

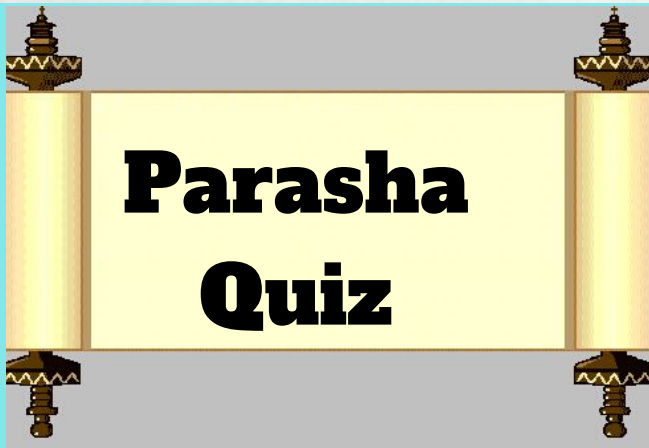


KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

Bo: נח

2.1.20



Elementary:

- 1) Which Makkot appear in this week's parasha?
- 2) What was the 1st mitzvah given to the Jewish People?
- 3) What were Bnei Yisrael instructed to do during Makkat Bechorot?
- 4) What special meal did Bnei Yisrael eat before leaving Mitzrayim?
- 5) What is the mitzvah of Pidyon HaBen?

Middle/High School:

- 1) According to Rashi (10:22) how did the first three days of darkness differ from the last three?
- 2) What does Rashi (12:17) learn from the words "ושמרתם את המצות"?
- 3) According to Rashi (12:38) who were the Erev Rav (mixed multitude)?
- 4) According to Rashi (12:41) what three historical events occurred on the 15th of Nissan, prior to the event of the Exodus from Egypt?
- 5) Rashi (13:3) identifies Zechirat Yetziat Mitzrayim as one of the 6 things we are supposed to remember every day. What are the other 5 (you can find them in the siddur after Shacharit)?

What would you do?

Discussion starter for your Shabbat table..

Describe the three things that would happen on your perfect day

Did You Know?

In its time, the Sanhedrin accepted testimony from witnesses who observed the first sighting of the new moon and thereby determined when the new months should begin. This system, called Kiddush HaChodesh, continued for many centuries. However, once the Sanhedrin could no longer operate in the Land of Israel, a new approach was needed. Along came the great scholar and astronomer, Hillel who formulated a perpetual calendar that is operative until the Messiah re-establishes the Sanhedrin.

The Western world today uses the Gregorian calendar. It is a rigid 12-month system based on the earth's 365 and $\frac{1}{4}$ day revolution around the sun. Each year consists of 12 months and one additional day is added every four years. This calendar disregards the new moon, which will variably be staggered throughout the months. The Muslim world utilizes a lunar calendar. It involves a simple 12-month system following the moon's path around the earth. It ignores the earth's revolution around the sun and therefore the months do not correspond to the seasons of the year. As such, a holiday that occurs one year in the summertime, can occur in the winter on other years.

The Torah system is lunar-solar. This means that we base the holidays primarily on the moon, but we manipulate the calendar so that the seasons limit when the holidays can fall out. To explain: Each month consists of 29 or 30 days. Most years consist of 12 months, but every two or three years a "leap month" is added so that Passover falls out in the springtime. This is because God asserts that Passover must occur in the springtime. (Aish.com)



"Eat the meat (of the sacrifice) that evening, roasted; eat it with matza (unleavened bread) and maror (bitter herbs)." [Exodus 12:8]

We are taught in the Mishna [Pesachim, Ch.10] that we eat maror as a "memorial" to the Jewish lives embittered by slavery. If this is the case then it indeed seems strange that the Jews in Egypt prior to the Exodus needed a memorial, as if they had already forgotten what it was like to be slaves to Pharaoh in Egypt. Perhaps today we need to eat bitter herbs in order to remind ourselves what the bitterness of slavery was like, but why would the slaves need such a reminder? The matza poses an even more difficult challenge. The reason we eat matza is also taught in the Mishna -- the Jews left Egypt in such haste that they did not even have time for their bread to rise. That, of course, refers to the matza they took with them. But what about the matza they ate (as commanded) before they left?

The night before redemption, while they were still enslaved to Pharaoh, the Jews smeared the blood of the Paschal lamb on the doors, and then sat down to celebrate the redemption, because at that point they already felt free! In their minds, they were liberated from the oppression of Pharaoh. They believed so completely in the forthcoming redemption that they were literally able to taste it. Their trust in God was complete. They were still in Egypt physically, but they were long gone psychologically. It seems that this was God's purpose on that awesome night. Once the Jews felt liberated, they needed to eat from the bitter herbs in order to remind them of the oppression. They were even able to eat the matza, which would serve as the symbol of their rapid exodus that would actually take place only the next morning. They knew that they would be leaving so quickly that they would not have time for the bread to rise. They trusted in God completely, and literally tasted the future.

How ironic, then the commandment that every year we are to envision ourselves as if we left Egypt. The Jews in Egypt did just that: They envisioned themselves as if they left Egypt, the only difference being that they accomplished this by looking into the future, while we must look into the past. "In every generation a person is obligated to envision himself as if he left Egypt." [Mishna Pesachim 116b] (Rav Ari Kahn)