

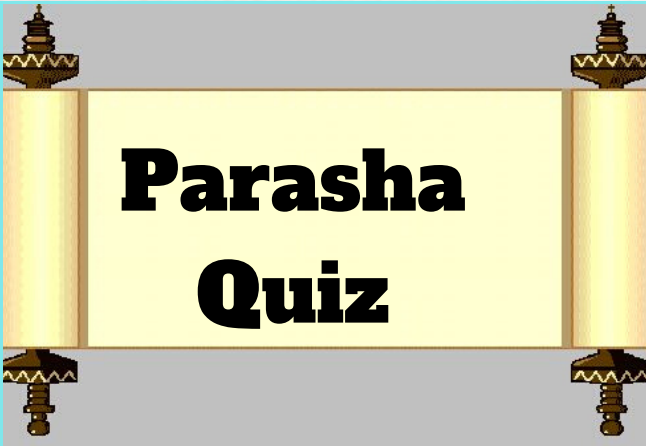


# KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

Va'Eira: וַאֲרָא

1.25.20



## Elementary:

- 1) Who was Aharon's wife? What famous brother did she have?
- 2) In this parasha, what is called a "מורשה" - "a heritage"? What else in the Torah is called a "מורשה"?
- 3) How many Makkot appear in this week's parasha? What are they?
- 4) What are the Arbah Leshonot Geulah?
- 5) The word in the Torah containing the most letters (10) is in this week's parsha. What is it? (See 7:28)

## Middle/High School:

- 1) According to Rashi (6:3) what does Hashem's name "YKVK" mean?
- 2) What does Rashi (6:26) learn from the words "הוא אהרן ומשה"?
- 3) According to Rashi (7:3) why did Hashem harden Pharaoh's heart?
- 4) According to Rashi (7:19 and 8:12) why did Aharon perform the 1st three Makkot instead of Moshe?
- 5) According to Rashi (8:17) what was the reason for the 1st two Makkot being Dam and Tzfardea?

## What would you do?

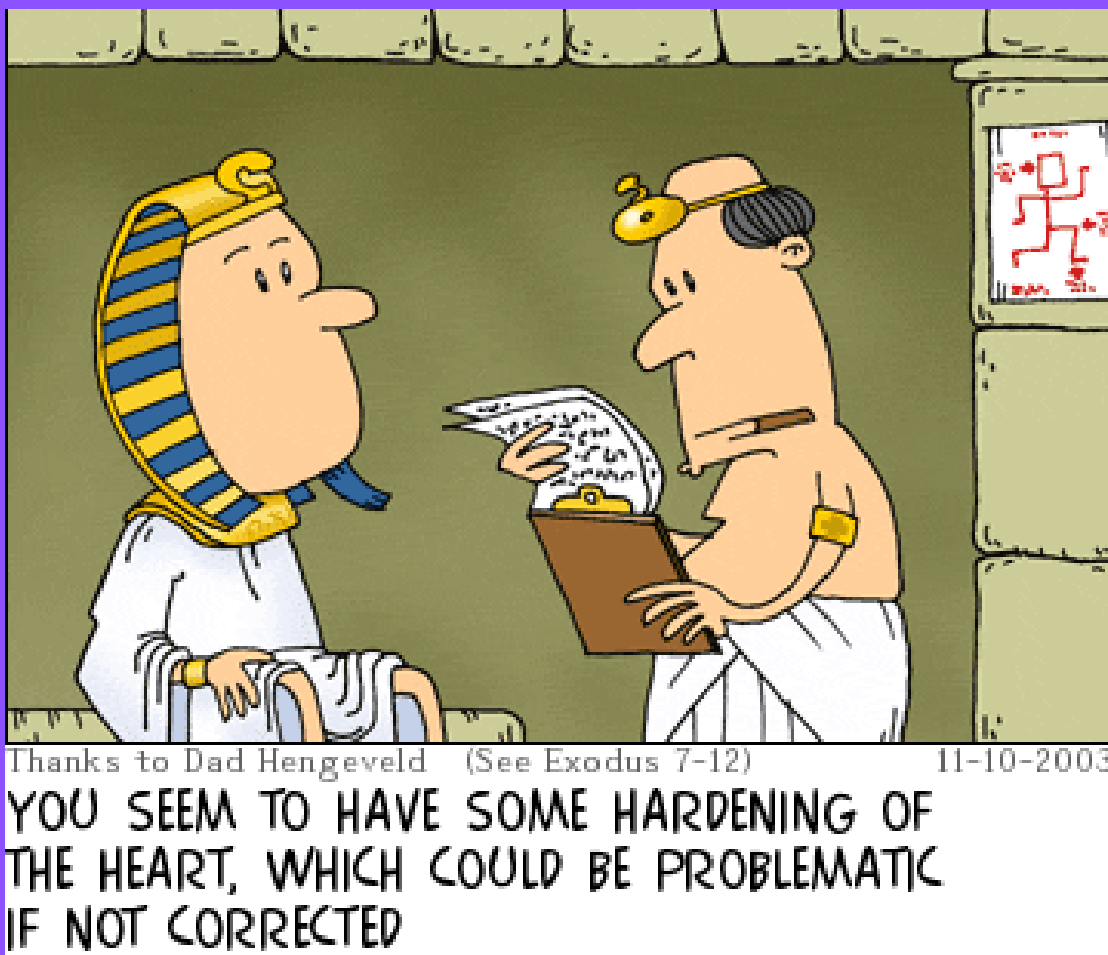
Discussion starter for your Shabbat table..

**If you could go back and be an eyewitness to one moment in history what moment would you choose?**

## Did You Know?

The proper blessing over cholent depends on the ingredients. A cholent which contains beans, potatoes and small pieces of meat or chicken requires only borei pri ha-adamah. It is considered a "single- entity mixture" since the entire mixture is eaten together in one spoonful. Because the ha-adamah ingredients constitute the majority of the cholent mixture, they determine the blessing for the cholent. Even if the cholent has a soupy consistency, no shehakol blessing is required. The berachah acharonah is borei nefashos. Cholent which contains barley in addition to potatoes, beans and small pieces of meat or chicken requires only a mezonos blessing. Since it is a "single-entity mixture" which contains one of the five species of grain (barley), the barley assumes the halachic status of ikar (a preeminent ingredient), even if there is less barley than beans and potatoes. The mezonos said over the barley exempts all the other ingredients in the cholent. The berachah acharonah on barley cholent depends on the amount of barley consumed. If one eats a k'zayis of barley in three to four minutes or less, al ha-michyah is said. No borei nefashos is required. If less than that amount of barley is eaten, a borei nefashos is said over the rest of the cholent.

The preferred method when eating a barley cholent at a kiddush is to recite a mezonos over the cake at the beginning of the kiddush while having in mind the cholent as well; this obviates the need for a blessing over the cholent. The al ha-michyah recited over the cake will include the cholent also, thus making it unnecessary to estimate the amount of barley eaten and the time span within which it was consumed. (Torah.org)



Hitting the Frogs - Rabbi Ozer Alport (Aish.com)

In Exodus 8:2, Rashi writes that initially, the dreaded plague of frogs only consisted of one frog. However, the Egyptians apparently didn't like the frog and hit it in an attempt to kill it or make it go away. Unbeknownst to them, this frog had the miraculous quality that every time it was stricken, it actually multiplied into more frogs.

While we can understand the first few people who innocently hit the frogs in their naivete, after it became clear that each additional strike would actually produce more frogs, why did they continue striking them? Didn't they realize that every successive hit was counterproductive and only made a bad situation worse?

The Steipler Gaon answers that these questions are fundamentally flawed. Although they certainly make sense on a rational level, the Egyptians were attacking the frogs out of anger, and when a person is angry common sense is unfortunately the farthest thing from his mind. In a fit of rage, the emotional pain one is experiencing acts with a "logic" all its own. In the heat of the moment, the wisest course of action is almost always silence, as every additional comment or action only magnifies the long-term damage which must be repaired after the situation cools down. Now that we understand how irrational the Egyptians were to continue hitting the frogs and fanning the flames, perhaps it's time we ask ourselves why we so often fail to learn from their foolish mistakes and continue in their footsteps.