



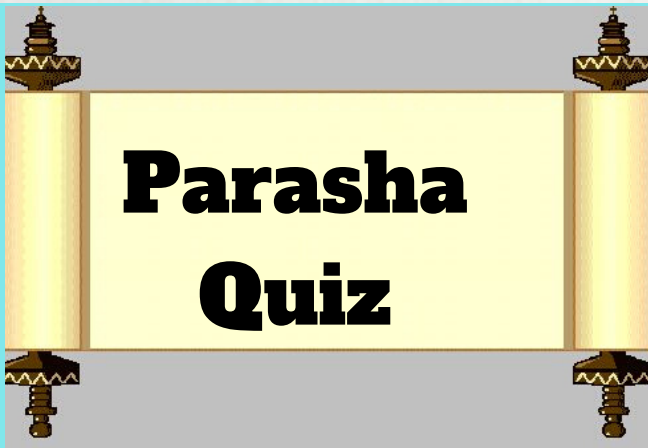
# KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

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Pesach - פסח

4.9.20



## Elementary:

- 1) What are the 4 names of the holiday of Pesach?
- 2) How many Pesach examples of the number 4 can you think of?
- 3) What pasuk (that we say every day) is the only place in the Haggadah where Moshe's name is mentioned?
- 4) What special Megillah do we read on Shabbat Chol HaMoed Pesach?
- 5) What is Sefirat HaOmer and when does it begin?

## Middle/High School:

- 1) What is the symbolism of each of the items on the Seder plate?
- 2) According to Rashi (Shemot 12:40) how long were Bnei Yisrael actually in Egypt? [See Sifsei Chachamim Shemot 6:18 to find out how many years they were slaves]
- 3) What is the difference between Bedikat Chametz, Bitul Chametz, and Biur Chametz?
- 4) How many minutes does it take for dough to sit, before baking, to become chametz?
- 5) When do we start davening for Tal and stop saying Mashiv Ha'ruach U'morid Ha'geshem?

## What would you do?

Discussion starter for your Shabbat table..

**Would you rather be a slave and experience the miracle of the Exodus or be born in the desert and enter the Land of Israel?**

## Did You Know?

The Talmud (Arachin 10a-b) lists those days on which Hallel is recited, and then asks why Passover is different from Sukkot: on the last six days of Passover only "half" Hallel is recited while for the entire Sukkot a full Hallel is recited. The answer given in the Talmud is that after the first day of Passover, the Mussaf sacrifices are identical each day, while on Sukkot a unique Mussaf sacrifice is offered each day. The Mussaf sacrifices are indicative of the character of the Yom Tov. By mandating the same sacrifice for each day of Pesach, the Torah is teaching us that the character of each day remains the same throughout the Yom Tov. However, the varied sacrifices of Sukkot reveal to us that each day of the holiday is different from the others. Therefore, in honor of the special meaning of each day of Sukkot, represented by each specific sacrifice, a complete Hallel is recited.

In an altogether unrelated discussion, the Talmud (Megillah 10b, Sanhedrin 39b) records that on the night the Egyptians drowned in the Red Sea (the seventh night of Passover), God prevented the angels from singing songs of praise since "His handiwork was drowning in the sea." It would seem that this Talmudic account is unrelated to Jews reciting Hallel in subsequent years. The restriction on song was limited to the angels and applied only in that historic year. The Jewish people sang Az Yashir (Exodus 15:1-19) that night immediately upon emerging from the Red Sea and in all subsequent years the angels sing on the seventh night of Passover. Despite the clear reason offered in the Talmud for a "half" Hallel on Passover, there is a source for this misconception. The Shibolei Haleket (13th century; cited in Beit Yosef Orach Chaim 490) quotes the otherwise unknown Midrash Harninu as suggesting that the reason for "half" Hallel on Passover is because God prevented the angels from singing while the Egyptians drowned. The Taz (17th century; Orach Chaim 490:3) and Chavot Yair (17th century; 225) explain that because of this midrash, full Hallel cannot be said on the seventh day of Passover, and it would be inappropriate to say it on the intermediate days if it is not said on the seventh day. (OUTorah.org)

At the end of the Haggadah we find something very interesting. The Baal Haggadah has a piyut that seeks to find out the significance of numbers: “Who knows one? ... Who knows two?” The Haggadah is full of numbers: four cups of wine, “whoever doesn’t say these three things,” the ten plagues, the four questions, and many other numbers. This piyut teaches us that each number has an essential quality to it. Let us explore these qualities.

**Who Knows One?** The number one represents something that nothing else can combine with. This can only refer to Hashem. We say in Adon Olam: והוא אחד ואין שני להמשיל לו להחבירה. He is One and there is no second to compare Him to or to connect Him to. The word echad is different from rishon. Rishon means that there is a sheni, a second, echad is singular and there is no second. Nothing can join with Hashem.

**Who Knows Two?** Hashem created a world where there is a Provider and a recipient. The two luchot (tablets) represent the Provider recipient relationship. The first tablet represents mitzvot bein adam LaMakom (mitzvot between man and G-d) and the second represents mitzvot bein adam lachaveiro (interpersonal mitzvot). Who knows two? Two are the luchot habrit.

**Who Knows Three?** The Provider-recipient relationship is also represented in the heavens and the earth (Echad Elokeinu bashamayim uva’aretz). Shamayim has the word sham (there) because it is distant. Aretz has the word ratz (run) because everyone on earth is always running. How do we join the shamayim and the aretz? Who knows three? Three are the Avot. Our three forefathers were able to connect heavenly matters with worldly matters and they set the stage for us. They brought the foundation for ethical monotheism into this world.

**Who Knows Four?** After we reach an understanding that there is a connection between the heavens and the earth, we need to turn that understanding into actual reality. Who knows four? Four are the Imahot. They gave birth to, nurtured and mentored our ancestors and are responsible for the growth of the Jewish people. Their contribution is so important, and this is why the number four appears so many times in the Haggadah: the four questions, four sons, four phases of redemption. This teaches us that one of the important aspects of Seder night is to actualize potential.

**Who Knows Five?** Once the potential is actualized, we can come to a level of understanding. That can only be done with something tangible. What can fulfill that role? Who knows five? The five Books of the Torah. The five Chumshei Torah (Books of Moses) represent the written Torah. Like a painting on a wall, we can touch it and see it, but we can’t fully grasp it. There are ideas that we can’t completely understand.

**Who Knows Six?** What can we grasp? Who knows six? The six orders of the Mishna. An object with six sides is three dimensional, something we can hold on to. The Mishna, representing the Oral Law, is within our grasp.

**Who Knows Seven?** Once we grasp the Oral Law, then we are satisfied. Who knows seven? Seven are the days of the week. Satisfaction is best represented by the number seven, as it represents Shabbat. The number seven, sheva, can be understood as saveah, to be satisfied.

**Who Knows Eight?** When a person is satisfied, he then tries to connect to what is above and beyond. What represents that which is above and beyond? Who knows eight? The word for eight – shemonah – has the same root as shuman and shemen – fat and oil, representing the extras, the above and beyond. The brit milah is on the eighth day as it represents connecting to Hashem in an above and beyond way.

**Who Knows Nine?** When we connect to Hashem in this way we can view ourselves as reborn. Who knows nine? Nine represents the nine months of pregnancy. Rashi (Bereishit 2:7) notes that the word “וַיֵּצֵר”, and He created (man),” is written with two yuds because we are born once in this world and we strive to be reborn in the next world.

**Who Knows Ten?** When we are reborn, we reach a level of spiritual ashirut (wealth) represented by the Aseret HaDibrot (Ten Commandments), which encapsulate the entire corpus of Torah.

**Who Knows Eleven?** When we are spiritually wealthy, the goal is to ensure that we can preserve our wealth. How can spiritual wealth be lost? When there is machloket – acrimony. Who knows eleven? The eleven stars represent the dispute between Yosef and his brothers.

**Who Knows Twelve?** How do we avoid machloket? With the number twelve, representing the twelve tribes, who came together and made peace.

**Who Knows Thirteen?** How did they do so? Through the number thirteen, the thirteen middot of Rachamim. The gematria of אהבה (love) is thirteen and so is the gematria of אחד (one). When we learn to love one another and unite without machloket, we can reconnect back to One, to be one with each other and with the Master of the world: אחד אלקינו בשמים ובארץ.

