

# KMS Family Parsha Sheet

בס"ד

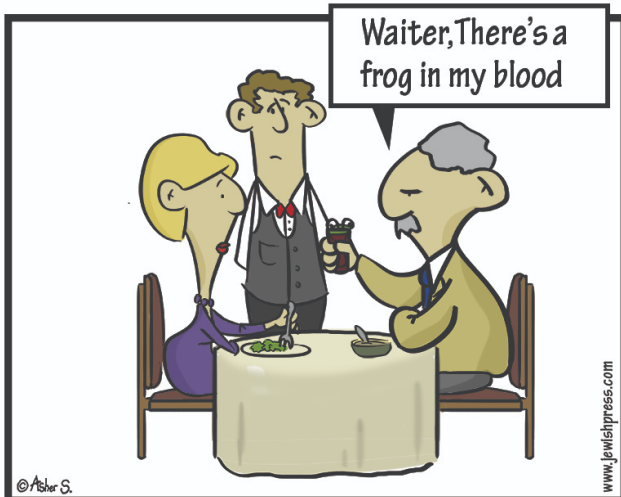
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Va'Eira - ואֵרָא

## Parsha Questions

(Answers on the back)

- 1) How old were Aharon and Moshe when they went to Pharaoh?
- 2) Who is the ancestor of every king from the Kingdom of Judah, and every High Priest except for one?
- 3) What is a good way of remembering how many plagues are found in which parsha?
- 4) How long did each plague last?
- 5) Why was Dam (blood) chosen as the first plague?
- 6) The second plague was Tzfardeya. What animal was this?
- 7) Is there really such a thing as magic?
- 8) After which plague did G-d begin to "harden Pharaoh's heart"?
- 9) The Dever killed "all the cattle of Egypt." Later, boils afflicted their cattle. How can this be?
- 10) What did Moshe do to bring the plague of Shechin (boils)?



Date night during the Ten Plagues



## Words of Wisdom

Pirkei Avot 1:6

הוֹי דִּן אֶת כָּל הָאָדָם לִכְף זְכוּת  
Judge each person with the scale  
weighted in their favor

## Did You Know?

Farming During Shemittah ([oukosh.org](http://oukosh.org))

During shemittah, it is Biblically prohibited for a Jew to sow, plant or prune the produce of the Land as well as to harvest it. The rabbis went a step further and forbade any working of the land as well (such as fertilizing, et cetera). In order to enforce the prohibition against sowing and planting, Chazal forbade the consumption of anything that was sown or planted in the shemittah year. To avoid false claims of incidental sprouting, Chazal also forbade the consumption of all annual plants (i.e., plants that must be planted each year, such as most vegetables) that sprouted during the Sabbatical year, even if they sprouted on their own. Plants that are forbidden to be eaten during shemittah are called sfichin.

Plants that need not be replanted every year (known as perennials), such as trees, take time to mature and do not bear fruit for some time after planting. They therefore are not suspected of having been planted during shemittah. Thus, fruits that grow during the shemittah year can be consumed as they are not considered sfichin.



## Parsha Answers:

- 1) Aharon was 83. Moshe was 80.
- 2) Aminadav, the father of Nachshon and Elisheva (the wife of Aaron), is an ancestor of King David (Ruth 4:20) and of every High Priest except for Aaron (Shemot 6:23).
- 3) The first 2 letters of וארא have the Gematria of 7, alluding to the first 7 plagues that appear in this parsha. The Gematria of בא is 3, alluding to the last 3 plagues that appear in it.
- 4) The Midrash brings 2 opinions (R' Yehuda & R' Nechemia). They both agree that each plague lasted for one month. One holds that the first 3 weeks was the warning and then 1 week of the plague. The other holds the reverse – 1 week of warning followed by 3 weeks of plague.
- 5) (a) Rashi 7:17 - Because the Nile was an Egyptian god. (b) Rashi 8:17 - Because an invading army first attacks the enemy's water supply, and Hashem did the same.
- 6) The common understanding is that it is frogs. However, Rabbeinu Chananel interprets it as crocodiles.
- 7) Rambam (Hilchot Avodah Zora 11:16) holds that magic is not real; only imaginary. However, Ramban (Shoftim 18:9) and many others say that there is a power to magic.
- 8) Rashi 7:3 - After the sixth plague, Shechin.
- 9) Rashi 9:10 - In the plague of Dever only the cattle in the fields died. The plague of Shechin affected the surviving cattle.
- 10) He threw fistfuls of ash into the air (9:8).



## This Week In Jewish History

Shevat 1 (Aish.com)

On this date, as the Jewish people were completing 40 years of wandering in the desert, Moses gathered the entire the nation and began his farewell address. Moses' speech would continue for 40 days until his death, as described in the Book of Deuteronomy. Moses reviewed the commandments of the Torah, gave a historical reflection, prophesized about future events, and offered poetic blessings. Also during this time, Moses wrote 13 Torah scrolls -- one for each tribe, plus one to place in the Ark of the Covenant.



## Tefilla Insights

Yehei Shmei Rabbah (outorah.org)

Kaddish is what we call a *davar sheb'kedusha*, a type of prayer in which God's Name is caused to be praised. Prayers of this type require a minyan, based on the verse, "I will be sanctified among the children of Israel" (Leviticus 22:32 - see Talmud Megilla 23b). They are said with the feet together and, according to the Zohar (cited by Magen Avraham 192), the congregation is called by the shaliach tzipbur to praise God. Accordingly, Barchu (a *davar sheb'kedusha*) means "let us bless," while Kedusha begins "nekadesh," "let us sanctify." Devarim sheb'kedusha also have a congregational response other than "Amen." In the case of Barchu, the response is "baruch Hashem hamevorach..." For Kedusha, it is "Kadosh, Kadosh Kadosh..." For Kaddish, the seminal phrase is "Yehei shmei rabbah..." ("May His great Name be blessed forever and all eternity"). The importance of the phrase "Yehei shmei rabbah..." is discussed throughout Talmudic and Midrashic literature. Just a few of these occurrences include: (The prophet Elijah said:) When the Jews enter their synagogues and yeshivas and respond "May His great Name be blessed," the Holy One Blessed be He nods His assent and says, "Happy is the King Who has such praise in His house" (Talmud Brachos 3a). One who replies "Yehei shmei rabbah..." can rest assured that he has a place in the Next World (Talmud Brachos 57a). Rabbi Yehoshua ben Levi said: all who respond "Yehei shmei rabbah..." with all their might have their evil decrees torn up



## Key Number or Word In The Parsha

Morasha - מורשה

Hashem reminds Moshe that He has given Eretz Yisrael to the Jewish People as a Morasha (6:8). The only other time this word appears in Torah is in the famous pasuk (Devarim 33:4) "תורה צוה לנו משה מורשה קהלת יעקב" What is a Morasha? Is it the same as a Yerusha (inheritance)? Is there a connection between these 2 pesukim?

Bechor Shor - Morasha is the same as a Yerusha. Eretz Yisrael as inheritance that will be passed down each generation.

Rabbeinu Bechaye - A Yerusha (inheritance) is a one time gift. A Morasha (heritage) is eternal. Like Torah, Eretz Yisrael is to be passed down as an eternal heritage for each generation.

Baal HaTurim - We earn our merit in Eretz Yisrael through our commitment to Torah.