

KMS Family Parsha Sheet

בס"ד

By Rabbi Aaron & Elisheva Levitt

בא - Bo

Parsha Questions

(Answers on the back)

- 1) Which Makkot appear in this week's parsha?
- 2) Aside from the actual plague of darkness, when else did the land of Egypt become dark?
- 3) When the Jews asked the Egyptians for gold and silver vessels, the Egyptians were unable to deny ownership of such vessels. Why?
- 4) Makkat Bechorot took place at EXACTLY midnight. Why did Moshe say it would take place at APPROXIMATELY midnight?
- 5) Why were the Jews told to stay indoors during Makat Bechorot?
- 6) What is the 1st mitzvah given to the Jewish People?
- 7) On what day of the month did Bnei Yisrael select the lamb for the Korban Pesach? On what day did they sacrifice it? When did they eat it?
- 8) What 2 side dishes were eaten together with the Korban Pesach?
- 9) According to midrash, the children of Israel were redeemed because of 4 meritorious acts. What were they?
- 10) How many adult Jewish males left Egypt?



Words of Wisdom

Pirkei Avot 1:17

לא המדרש הוא העקר אלא המעשה

The most important thing
is not study, but actions

Did You Know?

Borrowing From Egypt

In the 1950s there was a big debate in Israel about whether or not it would be appropriate for Israel to accept war reparations from West Germany. Some said this repayment for stolen property which the young country needed. Others opposed it calling it blood money to make up for the Holocaust.

In 1953 Rav Zalman Sorotzkin (Oznayim LaTorah) addressed this issue, comparing it to the question in Parshat Bo of whether Bnei Yisrael should accept money from the Mitzrim on their way out of Egypt. Was this back pay for all the slave labor they had done, or blood money for the genocide they endured? That is why the pasuk (11:2) says "דָּבַר נָא בְּאֶזְנֵי הָעָם וְשִׁאֲלוּ אִישׁ מֵאֵת רֵעֵהוּ וְאֵשָׁה מֵאֵת רֵעוּתָהּ כָּל־יֶכֶסֶף וְכָל־זָהָב." Hashem asked them to take this money, so that his promise to Avraham that his children would leave with great wealth would be fulfilled, but did not force them, knowing how it would make some very uncomfortable.





Parsha Answers:

- 1) Arbeh (Locusts), Choshech (Darkness), and Makkat Bechorot (Plague of The Firstborn).
- 2) During the plague of locusts, the swarm covered the entire sky, darkening the entire land (10:15).
- 3) Rashi 10:22 - During the plague of darkness the Jews could see and they searched for and found the Egyptians' vessels.
- 4) Rashi 11:4 - If Moshe said the plague would begin exactly at midnight, the Egyptians might miscalculate and accuse Moshe of being a fake.
- 5) Rashi 12:22 - Since it was a night of destruction, it was not safe for anyone to leave the protected premises of his home.
- 6) 12:2 - Kiddush HaChodesh - Sanctifying the new moon (which establishes the Jewish calendar). [See Rashi Breishit 1:1 for why the Torah, a law book, doesn't start here.]
- 7) 10th of Nissan; 14th of Nissan; it must be finished before morning.
- 8) 12:8 - Matzah and Maror.
- 9) They did not change their names; they did not change their language; they did not reveal their secrets (Moshe had told them that they would leave with many Egyptian possessions); they did not abandon circumcision.
- 10) Approximately 600,000.



This Week In Jewish History

Shevat 11 (Aish.com)

On this day in 1601, Hebrew books that had been confiscated by Church authorities were burned in Rome. This was an unfortunate theme throughout the Middle Ages: In 1592, Pope Clement VIII had condemned the Talmud and other Hebrew writings as "obscene," "blasphemous" and "abominable" -- and ordered them all seized and burned. Centuries earlier, Pope Gregory IX persuaded French King Louis IX to burn some 10,000 copies of the Talmud (24 wagon loads) in Paris. As late as 1553, Cardinal Peter Caraffa (the future Pope Paul IV) ordered copies of the Talmud burned in the Papal States and across Italy. Yet despite all attempts to extinguish our faith, the light of Torah shines brightly till today.



Tefilla Insights

Different Types Of Kaddish (outorah.org)

The Half Kaddish (or "Chatzi Kaddish" in Hebrew) is the simplest form of the prayer. This version is recited as a separation between sections of a prayer unit. For example, Half Kaddish is recited in between Yishtabach and Barchu, indicating the completion of the Pesukei D'Zimra and the beginning of Shacharis proper.

Whole Kaddish (or "Kaddish Shalem") is said upon the conclusion of the main section a prayer unit, typically the one that includes Shemoneh Esrei. This form of Kaddish is the only one that includes the phrase "tiskabeil tzlos'hon u'va'us'hon d'chol beis Yisrael" -- "accept the prayer and the supplication of the entire Jewish people." Accordingly, it is sometimes referred to as "Kaddish Tiskabeil." This Kaddish may be recited immediately after Shemoneh Esrei (as is typically the case for a weeknight Maariv) or there may be other prayers in between (such as Tachanun and Ashrei-Uva L'Tziyon during Shacharis).

Mourner's Kaddish ("Kaddish Yasom") is essentially the same as Whole Kaddish except that, since it is not recited following the completion of Shemoneh Esrei, it does not include the phrase "tiskabeil..." This Kaddish is recited in the eleven months following the passing of a parent or other relative, as well as on the anniversary of their passing. ...Having an heir who serves as the catalyst for the congregation to praise God is a source of merit for the deceased.



Key Number or Word In The Parsha

Mezuzah - מזוזה (balashon.com)

The original meaning of mezuzah מזוזה (as in our parasha, Shmot 12:7) was "doorpost". In Talmudic Hebrew the meaning of mezuzah was transferred to the parchment we are commanded to attach to the doorpost.

Klein gives the following etymology: originally probably meaning 'something standing' and related to Akkadian nazazu (= to stand), manzazu (= doorpost).

He says the word mazal מזל has the same root. Like mezuzah, the meaning of mazal has changed from the biblical meaning of "constellation, zodiac" to the later meaning of "luck, fortune". He writes: From the Akkadian mazaztu, mazaltu (= lit. 'the standing of the stars'), from nazazu (=to stand), whence also the Phoenician מזל (= constellation, destiny), Aramaic מלל (= star, star of destiny)

Kaddari mentions the theory that mezuzah is connected to the Akkadian mazzazu, but in the end rejects it (however, he does say that mazal derives from there). He says that mezuzah derives from the root זוז - "to move", the same way menucha מנוחה derives from נוח - "to rest".