

KMS Family Parsha Sheet

בס"ד

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Pesach - פסח

Parsha Questions

(Answers on the back)

- 1) What are the 4 names of the holiday of Pesach?
- 2) If the Torah calls it Chag HaMatzot, why do we call it Pesach?
- 3) What are the items on the Seder Plate?
- 4) How many Pesach examples of the #4 can you think of?
- 5) What pasuk (that we say every day) is the only place in the Haggadah where Moshe's name is mentioned?
- 6) How many stanzas are in the "Dayeinu" song? What two other praises of Hashem in the daily prayers contain that same number?
- 7) Why is the first night of Pesach called Leil Shimurim?
- 8) What are the mitzvot of the Seder night?
- 9) What actions do we do at the Seder to express freedom?
- 10) When do we start davening for Tal and stop saying Mashiv HaRuach U'Morid HaGeshem?



Words of Wisdom

Pesachim 4a

זְרִיזִין מִקְדִּימִים לַמִּצְוֹת

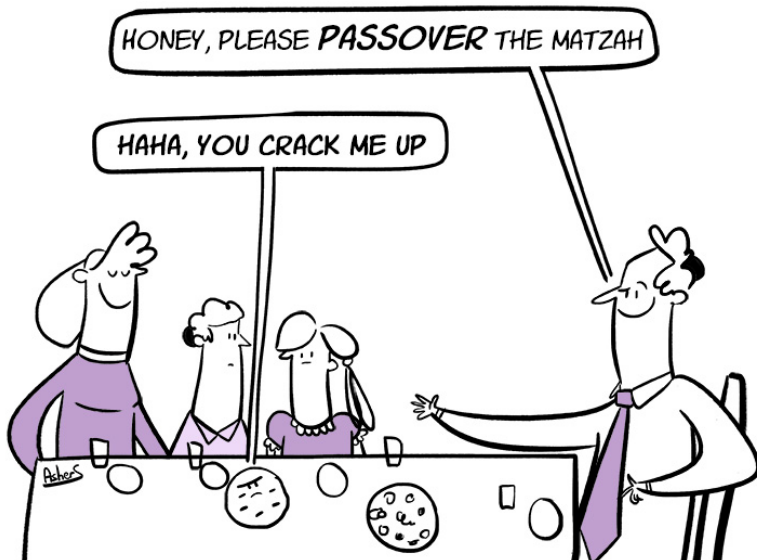
The vigilant are early in the performance of mitzvot

Did You Know?

Kitniyot on Pesach

(chabad.org)

The medieval Jewish sages placed a ban on eating legumes (קטניות, pronounced kitniyot) on Passover, because they are similar in texture to chametz—even bread can be made out of their flour—so people might assume that if, for example, cornbread can be eaten on Passover, wheat or rye bread can be eaten too. This prohibition includes rice, beans and corn. This injunction was unanimously accepted by Ashkenazic Jews; many Sephardic Jews, however, continue to eat kitniyot on Passover. The prohibition is only with regards to consumption of kitniyot; there is no obligation, however, to destroy or sell kitniyot products before Passover.



מחברת: אביגיל גולדברג



Parsha Answers:

- 1) Pesach, Chag Ha'Aviv, Chag Ha'Matzot, Zman Cheiruteinu.
- 2) Each party calls the festival after the special act done by the other. We call it Pesach after Hashem passing over our houses during Makkat Bechorot. Hashem calls it Chag HaMatzot after Bnei Yisrael racing out of Mitzrayim with just Matzah to eat.
- 3) Matzah, Zeroa, Beitza, Maror, Chazeret, Charoset, Karpas.
- 4) 4 Questions, 4 Cups, 4 Leshonot Geulah, 4 Children...
- 5) In the paragraph following the ten plagues, we state that the Children of Israel "trusted in Hashem and in Moshe His servant." We say this every morning before "Az Yashir."
- 6) There are 15 stanzas in "Dayeinu." There are also 15 blessings in the daily morning blessings (Birchot Hashachar), and 15 words of praise in the Emet VeYatziv paragraph recited after the Shema.
- 7) Hashem watched and protected the Bnei Yisrael while the Geulah took place.
- 8) On the 1st night of Pesach there are 2 Mitzvot D'Orayta (Matzah and Sippur Yetziat Mitzrayim) and 3 Mitzvot D'Rabanan (Arbah Kosot, Marror, and Hallel).
- 9) We recline; we have others pour the 4 cups of wine for us; we put out our most expensive vessels on display.
- 10) On the 1st day of Pesach, during Mussaf.



This Week In Jewish History

Nisan 18

(Aish.com)

Yahrtzeit of Rabbi Yosef Dov Soloveichik (1903-1993), author of *The Lonely Man of Faith*, a classic work synthesizing Kantian existentialism and Jewish theology. Born in Poland, he earned a Ph.D. from the University of Berlin, and then settled in Boston in 1932. He became Rosh HaYeshiva of Yeshiva University, and over the course of five decades ordained some 2,000 rabbis. Rabbi Soloveichik descended from the famous Soloveichik Lithuanian rabbinic dynasty -- grandson of Rabbi Chaim Soloveichik, great-grandson of Rabbi Yoshe Ber Soloveichik (the Beis HaLevi), and great-great-grandson of Rabbi Naftali Tzvi Yehuda Berlin (the Netziv).




Tefilla Insights

Hallel on Pesach Night

(R' Haim Jachter)

Rav Yosef Karo (Shulchan Aruch Orach Chaim 587:4) records the practice to recite Hallel "b'tzibbur" (with the community in the synagogue) with a bracha on the first (and for some the second as well) night of Pesach. Universal Sephardic practice is to recite this Hallel with a bracha, as noted by Chacham Ovadia Yosef (Teshuvot Yechave Da'at 5:34). The Rama, however, insists that the Ashkenazic practice is not to say Hallel in the synagogue "at all." The recital of Hallel in the synagogue on the first night of Pesach has an impressive pedigree. Its sources are the Talmud Yerushalmi (Sukkah 4:5), Tosefta (Sukkah 3:2) and Masechet Soferim (20:9). Why then does the Rama object to this practice? The answer is that the Talmud Bavli, the most authoritative Talmudic source, makes no mention of this practice! The Rambam, as well, makes no mention of this practice! Thus, although there is a strong basis for reciting Hallel on the first night of Pesach, there is also a strong basis for not reciting it at that time. Here is a rarity. The Rama records a widespread Ashkenazic minhag, and yet many if most Ashkenazic batei kneset no longer follow this practice but instead follow the Sephardic practice.



Key Number or Word In The Parsha

פסח - Pesach
(Balashon.com)

There are 3 main explanations to the word pasach - "to have compassion", "to protect" or "to skip over." To skip over - לדלג: This is the most commonly known definition. How did it become so popular? According to Nahum Sarna in *Exploring Exodus* (page 87), this translation became predominant because the Latin Vulgate version translates pasach as "pass over" - transire in Latin. (Interestingly, it was the 16th century Christian scholar William Tyndale who coined the term Passover. Previously pesach was translated by Christians as paschal or pask.) This understanding explanation was adopted by the Septuagint, Josephus, Rav Yoshaia in the Mechilta (who connects פסח with פסע) Rashbam, and Rashi brings it as one of the options (כל פסחתי - לחוס לשון דלוג וקפיצה). To have compassion: This is the translation provided by Onkelos, an unnamed source in the Mechilta (אין פסיחה אלא חיים) and Rabbi Yonatan in the Mechilta (פסחתי - עליכם עליכם - פסחתי עליכם - חמלתי). Sarna feels this is the oldest and most reliable. Dov Rappel and others suggest that Onkelos translated פסח as חוס because it would not be respectful to describe God as "jumping". To protect: להגן, להציל. This explanation appears in Tosefta Sota (Chapter 4), Targum Yonatan, the Mechilta, and is supported by Yishayahu (Isaiah) 31:5: יְהוָה יִצְבֹּת, עַל-יְרוּשָׁלַם; גִּבּוֹן כַּצִּפְרִים עֹפֹת--כֵּן יִגֹן יְהוָה יְצַבֵּת, עַל-יְרוּשָׁלַם. "Like the birds that fly, even so will the Lord of Hosts shield Jerusalem, shielding and saving, protecting (פסח) and rescuing."