additional offerings on Shabbos, Rosh Chodesh, Pesach and Shavuos.

- The Torah reviews the daily Tamid offerings, as well as the additional korbanot (sacrifices) brought on Shabbat and Rosh Chodesh. It outlines the korbanot for Pesach and Shavuos in precise detail.



כט. And tied more additional offerings to his **cot** to be used for the Yomim Noraim

- The Torah continues describing the festival offerings, including those for Rosh Hashanah, Yom Kippur, Sukkos, and Shemini Atzeres. Each holiday is defined by its unique sacrificial requirements and sanctity.

מטות

Melamed ל נדרים

Judge לא נקמת מדין

Lab לב בני גד ובני ראובן

Zichru Parsha: Matos (30-32)



ל. A **rebbe** put tape on his mouth when teaching his class not to make nedarim..

- Moshe teaches the laws of vows and oaths: a person must fulfill what they verbally commit unless the vow is annulled. Fathers and husbands have limited authority to nullify vows made by their daughters or wives, showing the seriousness and sanctity of speech in Torah law.



לא. A **judge** determined that keilim from a war need to be koshered

- Hashem commands Moshe to lead a final battle against Midian before his death. Bnei Yisrael wage war, defeat Midian, and return with spoils—including captives and vessels—which leads to Moshe's rebuke. Elazar the Kohen teaches the laws of kashering and tevila. The spoils are then divided fairly among the soldiers, the nation, and the Leviim, with generous donations brought as a korban of gratitude.



לב. Scientists requested permission to build a **lab** on the other side of a river where there's plenty of space.

- The tribes of Gad and Reuven ask to settle on the east side of the Jordan River because the land is good for their livestock. Moshe agrees on the condition that they first help conquer the Land of Israel before returning to settle their inheritance.

Zichru Parsha: Masei (33-36)



לג. The **peg leg** pirate bragged to his shipmates that he survived forty-two journeys.

- Moshe records the 42 encampments of Bnei Yisrael from Egypt to the plains of Moav. The chapter concludes with Hashem's command to drive out the Canaanites and divide the land.



לד. At each stop he put **ladders** to demarcate all the borders.

- Hashem defines the borders of Eretz Yisrael and appoints leaders from each tribe to oversee the division of the land. Elazar the Kohen and Yehoshua are placed in charge of the distribution.



לה. He didn't particularly enjoy the children's **choirs** that sang outside each of the forty-eight cities he visited.

- Bnei Yisrael are instructed to give the Leviim 48 cities, including six cities of refuge for those who kill accidentally. The chapter outlines the laws of exile, protecting the accidental killer while upholding justice.



לו. The five-girl orchestra were instructed to marry men surrounded by **lulavim** that were from their own tribe

- The leaders of Shevet Menashe express concern about land inheritance being transferred between tribes through marriage. Moshe instructs the daughters of Tzelafchad to marry within their own tribe to preserve tribal land boundaries.

דברים

Olives א שופטים ומרגלים
House ב אדום מואב עמון סיחון
Camel ג עוג

Zichru Parsha: Devarim(1-3)



א. The newly appointed judges holding court in an **olive** orchard rebuked a group of spies.

- Moshe begins his final speeches by rebuking the people indirectly for their past sins. He reviews the appointment of judges, the sin of the spies, and Bnei Yisrael's refusal to enter the land, setting the stage for the spiritual message of the book.



ב. They were foreign agents from four different countries that were hiding in a **house**.

- Moshe continues recounting Bnei Yisrael's journey and how Hashem commanded them to avoid war with Edom, Moav, and Amon—nations with whom they had familial ties. However, they were told to engage Sichon, king of the Emori, whose refusal to allow passage led to Bnei Yisrael's military victory and acquisition of his territory.



ג. Their ringleader was a giant who was taller than 100 **camels** stacked up one upon the other.

- Moshe recounts how Bnei Yisrael defeated Og, the giant king of Bashan, and conquered his land. The territory east of the Jordan is then divided among Reuven, Gad, and half of Menashe, and Moshe expresses his desire to enter Eretz Yisrael, but Hashem tells him he may only view it from afar.

ואתחנן	
Camel	ג
Door	ד
Hay	ה
Sword	י
Gun	ז

Zichru Parsha: V'eschanon (3-7)



ג. A **camel** carried a box of 515 siddurim for his owner to pray with spies.

- Moshe recounts the victories over Sichon and Og and how the land east of the Yarden was given to Reuven, Gad, and half of Menashe. He describes how he pleaded to enter Eretz Yisrael but was told to appoint Yehoshua to lead the nation instead.



ד. Then his owner found a **door** inscribed with the words "מי גוי גדול" and a question mark

- Moshe exhorts Bnei Yisrael to keep Hashem's mitzvos and avoid idolatry, warning of exile if they turn away. pose a powerful rhetorical question to Bnei Yisrael:
- "For which is a great nation that has a God so close to it, as Hashem our God is whenever we call upon Him?"



ה. When he opened the door, he saw two piles of **hay** shaped like tablets.

- Moshe reviews the giving of the Torah at Har Sinai and repeats the Aseres HaDibros (Ten Commandments). He recalls the people's awe and commitment at that moment and urges them to maintain that reverence.



ו. He covered his eyes with a **sword** and recited Shema Yisrael.

- Moshe commands love and loyalty to Hashem, introducing the Shema and V'ahavta passages. He warns against forgetting Hashem when prosperous and instructs passing down the story of the Exodus and mitzvos to the next generation.



ז. He resolved to never marry off his daughters to men who had **gun** racks in their truck

- Moshe commands the people to completely destroy the seven Canaanite nations and their idols, making no covenants or marriages with them. He assures them that Hashem will grant victory and blessing if they remain faithful.

Zichru Parsha: Eikev (8-11)



ז. Children put down **breadcrumbs** along their path to remember their incredible journey.

- Moshe reminds Bnei Yisrael that their forty years in the desert were to humble and test them, and that Hashem sustained them with manna to teach reliance on Him. He warns them not to forget Hashem when they enter the Land and prosper, thinking their own strength brought success.



ח. When they came upon a calft hat was standing on a broken **teapot**.

- Moshe tells the people they are not inheriting the Land because of their righteousness, but because of the nations' wickedness and Hashem's promise to the forefathers. He recalls their repeated rebellions, especially the sin of the Golden Calf, and his prayers for their forgiveness.



ז. A **minyan** of Yidden chased it way carrying two new tablets.

- Moshe recounts receiving the second set of Luchot and placing them in the Aron. He urges the people to fear, love, and serve Hashem wholeheartedly, reminding them of His greatness and kindness.



ח. And handed out “Good Listener” **stars** to all the children who listened well.

- Moshe emphasizes the blessings that come from listening to Hashem's commandments and the curses from turning away. He instructs them to place these words on their hearts, teach them to their children, and keep them visible in daily life, promising that obedience will secure the Land.

Zichru Parsha: Re'ey (12-17)



י"ב. A **12 brothers** stood around the model of the Beis Hamikdash they made as a gift.

- The Torah commands the people to destroy all idolatrous altars and shrines in the land, wiping out every trace of avodah zarah. In contrast, they are told to bring all korbanos only to the single place that Hashem will choose — the Beis Hamikdash. Eating meat is permitted, but blood is strictly forbidden.



י"ג. To give to a Bar Mitzvah boy who demonstrated how to execute a **נביא שקר** and **מסית**.

- This chapter warns about the danger of false prophets, dreamers, or even close relatives and friends who try to lead others astray. Even if they perform wonders, they must be rejected if they call to serve other gods. Entire cities that turn to avodah zarah are to be destroyed completely.



י"ד. A juggler was hired how could juggle chazir, lobster, and eagle eggs together.

- The perek begins by calling Bnei Yisrael children of Hashem, commanded to remain distinct and holy. It lists the categories of kosher and non-kosher animals, birds, and fish, and prohibits eating neveilah (animals not slaughtered properly). The laws of ma'aser (tithing produce to eat in Yerushalayim, support Levi'im, and give to the poor) are detailed.



טו. Shemitah fruits were served in bowls to celebrate that all loans were forgiven.

- This chapter introduces Shemittas Kesafim — forgiving loans every seventh year, creating a society of compassion and equality. It emphasizes helping the poor and not hardening one's heart against them, since blessing comes from Hashem. It also describes freeing the Hebrew slave in the seventh year and sending him out with generous gifts.



טז. Sandals were given out as parting gifts to wear for aliya l'regel.

- The three pilgrimage festivals — Pesach, Shavuot, and Sukkot — are commanded, each with its unique korbanos and joy before Hashem. The people are to go up to Yerushalayim and appear before Hashem three times a year, no one empty-handed. The chapter stresses joy, unity, and gratitude through communal celebration.

שופטים

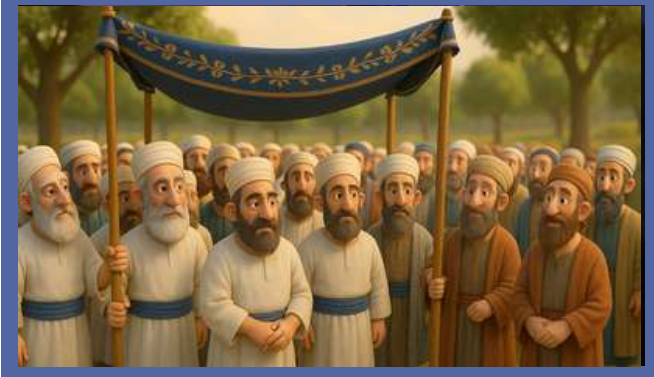
עזובית דין מלך יד
Used car יד
כהנים ולויים חגגים יח
Chuppah יח
ערי מקלט ועדות יט
Yacht יט
דיני מלחמה כ
Cafe כ
עגלה ערופה כא
Car כא

Zichru Parsha: Shoftim (17-21)



יז. The **used car** filled with עֲזֻבֹת , drove up to בית דין , and out came a king.

- Sacrificing blemished animals is forbidden. Difficult legal cases go to the central court whose ruling is binding; rebellious judges are punished. Laws of monarchy are given: a king must not multiply horses, wives, or wealth, but must carry and learn from a Sefer Torah.



יח. Kohanim and Leviim carried a **chuppah** together for the chasuna of two נביאים.

- The kohanim and levi'im receive their due portions, and sorcery and witchcraft are strictly forbidden. Hashem promises to raise true prophets, while false prophets who speak in His name without command will die.



יט. A **yacht** crashed into the wall of an עיר מקלט as witnesses watched.

- Cities of refuge are designated for accidental killers, with protection denied to intentional murderers. Boundary markers may not be moved, false witnesses are punished with the very penalty they sought to impose, and two witnesses are required in capital cases.



כ. Soldiers stopped at a **café** on their way to war.

- Rules of war: the kohen encourages the people; those newly married, newly settled, or fearful may go home. Cities far away are offered peace, but Canaanite nations must be destroyed to avoid idolatry. Fruit trees may not be cut down during a siege.



כא. The head of a decapitated calf was on the hood of a **car** where someone was murdered.

- The ritual of the eglah arufah: if a murdered person is found and the killer unknown, the elders of the nearest city break a heifer's neck by a stream and declare their innocence, absolving the community of bloodguilt.

Zichru Parsha: Ki Teitze (21-25)



כא. The pretty woman fainted when she saw the decapitated calf on the hood of the **car**.

- This perek begins with the laws of the yefat toar (beautiful captive woman), and continues with cases of family conflict, rebellious children, and certain prohibited marriages.



כב. The **cab** stopped to pick up some lost scattered fruit and return it to its owner.

- Focuses on mitzvos of interpersonal care: returning lost items, helping with a fallen donkey, guarding modesty, and avoiding forbidden mixtures (kilayim).



כג. The Amoni, Moavi, Edomi and Mitzri gathered around a **keg** to discuss who to marry.

- Lists who may enter the assembly of Israel (e.g., converts from Amon, Moav, Edom, Mitzrayim), with additional rules about purity in the camp, loans, vows, and moral conduct.



כד. The husband divorced his wife who kept spilling the **pitcher** of water on him.

- Introduces the laws of divorce (get), then emphasizes kindness and justice in daily life — paying workers on time, protecting the vulnerable, and fair treatment of the poor.



כה. **Quarters** were placed on the tips of whips that were engraved “Remember. Never Forget.”

- Covers punishments such as lashes (malkos), the mitzvah of yibum (levirate marriage) and chalitzah, honest weights and measures, and concludes with the command to remember Amalek.

כי תבוא

M. Coup ביכורים כו

הר גרזים והר עיבל כז Kazoo

Strongman כח ברכות וקללות

Zichru Parsha: Ki Savo (26-28)



כו. The soldiers in the military **coup** got stopped by a parade of people with baskets of fruit.

- The perek begins with the mitzvah of bringing bikkurim (first fruits) and reciting the declaration that recalls Hashem's kindness in taking us from Egypt to the Land of Israel. It concludes with instructions about tithes, affirming the covenant, and Israel's unique role as Hashem's treasured nation.



כז. They then got overwhelmed by the noise from kids blowing **kazoos** on two mountaintops.

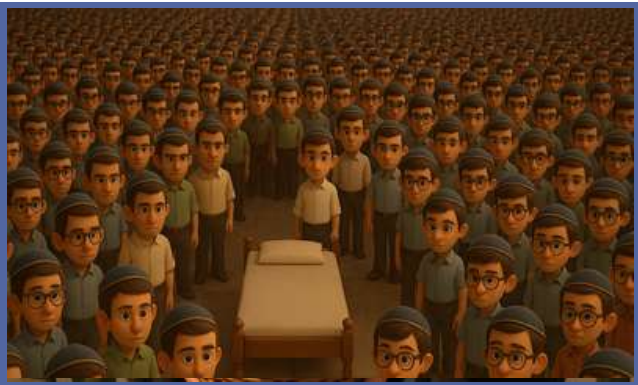
- Moshe commands the people to set up large stones with the Torah written on them when they cross the Jordan, and to build an altar on Har Eval. The tribes are then instructed to stand on Har Gerizim and Har Eval to proclaim blessings and curses, affirming the covenant through public declaration.



כח. **Strongmen** captured them and told them that instead of blessings, they would get curses.

- The perek opens with promises of abundant blessings if Israel obeys Hashem's commandments—prosperity, victory, and security. It then gives an extended, detailed warning of curses, including exile and suffering, that will come if they abandon Hashem's covenant.

Zichru Parsha: Netzavim (29-30)



כט. Talmidim were told to stand straight around a cot.

- Moshe gathers all of Bnei Yisrael, from the greatest to the simplest, and reminds them that they are standing together in a covenant with Hashem. He warns them not to turn to idolatry, for doing so will bring destruction and exile upon the nation.



ל. While the **Rebbe** stood on top demonstrating to them how to do teshuvah.

- Moshe promises that even after exile and suffering, when Bnei Yisrael return to Hashem with teshuvah, He will gather them back and bless them. He emphasizes that Torah and teshuvah are not distant or impossible, but very close—within every Jew's heart and mouth to do.

Zichru Parsha: Vayelech (31)



לא. The great **judge** handed over his gavel to his disciple to assume leadership.

- Moshe tells Bnei Yisrael that Yehoshua will lead them into the Land, and encourages him to be strong and courageous. He writes down the Torah, gives it to the kohanim, and commands that it be read publicly every seven years at Hakhel.

Zichru Parsha: Ha-azinu (32)



לב. The scientist in the **lab** loved to sing his favorite song while doing his work.

- Moshe recites the great Shirat Ha'azinu, a poetic song that describes Hashem's justice, Israel's failings, punishment, and ultimate redemption. He is told that he will ascend Har Nevo to see the Land before passing away.

Zichru: V'zos Haberacha (33-34)



לג. As the peg **leg** pirate gathered the men on his ship to bless them.

- Before his death, Moshe blesses each of the tribes with words of strength, destiny, and protection. He concludes with a final blessing to all of Israel, praising their unique closeness to Hashem.



כז. The leader of a great nation climbed a **ladder** up a mountain and never came down.

- Moshe ascends Har Nevo, where Hashem shows him the entire Land of Israel from afar. There Moshe dies, and the Torah closes by proclaiming that no prophet like Moshe ever arose again in Israel.