



# KMS Family Parsha

## LEARN ABOUT THE PARSHA WITH THE KMS YOUTH DEPARTMENT

Compiled By Rabbi Aaron and Elisheva Levitt

פסח - Pesach

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### PARSHA QUESTIONS

ANSWERS ARE ON THE BACK

- 1) What miracle do we commemorate on the 7th day of Pesach?
- 2) What song did Bnei Yisrael sing after this miracle?
- 3) Why do we only say "half Hallel" on days 3-8 of Pesach?
- 4) What special Megillah do we read this Shabbat?
- 5) What are Kitniyot?
- 6) What is Gebrochts?
- 7) What special prayer is added on the 8th day of Pesach?
- 8) What special mitzvah do we begin on the 2nd day of Pesach and continue all the way until Shavuot?
- 9) What is Chametz She'Avar Alav HaPesach?
- 10) Why is it important to tell the Rabbi who is selling your Chametz for you if you are traveling for Pesach?

### WHAT WOULD YOU DO?

Discussion starter for your Shabbat table..

**If someone you trust tells you to try something that seems impossible would you do it?**

### DID YOU KNOW?

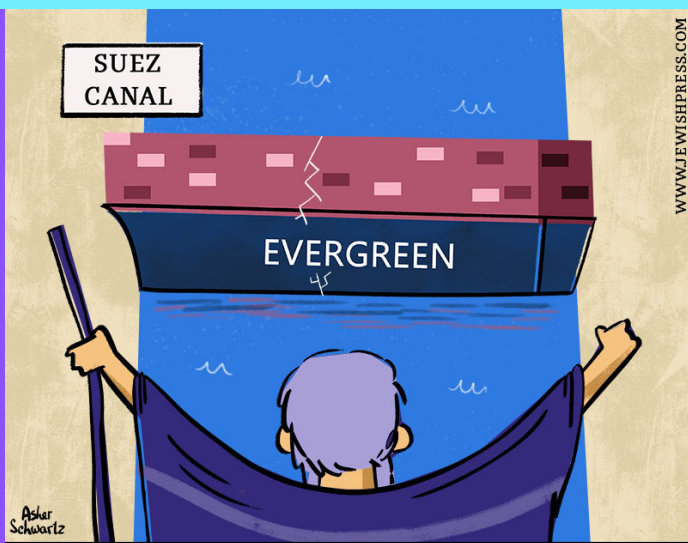
[Why Do We Read Shir HaShirim On Pesach? \(Chabad.org\)](http://Chabad.org)

Many have the custom to read the Song of Songs on the Shabbat of the intermediate days of Passover before the morning Torah reading. If there is no Shabbat during the "intermediate days," then the Song of Songs is read on the morning of the Seventh Day of Passover.

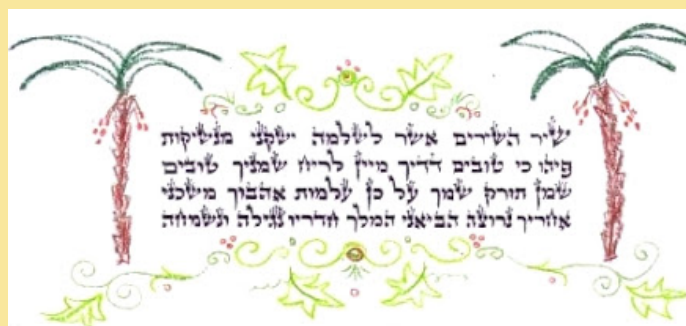
The Song of Songs talks of the love between husband and wife — an analogy for the passionate love between G-d, the supernal groom, and His beloved bride Israel. This "romance" began to bloom and flower when He descended to take His bride out of Egypt on Passover.

Following the same reasoning, many read the Song of Songs after the Passover Seder.

There a custom among many Sephardim to chant the Song of Songs every Friday night before the evening service. Many chassidim read the Song of Songs every Friday afternoon, in preparation for the holy Shabbat.



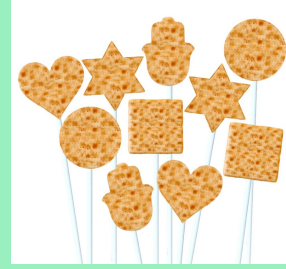
THE SPLITTING OF THE SEA - 2021



# PARSHA ANSWERS

- 1) Kriat Yam Suf - The splitting of the sea.
- 2) Az Yashir, which we recite every day in our Tefilla.
- 3) We cannot celebrate fully when the Egyptians drowned at sea.
- 4) Shir HaShirim - Song of Songs.
- 5) Legumes such as rice, corn, beans, peas, lentils, and seeds. Ashkenazim don't eat Kitniyot on Pesach b/c they can be confused with actual Chametz. Sephardim do not have that minhag.
- 6) Some people do not eat any matzah product that comes in contact with water (ex. matzah balls) in case some leftover flour turn to Chametz. However, this custom is lifted on the 8th day to show that it is only a Chumrah (stringency).
- 7) Yizkor, the memorial prayer for deceased relatives, is recited on the last day of Yom Tov.
- 8) Sefirat HaOmer - We count the 49 days and 7 weeks from Yetziat Mitzrayim to Matan Torah.
- 9) Chametz owned by a Jew that was not sold before Pesach is forbidden forever (even after Pesach).
- 10) If you are in a different time zone the Rabbi may have to sell your Chametz earlier or buy it back later.

# ELISHEVA'S PARSHA CHALLAH



**WE ARE ALL MISSING CHALLAH JUST ABOUT NOW. MATZAH IS ROUGH ON OUR DIGESTION AND DOESN'T TASTE PARTICULARLY GOOD ON ITS OWN. BUT IS THE MITZVAH OF MATZAH ABOUT THE TASTE? AFTER ALL, WE CAN BE SO CREATIVE WITH OUR MATZAH, WHETHER WE MAKE MATZAH PIZZA OR MATZAH LASAGNA, AND SO MANY MORE YUMMY DISHES. THE MITZVAH OF MATZAH IS ABOUT AN EXPERIENCE. HASHEM WANTS US TO REMEMBER AND ALMOST RELIVE THE LIFE OF BNEI YISRAEL IN THEIR JOURNEY OUT OF EGYPT. HE WANTS US TO REMEMBER AND FEEL THE NEW FOUND FREEDOM THAT THE JEWISH PEOPLE WERE BEING GIFTED. THE MITZVA OF MATZAH IS NOT ABOUT OUR SHARED TASTE WITH OUR ANCESTORS, BUT RATHER ABOUT OUR SHARED EXPERIENCE. WE ARE LUCKY ENOUGH TO BE ABLE TO TRANSFORM OUR MATZAH INTO AMAZING DELECTABLE DISHES. LET US NOT LOSE SIGHT OF THE SHARED EXPERIENCE. LET US TASTE THAT MATZAH, CLOSE OUR EYES AND PICTURE OUR GREAT GREAT GRANDPARENTS LIVING THEIR FIRST FREEDOM, THROUGH THE MATZAH.**

## DVAR TORAH

Performing Miracles - Ollie Anisfeld (Aish.com)

Imagine. The Egyptians are chasing after you and the sea is in front of you. There is nowhere to run. At the moment when all seems lost, the sea suddenly splits before your eyes. What kind of reaction would you have? Now imagine an alien coming down to earth, and he sees both the splitting of the sea and the birth of a baby. What would he (or she...or it...) think is a greater miracle? The inexplicable development and birth of a new human being from another seems to be more impressive than water moving in opposite directions. But we are used to the concept of giving birth – no matter how ‘miraculous’ it may be. For us, what makes something incredible and miraculous is when nature does something very unusual – when physical nature doesn’t follow its nature. That is a miracle in our eyes.

Interestingly, when we sing about the splitting of the sea in the Hallel prayer, the Psalm says that the sea ‘fled’ – ‘vayanos’ in Hebrew. That’s a rather peculiar way of describing the event. And what makes it even stranger is that the exact same word is used in the Torah to describe Joseph. When Joseph was sent down to Egypt by his brothers, he became a slave for the aristocrat, Potiphar. Potiphar’s wife tried to seduce him. She would change clothing throughout the day, and even threatened to put hot metal spears in Joseph’s eyes unless he looked at her. One day the house was empty and Potiphar’s wife was putting immense pressure on Joseph. The temptation to give in was reaching a boiling point. And the verse says, “She caught him by his garment, saying, ‘Lie with me!’ And he left his garment in her hand and fled (vayanos) and went outside” (Gen, 39:12).

Why is the splitting sea described as ‘fleeing’ the same way Joseph is described as ‘fleeing’? There must be a connection. We explained that in our eyes a miracle occurs when physical nature doesn’t follow its nature. But what makes something miraculous in God’s eyes? The manipulation of nature is not impressive for God; that’s easy business! In the eyes of Heaven, a miracle is when human beings go against their nature. And that is exactly what Joseph did. Just as the sea ‘fled,’ going against its normative physical nature and creating a miracle, so too when Joseph ‘fled’ from Potiphar’s wife, he went against his nature and created a human miracle. When God sees a person overcoming a negative urge which is in his nature, now that’s impressive! Wow! Indeed, the Talmud says, “You should have seen the commotion in heaven when Joseph did what he did!”

When we choose to fight being lazy, getting angry, or succumbing to our desires and overcome these natural inclinations instead, we perform a real miracle. When we face the challenges in our lives, we have the ability to raise ourselves through our choices. The challenge is pushing us to move one step above our nature, and when we do that we attain a spiritual accomplishment that is out of this world... The word for a miracle in Hebrew is a ‘nes’, and the Hebrew word for a challenge is ‘nisayon.’ It derives from the same root because the concept is the same. A miracle is about embracing a challenge and going against our nature. We may not be able to split the sea or perform physical miracles, but we can perform our own personal miracles by rising above our negative drives and doing what is right. The Talmud asks, “Who is strong?” The answer is powerful: “One who overcomes his desires” (Ethics of the Fathers, 4:1). That is the real test of character. And that is the real test of life.