

### Bo Wrap-Up

by Sammy Schaechter

Bo starts off with the continuation of the Ten Plagues. Plague Eight: swarms of locusts filled all of Egypt. They ate every single blade of grass, and all the crops. Plague Nine: A frightful darkness came over Egypt. For days, all of Egypt was not able to move since the darkness was so thick. The final plague was the death of the first born or all the Egyptians. Hashem gave



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Bnei Yisrael their first mitzvah of declaring the New Moon, Rosh Chodesh,

each month and establishing a lunar calendar. Hashem also told Moshe to tell Bnei Yisrael to designate a lamb for the Korban Pesach. They sacrificed it and ate it together with matzah and marror on the night of the 15th of Nisan. They then painted the blood of it on the doorposts of their house and when Hashem went around to kill all the firstborns, Jewish houses would be skipped. Hashem also declared that for all future generations this day would be the beginning of the seven-day holiday of Pesach, when no bread could be eaten or owned. Plague Ten: At the

stroke of midnight, Hashem killed all the Egyptian firstborns. Pharaoh woke up and raced to Moshe, begging him to take Bnei Yisrael and leave as soon as possible. Hashem then gave Bnei Yisrael several mitzvot: 1) All male Israelite firstborn were from now on dedicated to Hashem. 2) Eat matzah on Pesach. 3) Retell the story of Yetziat Mitzrayim at the Pesach Seder. 4) Bring all male firstborn of kosher animals as sacrifices. 5) Redeem all male firstborn donkeys for a sheep—which is given to a Kohen. 6) Wear tefillin on the head and arm.

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### The Last Request

*This month shall be unto you the first of months (12:2)*

A merchant was faced with a difficult decision. He had been away since early that morning and longed to be home already, after a long day of business. It was dark now and he stood at a crossroads. One road led through a thick forest, a short cut that would bring him home two or three hours earlier. The other was longer.

He hesitated at taking the shorter route; the forest was the known lair of thieves. And yet, he longed to be home already, seated comfortably in front of the hearth with a warm glass of tea cradled in his hands.

Home! Home! He tugged the reins to the right, to the forest path. It was spooky and frightening, but he comforted himself with the thought of that glass of tea.

Soon he would be home. Suddenly, there was a burst of noise. Horses snorted and men whooped. Armed robbers surrounded the coach.

"What a find! What an excellent fish we have caught!" They shouted with glee at the sight of his fine carriage.

The leader ordered his men to tie up the merchant. The robbers swarmed all over the carriage, pouncing upon everything they found inside. There were all kinds of food which he was bringing home from the big city for his family. They snatched at them and sat down to a large feast. They would take care of him later. But first — food! After his men had gorged themselves, the leader turned to the victim. "It is an accepted custom that a man be given one last request before he dies. What do you want?"

"I don't want to die! I want to live!" the merchant sobbed.

"Don't be a fool! We cannot let you escape. Ask for something reasonable."

The Jew thought. Looking up at the heavens, he saw the new moon and suddenly remembered that he had not blessed it yet this month. "I would like to say a short prayer," he begged.

The leader agreed. He told his men to loosen the captive's bonds so that he might stand up and pray. The merchant prayed as he had never prayed before. He put all of his feelings into the words, the last mitzvah that he would be performing on earth. When he came to the phrase "Just as I dance before you but cannot touch you, so shall my enemies be unable to touch me to do me harm," he burst into heartrending sobs. He stood there, his cheeks wet with tears when, suddenly, a mighty wind began blowing. It lifted him up and away from the forest, to safety!

### "Take the Scroll With You!"

*This month shall be unto you the first of months (12:2)*

The name Rothschild represents Jewish philanthropy. One of the Rothschilds, Baron Shimon Wolf Rothschild, was a truly devout, worthy Jew.

There was one commandment that Reb Shimon Wolf wished to observe in the best possible way. The Torah tells us that each person is required to write a Sefer Torah.

Reb Shimon Wolf was determined to have his own Torah scroll. He did not rely on the local scribes of Germany. He felt that they were not well-versed enough in the intricate laws involved in writing a Sefer Torah. Instead he imported a sofer from Russia who enjoyed an excellent reputation as a mas-

ter craftsman and a learned and holy Jew. The Baron commissioned him to write his personal Sefer Torah and he lodged with the Baron, Reb Shimon Wolf, during the months that it took to complete this serious undertaking. Every now and then the sofer would receive some money on account to send home to his family and cover expenses.

[The Sefer Torah was finally completed. The scribe went in to Reb Shimon to tell him the good news and to ask for the balance of his fee. Reb Shimon was overjoyed.

"How much have I already paid you on account?" he asked.

The scribe took out a small notebook and began reading: "In April I received this amount... In May so much and so

much... In June..."

The Baron cut him short. "Really!" he thundered at him. "Is that how a sofer reckons the months? According to their Christian names?! Could you not have recorded the same information according to the Jewish months or at least according to the weekly parashiyos? You, a person who labors in holy work all day long, who has no need for Christian notations, a so-called learned man, don't you know that the Torah forbids even mention of these gentile and heathen names?!"

Red with rage, the Baron counted out the remainder of the sum he owed and paid it to the Russian scribe. Then, in anger he said, "Go! And when you leave, take your Sefer Torah along with you! I don't want it!"

### The Inheritance

*And it shall be to you for a sign on your arm and a memorial between your eyes (13:9)*

R' Yisrael of Ruzhin was mourned by everyone when he departed this world but most of all by his four sons. When it came to dividing up the inheritance, the brothers were at a loss. In the end it was agreed to apportion the Rebbe's effects by lottery. R' David Moshe of Chortkov was awarded the priceless tefillin his father had inherited from their grandfather, the Maggid of Mezeritch. He was overjoyed.

When everything was duly divided up, the oldest brother, R' Avraham Yaakov of Sadigura, said, "Now that everything is taken care of, I am curious to know what each of us desired most.

R' David Moshe said that he would have laid aside all claim to anything as long as he received R' Yisrael's tefillin. The other brothers saw that Hashem had fulfilled the will of the righteous.

R' Meir Shapira of Lublin had another story to tell about these tefillin:

About two years after his father's passing, the Sadigura Rebbe sat amongst his chasidim. They had just lit Chanukah candles when suddenly the Rebbe commented, "How I envy my brother the tefillin with which he prays, the pair that once belonged to our grandfather,

the holy Maggid of Mezeritch!"

Suddenly, the gathering noticed that two young men turned pale. One of them said, "Rebbe, we must confess to something terrible. We both knew how the Rebbe yearned for those tefillin. We secretly removed the parashiyos and replaced them with inferior parashiyos. We have waited to confess this to the Rebbe for a long time. We felt that we had not done the right thing and were afraid to give them to you."

Then they went home to fetch the holy parashiyos. Everyone looked at one another, stunned. How had they dared to commit such a sneaky, dishonorable act?

And how had R' David Moshe not sensed anything amiss? |

They all sat in silence until the young men returned. The Rebbe took the parashiyos from them and made everyone present promise not to breathe a word of what they had just learned. |

Right after Chanukah the Rebbe went to Potik to visit his brother, accompanied by that same group of chasidim. On the morning after their arrival R' Avraham Yaakov went into his brother's room and saw two pairs of tefillin lying on the table, one of them, the pair that he had inherited from his father. The Sadigura Rebbe watched as his broth-

er went over to the table and took his father's tefillin. He sighed deeply and bitterly, then set them aside, turning to the second pair, which he put on.

When R' Avraham Yaakov saw this, he turned to his brother and asked, "Why don't you put on 'the Tatte's tefillin?'"

"I tell you the truth, dear brother," he confided with a sigh. "Throughout the two years that they have been in my possession, I have not worn them once. Each time that I take them in my hand I feel, somehow, that I am not worthy of them, and so, I put them back without donning them. I recite the blessing and pray with a different pair."

"Oh no, dear brother!" the Sadigura Rebbe hastened to comfort him. "You are wrong in thinking that you are unworthy. That is not the reason at all! If you do not feel any special sanctity in that pair it is because the parashiyos have been removed. Here they are. Put them back where they belong."

During the First World War when the Cossacks burned down the beis medrash of the Chortkover Rebbe and plundered all that they could lay their hands on, the precious tefillin were lost. Eventually, though, they were miraculously retrieved, and thanks to special distinguishing marks, were returned to their holy owner.

## TALES OF TZADIKIM

### The Uninvited Sage

*This month shall be unto you the first of months (12:2)*

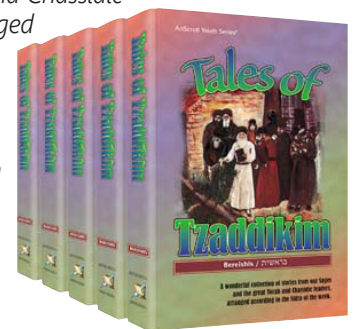
The Jewish calendar, as we know it, was established for all generations, the New Moon was set month by month; leap years, year by year. One time, Rabban Gamliel saw the need to make a leap year. He invited seven Sages to come to him the next morning so that they could form a beis din for that purpose.

On the following morning, he found eight Sages waiting for him at the courtroom. He was upset and said, "Let the eighth one, who was not asked to come, leave at once."

Shmuel Hakatan rose and said, "I have come without invitation, but I did not come to sit in on the beis din to establish the leap year. I came to watch and learn."

Rabban Gamliel was mollified and

*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](http://artscroll.com).



## The Uninvited Sage

*continued from page 3*

said, "Sit down, my son. Really, you are worthy enough to determine all future leap years, but our Sages have already ruled that only those who have been asked can sit on such a beis din."

Shmuel Hakatan was in fact not the eighth one, who had not been invited. He had been asked to come, but in order to protect the man who had really not been invited and to spare him em-

barrassment, he had said that he was the one!

(According to Tractate Sanhedrin 11a)

## PARSHA PUZZLERS

**TEST YOUR PARSHA KNOWLEDGE**

*by Sammy Schaechter  
and Dovid Saleman  
Answers on page 7.*

### **EASY Qs**

1. The Bnei Yisrael left Egypt in order to receive the Torah and ultimately go to a land flowing with milk and honey. Which land is this?
2. How many makkot are there in Parshat Bo?
3. What was the eighth makkah?
4. Describe what this makkah did.
5. What was the ninth makkah?
6. Why do we eat matzah on Pesach?
7. In which parsha are all of the dinim of Pesach written in the Torah?
8. Who was the only Egyptian firstborn to not die from Makkatbechorot?

### **MEDIUM Qs**

9. How many makkos (plagues) are in Parshat Bo? What did Pharaoh's servants tell him because of the makkah of locusts?
10. How many days did it last?
11. How did the first three days of darkness differ from the last three days?
12. When the Jews asked the Egyptians for gold and silver vessels, the Egyptians were unable to deny ownership of such vessels. Why?
13. Which month is counted as the first month of the year?
14. Makkat Bechorot took place at

EXACTLY midnight. Why did Moshe say it would take place at APPROXIMATELY midnight?

15. How many adult Jewish males left Egypt?
16. What did Pharaoh's servants tell him because of the makkah of locusts?

### **HARD Qs**

17. What did Hashem do to the Jewish sinners during choshech?
18. What did the Bnei Yisrael do during Choshech?
19. When did the Bnei Yisrael shecht the Karbon pesach?
20. Where did the Bnei Yisrael put the blood of the Karbon Pesach?
21. Prior to the Exodus from Egypt, what two mitzvot involving blood did Hashem give the Bnei Yisrael?

### **SUPER HARD Qs**

22. What additional Mitzvos is Moshe given at the end of the Parsha?
23. "What does one do to a firstborn donkey if they cannot redeem it?"
24. What additional Mitzvos is Moshe given at the end of the Parsha?
25. "What does one do to a firstborn donkey if they cannot redeem it?"

### **DISCUSSION Qs**

26. Were all the Israelites in Goshen? Why is the blood necessary?

### **CRACK THE PARSHA CODE**

*by Rabbi Yaakov Levine  
Answers on page 7.*

1. The P of L was the 8th M
2. a W came and B the L into the Y S
3. not one L R'ed in M after the M
4. during the P of D, no M could S or M
5. after D, P said to M to never S his F again
6. before M B, all the J B G and S from the M
7. at exactly M, H K'ed the F B of M
8. R C was the first M given to the J after they were F
9. Each J was supposed to T a L on the 10th D of N to T to their B
10. The J took the B from the K P, and P it on their DP
11. The K P was only able to be R and not C
12. P is 7 D that only M may be eaten
13. The J didn't have T to B their D, so it turned into M
14. We wear T to R us of Y M

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# PARSHA PUZZLERS

## TORAH RHYMES & RIDDLES

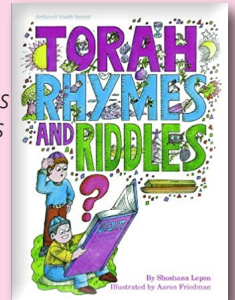
Answers on page 7.

1. Pharaoh said he was not scared  
By all this hocus-pocus.  
And so his land was eaten up.  
This was the plague of \_\_\_\_\_
2. For three long days  
there was no light,  
Not even one small spark.  
People froze;  
they could not budge.  
This was the plague of \_\_\_\_\_
3. Egyptians wailed and tore their hair.  
In every home they mourned.  
The last of all the plagues had  
come:  
The death of the \_\_\_\_\_

4. The first-born of the Israelites  
Were not at all alarmed.  
I was painted on their doors  
And they could not be harmed.  
The \_\_\_\_\_ of the \_\_\_\_\_  
\_\_\_\_\_
5. Suddenly the slaves were freed  
And Pharaoh cried out, "Go!"  
They had to bake me on the way  
From their unleavened dough  
\_\_\_\_\_
6. We traveled in the desert,  
A free people once again.  
Women, children, old folks  
And six hundred thousand men.  
The \_\_\_\_\_ of \_\_\_\_\_

7. The mitzvah of the Pesach lamb  
With all its laws was spoken:  
It must be roasted on a fire  
And no bone may be \_\_\_\_\_
8. Wrapped around the head and arm  
A sign they're very close.  
Hashem gave this law to the Jews  
And called us Totafot. \_\_\_\_\_

**Torah Rhymes and Riddles** by Shoshana Lapon (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](http://artscroll.com)



# PARSHA STORIES

## STORIES MY GRANDFATHER TOLD ME

### Even the Dogs Sing His Praise

*"But against all the Children of Israel, a dog will not sharpen its tongue" (Shemos 11:7)*

One Friday night, R' Moshe Leib of Sassov saw a duke riding in a carriage with his wife and child. Behind the carriage, in chains, a second family was being dragged. It was the family of an unfortunate Jewish tenant who was unable to pay his debts to the duke. Should the duke decide to whip his horses into a gallop, the poor Jews would be in danger of their very lives.

Apparently, the duke was waiting for the strategic moment, when the other Jews would emerge from shul. He wanted them all to witness the delinquent renter's fate.

R' Moshe Leib ran up to the carriage and began showering warm blessings on the duke's child. The sight of the venerable old man blessing their offspring was a pleasant one to the duke

and his wife. The Rebbe kissed the boy and begged the duke to take good care of such an extraordinarily fine child.

Suddenly, R' Moshe Leib turned his head to look back, and pointed at the downtrodden prisoners chained behind. "Please, have pity on this sweet child. The cries of those worthless ones back there are liable to harm his spirit." And he kissed the boy again.

Hearing this, the duke ordered the prisoners released at once.

The Rebbe hastened with the released prisoners to shul for Kabbalas Shabbos. When it was time for him to recite praises of Hashem, he was dismayed. "This mouth has kissed an uncircumcised child," he said to himself. "Is it now to utter holy words?"

He found himself completely unable to daven in his usual way.

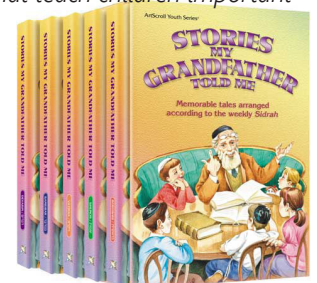
The problem lasted until he reached

the tefillah "Lechu neranenah laHashem" — "Let us go and sing joyously unto Hashem." R' Moshe Leib remembered that it is written that this is the verse that dogs say in praise of the Creator.

"If dogs can sing praise to Hashem, then I am, after all, no worse than a dog!" he thought. And his heart lifted, and he was able to daven once again with his usual fervor and holiness.

**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](http://artscroll.com).



### Even a Dog Knows

*"But against all the Children of Israel, a dog will not sharpen its tongue" (Shemos 11:7)*

There lived in Vilna a family whose sons were pious and especially diligent in the mitzvah of giving tzedakah. The family was wealthy, and in order to protect their home from robbers they had acquired fierce guard dogs.

During the day, these dogs were chained up. But at night, they had free rein to wander the yard that surrounded the house. Should a stranger try to approach the house, the dogs would come close to the fence and bark furiously. Upon hearing the barking, someone from the house would emerge to see who was coming.

One night, after midnight, the household was awakened by the sound of knocking at the door. The family was frightened, certain that if the dogs had not barked to give them warning, they must certainly have been poisoned by robbers. They jumped out of bed, grabbed whatever weapons were at hand, and called out, "Who's there?"

To their shock, they heard a familiar voice answer, "It's me, Elazar Moshe!"

It was R' Elazar Moshe Horowitz, the Rabbi of Pinsk! They hurried to receive the tzaddik with proper respect. As the door opened, they witnessed an amazing spectacle: R' Elazar Moshe stood in the doorway with the dogs standing docilely behind him, not uttering a sound!

Unaware of the sensation he was causing, R' Elazar Moshe said, "I apologize for waking you, but this urgent matter can't wait. I am involved in the mitzvah of pidyon shevuyim, redeeming a Jewish prisoner. It is a case of pikuach nefesh — and I have come to include you in this mitzvah!"

The members of the household contributed generously, and the Rabbi continued on his way.

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During the years that he lived in the Soviet Union, R' Yechezkel Abramsky

wrote his commentary on the Tosefta. He once explained the reason why he had chosen those times in which to write his work: Had he opted to write a commentary on another subject, he would have written it and been done with it. But this commentary would keep him bound to the study of Torah all his life.

With great labor, the work progressed. When R' Yechezkel was thrown into a Soviet prison, he was permitted to take only two books with him. He chose a Tanach — and a Tosefta.

There, in jail, he wrote his commentary on Maseches Kereisos. He had no paper with him, but managed, with great personal sacrifice, to get hold of some in jail. The prisoners would roll a bit of tobacco into thin squares of paper to make cigarettes. R' Yechezkel often went hungry in order to buy these papers from his fellow prisoners. It was on these squares of paper that R' Yechezkel wrote down his comments, revisions, and thoughts on the Tosefta, without a single sefer to help him!

Years passed. The entire manuscript was ready, and R' Yechezkel wanted to have it printed. One day, a woman appeared at his door. She introduced herself as the niece of R' Baruch Ber of Kaminitz.

"I am getting ready to escape. I'm going to cross over the border," she confided. "It's very dangerous, and I'm asking for your blessing!"

"I am prepared to give you a beraachah," R' Yechezkel said, "on one condition. Take this manuscript out of the country with you."

The woman agreed to do as he asked. Several weeks later, R' Yechezkel received word that his precious manuscript had made it safely out of the Soviet Union.

Decades passed by. One day, a woman entered R' Yechezkel's room. "Perhaps the Rav does not remember me. I am R' Baruch Ber's niece —"

"Of course I remember! It is thanks to you that I have the printed Tosefta on

Seder Zera'im!"

The woman told her story. "There were about thirty of us who tried to cross the border secretly. I had taken the manuscript you gave me and sewed it into a long roll, which I wrapped around my body, under my clothes. We walked through desolate fields and climbed steep hills, until we finally reached the border. My heart was pounding.

"Suddenly, our guide said, 'I see a troop of Russian soldiers with dogs. Scatter! Run!'"

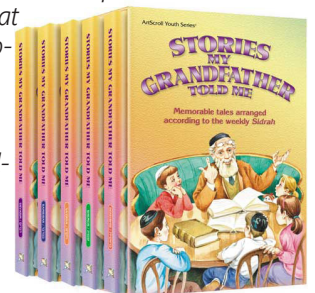
"I turned around at once and hid inside a haystack. I sat motionless, hardly breathing. The soldiers and dogs came closer. I saw a fierce-looking dog approach the haystack where I lay hidden. It barked and circled the haystack, while my heart pounded even harder. In another moment I was going to be in the hands of the authorities.

"The dog circled a few more times, then suddenly switched to the adjoining haystack, its barks growing louder. Just minutes later, the soldiers hauled out a member of my group.

"In all, most of the group was discovered. Only through Heaven's kindness did I and four others manage to cross the border!"

She concluded her story emotionally. Then she added, "When I arrived in Vilna and told my story to R' Chaim Ozer Grodzinski, he said, 'Dogs are trained to sniff out people but they don't smell the Torah.' And then I knew that I owed my life to your manuscript on the Tosefta!"

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**R'**Dovid Budnick was a leading disciple of R' Yosef Yozel, the Alter of Navoradok. Like his great rebbe, he had tremendous faith and confidence in Hashem, and lived every moment with the tangible faith that it is Hashem's will that guides human actions.

The following tale illustrates the strength of this faith.

R' Dovid once passed an estate, where a dog, as fierce as a wolf, was chained outside. As R' Dovid approached, the chain suddenly broke. The dog lunged forward to attack! R' Dovid was in great danger!

The dog's owner raced out to calm his animal, but the dog was so furious that it would not heed its master. It continued to come closer and closer to R' Dovid.

At first, R' Dovid was frightened, and searched the ground for a rock to hurl at the dog. Then he stopped and considered. "This dog, after all, is only performing his Creator's will. It is my job, therefore, to also do my Creator's will, and to rouse myself to thoughts of teshuvah."

At that moment, the dog's rage abated. It left R' Dovid and slunk back to its place near the house.

## JEWISH LEADER OF THE WEEK

### Nadav Ben Yehuda

born February 29, 1988

**N**adav Ben Yehuda, born in 1988, is an Israeli mountain climber, photographer and speaker. He is best known for saving the life of a Turkish climber just below the top of Mount Everest in May 2012. Ben Yehuda lives in Rechovot, Israel. He served in the Israel Defense Forces (IDF) in the Golani Brigade's investigation unit. In the unit, which is one of the IDF's elite infantry companies, he suffered from injuries both during training and operational activities. Ben Yehuda studied law at the IDC College in Hertzeliya, and took

a break from his studies to climb Mount Everest. He is a distinguished athlete in the IDC. In preparation for his Mount Everest climb, Ben Yehuda climbed the Moshe Aviv Tower in Ramat Gan, the tallest tower in Israel, thirteen times. In September 2012, he climbed Mount Kazbek in Georgia, and after that did another big climb in Spain. Ben Yehuda is most famous for attempting to climb Mount Everest in May 2012, and rescuing the Turkish climber Aydin Imrak, 980 feet short of the top. Ben Yehuda would have been the youngest Israeli to climb the mountain. Four climbers died on Mount Everest over the same

weekend, after the large number of climbers created traffic as weather conditions got very bad. Ben Yehuda carried Imrak for several hours going down the mountain, after which the two were taken by helicopter to Kathmandu. Both suffered injuries to their hands and their fingers were at risk of amputation. Ben Yehuda received an award as part of the President's Volunteer Award for his efforts, bravery, and courage. The President of Israel at the time, Shimon Peres, said to Ben Yehuda: "You searched for a geographical peak and found a humanitarian peak".

## PUZZLERS ANSWERS

### PARSHA CODE

1. The PLAGUE of LOCUSTS was the 8th MAKKAH
2. a WIND came and BLEW the LOCUSTS into the YAM SUF
3. not one LOCUST REMAINED in MITZRAYIM after the MAKKAH
4. during the PLAGUE of DARKNESS, no MITZRI could SEE or MOVE
5. after DARKNESS, PHAROAH said to MOSHE to never SEE his FACE again
6. before MAKAS BECHOROS, all the JEW's BORROWED GOLD and SILVER from the MITZRIM
7. at exactly MIDNIGHT, HASHEM KILLED the FIRST BORN of MITZRAYIM
8. ROSH CHODESH was the first MITZVA given to the JEW's after they were FREED
9. Each JEW was supposed to TAKE a LAMB on the 10th DAY of NISSAN to tie to their BED
10. The JEW's took the BLOOD from the KORBAN PESACH, and PUT it on their DOORPOST's
11. The KORBAN PESACH was only able to be ROASTED and not COOKED
12. PESACH is 7 DAY's that only MATZA may be eaten
13. The JEW's didn't have TIME to BAK their

- DOUGH, so it turned into MATZA
14. We wear TEFILIN to REMIND us of YITZIYAS MITZRAYIM

### TEST YOUR PARSHA KNOWLEDGE

1. Eretz Yisrael.
2. There are three makkot in Parshat Bo.
3. Arbeh (locusts).
4. They ate the crops.
5. Choshech (darkness).
6. The Jews left in a hurry when they left Egypt.
7. Parshat Bo.
8. Pharaoh.
9. Pharaoh's servants told him to free the Bnei Yisrael.
10. Six days
11. During the first three days the Egyptians could not see. During the last three days the Egyptians could not even move.
12. During the plague of darkness the Jews could see and they searched for and found the Egyptians' vessels.
13. Nissan.
14. If Moshe said the plague would begin exactly at midnight, the Egyptians might miscalculate

- and accuse Moshe of being afake.
15. 600,000.00
  16. They ate the crops.
  17. Hashem killed them.
  18. The Bnei Yisrael checked to see what precious thing the Egyptians had (they didn't take anything; they just looked!).
  19. On the fourteenth day of Nissan in the afternoon.
  20. The Bnei Yisrael placed the blood on the two doorposts and on the crossbar of the door.
  21. The karbon Pesach and Bris Milah.
  22. "The obligation to remember the redemption from Egypt, Pidyon Haben (redemption of the firstborn), and Tefillin"
  23. "They cut off it's head with an ax (nice!)"

### TORAH RHYMES & RIDDLES

1. Locust.
2. Dark.
3. First-born.
4. The blood of the Pesach offering.
5. Matzah.
6. The Children of Israel.
7. Broken.
8. Tefilin.

# PARSHA GAMES

## Ten Plagues Relay

by Sammy Schaechter

**GOAL:** To teach the kids all about the Ten Plagues.

**TYPE:** Moderate, indoor, group game.

**HOW TO PLAY:** When Paroh finally let the Jewish people go, they had to get out immediately and had not time to spare! In this game, the kids will go through the "Ten Plagues" as quickly as they can so that that can get out of Mitzrayim ASAP! The tasks/stations will take preparation before Shabbat. Split the kids up into two or three teams. Explain to them that they are about to be let out of Mitzrayim but they don't have that much time to get ready to go. Hand each of them a piece of cardboard and tell them that this is their Matzah lunch for the trip out of Mitzrayim and that you would've made them sandwiches but there wasn't enough time. Each of them must hold on to their piece of cardboard throughout the race. You can do the relay in a few ways- each member of the team doing each station, the whole team doing each station together, or each station having one team member doing the task and then tagging the next person on their team to do the next task. There are 10 tasks (one for each plague) and the first team to accomplish them all is the winner! The tasks are as follows...

1. You must drink a cup of fruit punch (Blood/Dam) 2. Three teammates must leapfrog from one point of the room to

the other (Frogs/Tzfardeya) 3. You must jump up and down scratching your head for 10 seconds(Lice/Kinim) 4. You must flip over cards/papers that have a name and/or picture of an animal and makethat animals' sound (Wild Animals/Arov) 5. You must eat 5 animal crackers(Pestilence/Dever) 6. You must "Connect 4" red pieces in Connect Four (Boils/Shechin) 7. You must throw and catch 5 cotton balls in a cup(Hail/Barad) 8. You must eat 5 pretzels(Locusts/Arbeh) 9. One teammate must be blindfolded and another teammate must guide them from point A to point B (Darkness/ Choshech) 10. The whole team must get in order from oldest to youngest (Death of the Firstborn/Makat Bechorot)

**DISCUSSION:** Explain to the kids how getting out of Mitzrayim was extremely exciting so much so that the Jewish people didn't have much time to get out. They had to pack up their stuff as quickly as possible and leave Mitzrayim before Paroh changed his mind. Even though we went through all the Ten Plagues today, the Mitzrim were the only ones who were affected by the plagues, the Jewish people weren't affected at all. A Jew and an Egyptian could drink water from the same cup and the Jew would drink water and the Egyptian would drink blood. Review with the kids the Ten Plagues and talk to them about how Hashem performed these miracles to both punish the Egyptians and show them that Hashem is the real true God.

# TEFILAH TREASURES

## Shemona Esrei - Refaenu

In this bracha we ask Hashem to help anyone who is sick and give them a full and speedy recovery. When someone we know is sick and need our tefillot, this is the bracha where we ask Hashem to heal them. Not only do we ask Hashem to help anyone who is sick to get better, but we also ask Hashem that for everyone who is not sick or who is healthy they He keep them all healthy and strong. It is a big mitzvah to daven for people who are sick. Even though we

go to doctors, and we take medicine to help us feel better, Hashem is really the one who makes people better. Not only that, but He give the doctors the knowledge and skills to be able to help us and He gives medicine the power to make us feel better. Unfortunately, we all know people who are sick and sometimes it's even people really close to us or maybe even ourselves. This bracha is really important and we should always try our best to give it our full attention.

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