



KMS Family Parsha

LEARN ABOUT THE PARSHA WITH THE KMS YOUTH DEPARTMENT
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בא - Bo

1.23.21

PARSHA QUESTIONS

ANSWERS ARE ON THE BACK

- 1) Which Makkot appear in this week's parsha?
- 2) How did the first 3 days of darkness differ from the last 3 days?
- 3) What was the 1st mitzvah given to the Jewish People? (12:2)
- 4) What special meal did Bnei Yisrael eat before leaving Mitzrayim? (12:8)
- 5) Why did Bnei Yisrael have to stay inside during Makkat Bechorot? (12:13)
- 6) What do we learn from the words (12:17) "ושמרתם את המצות"?
- 7) Who were the Erev Rav?
- 8) What 3 historical events occurred on ט"ו ניסן, prior to the Exodus from Egypt?
- 9) What do we learn from the words "זכור את־היום הזה" אשר יצאתם ממצרים?
- 10) What do we learn from the unusual spelling of the word hand in the pasuk (13:16) "והיה לאות על־ידכה"?

WHAT WOULD YOU DO?

Discussion starter for your Shabbat table..

Where or to whom do you turn when you need good advice?

DID YOU KNOW?

What is a Pidyon HaBen?

OU.org - Redemption of the (First-Born) Son; by Biblical command, at the age of 30 days, when the son has established a claim to viability, the father is obligated to "redeem" him by giving five "shekalim," (currently, five silver dollars) to a Kohen, who may or may not choose to keep it, return it to the giver, or donate it to "Tzadakah," or Charity. This is in lieu of the Plague of the First Born, when Hashem killed all the First-Born of the Egyptians, and spared the Jewish "Bechorim," or First-Born, by "passing over" the doorposts of the Jews in Egypt, which had been smeared with the blood of the Pesach Sacrifice.

Aish.com - Originally, God intended for the first-born of each Jewish family to be a Kohen - i.e. that family's representative to the Holy Temple. (Exodus 13:1-2, Exodus 24:5 with Rashi). But then came the incident of the Golden Calf. When Moses came down from Mount Sinai and smashed the tablets, he issued everyone an ultimatum: "Make your choice - either God or the idol" (Exodus 32:26). Only the tribe of Levi came to the side of God. At that point, God decreed that each family's first-born would forfeit their "Kohen" status - and henceforth all the Kohanim would come from the tribe of Levi. (Numbers 3:11-12).... Since the first-born child is technically a "Kohen" whose potential cannot be actualized, he has to be replaced (so to speak) by a Kohen from the tribe of Levi. This is accomplished by the father of the baby offering the Kohen a redemptive value of five silver coins for the boy.



PARSHA ANSWERS

- 1) אֲרֶבֶה, חֹשֶׁךְ, מִכַּת בְּכוֹרוֹת
- 2) Rashi 10:22 - During the first 3 days the Egyptians could not see. During the last 3 days they couldn't even move.
- 3) Kiddush HaChodesh (Sanctifying the new moon).
- 4) They ate a roasted sheep (Korban Pesach) with a side of Matzah and Marror.
- 5) Hashem knew which houses were Jewish. But they stayed in because one should not see other people dying and do nothing ("בנפל אויבך אל תשמח").
- 6) Rashi 12:17 - Don't just guard Matzot. Guard your Mitzvot. If you have a chance to do a mitzvah do it right away. Don't let it turn into Chametz.
- 7) Rashi 12:38 - People from other nations who converted to Judaism.
- 8) Rashi 12:41 - The Brit Bein HaBitarim, the angels telling Avraham and Sarah that they would become parents, and the birth of Yitzchak.
- 9) Rashi 13:3 - There is a daily mitzvah to remember Yetziat Mitzrayim. We mention it in the 3rd paragraph of Shema.
- 10) Rashi 13:9 - You can read it יָד שְׁהִיא כְּהָא - the weaker hand. This is why we wear Tefillin on our weaker hand.

ELISHEVA'S PARSHA CHALLAH



THIS WEEK WE LEARN ABOUT THE FIRST MITZVAH THAT WE ARE COMMANDED TO DO IN THE TORAH AND THAT IS TO CELEBRATE ROSH CHODESH (HENCE THE CHANGING SHAPE OF THE MOON CHALLAH). I'VE HEARD MANY DIFFERENT THOUGHTS ABOUT WHY THAT MITZVAH IS FIRST IN PARTICULAR. BUT IT OCCURRED TO ME THAT THE FOLLOWING COULD ALSO BE THE REASON. ROSH CHODESH IS ALL ABOUT RENEWAL WHERE EACH MONTH THE MOON RENEWS AND STARTS GROWING ALL OVER AGAIN. HASHEM IS SENDING US A CLEAR MESSAGE. HE KNOWS WE ARE NOT PERFECT BUT HE IS SAYING TO US "I WANT YOU TO KNOW THAT I WILL GIVE YOU A CHANCE FOR RENEWAL WHEN YOU MAKE MISTAKES." IT'S NOT THAT WE HAVE ONE CHANCE AND WE'RE OUT, BUT RATHER HASHEM REALIZES WE'RE HUMANS WITH FALLIBILITIES. WE WILL MAKE ERRORS BUT HE IS WILLING TO GIVE US A DO OVER IF WE DO TESHUYA AND SHOW OUR REMORSE AND THEN HE GIVES US A CLEAN SLATE. I FEEL LIKE THAT IS OUR OWN PERSONAL ROSH CHODESH, OUR OWN RENEWAL, AND WHY HASHEM IS MELECH RACHAMIM – G-D OF MERCY. WE ARE LUCKY TO HAVE SUCH CHANCES FOR IMPROVEMENT IN OUR LIFE.

DVAR TORAH

Shira Levitt - Stern College

In the beginning of Parshat Bo, Pharaoh says to Moshe:

לְכוּ־נָא הַגְּבֵרִים וְעַבְדוּ אֶת ה' כִּי אֵתָהּ אַתֶּם מִבְקָשִׁים

Go now and let the men serve your G-d, because that is what you desire.

This is strange considering that Moshe's request to Pharaoh was:

בְּנֵעָרֵינוּ וּבְזִקְנֵינוּ נֵלֶךְ בְּבָנֵינוּ וּבְבָנוֹתֵינוּ

We will go with our young and our old, with our sons and our daughters

Moshe was asking for all of Bnei Yisrael to be able to go out and pray. Rabbeinu Bechaye explains that this event was actually the receiving of the Torah from Har Sinai. However, Pharaoh completely disregards this request and simply tells Moshe to take the men to serve. How could Pharaoh, a leader of a great empire and a seemingly intelligent man, misunderstand such a simple request?

Pharaoh assumed that when Moshe asked that everyone be allowed to go, he was only talking about the men, because in Egypt, that was what was done, only the men worshipped, not the women. Moshe's true intention was that everyone should be able to pray.

Proper Torah observance cannot be done only with men, and it cannot be done only with women. Judaism values unity, and unity includes everyone. It doesn't matter where you come from, what type of Jew you are, or what gender you are. The Torah was given to all of Bnei Yisrael, and we all have our roles to serve in our communities.

Especially in times like these, we must come together to be better as a nation, not just as individuals. Let's help each other in our Avodat Hashem, and we will be able to bring Mashiach together.