

KMS Family Parsha Sheet

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שמות - Shemot

Parsha Questions (Answers on the back)

- 1) Why does it repeat Yosef's death again at the beginning of Sefer Shemot (1:6) after mentioning it at the end of Sefer Breishit (50:26)?
- 2) What famous machloket does Rashi (1:8) quote on the words "ויקים מלך חדש"?
- 3) What are 2 different ways of interpreting the term מילדת העברית?
- 4) What is the meaning of the name Moshe?
- 5) Moshe names his firstborn son גרשם "because I was a stranger in a foreign land." Where did he feel like a stranger?
- 6) What is the symbolism of the Burning Bush?
- 7) At the Burning Bush, what did Moshe's staff turning into a snake symbolize?
- 8) "And Hashem was angry with Moshe..." What did Moshe lose as a result of this anger?
- 9) Why didn't the Zekeinim accompany Moshe and Aharon to Pharaoh? How were they punished?
- 10) How were the Shotrim rewarded for accepting the beatings on behalf of their fellow Jews?



Words of Wisdom

Pirkei Avot 2:5

במקום שאין אנשים השתדל להיות איש
In a place where there are no men
strive to be a man.

Did You Know?

Q. Why was a רועה צאן (shepherd) chosen to redem Bnei Yisrael from Egypt?

A. Because a shepherd cares for others. The midrash says: "Our teachers have said: Once, while Moses our Teacher was tending Yitro's sheep, one of the sheep ran away. Moses ran after it until it reached a small, shaded place. There, the lamb came across a pool and began to drink. As Moses approached the lamb, he said, "I did not know you ran away because you were thirsty. You are so exhausted!" He then put the lamb on his shoulders and carried him back. The Holy One said, "Since you tend the sheep of human beings with such overwhelming love - by your life, I swear you shall be the shepherd of My sheep, Israel."

Bonus: Who else was a shepherd in the Torah?
Hevel (Breishit 4:2), Abraham (Genesis 13:8), Yitzchak (Gen. 26:12-16), Yaakov (Genesis 30:29-43), Rachel (Genesis 29:9), Sons of Yaakov (Breishit 37:16), Yosef (Genesis 37:2), Yitro's Daughters (Shemot 2:19), David HaMelech (Shmuel Aleph 16:19 and 17:15). [Also Rebbe Akiva]



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"A new king who did not know of Joseph arose on Egypt."



Parsha Answers:

- 1) R' Hutner - Yosef was an intermediate between the Avot and the Shevatim – close to being an Av himself. This is why his death is said twice, in Breishit (the Sefer about the Avot) and in Shemot (which is about the children).
- 2) One opinion says it was actually a new Pharaoh who did not know Yosef. The other view is that it was the same Pharaoh, but he acted as if he didn't know Yosef.
- 3) Rashi - Hebrew midwives (Jewish) vs. Abarbanel - Midwives for the Hebrews (Egyptian).
- 4) Rashi 2:10 - To remove. Moshe was removed from the water (Past). vs. Seforno - He removes/saves others from distress (Future).
- 5) Some say he felt like a stranger in Midyan since he grew up in Egypt. Others say he felt like a stranger in Egypt since he was a fugitive. Or perhaps Moshe felt different because he knew he was Jewish.
- 6) It is symbolic of the Egyptian Exile. Hashem was in the lowly thorn bush because He joined in the suffering of His People. The bush itself represents Israel and could not be consumed because Hashem does not allow his Nation to be destroyed.
- 7) Rashi 4:3 - It symbolized that Moshe spoke ill of the Jews by saying that they wouldn't listen to him, just as the original snake sinned through speech.
- 8) Rashi 4:14 - Moshe lost the privilege of being a Kohein.
- 9) Rashi 5:1 - The elders were accompanying Moshe and Aharon, but they were afraid and one by one they slipped away. Hence, at the giving of the Torah, the elders weren't allowed to ascend with Moshe.
- 10) Rashi 5:14 - They were chosen to be on the Sanhedrin.



Tefilla Insights

"מונה מספר לכוכבים לכלם שמות יקרא"

Rashi (Shemot 1:1) says that Hashem counted Bnei Yisrael again in Shemot to show how much He loves us. We are compared to stars which are counted and given a name. This is what we refer to in the 2nd הלוקה when we say "מונה מספר לכוכבים לכלם שמות יקרא" - He fixes the number of stars; He calls all of them by names." Though they blend together, each star is unique and important to Hashem. So too, each of us has a name, an identity, that makes us unique, and each of us counts to Hashem.

Discussion: Is that why Hashem told Avraham to count the stars (Breishit 15:5)?



This Week In Jewish History

Tevet 26 (Aish.com)

In 1826, Maryland adopted a law which allowed Jews to hold public office, on condition that they accept the concept of reward and punishment in the afterlife. Maryland was founded as an asylum for Catholics in 1634, and in the early days the denial of Christianity was a capital crime in Maryland. Anyone speaking negatively about Mary or the Apostles was subject to a fine or public whipping. The practice of Judaism was finally legalized in Maryland in 1776, but other restrictions remained in place. It was not until 50 years later that Jews became qualified for public office.



Key Number or Word In The Parsha

Mitzrayim - מצרים

In Hebrew, Egypt is called Mitzrayim. According to the Zohar the name is derived from m'tzarim, meaning "narrow straits" (mi, "from," tzar, "narrow" or "tight"). When God took us out of Mitzrayim, He extricated us from the place of constricted opportunities, tight control, and narrow-mindedness, where movement was severely limited (myjewishlearning.com).

There are other verses that support a meaning like "stronghold" for Tz-Vav-Resh. See Ps. 31:22 and 60:11 ("ir matzor"). Also, in Divrei Ha-Yamin we have "arei metzurot" (=strongholds) several times. Probably, the "besieged/confined" meaning expanded to an "entrenched/stronghold" meaning, i.e., able to withstand a siege. So perhaps "Mitzrayim" could mean the "entrenched" region that is able to withstand a siege (Jewishlink.news).