

PARSHA NATION^{2.0}

A Weekly Publication of National Council of Young Israel

PARSHAT BESHALACH

Beshalach Wrap-Up

by Sammy Schaechter

After Paroh sent Bnei Yisrael from Mitzrayim, Hashem didn't send them on the most direct route to Israel, fearing that any confrontation would scare them and make them go back to Mitzrayim. Hashem led them with the "Amud ha'Anan", a pillar of cloud, during daytime and the "Amud ha'Eish", a pillar of fire, after dark. Bnei Yisrael found themselves encamped along the Yam Suf (Red Sea), and seeing the Mitzrim quickly approaching they began to panick. "Are there no graves in Egypt that you took us to die in the desert?" they screamed at Moshe. Hashem told Moshe to stretch out his staff over the sea and split it, and Bnei Yisrael would then proceed through the split sea. Moshe stretched out his staff and the sea divided, and Bnei Yisrael walked on dry land through the sea and the Mitzrim quickly ran after them into the sea. Moshe stretched his hand over the sea



ing, bread – called mann– fell from heaven, wrapped between layers of morning dew. Moshe told Bnei Yisrael to gather one omer of mann per household member every day. Miraculously, no matter how much mann one picked, he arrived home with exactly one omer per person. Moshe also commanded Bnei Yisrael not to leave any mann over from one day to the next. Some people ignored this instruction, and the next morning

and the waters that had been standing like walls now fell upon the Mitzrim, drowning them all. Moshe then led Bnei Yisrael in song, praising Hashem for the incredible miracle that just happened. Miriam then led the women in song and dance, with musical instruments. Bnei Yisrael then traveled the desert, journeying three days without reaching water. They finally arrived in Marah, where there was bitter water and Moshe miraculously sweetened the water. While traveling in the desert, Hashem sent down bread from heaven in the mornings, and meat every night. The meat, in the form of quails, appeared in the evening and in the morn-

found their mann worm-infested. On Friday everyone picked two omers. Moshe explained that the second portion was to be prepared and set aside for Shabbat—when no mann would fall. Bnei Yisrael travelled further and as they got to Refidim their drinking water ran out again. They complained, and Hashem told Moshe to hit a certain rock with his staff. Water came pouring out of the rock and the people drank. The Amalekim then came and attacked Bnei Yisrael. Moshe told his student Yehoshua to gather an army to fight Amalek. Yehoshua did so, and Bnei Yisrael were victorious—helped by Moshe's prayer atop a mountain.

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Right in the Torah

As you have seen Egypt today, you shall never see them again (14:13)

One of the great rabbis of Poland had been approached and been asked the unusual question.

Two brothers had once been partners in a business, but had broken off on bad terms. One of them had sworn that he did not want to see the other ever again. But, when his brother died, he regretted his rash vow and wished to beg forgiveness at the graveside. Was the vow still binding after the brother's death or was it not? That was the question. |

The rabbis thrashed the problem out. Proofs were brought from the Talmud and from poskim, pro and con. But they could not agree upon a decision.

This interesting question reached the ears of twelve year-old Yechezkel Landau, who would later grow up to be the famous rabbi of Prague and world-renowned halachic authority known for his work, Noda BeYehuda. The child was gifted with an astute mind and saw a clear solution at once. He said, "I am surprised that the rabbis have not found the answer to this problem right in the Torah!"

"What do you mean?" he was asked.

"It is stated clearly in Parashas Beshalach. Moshe Rabbenu told the Jews that they would never see the Egyptians again as they saw them then. And yet only a few verses later we find that 'Israel saw Egypt dead on the shores of the sea.' It is apparent that seeing someone dead is not the same as seeing him alive. Thus, the vow which the man made never to see his brother again does not apply now that his brother is dead. |

Two Notes

And they believed in Hashem and in Moshe His servant (14:31)

Berel and Baruch were good friends who lived in neighboring villages. While Berel put great stock in chasidic Rebbes and their blessings, his friend, Baruch, did not believe in them at all. Not so their wives. Berel's wife had no faith in Rebbes while Baruch's had implicit faith in every word they spoke.

It happened that Berel fell ill, He consulted many doctors, but none were able to help him and he appealed to his family to go to the Rebbe for a blessing. Although Berel's wife was reluctant to do so, she did want her husband to get well and she wished to do everything in her power to please him. And so, she agreed to go to Ruzhin to ask R' Yisrael for his blessing.

She set out on the journey which took her through the village where Baruch lived. Poor Baruch did not have a penny to his name and his yearly rent for his inn was soon due. When Baruch's wife learned that her friend was going to the Ruzhiner Rebbe, she decided to go along and ask him for his blessing. She believed with all her heart that the tzaddik would be able to help her.

When the two women arrived they were led into a waiting room. There they prepared their kvitlach, notes, for the Rebbe, describing their troubles. By some strange quirk of fate, the two notes got mixed up. Berel's wife handed the Rebbe a note begging him to pray for funds. R' Yisrael scanned the note and said, "May Hashem send you His salvation." Berel's wife left and went home to reassure her husband that the Rebbe had blessed him.

Baruch's wife submitted the note to the Rebbe asking for a speedy recovery. He read that and advised, "Apply leeches and everything will turn out alright."

While this should have sounded like strange advice for a man who was not ill, Baruch's wife, who believed in the Rebbe's divine intuition, asked no questions. When she reached home, she told her husband what the Rebbe had said. Baruch, the skeptic, shrugged his shoulders and said, "While I am doubtful -that it can help, it surely can do no harm to try."

When the day for his payment arrived, Baruch went to bed and applied leeches. Poor Baruch lay in bed, moaning with pain, his body bruised and bloody.

Just then someone pounded on the door. It was an officer of the law sent to collect Baruch's payment. He asked to be shown to the master of the house. Baruch's wife led him to the bedroom. The policeman saw Baruch writhing in pain. After stating his message, he went back to the landlord to report what he had seen.

"I don't believe it," the landlord said. "Just yesterday I saw him roaming the streets, hale and hearty. He could not have taken ill so suddenly. He must be pretending in order to get out of his payment. Bring him here at once, ill or not."

The policeman got someone to help him and together they transported Baruch — bed and all — to the landlord's house. As they carried the bed into the courtyard, the landlord's wife happened to look out of the window and saw Baruch, whom she knew well, writhing in pain. She rushed out to see what this was all about.

Her husband also appeared on the scene, demanding to know what had happened.

Suddenly Baruch had an idea and

PARSHA STORIES

said, "I went to the city yesterday to try to borrow money to pay my rent, which I knew was due today. I went to relatives and friends and after much effort succeeded in assembling the entire sum. It was my bad luck that the last coach to the village had just left. I had no choice but to go by foot. When I was some way out of the city I was suddenly attacked from behind. Robbers burst out of the forest and pounced upon me. They beat me mercilessly until I fell to the ground. They went through my pockets and took all my money.

I don't know how I made it home. I stumbled and staggered until I collapsed at my front door. I was carried into the house and have lain in bed, unable to leave it, or even move my limbs. I don't know what I will do now. Not

only do I owe the rent, but I have all those debts to pay back to my friends and relatives who lent me the money."

Berel buried his head in his hands and wept, but only partly, in pretence. He really did not know what he was going to do.

The landlord's wife was overcome with sympathy. "You poor fellow!" Turning to her husband accusingly, she said, "It is all your fault, you know. All this happened to Baruch because he wanted to pay his rent. We must do something for him."

Turning back to the bedridden Baruch, she said, "Don't worry. Your debt for the rent is cancelled, that's for sure. As for the money you borrowed, we will take care of that too. And in addition,

we will let you have the inn rent-free for the next three years."

The landlord nodded in agreement. Thus Baruch, who had followed the Rebbe's advice reluctantly, was repaid twice and three times over.

As for Berel, he soon recovered his good health. R' Aharon of Karlin told this story in the name of the Ruzhiner Rebbe who had blessed the two women. In conclusion, he would say:

"This is what R' Yisrael told me: 'Believe me, when I read the note about the rent money I had not the faintest idea how to help the woman. But she, in her devout and fervent faith, her emunas chachamim, forced Heaven to help her. She herself wrought about her salvation.' "

TALES OF TZADIKIM

The Honor and the Glory

What do we amount to? (16:7)

Lots of grand preparations! All of Warsaw was festively bedecked for the rabbinical convention that was to take place. What an honor it was for the community to host such great figures as R' Akiva Eiger and R' Yaakov Lauberbaum of Lisa, men renowned for their scholarship and midos.

The day arrived. Soon the coach bearing these two tzaddikim would make its way through the festooned streets of Warsaw to the cheers of the crowd. People were beside themselves with excitement and joy.

The coach could be seen in the distance. The crowd surged forward. Suddenly, someone unhitched the horses, grabbed hold of one of the shafts and began pulling the coach. Others quickly followed suit and soon the wagon was

being pulled forward by the people themselves.

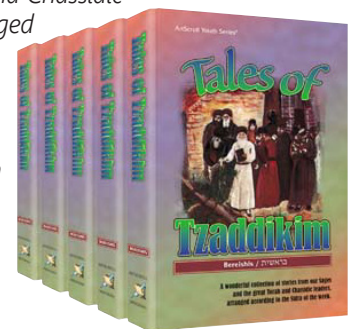
Inside sat R' Akiva Eiger in one corner and R' Yaakov in the other, both deeply immersed in their thoughts. R' Akiva Eiger was a modest, humble person and did not even dream that all this honor might be for him. Was not R' Yaakov in this coach? This exuberant welcome must be for him. Oh how R' Akiva longed to join them and show his deep regard for R' Yaakov. He slipped quietly out of the door on his side and began pulling the wagon along. Now he felt happy! Now he was giving honor to the Torah and its scholars.

R' Yaakov was having similar thoughts. He, too, did not dream that the grand welcome was for him. R' Akiva was by far the greater man. He, too, wished to show his respect for this Torah leader. And so R' Yaakov also slipped out of the

coach and joined the crowd.

In the great crush, no one noticed these two small figures. Singing and hailing the historic event, the people pulled the heavy coach through the city streets, unaware that they were honoring an empty carriage. No one realized the error until they reached the hotel where the two would be lodging. Then they saw the empty vehicle and realized what had happened.

Tales of Tzaddikim 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.



PARSHA PUZZLERS

TEST YOUR PARSHA KNOWLEDGE

by Sammy Schaechter
and Dovid Saleman
Answers on page 7.

HARD Qs

1. What two things protected the Bnei Yisrael while traveling in the midbar?
2. What did Pharaoh do as soon as the Bnei Yisrael left Egypt?
3. Where did the Egyptians catch up with the Bnei Yisrael?
4. What did Hashem tell Moshe to do?
5. What happened when Moshe lifted his hands and what happened when Moshe lowered his hands?
6. What did Moshe and the Bnei Yisrael sing after they crossed the Yam Suf?
7. What did Moshe do to the rock to get water?
8. What did the Bnei Yisrael eat in the desert?
9. Did the manna fall on Shabbat? If no, then how did the Bnei Yisrael get food for Shabbat?
10. Who attacked the Bnei Yisrael in the desert?
15. Who was the first person to jump into the Yam Suf?
16. What is the special name given to this week's parsha to commemorate this?
17. Why do we put out food for the birds on Shabbas Shira?
18. What happened to the leftovers of manna?
19. What do we do on Shabbat to commemorate the double portion of mannat?
20. Why was the place called Marah?

SUPER HARD Qs

21. Where else have we seen the Bnei Yisroel leaving a place and being chased down by the people they left from?
22. Why is Moshe the one who takes Yo-sef's bones? Why didn't anyone else?
23. The text doesn't say how long it has been, how does Chazal get that it's been 7 days?
24. Hashem tell the people to stop praying at Yam Suf and to just march forward. Aren't we supposed to pray when we are in need? What lesson do we learn from this?
25. Where did the women get the drums to use for the singing and dancing?

MEDIUM Qs

11. How many makkos (plagues) are in Parshat Beshalach? What did Moshe take out with him? Why?
12. Who led the ladies in shira?
13. Describe the water in Marah?
14. How did Moshe make the water sweet?

CRACK THE PARSHA CODE

by Rabbi Yaakov Levine
Answers on page 7.

1. M took the B of Y out of M
2. a P of C led BY by D, and a P of F led them at N
3. P took 600 C to C after BY
4. BY were A and C to M that he should've let them S in M
5. When BY S the M D in the Y S, they S the S
6. The more W the M was, the S he D
7. M took a D and S with all the W
8. The W in M was B and BY C to M
9. The M fell from the S and was C every M
10. On E S, a D P of the M fell
11. If someone T too much M, it became full of W

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 rabbilylevine@gmail.com

DISCUSSION Qs

26. Hashem establishes a decree with the people here that if they follow Him, they won't get any of the diseases of Egypt. Why is that being mentioned here?
27. It says in Pasuk that Moshe was commanded to take Manna and place it next to the Aron in the Mishkan. WHAT ARON? WHAT MISHKAN? We don't have that yet?!
28. It also says they had the Manna for 40 years. WHAT 40 YEARS? They are only in the desert for 40 years because they sin later, why is the Torah saying it now?

PARSHA PUZZLERS

TORAH RHYMES & RIDDLES

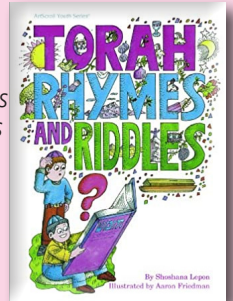
Answers on page 7.

1. Pharaoh said he was not scared
I guide Israel in the day
Smoothing hills along the way;
Shielding them from desert heat
And any wild beasts they meet.
The _____ of _____!
The _____ of _____!
2. I guide Israel in the night
Giving everybody light.
The _____ of _____

3. Moshe did Hashem's command
And over us he raised his hand.
We split in half and stood up tall
And Israel marched between each
wall.
The _____ of the _____
4. Seventy date palms
give fruit to eat.
Twelve springs of water
run by their feet.
An Israelite camp

along each stream,
And this place is called _____

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

How to Meet a Challenge

"G-d did not lead them by way of the land of the Philistines, because it was near, for G-d said, 'Perhaps the people will reconsider when they see a war, and they will return to Egypt.' (Shemos 13:17)

When R' Yisrael Yaakov Kanievsky—later renowned as the Steipler Gaon—was a soldier in the Russian army, he was assigned to guard duty at a hospital. Because of the bitter cold of the Russian nights, the guards were issued a special coat to keep them warm. Each guard would hand the coat over to the following one when the shifts changed.

One Friday night, as the Steipler went out to make his rounds, he saw that the guard before him had left the coat hanging on a tree. The Steipler feared that taking down the coat might raise a problem of chilul Shabbos. Though the danger to life from the extreme cold would probably make such an action permissible, he nevertheless decided to try to endure five minutes without the coat on.

After those five minutes had passed, he decided to try another five. In such a short time, he thought, he would surely not freeze, so there was no question

of pikuach nefesh.

In this manner, by postponing the moment when he would need to put on the coat by just five minutes, the Steipler continued all through the night. Each time, he would ask himself whether he was capable of enduring the frigid weather for just five more minutes—and was thus able to reach the end of his guard duty with the coat still hanging on the tree, just the way he had found it.

STORIES MY GRANDFATHER TOLD ME

The Power of Song

Then Moshe and the Children of Israel sang this song to Hashem (Shemos 15:1)

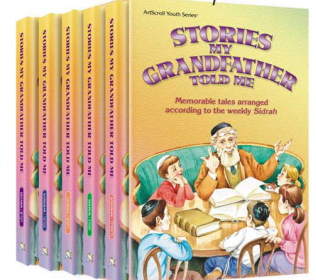
R' Simchah Bunim of Pesishcha fainted in the middle of delivering a Torah lecture. The doctors there toiled in vain to restore him to consciousness. Then one elderly chassid suggested singing the verse, "Lo hameisim yehallelu Kah" ("The dead shall not praise

Hashem"), in a special tune beloved by the Rebbe.

Through their tears, the chassidim began singing the song with great fervor. And wonder of wonders, the Rebbe awoke! He began to sing along with his chassidim, until he found the strength to join them in an enthusiastic dance.

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

The Name

"G-d's strength and vengeance" (Shemos 15:2)

R'Shlomo of Radomsk once asked the famous sofer, R' Shmuel of Pshedbuzh, to write a beautiful new sefer Torah for him. R' Shmuel said humbly, "In my old age, I am no longer capable of writing everything myself. The work is done in my home by pious and faithful sofrim, under my supervision."

After much urging by the Rebbe, the sofer finally agreed to personally write all of Hashem's Names that appear in the Torah, with every possible stringency. The rest would be written by the other sofrim.

R' Shmuel worked many long days in the writing of that sefer Torah. He sanctified himself specially before writing the

holy Names, and proofread the scroll numerous times. At last the day came when he was able to see the finished result of his labor. He sewed up the pieces of parchment and went to see the Rebbe of Radomsk.

R' Shmuel's arrival filled the Rebbe with joy. He closeted himself in his room for several hours, going over the sefer Torah carefully from beginning to end. Then he came out and summoned the sofer.

"R' Shmuel, tell me the truth — did you, personally, write the Names?"

"Yes! I did everything the Rebbe asked me to do. I didn't omit even one Name."

The Rebbe persisted, "But what if you forgot? It seems to me that you didn't write all the Names yourself!"

R' Shmuel began counting in a professional way, proving that he had personally written all the Names and sanctified them.

The Rebbe sat in his chair and picked up the sefer Torah once again. He studied it carefully — then suddenly halted, his finger on a line in Parashas Beshalach. He was pointing to the words "Azi v'zimras Kah" ("G-d's strength and vengeance"). "And this Name, this 'Kah,' did you write it yourself? Did you sanctify it?"

R' Shmuel blanched. "Indeed, the Rebbe is right! It didn't occur to me that you meant to include such Names of Hashem as well. No, I did not write that Name myself."

STORIES MY GRANDFATHER TOLD ME

The Secret of Song

"I will sing out to Hashem" (Shemos 15:1)

R'Yisrael Dov of Vilednik, author of the She'eiris Yisrael and a disciple of R' Mordechai of Chernobyl, traveled with some other chassidim to spend Rosh Hashanah in Chernobyl. On the night of erev Rosh Hashanah, they reached the village outside Chernobyl and stopped at the village tavern to rest a bit from their travels.

A beggar sat in the tavern, playing the violin. When R' Yisrael Dov heard the melody, he paused, listening attentively. As soon as the beggar stopped, R' Yisrael Dov asked him to continue playing.

"If you'll give me a glass of whiskey, I'll be happy to play for you," the beggar said.

R' Yisrael Dov supplied what the man wanted, and the playing resumed. This scene reenacted itself a number of times. The other chassidim were anxious to be on their way; they wanted to reach

Chernobyl in time for selichos. But R' Yisrael Dov continued to busy himself with the beggar and his music.

The other chassidim complained, but were reluctant to leave without him. Finally, the beggar stopped playing. R' Yisrael Dov and the others set off at once. They reached Chernobyl at dawn. Many in the city had already begun reciting selichos, but the holy Rebbe had not yet begun.

When R' Yisrael Dov arrived with the group of chassidim, the Rebbe turned to him, greeted him pleasantly, and said, "Yisrael Dov, you learned the whole secret of song from that beggar."

Now the chassidim understood why R' Yisrael Dov had stopped in that particular village, and why he had requested that the beggar play on and on.

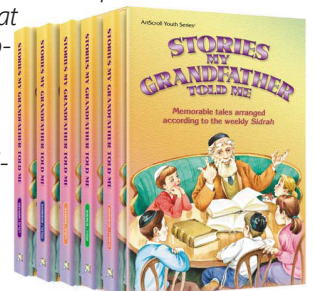
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The Mistake

"What are we?" (Shemos 16:7)

The secretary of the kollel in the Batei Machseh neighborhood in Jerusalem once told his assistant, "Go ask Mrs. Rosenfeld to come here. Tell her that a sum of money has arrived for her, and she must sign the receipt."

In his haste, the assistant made a mistake. He confused "Rosenfeld" with "Sonnenfeld" and "Mrs." with "Rav." Accordingly, he went down to

the home of R' Yosef Chaim Sonnenfeld, chief rabbi of Jerusalem, to tell him that the kollel secretary wanted him. The Rabbi hurried at once to the kollel office. As the door opened, the secretary looked up in surprise. "If the Rav needed me, why didn't he send for me?" he asked.

R' Sonnenfeld answered simply, "Your helper invited me here to see your honor."

The mistake was quickly unraveled. The secretary was all set to berate his assistant, but R' Sonnenfeld prevented him, saying, "It could have happened to anyone."

The venerable Rav left the kollel but he did not go directly home. Instead, he climbed to the top of the hill, knocked on Mrs. Rosenfeld's door, and informed her, "The kollel secretary asks you to come see him. Some money has arrived for you."

JEWISH LEADER OF THE WEEK

Rabban Yochanan Ben Zakai

born February 29, 1988

Rabban Yochanan ben Zakkai was the youngest and most distinguished student of Rabbi Hillel. He has been called the "father of wisdom and the father of generations (of scholars)" because he made sure that the study of Torah and vibrant Judaism lasted after Yerushalayim fell to Rome in 70 C.E. When Yerushalayim was under siege by General Vespasian, people would rath-

er give up their lives than surrender to Rome. Ben Zakkai faked his own death and had his students smuggle him out of Yerushalayim in a coffin. They carried the coffin to Vespasian's tent, where ben Zakkai came out of the coffin. He told Vespasian that he had had a vision that Vespasian would soon be emperor, and he asked Vespasian to set aside a place in Yavneh (near modern Rechovot) where he could start a

small school and study Torah in peace. Vespasian promised that if the prophecy came true, he would grant ben Zakkai's request. Vespasian became Emperor within a year, and kept his word, allowing the school to be established after the war was over. The school ben Zakkai established at Yavneh became the center of Jewish learning for centuries and replaced Yerushalayim as the seat of the Sanhedrin.

PUZZLERS ANSWERS

PARSHA CODE

1. MOSHE took the BONES of YOSEF out of MITZRAYIM
2. a PILLAR of CLOUD led BNEI YISROEL by DAY, and a PILLAR of FIRE led them at NIGHT
3. PHAROAH took 600 CHARIOTS to CHASE after BNEI YISROEL
4. BNEI YISROEL were AFRAID and COMPLAINED to MOSHE that he should've let them S in M
5. When BNEI YISROEL S the MITZRIM DROWN in the YAM SUF, they SANG the SHIRA (SONG)
6. The more WICKED the MITZRI was, the SLOWER he DROWNED
7. MIRIAM took a DRUM and SANG with all the WOMEN
8. The WATER in MARAH was BITTER and BNEI YISROEL COMPLAINED to MOSHE
9. The MAAN fell from the SKY and was COLLECTED every MORNING
10. On EREV SHABBOS, a DOUBLE PORTION of the MAAN fell

11. If someone TOOK too much MAAN, it became full of WORMS

TEST YOUR PARSHA KNOWLEDGE

1. The Amud Anan (pillar of clouds) protected the Bnei Yisrael by day and the Amud Esh (pillar of fire) protected the Bnei Yisrael at night.
2. Pharaoh changed his mind about letting the bnei Yisrael go and chased after them.
3. The Egyptians caught up with the Bnei Yisrael by the sea.
4. Hashem told Moshe to lift his staff and split the sea.
5. When Moshe lifted his hands the Bnei Yisrael was stronger and when Moshe lowered his hands Amalek was stronger
6. Az Yashir.
7. Moshe hit the rock.
8. The manna.
9. The manna did not fall on Shabbat. A double portion was given on Friday.
10. Amalak attacked the Bnei Yisrael in the desert.

11. Moshe took with him the bones of Yosef since Yosef made the Bnei Yisrael swear that they would take the bones with them from Egypt.
12. Miriam.
13. The waters were very bitter.
14. Moshe through a tree into the water.
15. Nachshon Ben Aminadav from the tribe of Yehudah.
16. Shabbas Shira.
17. Dasan and Aviram put out manna on Shabbat morning and the birds ate it.
18. The leftovers became infested with worms.
19. We eat lechem mishnah (two challah rolls).
20. The place was called Marah because the waters were very bitter (Marah means bitter).
21. Lavan chasing Yaakov and Yosef chasing his brothers.

TORAH RHYMES & RIDDLES

1. The Pillar of Cloud.
2. The Pillar of Fire.
3. The Waters of the Red Sea.
4. Elim.

PARSHA GAMES

Red Rover

by Sammy Schaechter

GOAL: For the kids to learn about what it was like for Bnei Yisrael to travel through the desert and through the Yam Suf as well as to learn a song about the past few Parshiyot in honor of Shabbat Shira.

TYPE: Moderate, indoor, group game.

HOW TO PLAY: The game is played between two lines of players, usually around thirty feet apart. The game starts when the first team calls a player out, using a line like "Red rover, red rover, send [name of player on opposite team] right over". The immediate goal for the person called is to run to the other line and break the other team's chain (formed by the linking of hands). If the person called fails to break the chain, this player joins that team. However, if the player successfully breaks the chain, this player may select either of the two "links" broken by the successful run, and take them to join their team. The next team then calls out "Red rover" for a player on the other team, and play continues.

When only one player is left on a team, they also must try and break through a link. If they do not succeed, the opposing

team wins. Otherwise, they are able to get a player back for their team

DISCUSSION: The lesson of this game is to help the kids feel like they traveled from Mitzrayim through the Yam Suf. Not only is it about us sticking together as one unit, but a group also sometimes needs a "Nachshon" to step up and be the first one to jump into the Yam Suf. We don't need to be the first one to do everything, and we shouldn't be the first one to do everything. We should give other people a chance to be first sometimes. Everyone has their own thing that they love to do and that they are good at. Nachshon had the strength to jump in when no one else did. In this game we played, we needed to be quick to be the first to sit down. We didn't have time to think, we just had to trust our instincts and jump in, like Nachshon! The most important thing to remember is that whatever we accomplish we do with Hashem's help and protection. We wouldn't be able to do anything without Him. We need to always try our hardest, but also remember that our success comes from Hashem. If we do our part, He will take care of the rest.

TEFILAH TREASURES

Shemona Esrei - Barech Aleinu

In this bracha, we ask Hashem to bless us with everything we need to live a wonderful life. That includes food, livelihood, and overall satiation and happiness in our lives. Hashem decides how much we need to live great lives. We can be full after eating 15 slices of pizza or only after one, it is Hashem who decides what we need. Not only do we ask Hashem to supply us with what we need, we ask Him that he blesses us "for good". Did you ever read a story about someone who got his wishes granted but they went not as they wished? Well, everything we can ask for can be for good or bad. Fire can warm us or burn us. Water can satisfy our thirst or drown us. Similarly, a successful year can sustain us and enable us to do Hashem's will, or we can let it make us greedy and stingy. It's not ok for us to make a

comfortable living if we let it distance us from Hashem and His Torah. We therefore ask that we receive a livelihood specifically for our good. We ask that Hashem give us His blessing on the face of the Earth. In the winter months, we add extra words so that we ask Hashem to give us dew and rain for blessing on the land of the Earth. Precipitation in its different forms is very important for the harvest – but what's a blessing in the winter could destroy the crops in the summer! That's why we ask Hashem to please give us dew and rain at the appropriate times to help facilitate a healthy crop. We should always accept what Hashem gives us with a smile and know that everything He gives us is for our best.

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.

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