

PARSHA NATION^{2.0}

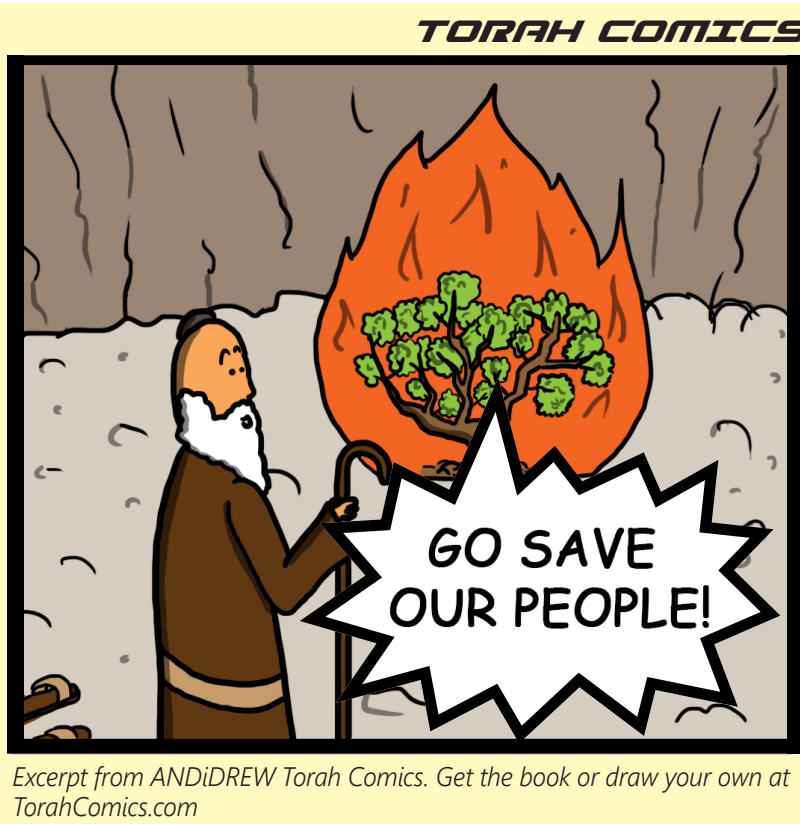
A Weekly Publication of National Council of Young Israel

PARSHAT SHEMOT

Shemot Wrap-Up

by Sammy Schaechter

A new Paroh came about and made all of Bnei Yisrael into slaves forcing them to build cities for him. Paroh gathered all the Hebrew midwives and told them to kill all the Hebrew sons that they delivered. The righteous midwives did not listen to Paroh though. Paroh then commanded the Mitzrayimians to throw all the newborn males into the Nile. Moshe was born. His mother Yocheved, who feared for Moshe's life, put him into a waterproofed basket and sent him afloat down the Nile. Paroh's daughter came to the Nile, and took the



rayim. Moses was shepherding Yitro's when he saw "The Burning Bush", where a bush was on fire but not being consumed. When he got closer to the bush Hashem called out to him saying that he should take off his shoes since the place he was standing was holy. Hashem gave Moshe specific instructions to go back to Mitzrayim to rescue Bnei Yisrael and bring them to Israel. Hashem told Moshe that Paroh would not agree to let Bnei Yisrael go but the redemption would come nonetheless, after Hashem strikes the Mitzrim with a strong arm. When Moshe protested that he

was not the right person for the job to be Hashem's messenger since he had a lisp, Hashem assigned his brother Aharon to be his spokesperson. Hashem told Moshe to perform three miracles when he goes to Paroh: turn his staff into a snake, his hand would have tzaraat and then be cured, and turn water into blood. Moshe took his wife and two sons and headed for Mitzrayim. Moshe and Aharon went to Paroh and demanded that he let Bnei Yisrael free. Paroh mocked their request and told the Mitzrayimian to increase Bnei Yisrael's workload. In response to this Hashem began to prepare to show us wrath on Paroh and the Mitzrim.

IN THIS ISSUE

Parsha Wrap-Up	1
Artscroll Parsha Stories:	
Tales of Tzadikim.....	2-3
Stories My Grandfather Told Me...5-6	
Parsha Puzzlers:	
Test Your Parsha Knowledge.....	4
Crack The Parsha Code	4
Torah Rhymes & Riddles.....	5
Answers.....	7
Jewish Leader	7
Parsha Games	8
Tefilah Treasures	8

Where The Road Begins

And she gave birth to a son and she saw him that he was good (2:2)

The Sefas Emes, as the second Gerrer Rebbe was called, was very young when he became Admor of the Gerrer chasidim. Some were disturbed by his youth.

"How can such a young man lead Jews twice and three times his age, men who are noted scholars and famed for their piety?" they wondered.

One of the chasidim answered the question by the use of a parable:

A man who lived at the foot of a high mountain had always desired to climb all the way to the top. One day he decided that the time had come to realize his lifetime dream. He looked up at the cloud-encircled peak and began climbing. He walked with a sure foot, invigorated by the thought that his dream would soon come true.

He walked for one day and then another. He looked back and saw that he had come a long way, yet, when he looked up at the mountain peak, it seemed as distant as ever. But he did not get discouraged. He knew that as long as he kept on walking, he would

be nearing his goal.

The man walked at a steady pace, day after day. Still, the distance hardly seemed less.

Weeks passed and he was still far from his destination which towered majestically above him. Still, he trudged steadily onwards towards his goal. The weeks turned into months, the months became years; the man pressed on.

This was his lifetime dream and he refused to turn back now, after he had come all this way.

Finally, after years of constant, tireless effort, he saw the mountain peak looming up right before his eyes. Soon, soon he would be there on top, looking down on everything. He could hardly wait. The great day finally arrived and the man, who was now old, walked the last few steps up the slope to the very top. "Aha!" he thought, "How many people have looked up to this mountain and never reached it? But I, after months and years of constant effort, have finally reached my goal."

Just at that moment, he noticed a little boy. What was he doing there?

How had he gotten there? He could not believe his eyes! He had labored for years, many more years than this boy had even lived on earth, to reach the mountain top. How could the boy have gotten there first?

He stood there with his mouth hanging open in amazement. When he finally recovered his senses, he asked the child, "How did you get here? It took me many years of steady climbing. How did you come?"

The little boy replied simply, "You began at the bottom of the mountain and had to cover all the distance up to the top; I was born here."

The chasid had finished the parable and addressed his audience. "We all agree that the Sefas Emes is very young. No one denies that fact. But we must bear something else in mind. While others have achieved Torah greatness, scholarship, and piety by hard work over a lifetime, he was born to greatness, he was already on the peak when he came into the world. Small wonder then, that he is already fit to lead all his chasidim, young and old alike."

The Voices Burst Forth

And lo, a lad was weeping...And she said: this one is from the children of the Hebrews (2:6)

Something must be done about our situation! It is Severe: We Jews are suffering to the limit of our endurance!"

"We can bear this no longer. Our people will be totally crushed unless something is done!"

This was a meeting of the leaders of the Jewish community of Prague. The Jews, beset by enemies at the royal court, were overtaxed and restricted

in everything they did. But they knew who was behind all the harsh decrees.

"It is the queen's fault. We must send someone to speak to her and plead our cause. Perhaps if we approach Queen Maria Theresa directly, she will have pity on us."

"That is an excellent idea. Of course, the only candidate for such an important mission is Reb Zalman Karov, the wealthy financier. He has influence everywhere. He will be able to get an audience with the Queen. When he stands before her, he will plead our

case capably. She will surely be impressed by him and convinced by his sincerity."

"Hear! Hear! That is the solution!" Cries arose from all those gathered at the emergency meeting. And so, it was unanimously decided to send Reb Zalman to speak to the Queen.

Without too much effort Reb Zalman secured an appointment with Her Royal Majesty. The day arrived. Reb Zalman went to the palace. He was ushered into the Queen's presence. As he stood before her, a loud cry suddenly

PARSHA STORIES

escaped his throat. Everyone was horrified.

"Why did you cry out?" the Queen asked. "Don't you know that even your Torah teaches that the words of the wise are heard in calmness?"

Shaken himself by the sudden involuntary outburst, Reb Zalman explained, "Your Majesty, know that I do not stand here before you as an individual. I am representing my oppressed brethren. And when I opened

my mouth to speak to you, their combined cry of suffering and pain suddenly burst forth from my throat. It was not my cry but their bitterness welling up and expressing itself."

TALES OF TZADIKIM

Ten Men but No Minyan

Why do you strike your fellow Jew? (2:13)

It was the day of the Rebbe's yahrtzeit for his mother. R' Yitzchak Meir, the first Gerrer Rebbe, or the Chidushei Harim, as he was also known, wished to pray with a minyan of ten in his own home, and had asked a young chasid to gather a group to go to his study for the morning prayer.

What a privilege to be asked to pray together with the Rebbe! A rare honor! Men vied to be part of the select group, but in a short time the young man who had already prayed had singled out ten men who would form the minyan. It was no surprise, though, that another man pushed himself forward to join the group and enter the Rebbe's room.

"The Rebbe said that he only wanted ten men. There is no room for you!" the young man said, turning him away from the door. The eleventh man was so disappointed that in his frustration, he tried to force his way in. The organizer lost his wits and slapped him across the face.

The eleventh man, deeply insulted, turned away and stalked out of the building.

At minchah time the Rebbe again went to the young man and asked him to gather a group of ten to make a minyan. Since the young man had not yet prayed himself, he gathered nine men and included himself as the tenth.

When the group was rounded up, he led them into the Rebbe's room.

The Rebbe studied the group with his piercing look, then said, "I think that there is one missing."

The young man made a quick count and saw that there were ten men, aside from the Rebbe. "There is a minyan here," he assured the Rebbe.

"You must have included yourself in the number, then," the Chidushei Harim noted. The young man nodded, raising his eyebrows in question. The Rebbe explained, "I don't see how we can include you in a minyan. Did you not lift your hand against a Jew today?"

TALES OF TZADIKIM

The Symphony of Tears

And Hashem heard their groaning (2:24)

R' Shmuel Mohliver was once visiting Carlsbad. At that time the city was split by a raging controversy. There were some in the community who wished to bring an organ into the synagogue to replace the "old-fashioned" chazzan. Thinking that the visiting rabbi was a modern man who approved of their ideas, the Reform faction came to him and asked him to use his influence to get the organ accepted.

In answer, R' Shmuel told the following true story which had taken place in Bialystock.

A fire once broke out in the city, destroying the entire property of a certain wealthy Jew. He was left destitute with-

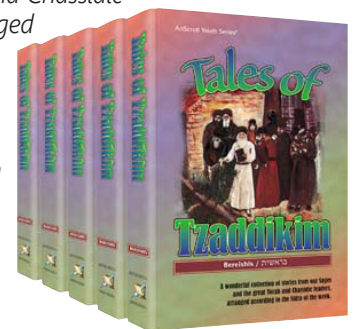
out even a roof over his head. This rich man had a brother who was exceptionally gifted with musical talent though not with any common sense or tact. When he came to visit his brother right after the fire, he found the entire family sitting in the ruins of their home, weeping and wailing.

"What beautiful voices you have!" he said, his ears attuned to the sound they were making as they cried and moaned. "If you only sobbed together in rhythm, you could produce great music. Wait! I know! I will assign you parts: tenor, bass, alto. And when I give the signal, all begin at once and weep in time to my baton."

R' Shmuel turned to the Reform faction and said, "You are just like that fool-

ish brother. A Jew comes to the synagogue in order to pour out his heart to His Creator and express his woes. And you come along and wish to orchestrate his pleading?! You wish to make him pray in tune and with rhythm."

Tales of Tzadikim by G. Matov is a wonderful collection of stories from our Sages and the great Torah and Chassidic leaders, arranged according to the Sidra. The five-volume set is available from your favorite Jewish book store, or online at artscroll.com.



I Also Scream!

For I know their pains (3:7)

Yisrael of Moditz, the famous Rebbe whose music became legend throughout chasidic circles, was once very ill. He was taken to a Berlin hospital for surgery and lay there in a room, afterwards, slowly recovering. One day the surgeon who was treating him entered the room and rubbing his hands with satisfaction, said, "Good morning, honored rabbi! I have just come from

the bedside of another patient of mine, lying here in the hospital. I happened to mention you in high praise, comparing your behavior to his. He is a government minister who has just undergone surgery less difficult and painful than yours. Yet he lies there moaning and screaming with pain. I told him that you must be suffering even more than he, yet we do not hear a peep out of you. On the contrary, you continue to sing and compose beautiful tunes. I told him to use

you as an example of how one should overcome pain."

"Herr Doktor," the Rebbe said as he lay helplessly on his back. "do not think that since I do not scream and writhe with pain, I am not also suffering. But, when I open my mouth to shout, I do not let the sounds emerge as screams of pain. I do not want to utter any sound in vain, therefore, the sound I make emerges as music and song in praise to my G-d."

PARSHA PUZZLERS

TEST YOUR PARSHA KNOWLEDGE

by Sammy Schaechter
and Dovid Saleman
Answers on page 7.

- EASY Qs**
1. What is this week's Parsha?
 2. How were the Jewish people treated after the shevatim died?
 3. What decree did Pharaoh issue against the Jewish baby boys?
 4. What order did Pharaoh give to the Jewish midwives?
 5. When Moshe was born, what did Yocheved place Moshe in? Where did Yocheved place him?
 6. Who found Moshe floating in a basket and who took Moshe out of the river?
 7. What did Moshe do when he saw an Egyptian beating a Jew?
 8. Where did Hashem first speak to Moshe?
 9. What mission did Hashem give

- Moshe?
10. Why didn't Moshe want to be the leader?
 11. What did Moshe request from Pharaoh?
 12. What was Pharaoh's response?

MEDIUM Qs

13. Why didn't the midwives obey the order?
14. Who were Moshe's parents?
15. Which shevat did not work?
16. Who did Hashem say would be the spokesman for Moshe?

HARD Qs

17. Why did Pharaoh want to kill the Jewish male babies?
18. Name Amram's and Yocheved's three children.
19. Where did Moshe run to after killing the Egyptian?
20. Who did Moshe marry?

CRACK THE PARSHA CODE

by Rabbi Yaakov Levine
Answers on page 7.

1. The J did not C their N, their D, and their L
2. The J W gave B to 6 B at a time
3. S & P were really M & Y
4. Y put M in a B and put it in the N R
5. M did not want to N from a M W
6. M couldn't S very well, because he B his M on a H C
7. The S of L did not W for P, and instead L T the whole D
8. M ran away from M and L in M by Y
9. H A to M in a B B
10. M R his S before he A the B B
11. M told H that he wasn't F to take B Y out of M
12. M almost D, because his S did not have a B
13. M W was T

Rabbi Yaakov Levine is the 5th grade rebbe and afternoon mashgiach at Yeshiva Toras Moshe in Queens, NY. He is also the Night Activity Director and a rebbe at Camp Lema-la. Rabbi Levine can be reached by email at rabbylevine@gmail.com

PARSHA PUZZLERS

TORAH RHYMES & RIDDLES

Answers on page 7.

1. "Kill every Hebrew boy that's born!"
We heard cruel Pharaoh cry.
If we did not do his command
Then both of us would die!
But we did not fear Pharaoh,
We feared Hashem instead.
We took care of the little boys
And kept them warm and fed.
_____and _____
2. I went with my maidens
To bathe in the river.
I saw something floating
And it made me shiver.
A baby was crying
In a basket, alone.

- I reached out my arm
And took him for my own.

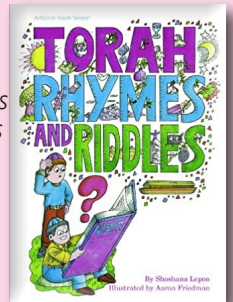
3. Can you figure out this mystery?
I'm the first babysitter in history!
I hid by the Nile to guard my small
brother;
And then, in the end,
brought him back to our mother.

 4. An Egyptian was beating
An Israelite man.
I struck him and buried him
Deep in the sand. _____
 5. My family has seven girls
And I'm the oldest daughter.

- Moshe met me by the well
And helped me draw some water.

6. My brother cannot speak so well
But he is not alone.
I go along to speak his words.
My name is _____

Torah Rhymes and Riddles by Shoshana Lepon (Author) and Aaron Friedman (Illustrator) is filled with rhyming riddles that test young children's comprehension of the weekly Parsha. For more great children's Torah books, visit artscroll.com



PARSHA STORIES

STORIES MY GRANDFATHER TOLD ME

A Warm Gesture

So she took for him a reed basket and smeared it with clay and tar; she placed the child into it (Shemos 2:3)

R'Elياهو Lopian told the following tale: The head of the Jewish community in the town where I lived was a man distant from mitzvos, but he possessed an abiding love for b'nei yeshivah, whom he helped in many ways. This surprised me. I asked him, "Why does a person so far removed from Torah observance have so much affection for yeshivah students?"

The man answered, "When I was

young, I wished to learn in the yeshivah in Radin. I traveled there to be tested. During our discussions, the faculty discovered that I held strong views that would be harmful to the other boys, and they refused to accept me into the yeshivah.

"They told me to buy a railroad ticket for home, but it was already very late and I didn't think I'd be able to catch a train that day. I asked for permission to spend one night in the yeshivah.

"When the Chofetz Chaim heard about this, he denied me lodging in

the yeshivah. However, he provided a bed for me in his own attic.

"It was a cold night, and I found it hard to sleep. Suddenly, I heard the door to my attic room open, and the Chofetz Chaim himself entered. He thought I was already sound asleep. Taking off his warm coat, he covered me with it.

"That coat warmed me that night, and continues to warm me to this very day..."

STORIES MY GRANDFATHER TOLD ME

Choosing Silence

Moshe was frightened and he thought, "Indeed the matter has become known!" (Shemos 2:14)

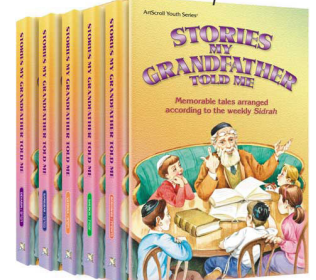
During the years of his self-imposed exile, the Vilna Gaon hired a Jewish wagon driver to drive him from town to town. One day, the horse strayed onto

the side of the road, trampling part of a garden that grew there. When the gentile who owned the land saw the damage that had been done, he hurried over to the wagon and stopped it.

The wagon driver made haste to disappear, so the gentile turned to the

Stories My Grandfather Told Me by Zev Greenwald (Author) Libby Lazewnik (Translator) and Tova Katz (illustrator) is packed with short pleasant stories that teach children important life

lessons from the weekly Parsha. The five-volume set is available from your favorite Jewish book store, or at artscroll.com.



PARSHA STORIES

other man in the wagon, the Vilna Gaon, and began to berate him angrily for not taking sufficient care to prevent the horse from straying onto private property.

The Vilna Gaon might have answered, "I am not to blame, but rather the wagon driver is, who did not guide

his horse properly." But he decided instead to refrain from giving any answer. The gentile demanded payment for the damage, and even struck the Vilna Gaon, who sat quietly through the entire outburst.

Later, the Vilna Gaon explained why he had refrained from entering into

an argument with the gentile. Had he explained that the blame rested on the wagon driver's shoulders, he would have been as one who comes to a non-Jew to accuse a Jewish man of wrongdoing — a very severe transgression indeed.

STORIES MY GRANDFATHER TOLD ME

Lost in the Woods

And it was because the midwives feared G-d that He made houses for them. (Shemos 1:21)

One who never saw R' Yitzchak Belzer during the Yamim Nora'im never witnessed true yiras Shamayim — fear of Heaven. The moment he ascended the bimah in the shul on Rosh Chodesh Elul and began to speak, the entire congregation would burst into tears. Anyone privileged to hear him speak during the Yamim Nora'im found that the significance of those special days took on new meaning for him.

R' Yitzchak would wrap himself in his tallis and would weave stories and parables to capture his audience's interest and move them to do teshuvah.

Once, he told of a Jew who lost his way in a thick forest. For nearly two full days he wandered in the forest, but could not find a way out. Suddenly, he saw another Jew coming toward him. The man rushed joyously to greet the new face.

"Show me the way out of this tangled forest!" he pleaded.

The second man asked, "How long have you been lost?"

"Two days!" the first man replied.

"I've been wandering in this forest for a few weeks and still haven't found the way out. You've only been lost for two days and you're asking me how to get out?"

R' Yitzchak raised his voice and cried, "My friends! You are young men. You have not yet had time to make many mistakes in your lifetimes. But I am old, and for years, I have been making mistakes and seeking ways to rectify them and to change my negative traits. How is it that you have summoned me here to show you the way?" He sobbed aloud, and his listeners wept along with him.

"There is one way in which I might help you," R' Yitzchak ended. "From my vast experience, from the errors I've made and the challenges I've faced, I can point to the paths that are not correct, and warn you to stay away from them..."

STORIES MY GRANDFATHER TOLD ME

Self-Control

He went out the next day and behold! two Hebrew men were fighting... and he thought, "Indeed, the matter has become known!" (Shemos 2:13-14)

The book *Leshichno Tidreshu* tells a story about a strong-willed woman who refrained from becoming involved in controversy — and as a result merited having a son who lit up the world with his Torah.

The incident took place in Jerusalem, several generations ago. A woman was hanging laundry in the courtyard of the building in which she lived. In those days, there was one specific day of the week called "laundry day." On that day, women would spend many hours hand-washing the family's laun-

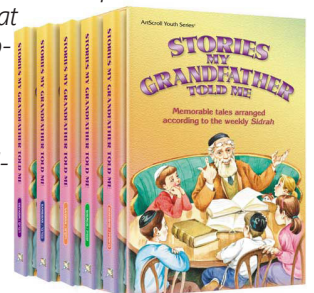
dry for the week — a back-breaking chore — before finally hanging it all out to dry.

When the woman's laundry was all hung at last, she returned indoors. A neighbor, who could not abide seeing the clothes strung out in the courtyard, became enraged at the sight of the freshly washed laundry hanging there. She took a pair of scissors and snipped the clothesline. All the laundry fell to the ground and became dirty again.

The woman, who had spent hours washing all those clothes, witnessed this outrageous behavior from her window — but she swallowed her anguish and refrained from running out and screaming at her neighbor. In-

stead, she went outside, quietly gathered up the dirty clothes, and began washing them all over again. After several more hours of this difficult work, she hung the wash in a different place, never saying a word to her neighbor,

Stories My Grandfather Told Me by Zev Greenwald (Author) Libby Lazewnik (Translator) and Tova Katz (illustrator) is packed with short pleasant stories that teach children important life lessons from the weekly Parsha. The five-volume set is available from your favorite Jewish book store, or at artscroll.com.



despite her very real distress.

In the evening, when her husband returned from the beis midrash, the woman longed to tell him the whole story, to spill out her anger and aggravation over the incident. But she controlled herself with an iron will, and did not speak lashon hara.

Suddenly, there was a knock at the door. There stood her neighbor, filled with remorse. She had come to beg forgiveness for what she had done.

"I've already received my punishment," she said in anguish. "My little boy is burning up with fever. Please, forgive me for the evil thing that I did!"

The righteous woman told her neighbor that she forgave her with a full heart, and wished her son a speedy recovery. A year later, this good woman gave birth to a son of her own, who grew up to become an illustrious talmid chacham who brought great nachas to his parents and light to his fellow Jews.

JEWISH LEADER OF THE WEEK

Rabbi Joseph Soloveitchik

February 27, 1903- April 9, 1993

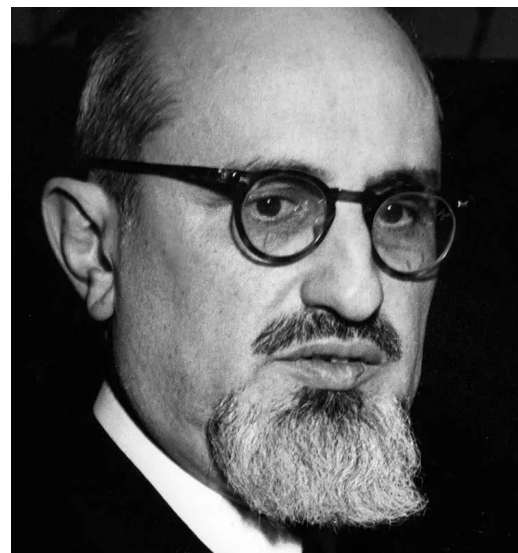
Rabbi Joseph Soloveitchik was an Orthodox rabbi, Talmudist and modern Jewish philosopher. Over the course of almost fifty years he ordained close to 2,000 rabbis who became Rabbis in Orthodox shuls across America bringing their respective communities closer to Judaism. Rabbi Soloveitchik was a teacher, guide, mentor, and role model for tens of thousands of Modern Orthodox Jews around the world.

Rabbi Soloveitchik took over after his father as the head of the RIETS rabbinical school at Yeshiva University in 1941. During his time at Yeshiva University, he created the idea of combining the best of religious Torah learning

with the best secular learning as well. This has become known as the Torah U'mada - "Torah and Science" philosophy unique to Yeshiva University. Through public lectures, writings, and his decisions for the Modern Orthodox world, he strengthened the intellectual and ideological framework of Modern Orthodoxy.

Since he was accepted as the distinguished leader of the Zionist modern Orthodox Judaism world, many leaders and politicians from Israel asked for his advice and blessings in state affairs. Prime Minister Menachem Begin even offered him the position of Chief Rabbi of Israel, but he quietly declined. He was known as the "Rav" and became the greatest leader of

Modern Orthodoxy in the twentieth century.



PUZZLERS ANSWERS

PARSHA CODE

1. The JEWS did not CHANGE their NAME, their DRESS, and their LANGUAGE
2. The JEWISH WOMAN gave BIRTH to 6 BABIES at a time
3. SHIFRA and PUAH were really MIRIAM and YOCHAVED
4. YOCHAVED put MOSHE in a BASKET and put it in the NILE RIVER
5. MOSHE did not want to NURSE from a MITZRI WOMAN
6. MOSHE couldn't SPEAK very well, because he BURNED his MOUTH on a HOT COAL
7. The SHEVET of LEVI did not WORK for PHAROAH, and instead LEARNED TORAH the whole DAY
8. MOSHE ran away from MITZRAYIM and LIVED in MIDYAN by YISRO
9. HASHEM APPEARED to MOSHE in a BURNING BUSH
10. MOSHE REMOVED his SHOES before he APPROACHED the BURNING BUSH
11. MOSHE told HASHEM that he wasn't FIT to

- take BNEI YISROEL out of MITZRAYIM
12. MOSHE almost DIED, because his SON did not have a BRIS
13. MOSHE's WIFE was TZIPORA

TEST YOUR PARSHA KNOWLEDGE

1. Shemot.
2. They were enslaved and forced to work hard.
3. To kill all Jewish baby boys, and when the Jewish midwives didn't listen, to drown them.
4. To kill all Jewish baby boys.
5. In a basket in the river.
6. Basya the daughter of Pharaoh.
7. He killed the Egyptian.
8. At the Sneh (burning bush).
9. To tell Pharaoh to free the Jewish people.
10. He was humble and a stutterer.
11. To free the Jewish people.
12. He refused and he also made the work harder

- for the Jewish people.
13. They feared Hashem.
14. Amram and Yocheved
15. Levi.
16. His brother Aharon.
17. Because he knew that the savior's downfall would be through water.
18. Miriam, Aharon, and Moshe.
19. Midian.
20. Tziporah.

TORAH RHYMES & RIDDLES

1. Shifra & Puah.
2. Basya's, Pharaoh's daughter.
3. Miriam.
4. Moshe.
5. Tziporah.
6. Aharon.

PARSHA GAMES

Pyramid Challenge

by Sammy Schaechter

GOAL: To teach the kids about how the Jews felt while they were slaves in Egypt and that when the Jewish people stick together that no one can bring us down.

TYPE: Moderate, indoor, group game.

HOW TO PLAY: Split the group up into groups of at least six. Start off the competition by asking each group to get in order of birthday from January to December. Once

they accomplish that, have them then get in order of first name alphabetically. Finally, have them get in order of shoe size. If they are younger kids, they may need more assistance so keep an eye out for that. Then give each group a stack of cups and challenge them to make a 10 cup pyramid. Then challenge them to make a human pyramid using six people. Try to keep them working as hard as possible but encourage them to work together.

TEFILAH TREASURES

Shemona Esrei - Selach Lanu

In this bracha, we ask Hashem to forgive us for all the bad things we've done. Sometimes we do the wrong thing or make bad decisions without thinking about it and sometimes we do the wrong thing or make bad decisions even when we know they're not good. One of the hardest things to do when we do something wrong is to admit that we did something wrong. We don't like to admit that we messed up, even though everyone in the world messes up and no one is perfect. In this bracha, we admit to Hashem that we messed up and we ask Him not to punish us for our mistakes and to give us another chance. If we were to make mistakes or do bad things to our friends every single day and ask them to forgive us every single day, they may get tired of us and not forgive us or give us any more chances. Hashem is not like that though. He knows that we make

mistakes every day and that we're human beings who aren't perfect. Hashem gives us another chance every single day no matter how many times we mess up. It's important to always try to be the best people we can be even after we make mistakes.

Further discussion for older kids...

At the start of the bracha, we ask Hashem for selicha and then mechilah. In the next part, we flip it around and say that Hashem is mocheil v'solei'ach, that He forgives and overlooks. There are several explanations for this. One of them is that forgiveness happens in steps. When Hashem forgives our p'sha'im, the intentional transgressions, they are reduced in size to chata'im, the careless sins. When He wipes away our chata'im, the former p'sha'im are then included

PARSHA NATION^{2.0}
A Weekly Publication of National Council of Young Israel

Parsha Nation 2.0 is published by National Council of Young Israel as a resource for youth departments of Young Israel branches and other shuls.

All content not created by National Council of Young Israel is included in this publication with permission of the authors and publishers.

No part of this publication may be reprinted or redistributed for any other purpose without the express written permission of the publishers.

For more great Parsha resources, visit ParshaNation.com.