



# KMS Family Parsha

LEARN ABOUT THE PARSHA WITH THE KMS YOUTH DEPARTMENT  
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שמיני - Shmini

4.10.21

## PARSHA QUESTIONS

ANSWERS ARE ON THE BACK

- 1) Why did Moshe and Aharon bless the Nation together at the end of the Chanukat HaMishkan?
- 2) What were the names of Aharon's 4 sons?
- 3) Which 2 sons of Aharon sinned, what did they do wrong, and what was their punishment?
- 4) What was the name of Moshe and Aharon's uncle?
- 5) Why did Hashem choose Moshe, Aharon, Elazar, and Itamar as His messengers to tell the Jewish People the laws of kashrut?
- 6) What 2 signs does an animal need to be kosher?
- 7) Which 4 animals have one of these signs but not other other?
- 8) What 2 signs does a fish need to be kosher?
- 9) How do we know which birds are kosher?
- 10) Why is a stork called Chasida in Hebrew?



## WHAT WOULD YOU DO?

Discussion starter for your Shabbat table..

**If you didn't do yesterday's homework should you catch up on that 1st or do an optional extra credit assignment?**

## DID YOU KNOW?

Missing A Day Of Sefirat HaOmer - Torah.org

There is a major dispute among the poskim of the Geonic era over whether or not forgetting to count one day invalidates the entire count. Some are of the opinion that the Torah's command to count "seven complete weeks" renders the entire count as one entity, one long mitzvah. Consequently, forgetting to count one day destroys the entire sequence and no further counting is possible. Most other poskim hold, however, that each day is considered a separate mitzvah. One [or several] day's omission, therefore, has no bearing on counting the other days.

The Shulchan Aruch rules like the majority opinion, that one day's counting has no connection to the other days'. One must, therefore, continue to count the sefirah even when a day [or several days] were omitted. The blessing over the count, however, should not be said, in deference to those who hold that omitting a day invalidates the entire mitzvah. The Mishnah Berurah recommends that one hear the blessing from someone else, so that he can fulfill the mitzvah in the proper way, with a blessing.

If a person is uncertain as to whether he missed the previous day's count, he is permitted to count the remaining days with a blessing.

One who forgot to count during the night should count during the following day without a blessing. He may then continue to count on the following evenings with a blessing.

# PARSHA ANSWERS

- 1) Rashi 9:23 - Moshe wanted to show that it was in Aharon's merit that Hashem had rested his Shechina on the Nation.
- 2) Nadav, Avihu, Elazar, and Itamar.
- 3) Nadav and Avihu offered a foreign fire that was not commanded by Hashem. As a result they lost their lives.
- 4) Rashi 10:4 - Uziel, the brother of Amram. [Shemot 6:18 - There were 2 other brothers as well: Yitzhar and Chevron]
- 5) Rashi 11:2 - It was a reward for their faithful acceptance of the death of Nadav and Avihu.
- 6) Split hooves and chewing it's cud.
- 7) The camel, Shafan, and Arnevet chew their cud but don't have split hooves. The pig is the only animal with split hooves that doesn't chew its cud.
- 8) Fins and Scales
- 9) The Torah lists 24 species of birds that are not kosher.
- 10) Rashi 11:19 - Because it acts with chesed (kindness) toward other storks.

# ELISHEVA'S PARSHA CHALLAH



**THIS WEEK'S PARSHA DESCRIBES WHAT MAKES ANIMALS AND FISH KOSHER. OUR OBSERVANCE OF KASHRUT SHOWS OUR FAITH IN HASHEM BECAUSE WE DO NOT QUESTION HIM AS TO WHY WE DO IT; WE JUST DO IT!**

**THE SHLISSEL (KEY SHAPE) CHALLAH IS MADE FOR THE SHABBAT AFTER PESACH IN THE HOPES THAT HASHEM OPENS THE GATES OF HEALTH, HAPPINESS, AND PARNASAH.**

## DVAR TORAH

The Fins and Scales of Continuity - Rabbi Benji Levy (Aish.com)

According to the great sage Ben Zoma, the definition of Jewish wisdom is to learn from every person (Mishna, Tractate Avot 4:1). The Talmud extends this concept of learning from those around us beyond human beings, to the animal kingdom. It states that had the Torah not been given, we would learn good character traits from animals, such as modesty from a cat and manners from a rooster (Talmud Bavli, Tractate Eruvin 100b). The lesson that there is more to learn from the animal kingdom than initially meets the eye is intrinsic to the spirit of the laws of kosher food, where we are instructed, 'to distinguish between impure and pure, and between creatures that may be eaten and creatures that may not be eaten' (Lev. 11:47). This distinction, according to the Torah, has spiritual ramifications (Lev. 9). Quite simply, you are what you eat – if you eat impure food, by definition some impurity will penetrate (Lev. 11:43). While it is self-evident that what comes out of one's mouth is highly significant, we now begin to understand that an awareness of what goes into it is of equal importance.

When it comes to the kashruth of fish there are two criteria that must be present in order for a fish to be deemed kosher – fins and scales (Lev. 11:9). The Talmud points out that while all fish with scales have fins, fish with fins do not necessarily have scales (Talmud Bavli, Tractate Chullin 66b, Tractate Nidda 51b). Therefore, it makes sense that the Torah specifies that a kosher fish must have scales, but it is apparently redundant to mention that it should also have fins. Clearly there is an underlying significance to these features of the kosher fish, beyond the simple fact of their presence or absence.

The Talmud compares the Torah to water and the Jewish people to fish (Talmud Bavli, Tractate Berachot 61b). Just as fish cannot live without water, said Rabbi Akiva, Jews cannot live without Torah. This metaphor can be taken further, with the fins and scales of fish representing specific human characteristics. The scales make up a thick, skin-like layer that helps to protect the fish from external dangers such as predators and environmental changes. Fins act like the rudder of the fish, used to navigate and maneuver it through the streams, rivers and oceans. The Ner Uziel explains that the millennia of trials and tribulations that the Jewish people have endured have necessitated the development of both of these characteristics in order ensure survival and continuity. Our 'thick skin' is made up of the non-negotiable values that protect us from the many negative influences around us, and our 'fins' are that part which enables us to navigate the waters of life and to know when to adapt and swim with the tide, and when to swim against it if anything threatens to breach our 'scales'.

It may be for this reason that Jacob blesses Ephraim and Menashe, the sons of Joseph, that they will 'multiply abundantly like fish' (Gen. 48:16). These brothers are the first Jewish children to be brought up outside the Land of Israel, in a predominantly polytheistic environment. Despite being the sons of the viceroy of Egypt, living in the palaces of a society that runs counter to their core values, Ephraim and Menashe stand true to their faith. In the same way, no matter what our environment, we too should develop a layer of 'scales' to protect and preserve our indispensable ideals, and a set of formidable 'fins', a strong moral compass to guide us up and down the stream of life.