

Behaalotecha Wrap-Up

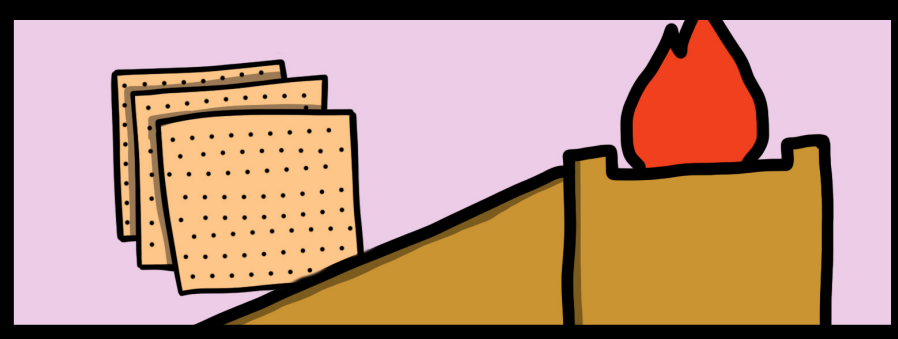
by Sammy Schaechter

In this week's parsha, Aharon is instructed to light the Menorah, and the Menorah's construction is reviewed. Moshe is commanded to swear in the Leviyim into the service of the Mishkan. Their term of service was from age 25 to age 50. Bnei Yisrael keep their second Pesach since leaving Egypt. The laws of Pesach Shaynie - the makeup Pesach (one month after Pesach) are taught for those who were unable to bring the Korban Pesach at the appropriate time.

The movement of the Amud Ha'Anan as the signs of when to travel or break the camp is introduced. In addition to the Amud Ha'anan, Moshe is commanded to make two silver trumpets that would be used to announce the

TORAH COMICS

A second Pesach is made for those who were impure or too far away for the first.



Excerpt from ANDiDREW Torah Comics. Get the book or draw your own at TorahComics.com

traveling of Bnei Yisrael, or the movement of troops during war. The description of Bnei Yisrael's travels from Har Sinai is recorded. Moshe approaches Yitro, who refuses his offer to join them in Eretz Yisrael.

The two pesukim of "Vayehi b'nsoa aron" are stated, and then things begin to unravel. Then Bnei Yisrael complains about the physical conditions of their dwelling in the desert. The Man is described in contrast to the nation's desire for "real food". Moshe expresses his frustrations as leader, and Hashem promises to send quail to satisfy the people's desire for meat. Moshe is in-

structed to appoint a Sanhedrin to help him govern and teach the nation. The 70 Elders are divinely confirmed, and Eldad and Maydad prophesies the transition of leadership from Moshe to Yehoshua.

So much quail descended upon the camp that each person collected 1000 lb. of meat. Aharon and Miriam speak Lashon Harah about Moshe, resulting in Hashem confirming Moshe as His distinguished servant and prophet. Miriam is afflicted with Tzaraat

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LEADER TIP:
Bring in special Man treats!

Without Garlic

We remember the fish ... and the garlic (11:5)

R'Meshulam was the king's physician. From time to time they would talk together.

Once, the king said to R' Meshulam, "Your ancestors were an ungrateful lot!" R' Meshulam was taken aback. "What does Your Majesty mean? What are you referring to?"

The king replied, "When your ancestors were wandering through the desert, G-d provided them with heavenly food which allowed those who ate it to enjoy every possible taste under the sun other than that of garlic and squash. Just consider it, the Jews in the desert were able to imagine meals fit for kings with the most exotic flavors. And what did they ask for? Garlic and squash, the poor man's fare. Does this not show gross ingratitude?"

R' Meshulam was thoughtful, then

said with a bow, "I will have a reply for Your Majesty by tomorrow."

He left the king's throne room and went directly to the royal kitchen where all the king's meals were prepared. Approaching the head chef, he said: "I know that the king is in the habit of finishing all of his meals with a small clove of garlic. But, as his physician, I feel that it is not good for him. Therefore, I must ask you to refrain from serving it to him again."

The chef nodded in agreement. The king ate his next meal with a hearty appetite and, when he was finished, he waited for the servant to bring the usual clove of garlic. But, the servant did not appear. The king pounded angrily on the table and shouted, "Where is my clove of garlic? Why has it not been brought to the table as usual?"

The chef came running to the king's side. "Your Majesty," he explained re-

spectfully, "your physician gave specific orders for me not to give you any garlic. He said it was not good for your health." The king ordered the doctor to appear before him at once. When R' Meshulam stood before him, the king demanded to know why he had forbidden him to eat garlic.

R' Meshulam explained, "Your Majesty, do you hear what you are saying? You are accustomed to eating garlic at each meal, but, having been denied it for just one meal, you are raising such a fuss! Think of the poor Jews who had been slaves in Egypt and accustomed to eating garlic and squash for scores of years. How were they to get used to a diet lacking those two foods for the forty years that they were to be in the desert? Is it not natural that they complained?"

The king congratulated R' Meshulam on his clever illustration. "That was well put," he said. "Your words are as true as your Torah is true."

TALES OF TZADIKIM

The Rabbi Goes to Prison

The elders of the people and the officers over them (11:16)

All of Izmir, Turkey, was rushing about, finishing last-minute preparations for Shabbos. The Jewish quarter swarmed with people hurrying home. But, one person was headed elsewhere, towards the center of town. It was the rabbi himself, R' Avraham Shlomo Ha-Kohen (father of the famous R' Eliyahu HaKohen of Izmir, author of Me'il Tzedakah). His pocket bulged with a sack of coins that jingled as he sped through the streets. He was on his way to the prison.

Each Friday, he would deposit the large sum which he had procured as bail

so that the warden would release the Jewish prisoners over Shabbos.

There was a risk. A prisoner would taste the sweetness of freedom and decide not to return and the rabbi would forfeit the bail. It had already happened and who could blame the poor prisoner? Who wished to return to a damp, cold cell, among the cockroaches and rats?

And yet, even though he occasionally lost the bail deposit, R' Avraham Shlomo never failed his prisoners. Week in, week out, he came, always bringing the security. Once, however, he was unable to gather up the sum needed for all of

the prisoners. And then he presented himself as hostage, offering to be locked up in prison over Shabbos, so that all the prisoners could return home for their day of rest. The prison authorities agreed to the exchange. The prisoners were released and R' Avraham Shlomo was locked up in their stead.

This act of kindness soon became known and caused an uproar in the Jewish Izmir community. The members of the congregation quickly made a collection and, before the arrival of Shabbos, succeeded in raising the required sum. Quickly, they hurried to the jailhouse and freed their beloved rabbi.

TALES OF TZADIKIM

The Tzaddik's Consolation

PARSHA STORIES

And you shall take them (11:16)

The chasidim were gathered for melaveh malkah. The conversation centered around piety and fear of G-d. They each, somehow, made an accounting of their deeds. In their great humility, the chasidim came to the unanimous conclusion that they were all incorrigible sinners. There was no hope for them. Their only saving grace, they decided, was that they were devoted followers of R' Nachum of Chernobel. Only this would save them from Gehinnom. If this was so, there was no

time to lose. They must visit the Rebbe at once and beg him to save them! The only thing to do was to go to Chernobel immediately.

They hired a wagon and piled in. The journey lasted all night and, only towards daybreak, did they finally reach Chernobel. The chasidim crowded into the Rebbe's study early in the morning to receive his blessing.

But, before they could even open their mouths, the Rebbe spoke to them and said, "Last night, as I was sitting at

the table, eating melaveh malkah, my thoughts turned inward. After deep self-examination I came to the conclusion that I am really a pitiful, hopeless sinner. My heart sank and I thought to myself: perhaps there is no hope for me! Perhaps I am doomed.

"Then, suddenly, I remembered my worthy chasidim and I was able to find consolation. Yes, I said to myself, I am not altogether without merit. I have G-d-fearing chasidim, who love me and will surely agree to pray for my poor soul. . . "

TALES OF TZADIKIM

A True Tzaddik

Exceedingly humble (12:3)

During the days of the Chozeh of Lublin, the rabbi of Lublin was R' Azriel Horowitz, who thoroughly disapproved of chasidic ways and chasidic gatherings. R' Azriel was known as the "eisen kop" (iron head) because of his incisive mind and sharp wit.

Once, R' Azriel challenged the Chozeh, "Since you know that you are not a real Rebbe, why do you allow chasidim to flock to you in such great numbers? Why do you instruct them in your ways?"

The Chozeh replied, "What am I to do? I do not ask them to come. They come on their own."

"If so," R' Azriel said, "I suggest that

next Shabbos when the chasidim gather about you, make a public declaration that you are not a Rebbe. Then they will stop coming to you."

The Chozeh agreed to follow his advice. The following Shabbos he announced, with a broken spirit, that he did not deem himself fit to lead other Jews and that he disclaimed being a Rebbe, a leader. He begged people to refrain from visiting him. When the chasidim heard this confession they were all the more impressed by the Chozeh's character. What modesty! What humility this great man possessed! His request had the opposite effect. Instead of staying away, people flocked to him in greater numbers than before!

When they chanced to meet again, the Chozeh told R' Azriel what had happened.

R' Azriel, then, had another suggestion. "Chasidim have a deep admiration for humility. They despise pride in anyone. If you really wish them to stay away from you, then you must tell them that you are a great tzaddik. When the chasidim hear you praising yourself they will lose their faith and will abandon you."

The Chozeh shuddered at the very thought. "Although I do not consider myself a Rebbe, still, I hope that I am not a liar either! How could I possibly say that I am a genuine tzaddik, when I know how far this is from the truth?!"

TALES OF TZADIKIM

The Advantage of Man Over Horse

Is Hashem's hand too short? (11:23)

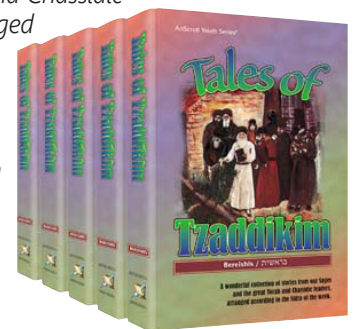
A man once came to R' Meir of Premiszlan seeking advice. His neighbor, he complained, had opened a store right next door to his and was ruining his business by stealing his customers. R' Meir asked him, "Did you ever notice how a horse drinks from a river?" The man had never noticed.

"Before a horse takes a drink," R' Meir said, "he first kicks at the water. He

sees his own image in the water and thinks that another horse has come to take away his water.

"A man, however, is not like a horse. He should realize that, in this great wide world of the Creator, there is enough water to quench the thirst of all the horses, enough to support all living creatures!"

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 & Dovid Saleman
Answers on page 7.

EASY Qs

1. What special Mitzvah was given to Aharon?
2. Why did she deserve this?
3. What did Miriam say about Moshe?
4. How was she punished?
5. What kind of food came? What happened to those who stuffed themselves with it?
6. How far did Bnei Yisrael travel in one day?
7. Why did the Bnei Yisrael complain?
8. What did the Erev Rav (those Egyptians who converted as the Jews left Mitzrayim) complain about?
9. How was she rewarded?

MEDIUM Qs

10. When were they used?

11. Why was Miriam punished?
12. Moshe felt that he couldn't handle the nation himself so what did HaShem do?
13. What were the Chatzotzrot?
14. Why was Miriam punished?
15. Why would someone have to bring their karbon Pesach a month late on the 14th of Iyar ?
16. What do we call this day?
17. What was on the Ohel Moed that indicated when it was time to travel?

HARD Qs

18. How were they punished?
19. What is unique about the two pesukim beginning with Vayehi Binsoa HaAron?
20. What must a Levi do from the age of 25 to 30?
21. At what ages did the Leviim work in the Mishkan?

CRACK THE PARSHA CODE

by Rabbi Yaakov Levine
Answers on page 7.

1. A had a M to L the G M in the M
2. A L every L and W him, before he S in the M
3. Only M L between 25 and 50 Y O S in the M
4. The K P can be B on P S, if the person couldn't B it on P
5. P S is on the 14th of I, 1 M after P
6. When the C over the M R, B Y knew it was time to T
7. S T were B when B Y went to W, when they T and when they needed to G
8. Y, the F in L of M, J B Y in the M
9. Some P C about the M and that there was no M, like there was in M
10. H S S to S the S of the B Y who C about the M and K many of them
11. M S L H about M, and got T for 7 D

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PARSHA STORIES

TALES OF TZADIKIM

The Lesson of the Golden Fruit

If sheep and cattle be slaughtered for them shall they suffice them? (11:22)

Alexander the Great once reached a land in Africa and was greeted by a delegation bringing a peace offering. The messengers bore huge platters

of loaves of gold and baskets piled up high with apples and pomegranates made of gold.

"Do you people eat gold?" asked Alexander.

The wise people of that land replied,

"No, Your Majesty. But were you lacking bread, apples and pomegranates in your own country that you came all the way here to get them?"

(According to Midrash Tanchuma, Parashas Emor)

PARSHA PUZZLERS

TORAH RHYMES & RIDDLES

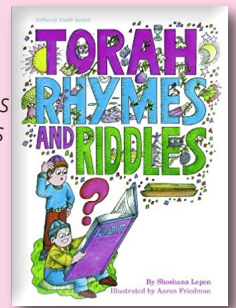
Answers on page 7.

1. My tribe was not to offer gifts
Along with all the others.
I wondered what sin we had done
To not be with our brothers.
But soon my mind was put at ease,
I saw that all was right.
Hashem saved us a special job
To fix the Menorah's light! _____
and the _____ of _____
2. The people watch me for a clue
Of what Hashem wants them to do.
When I rest they clearly see
This is the place their camp should
be.
They never know how long they'll
stay:
A year, a month, or just one day.
But when I rise from the Mishkan
They know it's time to travel on.
The _____
3. Time for a festival? Time for war?
Time to march on as before?

- Time for all to gather round?
Listen closely to our sound!
The _____
4. The people collected their food
with delight,
But they wouldn't enjoy even one
little bite.
They made trouble for nothing,
and all of them knew it,
So they died with their meat
before they could _____ it
 5. In Egypt we were chosen
To beat the tired slaves,
But instead we took their beatings.
We had mercy and were brave.
Now Hashem has chosen us
To be in charge again,
So Moshe will not be alone
To lead so many men.
The _____
 6. Towards the Ohel Moed,
The other prophets went,
While we remained inside the

- camp,
Not near the Meeting Tent.
We did not feel worthy
To receive the word of G-d.
For we were very humble men;
Eldad and _____
7. Hashem blessed the people
With plenty to eat,
But they were complainers
They cried out for meat.
So He made us sail
With a strong wind,
By being ungrateful
They really sinned. The _____

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

The "Alarm Clock"

"On a day of your gladness, and on your festivals, and on your new moons, you shall sound the trumpets... and they shall be for a remembrance for you before your G-d" (Bamidbar 10:10)

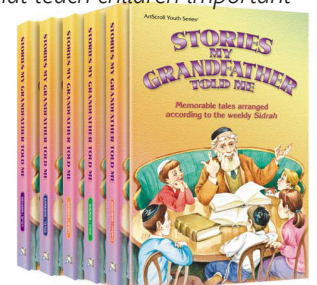
Even as a child, R' Yisrael of Modzhitz exhibited both a startling diligence in learning Torah and outstanding musical ability. When he would stand before the congregation in his father's shul and chant portions of the service, he would literally bring his listeners to tears. It was predicted that he would restore the crown of song to its former glory, like the Levi'im who sang in the Beis HaMikdash in days of old.

After his marriage, R' Yisrael lived with, and was supported by, his in-laws for fifteen years, and his learning was crowned with success. In both Torah and piety his stature grew — but it was his extraordinary musical talent that revealed his special greatness. R' Yisrael came to realize that what mussar books did not accomplish, music could. He would explain this with a parable:

A village miller came to the big city and entered a clockmaker's shop. He wished to buy an alarm clock to wake him up each morning. In the course of their conversation, the clockmaker learned that his customer operated grindstones for a

living. He laughed. "What do you need an alarm clock for? Your mill has wheels and machinery that turn constantly, producing an incredibly loud noise. If these

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PARSHA STORIES

don't wake you from your sleep, how do you expect an alarm clock to do it?"

"A good question," the miller answered, smiling. "I can see, however, that you do not understand the mill-

ing business. Don't you know that the grindstones have no power to wake me, because I am so used to hearing them constantly? But an alarm clock is not something I am accustomed to hearing. Such a clock will be able to wake

me from my sleep, however delicate its ring!" "Now do you understand?" R' Yisrael asked. "Music performs the work of an alarm clock for us, bringing Jews ever closer to their Father in Heaven."

STORIES MY GRANDFATHER TOLD ME

Two Pieces of Advice

"If there shall be prophets among you, in a vision shall I make Myself, Hashem, known to him; in a dream shall I speak with him." (Bamidbar 12:6)

Two merchants came to R' Avraham Yaakov, the Sadigura Rebbe, to ask his advice and his blessing for their advantageous outcome at the Wheat Fair being held in their country.

Each entered the Rebbe's room separately and asked his question in his own way. The first asked simply whether it was worth his while to invest in the wheat business or not.

"Do not engage in any wheat business at present," the Rebbe answered.

The second man did not satisfy himself with a simple query, but went into the details of the proposed investment and its probable success. "If things are as you say," answered the Rebbe, "be blessed and successful!"

Each of the merchants acted accord-

ing to the Rebbe's advice. The first refrained from engaging in the wheat trade, while the second invested his money in the purchase of wheat. His business did not prosper, however, and his investment was lost.

Later, when this second individual had occasion to see the Rebbe again, he poured out his bitterness over the great financial loss he had suffered. "Why didn't the Rebbe advise me to keep out of the wheat business, as was the case with my friend?"

"Let us understand things properly," the Rebbe replied. "Your friend came to me with a question. He himself did not know what was best for him, and he trusted my advice as to whether to do business or not. Because he was waiting for my answer, I replied in the way that Hashem told me to answer, with the first notion that entered my head. The man did as I suggested, and, in the merit of his faith, was saved from financial disas-

ter.

"You, on the other hand," continued the Rebbe, "tried to explain to me how the business works and what tremendous profits you anticipated from it. Not being a wheat merchant myself, I weighed the information you had given me and was forced to advise you in accordance with that information. After all, if I were to advise you in contradiction to my logical understanding of what you had told me, I would be categorizing myself as a tzaddik, whose first instinct derives from ruach hakodesh — and how may a person see himself as a tzaddik?"

"It is only when a person believes with complete faith in a tzaddik and is convinced that his ideas are ruach hakodesh, that Hashem helps him in the merit of his faith, and gives the tzaddik the correct answer even if he knows nothing about the world of business."

STORIES MY GRANDFATHER TOLD ME

Judging Favorably

"And they shall be for a remembrance for you before your G-d" (Bamidbar 10:10)

R' Levi Yitzchak of Berditchev once met a Jew whose hair was grown out in front and styled like that of the gentiles.

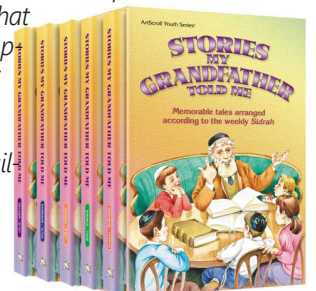
"I'll give you a gold dinar if you cut your hair shorter," R' Levi Yitzchak offered. The man refused. "Five gold dinars." R' Levi offered, sweetening the deal. Another refusal. The offer was raised to 10 — 20 — 25. Stubbornly, the

man refused to get a haircut. "If you cut your hair, you'll be assured of a portion in the World to Come," R' Levi Yitzchak said finally.

At once, the other man agreed, and went off to the barber. Lifting his eyes Heavenward, R' Levi Yitzchak cried, "Master of the Universe! That man is poor. He works for months to earn 25 dinars. And yet, what he refused to do for gold he has agreed to do for the sake of the World to Come, which he has never even seen. Are Your Jews not worthy of

the World to Come?"

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JEWISH LEADER OF THE WEEK

Aharon HaKohen

Aharon, the elder brother of Moshe, a great-grandson of Levi, was chosen by God to be the first Kohen Gadol. He first served in his official capacity as Kohen Gadol at the inauguration of the mishkan of the month of Nissan, one year after the Exodus. His service and prayer brought the Divine Presence to the mishkan. He was inaugurated by being dressed in the eight garments unique to the Kohen Gadol and was anointed with oil.

Aharon and his sons were the first Kohanim to officiate at the mishkan, the portable Temple which traveled with the Jewish people in the desert for forty years. This Tabernacle was located in the center of the camp. The encampment of the Kohanim and the Levites surrounded the mishkan. The remaining tribes surrounded them.

Aharon HaKohen had four sons. His two eldest sons, Nadav and Avihu, were struck dead at the mishkan's inauguration when, although they were not commanded to do so, they attempted to bring an incense offering. This tragic event emphasized the strictness and seriousness of the holy service, the men who were meant to offer sacrifices became systematic groups themselves.

Elazar and Itamar, Aharon's remaining sons, served as Kohanim along with their father. Although Pinchas, the son of Elazar, was not officially born into the role of Kohen, his zealousness in the defense of God's honor earned for him the title of Kohen, a unique event in Jewish history.

At the age of 123, on the first of

Av, Aharon died, at which time, Elazar, Aharon's eldest son, was dressed in the garments and anointed Kohen Gadol, in his stead and put in charge of the Levi'im and the service.

The line of Kohanim Gadolim passed through Elazar's descendants for many generations until the time of the Judges, when Eli HaKohen, himself one of the Judges, became Kohen Gadol. Eli was a descendant of Itamar. However, Eli's sons were found wanting of the perfect character and temperament behooved of a Kohen.

Until the construction of the First Temple, the Kohanim Gadolim continued to be descendants of Itamar. With Tzadok, the first Kohen Gadol of the First Temple, the line of Kohanim Gadolim returned to Elazar's descendants.

PUZZLERS ANSWERS

PARSHA CODE

1. AHARON had a MITZVAH to LIGHT the GOLDEN MENORAH in the MISHKAN
2. AHARON LIFTED every LEVI and WAVED him, before he SERVED in the MISHKAN
3. Only MALE LEVIEM between 25 and 50 YEARS OLD SERVED in the MISHKAN
4. The KORBAN PESACH can be BROUGHT on PESACH SHENEI, if the person couldn't BRING it on PESACH
5. PESACH SHENEI is on the 14th of IYAR, 1 MONTH after PESACH
6. When the CLOUD over the MISHKAN ROSE, BNEI YISROEL knew it was time to TRAVEL
7. SILVER TRUMPETS were BLOWN when BNEI YISROEL went to WAR, when they TRAVELED and when they needed to GATHER
8. YISRO, the FATHER in LAW of MOSHE, JOINED BNEI YISROEL in the MIDBAR
9. Some PEOPLE COMPLAINED about the MA'AN and that there was no MEAT, like there was in MITZRAYIM
10. HASHEM SENT SLAV (QUAIL) to SATISFY the STOMACHS of the BNEI YISROEL who COMPLAINED about the MA'AN and KILLED many of them
11. MIRAIM SPOKE LASHON HARA about MOSHE, and got TZARA'AS for 7 DAYS

TEST YOUR PARSHA KNOWLEDGE

1. To prepare and light the menorah
2. Because after placing Moshe in the river, she waited around to see what would happen to him
3. Lashon hara, saying that Moshe left his wife since he was always getting nevuah (prophecy)
4. She was stricken with tzoraat
5. Slof, a type of bird fell, and HaShem sent a plague to kill all those who ran to eat it all
6. The distance one would normally travel in three days
7. Because they traveled too fast
8. They said they can't just live on Man, they wanted meat
9. Bnei Yisrael did not travel until she was better, they waited for her
10. a. To tell the Bnei Yisrael that they were about... i. To travel ii. Or to gather them iii. Or when an enemy attacked
11. Because she spoke lashon hara about her brother Moshe
12. He told them to gather seventy zekeinim (elders) and HaShem would prepare them to help Moshe lead
13. Moshe's two silver trumpets
14. Because she spoke lashon hara about her brother Moshe
15. Because they were tameh and couldn't bring their karbon on time
16. Pesach Sheni
17. By day, an anan (cloud) and by night esh (pillar of fire) rested on it, and it moved near shevat yehudah when it was time to travel
18. a. For complaining about the travel, a fire came and killed them, b. For complaining about the mun, the wicked died while chewing the meat that HaShem brought
19. They are surrounded by upside down nuns
20. Study how to serve HaShem in the Beit Hamikdash
21. From age 25, a Levi came to learn to do the work in the Mishkan, at age 30 he began to work, and at age 50 he stopped and helped others watch, guard and sing

TORAH RHYMES & RIDDLES

1. Aharon and the tribe of Levi.
2. The Cloud.
3. The silver trumpets.
4. Chew it.
5. The Seventy Elders.
6. Medad.
7. The Slav (quail)

PARSHA GAMES

Follow the Leader

by Sammy Schaechter

GOAL: To teach the kids about how the cloud and fire would lead Bnei Yisrael through the desert.

TYPE: Moderate, indoor, group game.

HOW TO PLAY: Line children up and designate one leader who they are to follow around. To begin with, you may want an adult to lead so kids get the idea.

It's up to the leader to decide the actions or paths the children take.

Begin with simple actions like: hand on heads, star jumps, sit down, stand up

If an obstacle course is available, take the kids on a journey. The children can climb over, under or around things makes for even

greater excitement.

Change leaders and give every child a go at leading the others.

If you can, prepare before Shabbos some sort of cloud and fire costume or hat so that the leader can wear it during the game.

DISCUSSION: In the desert, Hashem gave Bnei Yisrael a special cloud and fire to lead them through the desert. IT rested over the mishkan day and night and let everyone know when they should rest and when they should travel. Moshe was also commanded by Hashem to make silver trumpets to gather everyone together and let them know they would be continuing to travel. In this game, we were pretending to be Moshe and the special cloud and fire leading Bnei Yisrael through the desert.

TEFILAH TREASURES

Birkat Hashachar

Boruch... Gomial Chasadim Tovim L'ahmo Yisroel.

"Blessed are You..... Who bestows beneficent kindness upon His people Israel."

Our Sages teach us that Hashem is constantly performing acts of kindness for the people of Israel. As we go about our daily lives, behind the scenes, Hashem is protecting us from

our enemies, fighting off diseases, arranging for money to arrive just in the nick of time, steering rain clouds in another direction, making sure that a drunk driver takes a different street, keeping Sadaam Hussein and other wicked people occupied so they can't gang up on Israel, and making a bird fly past your house so the mosquito with a big appetite doesn't sting you.

We must take the time to think about all the wonderful kind acts that Hashem bestows upon us. Big or small, the Creator of the Universe knows our every move and watches over each one of us.

LEADER TIP:

What is one moment in your life that you know couldn't have happened without Hashem's kindness, care, and help?

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