



KMS Family Parsha

LEARN ABOUT THE PARSHA WITH THE KMS YOUTH DEPARTMENT
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אֶמֹר - Emor
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PARSHA QUESTIONS

ANSWERS ARE ON THE BACK

- 1) Who are the only people whom a Kohen is allowed to attend their funeral and become Tamei?
- 2) What is a Kiddush Hashem and what is a Chillul Hashem?
- 3) Apart from Shabbat, how many days are there during the year about which the Torah says that work is forbidden?
- 4) What do we begin counting on the 2nd night of Pesach and until which chag do we count?
- 5) Why do we begin counting the omer at night?
- 6) What name do we give to the 3 main chagim of the year (Pesach, Shavuot and Sukkot) and why?
- 7) What miracle happened with the Lechem Hapanim (special breads) on the Shulchan every week?
- 8) What is Terumah?
- 9) How else do we honor Kohanim?
- 10) Who was the father of the מִקְלָל?

WHAT WOULD YOU DO?

Discussion starter for your Shabbat table..

What are some ways you can make a Kiddush Hashem?

DID YOU KNOW?

What Is the Zohar? (Aish.com)

Kabbalah is not an independent system of mystical thought which exists externally from Torah. It is, rather, the most profound level of understanding of the Torah, fulfillment of the mitzvot and God's relationship to man and the world. It teaches the innate holiness of Man as created in the Image of God and all that is contained within that statement, how Man is a microcosm of all that God created in the world and universe. It informs us of the cosmic impact we have upon the entire universe by our actions, greatly amplifying the importance of mitzvot and punctuating the ripple affect we have by studying Torah and fulfilling the will of God.

The bulk of Kabbalistic literature is based upon the magnum opus of Kabbalah, the Zohar. The Zohar, which means "the glow," is a commentary to the Torah. It was written in Aramaic by the Mishnaic sage Rabbi Shimon bar Yochai, who lived after the destruction of the Second Temple in 70 CE. Rabbi Shimon, who is quoted profusely throughout the Mishnah and Talmud, was one of the greatest sages in all Jewish history. All later Kabbalistic sages base their works on interpretations of the Zohar, which contains the foundations of all Kabbalistic thought. There are other contemporary works of Kabbalah as well, but none that contain the breadth and detail of the Zohar.

The word "Kabbalah" means "the receiving," referring to the way the Oral Torah was once transmitted, by word of mouth from rabbi to student. In fact, all of the Oral Torah was transmitted in this way; Moses himself "received" the Oral Tradition from God Himself at Sinai, which was called "Kabbalah" (Avot 1:1). The reason this more mystical portion of the Torah is called "Kabbalah" more than the rest is because it was only handed down to a select few in each generation, those who were considered its most insightful sages.



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PARSHA ANSWERS

- 1) Only one of these 7 close relatives: mother, father, son, daughter, brother, unmarried sister, and wife.
- 2) Kiddush Hashem - behaving in a way that makes others respect Hashem and the Torah. Chillul Hashem - Behaving in a way that makes others not respect Hashem and the Torah.
- 3) Seven: Day 1 and 7 of Pesach, Shavuot, Rosh Hashana, Yom Kippur, and Day 1 and 8 of Sukkot.
- 4) We count Sefirat Haomer from the 2nd night of Pesach until Shavuot.
- 5) Rashi 23:15 - The Torah requires counting 7 complete weeks. If we begin counting in the daytime, the 7 weeks would not be complete, because according to the Torah a day starts at nightfall.
- 6) The Shalosh Regalim - because in the time of the Beit Hamikdash the Jewish people would walk there on these Chagim.
- 7) The Lechem Hapanim were baked every Erev Shabbat, and they stayed fresh and warm all week until the next Erev Shabbat.
- 8) The part of our crops that we give to a Kohen. Only Kohanim may eat Terumah.
- 9) Rashi 21:8 - We let them go 1st (ex. 1st Aliyah to the Torah, leading benching...)
- 10) Rashi 24:10 - The Egyptian killed by Moshe (Shemot 2:12).

ELISHEVA'S PARSHA CHALLAH



THIS WEEK'S CHALLAH IS ROUND LIKE THE YEARLY CYCLE AND DEPICTS THE SHALOSH REGALIM, THE 3 BIBLICAL HOLIDAYS THAT ARE DESCRIBED IN THE PARSHA: PESACH, SHAVUOT AND SUKKOT. THEY ARE EACH SO UNIQUE AND BEAUTIFUL IN THEIR OWN WAY AND WE GET TO CELEBRATE THEM WITH SO MANY FUN TRADITIONS. HOW LUCKY ARE WE TO HAVE DESIGNATED TIMES IN THE YEAR, NOT ONLY TO APPRECIATE THESE SPECIAL DAYS, BUT TO SPEND THEM WITH FAMILY, AND HOPEFULLY SOON WITH FRIENDS AS WELL.

DVAR TORAH

Rabbi Ozer Alport (Aish.com)

Leviticus 23:15 contains the mitzvah known as Sefiras HaOmer - counting the Omer. During each successive day of this 7-week period, we are commanded to count the passing days and weeks. There is one unique law about this mitzvah which is difficult to understand. If somebody accidentally forgets to count even one of the days during this period, he may no longer continue counting on successive days with a blessing. Because the entire count is considered to be one big mitzvah, somebody who misses even one day can no longer fulfill the mitzvah that year.

This concept seems to be unparalleled among other mitzvot. If somebody accidentally ate chametz on Pesach, forgot to light a menorah on one night of Chanukah, or ate outside of the Sukkah on Sukkos, nobody would suggest that he is now exempt from continuing to observe the mitzvah during the duration of the holiday. Why is counting the Omer unique in this regard?

The Midrash teaches that Rabbi Akiva grew up as an uneducated and ignorant shepherd. That all changed when at the age of 40, he noticed a rock with a hole which had been born through it by dripping water. He reasoned that if the water could penetrate the hard rock, certainly the Torah (which is also compared to water) could penetrate the soft flesh of his heart. He was motivated to begin learning, starting from scratch with the alphabet until he eventually became the greatest scholar of his generation. Although this story is inspiring, what deeper message did Rabbi Akiva find in the dripping water which gave him confidence in his new undertaking?

Rabbi Chaim Shmuelevitz explains that when a person wants to boil water, he puts a pot on the stove for one minute until it begins to boil. What would happen if he instead placed it on the stove for 30 seconds, removed it from the flame for five minutes, and then returned it for another 30 seconds? Even though the water would have been on the fire for a full minute, it wouldn't boil. The obvious explanation is that it isn't the amount of time that the water is on the flame which is crucial, but the continuity. It is the accumulated power of the heat during 60 uninterrupted seconds which allows the water to boil.

Similarly, Rabbi Akiva was skeptical about his potential for beginning to study Torah at his age. If he had to start from the beginning and could cover only a little ground daily, how much could he really accomplish? However, when he saw the hole in the rock created by the water, he recognized his error.

Although each individual drop of water makes no distinguishable impression on the rock, the cumulative effect of their continuous dripping is indeed great. Understanding the power latent in consistency, Rabbi Akiva set off to study daily until he became the leader of the generation.

The 7-week period of the Omer is one in which we prepare to celebrate the giving of the Torah at Mount Sinai on Shavuot. As a result, Rabbi Eliezer Fireman suggests that the Torah specifically requires us to count the Omer without missing a day to symbolically teach us the importance of stability in our Torah study. Rabbi Akiva teaches us that the key isn't the age at which we start, but rather the consistency and permanence of our studies. If we persevere, the "hole" will be greater than the sum of the parts.