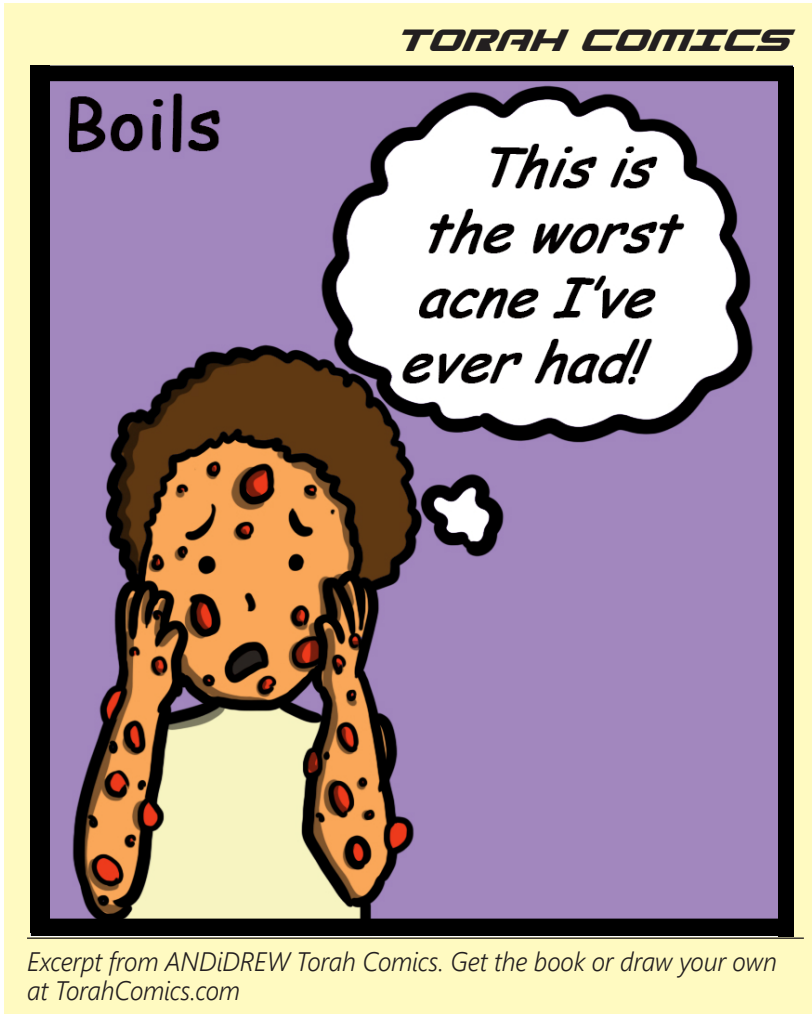


Vaeira Wrap-Up

by Sammy Schaechter

Hashem told Moshe to tell Bnei Yisrael that He has heard their cries, and He will now take them out of Egypt and bring them to Israel. Hashem tells Moshe to go speak to Paroh, and Aharon will serve as his spokesperson since Moshe had a speech impediment. Hashem told Moshe that He will harden Paroh's heart and he will refuse to let Bnei Yisrael go. Moshe and Aharon came before Paroh. Aharon threw his staff on the ground, and it turned into a snake. When Paroh's magicians did the same with their staffs, Aharon's staff swallowed theirs. Paroh was still



hit the sand with his staff, and swarms of lice attacked Egypt, covering man and animals. Even Paroh's magicians were amazed by this and told Paroh that this is the "finger of G-d." Plague Four: wild beasts were sent through-

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unimpressed—and that's when the Egypt except for Goshen where Bnei plagues started. Plague One: Aharon Yisrael lived. Plague Five: All the Egyptian's cattle died. Plague Six: infecting all of the Egyptians with painful boils. Plague Seven: fire blazing inside icy hail fell from the sky. Aside for damage to humans and animal, the hail de-filled the land. Plague Three: Aharon

hit the sand with his staff, and swarms of lice attacked Egypt, covering man and animals. Even Paroh's magicians were amazed by this and told Paroh that this is the "finger of G-d." Plague Four: wild beasts were sent through-

The Wonderful Treasure

And he said to him: I am Hashem (6:2)

The story takes place during the time of the Beis Hamikdash. The Jews were making their pilgrimage to Jerusalem for the festival of Succos, to rejoice before Hashem and to pray in the Beis Hamikdash.

That year had been a very dry one. Rain falls only during the winter in Eretz Yisrael, and the winter before had not been blessed with rains. The water cisterns had not been filled. Throughout the hot summer, people had hoarded every drop of water in their wells and cisterns very carefully. But, by now, there was hardly anything left. Rain had not yet fallen.

The pilgrims, the olei regel, were thirsty after their long journey in the hot sun. The old men and the young children, the donkeys which they had ridden and the animals which they had brought for their sacrifices — all these were very thirsty. But, there was no water.

A wealthy Jew named Nakdimon ben Gurion saw the plight of his people and wept. He longed to help them, to quench their thirst. But how? Finally, he thought of a solution. He knew of a Roman officer who lived in Jerusalem and owned twelve fresh springs of water. These springs bubbled up from the ground, winter and summer, though less so in the summer. If only he could borrow these springs.

Nakdimon visited the Roman officer and explained his predicament. "If you allow me to have the use of those springs, I promise to return the water that the people drink."

"But how will you pay back the water?" the officer demanded.

Nakdimon replied, "It is autumn now. My people have come here to pray in our Beis Hamikdash for rain. We will pray harder than ever for plentiful rain to fall. This will replenish the underground sources and your fountains will bubble forth stronger than ever!"

"That is fine and well. But, what if it doesn't rain? What if we have a drought like last year? How can you guarantee my water?"

Nakdimon had an answer for this too. "If it does not rain within one month, I will pay you twelve talents of silver, one talent for each fountain."

This was a huge sum! Enough to sway the hardest of Roman officers. If rain did not fall, he would still have his springs and a tremendous fortune besides! "Very well. I accept your offer," the Roman said.

Nakdimon now led the thirsty travelers to the twelve springs and let them drink their fill from the fresh underground water. Refreshed, they were able to enjoy their festival to the utmost.

Succos was over and everyone returned home. Days and weeks passed and it was already well into autumn but there still was no rain! The skies were as blue as ever with no trace of a raincloud. The land was parched. The water cisterns were bone dry. Even the fountains and springs were down to a bare trickle. There was no water to be had anywhere now.

What about Nakdimon's agreement? The day was fast approaching when he would have to produce rain or else pay the penalty. The Roman officer was not disturbed in the least. He preferred the money to the water. He would be rich!

On the morning of the appointed day the Roman officer sent a messenger to Nakdimon saying, "Today is the day. Water or money."

Nakdimon answered, "The day is still young. I have plenty of time!" He had not yet given up hope. The morning passed. It was noon. The officer sent another reminder, demanding either water or money.

"It is only noon," Nakdimon said, firm in his faith that Hashem would come to his aid.

Towards evening, the messenger came for the third time, demanding immediate payment. Nakdimon noted that the sun had not yet set.

Certain that the money was already as good as in his treasury, the officer mocked, "If it has not rained until now, what makes you think that it will rain in the next hour? Surely not! Get your money ready."

The Roman sent out invitations to all his friends to come to a celebration that evening. He expected to be rich and wanted to share his good fortune with them. While his servants were busy with the preparations, he went to the bathhouse to bathe for the joyous event.

Nakdimon was very sad. What could he do? He went to the Beis Hamikdash and wrapped himself up in his tallis.

Then he lifted his voice in prayer, "Master of the world! Surely, You are aware that what I did, I did not do for my name or my family's honor. I did it for Your glory, so that the olei regel would be able to drink and rejoice properly on our festival, as You Yourself have commanded in the Torah. Without water, they would not have been happy; they would have suffered. But now, how am I to return the water that they drank to the Roman officer? How can I pay my obligation?"

As soon as he finished his prayer, the sky darkened. The clouds began to drop their heavy burden onto the ground. It rained. It poured. Soon all of the cisterns were filled and overflowing. The ground soaked up the rain greedily and the underground reservoirs were filled; the fountains gushed forth with plentiful water.

Just then the officer emerged from the bathhouse. Rain! He could not believe his eyes. Minutes ago, the sky had looked so blue. As he stood there, dumbfounded, Nakdimon came by, on his way back from the Beis Hamikdash. He found the officer wet, confused

PARSHA STORIES

and angry.

Nakdimon greeted him, "Sir! You see that I have kept my bargain. I have returned all the water that I borrowed and much more! I really deserve change!"

The Roman turned on him angrily, "I know that your G-d did this for your sake. But your rejoicing is premature. You still owe me the money you promised, for the sun has already set. The rain that fell belongs to tomorrow and

not to the day of our contract. You are late in keeping your promise and owe me the money."

It was dark outside. The Roman was right...

Discouraged, Nakdimon turned around and went back to the Beis Hamikdash. He again enveloped himself in his tallis and began to pray: "Master of the world! Show the entire world how You love Your people! Perform yet another miracle for them!"

A strong wind began to blow, scattering all of the clouds and revealing the sun behind them. It had not yet set; the day was not yet over. The Roman officer could no longer deny that Nakdimon had paid back his debt in full. He had no claim on the twelve silver talents for Hashem had performed another miracle.

(According to Tractate Taanis 19b)

TALES OF TZADIKIM

The Returned Loan

And He said to him: I am Hashem (6:2)

There was a timid tap at R' Yeshaya's door. At his command, a man entered. R' Yeshaya did not know him. "Are you a stranger to Zochovitz?" he asked.

The man nodded. "Yes, I have just come recently and opened up a business. Rebbe, I need a loan of one thousand gold coins for half a year to keep me from going bankrupt. You are the only one I can turn to. Please help me."

The rabbi was thoughtful. "That is a large sum," he said. "I am quite willing to give it to you, but you must produce some person who can guarantee the loan, someone here in Zochovitz who

knows you and will vouch for you."

Tears gathered in the man's eyes. "But no one knows me well enough. I don't know anyone who would give me a good reference and would sign for such a large loan. What shall I do? Only Hashem is a witness to my desperate situation and to my honesty. Only He would be able to guarantee this loan..." His voice trailed off weakly.

"You could have picked no better guarantor!" R' Yeshaya said and gave the man the entire sum he needed.

The half year passed. The date for the payment arrived and the man came to R' Yeshaya Zochovitzer to return the loan. This time he was beaming. "Hash-

em was very kind to me. The loan set me on my feet and put me in business. I have done very well this past year, thank G-d, and have come to pay back the thousand gold coins."

R' Yeshaya pushed away the money. "Your guarantor already paid me back."

"How can that be?" the borrower asked, thoroughly astonished.

R' Yeshaya nodded, "On the very day that I lent you the money, Hashem sent me an unusual business opportunity that netted me a profit of exactly one thousand coins! I canceled your debt because of that sum.

You don't owe me anything!"

TALES OF TZADIKIM

Why Be Boastful?

It shall be lowliest of the kingdoms, neither shall it ever lift itself up" (Haftorah Parashas Va'eyra, Yechezkel 29)

A man once came to the Kotzker Rebbe with a personal request. "I suffer from pride. I would like to know how to rid myself of this undesirable trait," he said.

The Rebbe told him to be seated and wait. The Rebbe's shammash showed in the next person. The Rebbe nodded to him and he sat down. "Rebbe, I have a daughter to marry off but I have no means. I am a poor man."

The Rebbe turned to the Jew sitting nearby and told him to give the poor man a generous donation to marry off his daughter.

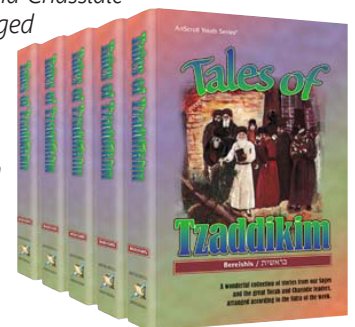
"But Rebbe, I don't even have an extra penny for myself!" he wailed.

The Rebbe took care of that man and told his shammash to send the next person in. This time a Jew came in with a complex halachic problem. The Rebbe turned to the Jew who sat nearby and said, "Why don't you answer him?"

The Jew shrugged his shoulders helplessly. "But I never learned that.

How can I give an answer?"

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.



Why Be Boastful?

continued from page 3

The Rebbe answered the question. Soon he was ready for the next person. This time a Jew entered asking the Rebbe for some business advice. The Rebbe turned again to the man sitting close at hand and said, "Per-

haps you can give him some astute advice?"

The man shook his head, "I have no talent for business," he confessed.

The Rebbe dealt with him too and dismissed him. Then he turned to the

overly proud man and said, "I do not understand. You have no money, no learning and no business acumen and still you boast. What, pray tell, do you have to boast about?!"

PARSHA PUZZLERS

TEST YOUR PARSHA KNOWLEDGE

by Sammy Schaechter
and Dovid Saleman
Answers on page 7.

EASY Qs

1. In which country were the Jews enslaved?
2. What reason did Moshe give to explain why he shouldn't go to Pharaoh?
3. What was Hashem's response?
4. What did Moshe want Pharaoh to do?
5. What miracle did Aharon do in front of Pharaoh before the plagues started?
6. Why was Pharaoh not impressed?
7. What did the water turn into?
8. How were the Egyptians able to drink?
9. Who didn't suffer from the makkos (plagues)?

10. List the ten makkos

MEDIUM Qs

11. How many makkos (plagues) are in this week's parsha (Vaera)?
12. How many makkos (plagues) are in next week's parsha (Bo)?
13. How old were Aharon and Moshe when they went to Pharaoh?
14. Who were Moshe's parents?
15. What happened by tzefardea (the plague of the frogs)?
16. Why did Aharon, and not Moshe, take the staff to start the first three plagues?

HARD Qs

17. How long was Pharaoh warned before each makkah (plague) [except for the last 2
18. How long did each makkah (plague) [except for the last two] last?
19. What are the four leshonos (expres-

CRACK THE PARSHA CODE

by Rabbi Yaakov Levine
Answers on page 7.

1. There are 7 M in this P
2. M was 80 Y O and A was 83 Y O when they W before P
3. A S S the S of the M
4. P went to the N to go to B
5. The F M was D
6. M didn't H the W, because it S his L
7. When the F D, they S in M and S
8. P M couldn't C K
9. B was F and I together
10. The 4 L of G are V, V, V, V

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

- sions) of geulah (redemption) that Hashem used?
20. What do we do on the seder night to commemorate these words?

PARSHA PUZZLERS

TORAH RHYMES & RIDDLES

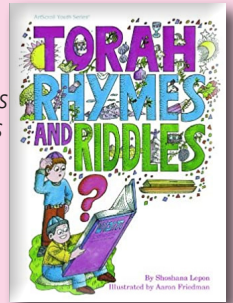
Answers on page 7.

1. "Egypt's waters turned deep red —
The lakes, the swamps, the mud.
Not a drop was left to drink.
This was the plague of _____
2. Leaping forth from riverbeds,
From under rocks and logs,
Were creatures, slimy, cold and
green.
This was the plague of _____
3. Pharaoh would not free his slaves
And so he paid the price.
The third plague filled
his land with bugs.

- This was the plague of _____
4. Leopards, bears and rattlesnakes
Came to make their feasts
They ate up anyone they found.
This plague was _____
 5. When slaves must do the work of
beasts,
While beasts do as they please, oy
It's time to even up the score.
This plague was a cattle _____
 6. Nothing could relieve this plague
No lotions, creams or oils.
Egyptians itched from head to toe
This was the plague of _____

7. Since Pharaoh still
held back his slaves
In his Egyptian jail,
His land was struck with balls of ice.
This was the plague of _____

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

In a Hurry

"I am Hashem your G-d, Who takes you out from under the burdens of Egypt." (Shemos 6:7)

On the Seder night, the Shpoler Zeide asked his youngest son to begin the proceedings by explaining the various symbols of the Seder. The boy began with "Kadesh," and said in Yiddish, "When the father comes home from shul on Pesach night, he puts on his kittel and makes Kiddush right away." The Zeide waited for him to go on, but the boy said that this was as far as they had gotten in cheder. He wasn't quite sure exactly why the father had to be in such a hurry to make Kiddush.

The Zeide summoned the teacher and scolded him for neglecting to teach the boys the standard explanation handed down from generation to generation, namely, that the father hurries to make Kiddush "so that the young children will not fall asleep, and will ask 'Ma Nishtanah.'" The teacher apologized, explaining that he hadn't wanted to trouble the youngsters with long explanations.

"Listen to what our Sages hinted at in these words!" the Alter exclaimed. "When the father, our Father in Heaven, comes home from shul on Pesach night and sees His children, the Children of Israel, who have separated themselves from the secular and the mundane and all other chametz, and who went to shul to praise and honor Him for all the wonders He has performed, then He must make a 'kiddush' at once. He must sanctify His people and renew the covenant that He made with them in the desert, and speed our redemption, because if He delays, Heaven forbid, Bnei Yisrael stand in danger of falling into a deep sleep in the depths of the galus. They must remain alert enough to ask, 'Hashem, Ma nishtanah halaylah hazeh?' 'How is this night different from all the other nights?' Why has this exile lasted so much longer than all previous ones? Isn't the time ripe for our redemption?"

As he said these words, the Zeide burst into tears. Lifting his hands, he cried, "Father! Our Father in Heaven, redeem us quickly from our galus

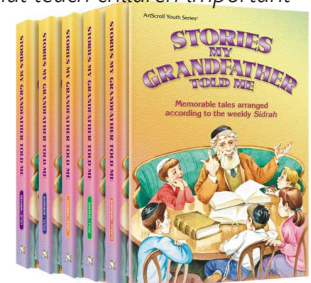
while we are still in a state of 'I sleep, but my heart is awake.' Do not let us fall, Heaven forbid, into total slumber."

All those present began to cry as well, and their thoughts turned to repentance. Many of the Zeide's chassidim fell on their faces and wept long and hard, until the Zeide roused them, saying, "Now we must make our Father happy. We must show Him that a child can dance even in the dark."

And leading them in a merry tune, the Zeide began to dance with his chassidim in a large, joyous circle.

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

STORIES MY GRANDFATHER TOLD ME

A Long-Remembered Debt

"So that you will know that there is none like Hashem, our G-d." (Shemos 8:6)

Even the gentiles knew of R' Menachem Mendel of Riminov, and the most ignorant boor recognized him as a man of G-d.

Just before Rosh Hashanah 5643 (1903), the 80-year-old exalted nobleman, Metzislav Daravski, came to see R' Menachem Mendel. All the other noblemen and well-known personages in the district used to come to pay their respects to Daravski and not vice versa. But he explained his reason for the turnabout.

As a boy of 8, Daravski fell sick with a horrible illness. His mother brought doctors from all over the world, famous physicians whose sole job was to keep the boy alive. An old woman who lived nearby saw the mother wringing her hands and weeping. She comforted the mother and told her of a wonderful Rebbe who lived in Pristik. He would be able to save her son.

It was a cold winter's night, but immediately, the horses were harnessed to the carriage. The horses had covered the distance to Pristik by 5 o'clock the next morning. The carriage pulled

up in front of the Rebbe's house, where bread was being baked for the town's poor. The servant who announced their arrival was told that the Rebbe would see the woman at 9 o'clock, right after Shacharis.

The Rebbe spoke Polish fluently and was able to converse directly with the woman. When the distraught mother appeared before him with her request, he asked, "Do you believe that I am a wizard of some kind?"

"No!" she answered. "You are a man whose actions and lifestyle are closer to G-d than those of other men, and your prayers are heard."

"In that case," the Rebbe said, "I will pray for your son."

The mother left the room. The door was left slightly ajar behind her, and she was able to peek inside and see the way the Rebbe went to stand in a corner, praying so hard that beads of sweat covered his face. This went on for three long hours.

At the end of that time, the Rebbe summoned the woman back to his room. The clock on the wall sounded noon as the Rebbe told her, "Now, with the sounding of noon, your son is on the mend. When he is completely

cured, bring him to me and I will bless him."

With a parting blessing from the Rebbe, the mother started back for her home.

On her return, she asked her maid whether there had been any change in the boy.

"No," the maid replied. "Except for one thing. Your son was lying, motionless, all this time. But when the clock struck 12, he woke up and asked for a little water."

"I recovered completely," Daravski concluded his story, "and I even returned for the Rebbe's blessing. The Rebbe instructed me to be good to the Jews. I have obeyed this order, and in my old age I desire to visit his grave."

The nobleman was taken to the grave and cried copiously. He wrote a note in Polish, and placed it on the stone. The note said, "May the prophets Abraham, Isaac, and Jacob pray for the departed, Mendel Tarim. And you, Mendel, if you are already before G-d, pray for mercy for the nations who dwell in darkness, for the Jews and the Poles, and for me, my children and my grandchildren.

"Metzislav, son of Victoria."

STORIES MY GRANDFATHER TOLD ME

In the Merit of Torah

"And [he] said, 'Entreat Hashem'" (Shemos 8:4)

A woman came to see R' Dovid, author of the Taz. She could not control her tears.

"What is the matter?" R' Dovid asked.

The weeping intensified. "My son is very ill," she managed to say between sobs. "He has been growing weaker and weaker and is near death. Please, Rabbi, save my son!"

"What can I do for him?" R' Dovid

asked. "Can I take Hashem's place?"

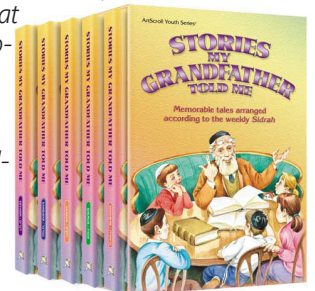
"I am crying out and pleading to the Torah that the Rabbi learns. After all, Hakadosh Baruch Hu and the Torah are one!"

"In that case," replied the Taz, "I will do this for you: All the Torah that I am learning with my students now will be given to your son, for it says, 'For in return for this thing your days shall be lengthened!'"

And, indeed, salvation came to the

son, and he was cured of his illness.

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JEWISH LEADER OF THE WEEK

Shimon Peres

August 2, 1923- 28 September 2016

Peres was born in Wieniawa, Poland and moved to Israel with his family at the age of eleven. He grew up in Tel Aviv and went to the farming high school. Peres spent several years in Kibbutz Geva and Kibbutz Alumot, of which he was one of the founders, and in 1943 was elected Secretary of the Labor-Zionist youth movement. In 1944, he returned to Kibbutz Alumot, where he worked as a farmer and shepherd. Peres served as Prime Minister twice, once from 1984-1986 and in 1995 after the assassination of Yitzchak Rabin. Peres won him the 1994 Nobel Peace Prize after the Treaty of Peace with Jordan was signed. Peres then worked to promote relations with other Arab countries in North Africa and the Per-

sian Gulf. In 1996 Peres created The Peres Center for Peace, located in Yafo. It is a non-profit, non-governmental, and non-political organization that aims further Peres' vision of people in the Middle East working together to build peace through socio-economic cooperation and development and people-to-people interaction. On June 13, 2007, the Keneset elected Shimon Peres to serve as the Ninth President of Israel for a seven year term, marking the first time in the nation's history that a former Prime Minister was also elected as President. Exactly five years later, on June 13, 2012, US President Barack Obama awarded Peres with the "Presidential Medal of Freedom," the United States' highest civilian hon-



or, for his "admirable contributions to world peace."

PUZZLERS ANSWERS

PARSHA CODE

1. There are 7 MAKOS in this PARSHA
2. MOSHE was 80 YEARS OLD and AHARON was 83 YEARS OLD when they WENT before PHAROAH
3. AHARON's STAFF SWALLOWED the STAFFS (SNAKES) of the MAGICIANS
4. PHAROAH went to the NILE to go to BATHROOM
5. The FIRST MAKAH WAS DAM
6. MOSHE didn't HIT the WATER, because it SAVE'd his LIFE
7. When the FROGS DIED, they STAYED in MITZRAYIM and SMELLED
8. PHAROAH's MAGICIANS couldn't CREATE KINIM
9. BARAD was FIRE and ICE together
10. The 4 LASHONOS (LANGUAGES) of GEULAH are V'HOTZAYSI, V'HITZALTI, V'GAALTI, V'LAKACHTI

TEST YOUR PARSHA KNOWLEDGE

1. The Jews were enslaved in Egypt.
2. Moshe said that he is aral sefasayim (unable to speak well).
3. Hashem sent Aharon along to be Moshe's spokesperson.
4. Moshe wanted Pharaoh to free the Bnei Yisrael (Jewish people).
5. Aharon's staff turned into a snake.
6. Pharaoh's magicians also turned their staffs into snakes.
7. The water turned into blood.
8. The Egyptians had to buy water from the Jews.
9. The Jews did not suffer from the makkos.
10. a. Dam (blood) b. Tzefardea (frogs) c. Kinim (lice) d. Arov (wild animals) e. Dever (cattle disease) f. Shecheen (boils) 10 g. Barad (hail) h. Arbeh (locusts) i. Choshech (darkness) j. Makas Bechoros (death of the first born

11. seven.
12. three.
13. Aharon was 83. Moshe was 80.
14. Amram and Yocheved.
15. Aharon hit the water and one big frog came out. When the Egyptians hit the frog, more frogs came.
16. Moshe had hakaras hatov to the water and sand.
17. 3 weeks.
18. 1 week.
19. V'Hotzeiti, Ve'Hetzalti, V'Gaalti, V'Lackachi.
20. We drink four cups of wine.

TORAH RHYMES & RIDDLES

1. Blood.
2. Frogs.
3. Lice.
4. Wild beasts.
5. Disease.
6. Boils
7. Hail.

PARSHA GAMES

Thankful Seat

by Sammy Schaechter

GOAL: To teach the kids about being thankful and having hakarat hatov.

TYPE: Moderate, indoor, group game.

HOW TO PLAY: Keep everyone sitting in one big circle. Bring in one person into the middle and everyone must go around and say something awesome or something they are thankful for about the person in the middle. It could be that they're good at basketball, help them with their homework, they're very funny, etc.

DISCUSSION: In these games, we learn all about being thankful for things and appreciating what we have. In this week's Parsha, Hashem told Moshe to tell Aharon to

stretch out his staff over the waters of the Nile and all other sources of water and they will turn to blood. The frogs came from the river and the lice from the dust that aided Moshe to hide the Egyptian when he smote him. This is an important principle in Judaism known as HAKARAT HATOV, appreciation for the good someone does for you. What is especially noteworthy here is that this principle applies not only to other humans but also to inanimate objects. The water and the dust could not know the difference if Moshe or Aharon performed the action causing the plague. What is important is that Moshe and Aharon knew the difference. Everything is the creation of Hashem and we have to treat it as such with respect.

TEFILAH TREASURES

Shemona Esrei - Re'e V'aniyenu

The opening words, r'ei b'anyeinu ("behold our suffering" or "observe our affliction") are a paraphrase of words used by David HaMelech. He first uses them in Tehillim 25: r'ei anyi v'amali, see my affliction and my work. David expresses this idea again in Tehillim 119: r'ei anyi ... u'g'aleini, see my affliction ... and redeem me. We ask Hashem to redeem us speedily not for us necessarily but for the sake of His Own Name so that we should be empowered and able to serve Him. Also, the Talmud in Sanhedrin says that when we are in pain, Hashem metaphorically "suffers" with us, like any parent hurts when their child is injured. Redeeming us from our troubles helps relieve Hashem Himself of this metaphorical "pain." The bracha continues that Hashem is a "strong Redeemer." That is to say that He has ultimate power to redeem, as we saw in Egypt, where He redeemed the Jews through miraculous signs and wonders. The bra-

cha concludes "Go'el Yisrael," that Hashem continuously redeems Israel. This is in differnt to the bracha of "Ga'al Yisrael" before Shemoneh Esrei. That bracha is in the past tense and refers to something that Hashem did. The bracha were talking about in Shemoneh Esrei refers to an ongoing process that Hashem does.

Further discussion for older kids...

Some people use the word "na" (please) in the middle of "r'ei b'anyeinu." Some opinions think this version is inappropriate because David did not say it that way. Other opinions think that this is proper because Yaakov said "na" when asking Hashem to save him from his brother Esav. We ask Hashem to redeem us speedily not for us necessarily but for the sake of His Own Name so that we should be empowered and able to serve Him.

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