

# KMS Family Parsha Sheet

בס"ד

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שמיני - Shmini

## Parsha Questions

(Answers on the back)

- 1) The parsha starts "וַיְהִי בַיּוֹם הַשְּׁמִינִי." What was it the 8th day of?
- 2) When the Mishkan was completed, Moshe acted as Kohen Gadol for 7 days and trained Aharon. On the 8th day Aharon became the Kohen Gadol. Why did Aharon replace Moshe as the Kohen Gadol on the 8th day?
- 3) What did Nadav and Avihu do wrong on the 8th day? What happened to them?
- 4) What was Aharon's response when Hashem punished his 2 sons?
- 5) What are the 2 signs of a kosher animal and what lies behind them?
- 6) Although there are 2 signs for the kosher fish, if you only find one of them it is enough. Which one and why?
- 7) Why are there no signs for kosher birds written in the Torah?
- 8) Why is the Chasida bird non-kosher if Rashi (11:19) says that it shares food with its friends? It is not like the other non-kosher birds which have bad character traits.
- 9) What is a possible reason why only certain animals are permitted while lots of others are forbidden?
- 10) Amongst the different types of materials for vessels is cheres, earthenware. How is it different to all the other vessels?

DAD, HOW COME NADAV AND AVIHU WERE PUNISHED BY G-D IF THEY WERE SIMPLY TRYING TO GIVE HIM AN EXTRA GIFT?

BECAUSE, SON, SOMETIMES A FATHER NEEDS SOME ALONE TIME, AND ANY INTERRUPTIONS, EVEN WITH GOOD INTENTIONS, COULD LEAD TO ANGER AND FRUSTRATION.



## Words of Wisdom

Rabbi Avraham Yitzchak HaKohein Kook

"I don't speak because I have the power to speak; I speak because I don't have the power to remain silent."

## Did You Know?

### Parshat Parah

Parshat Parah (Numbers 19:1-22) is read on the Shabbat following Purim. These verses deal with the Red Heifer used in the spiritual purification process at the time of the Holy Temple. This issue is important at this season of the year, since in looking forward to Passover, every Jew is careful to maintain spiritual purity in order to partake in the holiday offerings. Many authorities regard this reading as a Torah precept. (Aish.com)

This is an example of Law of the Torah which is considered completely above human comprehension. The paradox is that those who are involved in the preparation of the ashes of the cow become ritually impure, while the sprinkling of water with those ashes is used to remove contamination! It is an example of a Law which must be accepted on faith alone. (ou.org)



## Parsha Answers:

- 1) The Milu'im (dedication of the Mishkan).
- 2) For 7 days at the Burning Bush Hashem asked Moshe to speak to Pharaoh, but Moshe was reluctant due to his speech impediment. Eventually, Hashem sent Aharon as spokesman. As a result, Moshe lost the Kehuna after 7 days and Aharon became the Kohein Gadol instead. (Rashi Shemot 4:14)
- 3) They brought Ketoret on the Mizbeach Hazahav without permission. A fire consumed them.
- 4) He kept quiet and accepted the decree of Hashem.
- 5) The 2 kosher signs for an animal are completely split hooves and chewing the cud. Perhaps the significance and the need for 2 signs are to show an important Jewish quality. Chewing the cud is an internal sign while split hooves are an external sign. A Jewish person needs to be kosher both internally and externally – "piv velebo shovin".
- 6) The two kosher signs for a fish are fins and scales. If you only find scales you can assume that it also had fins since any that have scales certainly have fins. (Y.D. 83:3)
- 7) Sefer HaChinuch explains that since we have a list of the 24 non-kosher birds we then automatically know that all the rest are kosher. Therefore no sign is needed.
- 8) Chidushei HaRim - A person who is selective and helps only people that he likes, paying no attention to the needs of others, does not have a good character.
- 9) Kli Yakar 11:2 - Non-kosher meat is not physically harmful but is spiritually harmful. This means that you are what you eat – the animalistic characteristics of the animal are passed on to people. Kosher meat comes from animals that eat vegetation and do not have the cruel nature of predators.
- 10) Cheres is very porous and therefore what is absorbed will never fully leave the walls of the vessel. This is why when this vessel is tumah there is no way to purify it other than breaking it. Another difference is that all other vessels receive tumah when being touched inside and outside. However, with cheres, it gets tumah even when the tumah merely enters inside its airspace without actually touching it.



## This Week In Jewish History

### Adar 27

(Aish.com)

In 1979, Israeli Prime Minister Menachem Begin and Egyptian President Anwar Sadat signed the Camp David Peace Agreement at the White House. Sadat had orchestrated the Egyptian attack on Israel in the 1973 Yom Kippur War, but after suffering defeat he became resigned to Israel's existence. As part of the Camp David deal, Israel withdrew from the entire Sinai Peninsula. For forging this first peace agreement between Israel and an Arab state, Sadat and Begin were awarded the Nobel Peace Prize. Much of the Arab world was outraged by Sadat's overtures toward Israel, and he was assassinated by a Muslim extremist in 1981.



## Tefilla Insights


### Emet V'Emunah

(torah.org)

During both the day and night services, the blessings after Shema start with the word "emes" (true). In the morning we say Emes V'Yatziv (true and established), while at night we say Emes V'Emuna (true and faithful). What significance do these variations have in connection with their assigned time?

"To speak about His kindness in the morning and His Faithfulness at night" (Tehillim 92). In the daytime, when the world is filled with light and everything is clear, we can easily perceive Hashem's kindness. For this reason during the morning prayers we say Emes V'Yatziv, describing all of the open miracles that G-d did for us during the Exodus from Egypt.

During the night, which represents the dark times in our lives, the good in Hashem's actions is much less apparent. Night is a time of emuna, because even when we cannot understand what is taking place, we have trust in G-d that He is leading the world towards the final redemption. For this reason, at night we say Emes V'Emuna, a blessing that foretells the miracles of the future, which will be even greater than those we experienced when leaving Egypt (Rashi and Tosfos Brachos 12a).



## Key Number or Word In The Parsha

### VaYidom - וַיִּדֹם

(Rav Aharon Lopiansky)

In the face of unthinkable tragedy, the Torah relates, "Vayidom Aharon — and Aharon became speechless." Aharon did not become merely silent, for silence implies that a person has words but chooses not to express them. Vayidom implies becoming mute, meaning that the person has lost the power of speech. The Hebrew word vayidom shares a root with "domeim," which is an inanimate object such as a rock. Vayidom signifies the diminishment of man from the highest form of existence — a medaber, a speaking creation — to the lowest form of existence, a domeim.