

PARSHAT MATOT-MASEI

Matot-Masei Wrap-Up

by Sammy Schaechter

Moshe gives over the laws overriding the cancellation of promises to the head of the tribes of Bnei Yisrael. War is started against Midian for their part in planning the moral destruction of Bnei Yisrael, and the Torah gives a detailed description of the war spoils and how they were given out amongst the people, the warriors, the Levis and the Kohen Gadol. The shvatim of Reuven and Gad (later joined by half of the tribe of Menashe) ask for the lands east of the Jordan as their portion in Eretz Yisrael, since this was prime land for their cattle. Moshe is initially upset by their request, but afterwards agrees on the condition that they first join, and lead, in Bnei Yisrael's invasion

of the lands west of the Jordan.

The forty-two journeys and encampments of Bnei Yisrael are listed, from Yitziat Mitzrayim to their encampment on the plains of Moav across the river from the land of Canaan. The boundaries of Israel are given, and cities of refuge (arei miklat) are designated as safe-havens and places of exile for accidental murderers. The daughters of

LEADER TIP:

Don't let the size of the double parsha scare you, there are a lot of very popular topics this week such as *hatarat nedarim*, *arei miklat*, and *dividing the land to all the shvatim!*

Tzelaftchad marry men within their own tribe of Menashe, so that the land that they inherit from their father should not be given over to another tribe.

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TORAH COMICS

The tribes of Reuven and Gad ask to live east of the Jordan River because the land is good for their cattle.



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

A Gift on Erev Shabbos

And he shall bear her iniquity (30:16)

The Chafetz Chaim traveled extensively during his life. One time he reached a village without revealing his identity. It was just before Shabbos and wishing to leave his money with a reliable person over Shabbos, he made his way to the rabbi's home.

The traveler was shown into the rabbi's study. The Chafetz Chaim entered, but did not even look at the rabbi. His glance took in the entire room. He went over to the window and appeared to be searching for someone. Finally, he laid the money on the table and, left, not having said anything besides "A Gut Shabbos."

Early Sunday morning, the Chafetz Chaim was eager to be on his way. But, he felt it only decent of him to pay his respects to the rabbi before leaving. He visited the rabbi briefly and then left, making no mention of the money he had deposited on the table that Friday. The rabbi was certain that the visitor had, momentarily, forgotten about it, but would shortly return to claim the money. Perhaps, he surmised, the visitor still had some business to take care of in town.

Looking out of the window, he saw the visitor going down the stairs and

into the waiting wagon; he was on his way out of the village. The rabbi ran after the wagon, shouting at the driver to halt. The driver turned around and seeing the rabbi, wheeled the wagon about.

"I have something to say to your passenger," the village rabbi said breathlessly.

He then went to the carriage and peered inside the window, "Don't you remember that you left a sum of money with me on Friday?" he asked the unusual stranger.

The Chafetz Chaim nodded. "Yes, I remember."

"Then, why didn't you ask for it when you came to me, just now?" said the rabbi, more puzzled than ever.

"Because it is no longer mine. When I brought it to you it was already late Friday afternoon. The halachah forbids one to deposit or borrow money from someone else without witnesses, since this puts the man who accepts the deposit in a very difficult position; he may be tempted to deny that he received the money altogether. Thus, entrusting someone with money without having witnesses is considered transgressing the commandment of 'You shall not

put an obstacle before the blind' and one who disregards this can bring a curse upon himself. The matter is even stricter concerning a Torah scholar and even more so when it is late Friday afternoon, right before Shabbos, since, under the stress of preparing for Shabbos, the one who accepts the money may forget about it. And so, you see, when I came to you at such a late hour, I decided to give you the money as a gift."

"But I cannot keep your money. I am giving it back to you as a gift, just as you gave it to me," said the rabbi.

"Ah, but I do not accept gifts. The wisest of men said that 'One who spurns gifts shall live.'"

The rabbi refused to accept the money; he, too, did not wish to receive gifts. He sought and found a solution to the problem; he threw the money onto the ground, making it ownerless, free for anyone to claim. Then, and only then, did the guest retrieve it.

The Chafetz Chaim had been able to avoid having either the rabbi or himself commit a sin. And he had cleverly judged that the rabbi would see him leaving from the window. The rabbi had, and had come running to return the money.

TALES OF TZADIKIM

The Tzaddik Decrees

He shall not break his word; he shall do according to all that proceeds from his mouth (30:3)

R'Avraham Abish, rabbi of Frankfurt, once had to travel away from home. His path crossed through a Christian town. To his misfortune, it was a Christian holiday, an excuse for everyone to become tipsy and go looking for mischief. Woe to the unfortunate Jew who crossed the path of a drunken gentile!

Wishing to avoid all contact with the half-crazed populace, the driver begged R' Avraham's permission to skirt the main road. But the side path was full of stones and the passenger knew how difficult and painful it would be for the horses. "Let us wait here at the outskirts of the town for a quarter of an hour," he said. "Soon a fire will break out in the church and everyone will be busy putting it out. Then, we can pass through the town undetected."

The driver pulled his wagon to the side of the road and began waiting. When the fifteen minutes were up, R' Abish told the driver to move on.

"But I see no signs of a fire. Why should a fire suddenly break out? And how do you know that it will?"

R' Abish answered not a word. With terror in his heart, the driver started up the horses and the wagon rolled forward. There was no sign of a fire yet. He could already imagine the besotted

PARSHA STORIES

gentiles attacking them with glee . . .

The wagon proceeded to the center of town, past dozens of weaving drunkards and people in a lively holiday mood. But not a finger was raised against them. And then, suddenly, there were cries of terror and alarm. Black smoke curled up in thick pillars. Where was the fire? In the church! The townspeople streamed to the site of the fire with buckets of water. The driver urged his horses on.

Fear, and the need for haste, par-

alyzed his tongue, but once he was safely out of danger, he stopped the wagon and turned around to his passenger. "Tell me, Rebbe," he asked. "How did you know what was going to happen? Are you a prophet?"

R' Avraham Abish replied, "All my life I have been very careful not to let any lie or anything unworthy pass my lips, even under stress. Thus, when I do utter something, it must come true. Heaven sees to it that it is fulfilled. Even you, a wagoner, can reach such a level of ho-

liness that heaven will obey what you say, if you undertake to guard your tongue carefully. This is even hinted at in the Torah, as it says, 'He shall not break his word; he shall do according to all that proceeds from his mouth.' If a person does not profane his mouth by saying things that are not fitting, such as lies and evil gossip; if he is ultimately careful with whatever he utters, then, everything that he does say will be fulfilled by heaven. He — Hashem — shall carry out all that proceeds from his mouth."

TALES OF TZADIKIM

The Sun Did Not Set

You shall be clear before Hashem (32:22)

One erev Shabbos Abba Techinah was returning home from a week of traveling. He was a peddler who throughout the week sold the goods in his backpack to the farmers in the surrounding villages and bought food for his family on his return trip. He was loaded down with fruits and vegetables for Shabbos, this time, when he spied a figure lying by the roadside.

Abba Techinah rushed over and saw a man whose body was covered with open sores, moaning with great pain. The man looked up at the kind face bending over him and pleaded, "Please help me into the city."

Abba Techinah was faced with a difficult decision. If he carried the man into town, it would mean abandoning his pack which contained all his worldly goods. Would it still be there when he returned? Besides, it was already

late. He might not even be able to return before Shabbos. Yet, how could he abandon the pitiful creature lying on the road? The man was so ill that he might not even survive; then Abba Techinah would be responsible for his death!

That convinced him. Laying down his pack, Abba Techinah gathered the sick man into his arms and carried him all the way to town. Then, he rushed back to get his pack, hoping that no one had taken it.

To his joy, it lay there, safe and sound. The sun was just about to set when he trudged back into town. People were already going to the synagogue and they looked at him with dismay. "Is this Abba Techinah, the righteous? It is almost Shabbos."

The very same thoughts were running through Abba Techinah's mind, as well. Looking up at the sky, he wondered, "Perhaps I have even desecrat-

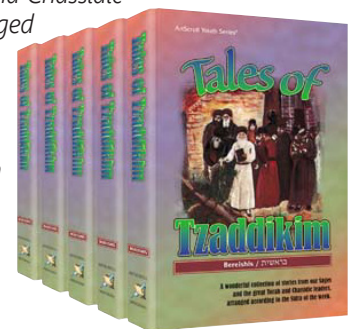
ed the Shabbos."

Hashem in heaven saw his distress and sought to reassure him. He withdrew the sun briefly from its resting place, below the horizon, and had it set only after Abba Techinah had returned home.

And at that very moment, a heavenly voice echoed the words of Koheles: "Go and eat your bread in joy and drink your wine with a good heart, for Hashem is pleased with your deeds."

(According to Midrash Rabba Koheles 9:4)

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.



PARSHA PUZZLERS

TEST YOUR PARSHA KNOWLEDGE

by Sammy Schaechter & Dovid Saleman
Answers on page 7.

EASY Qs

1. Why were those who went to battle against Midian required to stay outside the machaneh?
2. Why did the shevatim of Reuven, Gad, and half of Menashe want to live on the other side of the Yarden?
3. What did the shevatim of Reuven, Gad, and half of Menashe do to alleviate their concern for their families and cattle?
4. What was Moshe's response and who did Moshe compare them to?
5. Who died on Rosh Chodesh Av in the 40th year of Bnei Yisrael wandering in the desert?
6. How old was Aharon when he died?
7. What is a neder?
8. For how many years were the Bnei Yisrael wandering in the desert?
9. How many times did the Bnei Yisrael travel during those 40 years?
10. Why must we kill out the Canaanim and not live together with the min Eretz Yisrael?
11. Who must run to an Ir Miklat (City of Refuge)?
12. How long must he stay in the Ir Miklat?
13. May someone who killed on purpose run away to an Ir Miklat?
14. What type of soldiers did Moshe send to fight against Midian?
15. Why didn't the soldiers want to go to war?
16. What type of dish needs tevilat keil-

LEADER TIP:

Since it's a double parsha, there are twice the amount of questions which means twice the amount of learning!

im (immersion in a mikveh)?

17. How do we kasher dishes used by the goyim?
18. What does the word Massei mean?

MEDIUM Qs

19. What did the shevatim of Reuven, Gad, and half of Menashe do for their brothers in order to merit receiving Gilad, the land they requested?
20. Why were the Jewish people not commanded to attack Moav as they were to attack Midian?
21. Why did HaShem make the Bnei Yisrael move forty two times in the midbar?
22. Which great big sea borders the entire western side of Eretz Yisrael?
23. What are the Hebrew terms for north, south, east, west?
24. Why did HaShem teach Moshe the mitzvot that can only be done in Eretz Yisrael if Moshe cannot go into Eretz Yisrael?
25. Who can annul a vow?
26. How did the daughters of Tzelafchad guarantee that their portion remain part of Shevet Menashe?
27. How many witnesses are needed to punish someone who kills on purpose?
28. What did the soldiers do with all of the gold, silver, and jewels that they captured during the war?
29. To whom did Moshe give most of it?
30. What are the Rashei Matot of Bnei Yisrael?

HARD Qs

31. Which two kings/kingdoms occupied the area of Gilad?
32. Who were the two people responsible for capturing this territory?

CRACK THE PARSHA CODE

by Rabbi Yaakov Levine
Answers on page 7.

1. When a P M a P, he must K his P
2. a P made by a W, can sometimes be R by her F or her H
3. B Y were C to F against M with 1000 men from each S
4. B Y K all the M, but kept the W A
5. All M V from M had to be K before the J used them
6. The S of G and R asked M for land on the other S of the Y, because they had lots of A
7. M agreed to their request, only after they H B Y F
8. Before B Y E E Y, M showed them the B of E Y
9. S L was given the 6 U M, and an additional 42 C to L in
10. Someone who A K another J, could run to an U M, and be S from the dead man's R who are T to K him

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 Lemala. Rabbi Levine can be reached by email at rabbilylevine@gmail.com

33. What does Uvo Tidbak mean?
34. Where was Aharon buried?
35. Where else can the accidental killer run to?
36. Since the Leviim were not included in the dividing of the land, from whom did the Leviim receive land to live on?
37. What were the names of the daughters of Tzelafchad?
38. Which tribe were they from?
39. What magic did Bilam do during the war?
40. How did Pinchas bring them down?

PARSHA PUZZLERS

TORAH RHYMES & RIDDLES

Answers on page 7.

PARSHAT MATOT

1. Hashem commanded me to fight
A war against the Midianites.
I'd have to die right afterwards.
But still I followed Hashem's words
I gathered my army without delay,
And went to battle right away.

2. I went to Midian to collect my
money
But what happened there was not
so funny.
I was paid for my evil as the battle
roared:
The Israelites killed me by the
sword. -----

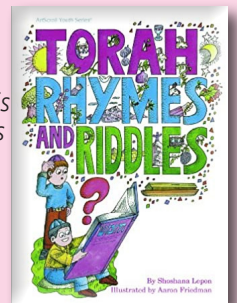
3. We have a lot of animals
Who need good fields for grazing;
And here, across the Jordan,
The land is just amazing!
We want to make our homes here
But we won't forget our brothers.
When they go to conquer Canaan
We'll be fighting with the others.
-----/----- and -----
the tribe of -----

PARSHAT MASEI

4. We were chosen to give out
The portions of the land,
And pick a leader for each tribe.
This was Hashem's command
----- and
----- bin -----
5. If someone kills by accident

We are the place he can be sent.
No relatives may hurt him here,
And he can live without a fear.
We are six; three on each side
Of the Jordan riverside.
We were not given any place
To call our very own.
The other tribes must give us land
Where we can build our homes.
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 Rebbe's Blessing

"So there were delivered from the thousands of the Children of Israel, a thousand from each tribe, twelve thousand armed for the army." (Bamidbar 31:5)

It was said that R' Yisrael of Vizhnitz truly loved his fellow men and, thereby, brought them close to Torah. The following story illustrates this beautifully:

A village Jew entered the Rebbe's room, accompanied by his son.

"Please, Rebbe, bless my son to be spared from military service!" the man pleaded.

Looking at the son, the Rebbe saw that he was a cattle herdsman, coarse and earthy both outside and in. He turned to the youth and asked him gently, "Tell me, when you are among non-Jews, do you take care to eat ko-

sher food?"

In confusion, the son stammered, "Uh, what can I do? I — I can't starve."

"Do you daven and put on tefillin before going out to work?" the Rebbe persisted.

The son had another excuse to offer. "I have to get up very early for my work. Where can I find the time to daven?"

"And what about Shabbos?"

The answer here, too, was negative.

The Rebbe held out his hand and blessed the youth: "May it be Hashem's will that you find favor in the eyes of the draft committee to the same degree that you have found favor in mine."

And so, without long lectures or in-

sults or humiliation, the coarse youth left the Rebbe's house — with a bera- chah in hand!

A Jew once came to see R' Yehudah Tzadka and asked him to speak at a memorial service being held for a deceased family member. R' Tzadka always agreed to speak on such occasions, as it was a way to strengthen the listeners' hearts with Torah and yiras Shamayim as well as to gladden a widow's heart. He agreed to accompany the man to the home where the memorial service was being held.

Those were dangerous times, with Arab snipers shooting from the Sheikh Jarrah neighborhood, and wounding passersby. The house to which the man was taking him stood at the edge of the Jewish section, completely exposed to the snipers' fire.

PARSHA STORIES

Seeing this, R' Tzadka asked the man, "How is it possible for us to walk through such a dangerous area now?"

"Everyone is hesitating about coming," the man begged. "If Your Honor does not come, the whole service will be canceled. You can bring merit to many people by coming."

R' Tzadka decided to go on. "Messengers for a mitzvah are not harmed," he declared. "Neither coming nor going!"

He arrived safely at the house and delivered words of Torah and mussar to the waiting group. When he was done, he returned home safely.

A few months later, the War of Independence against the Arabs broke

out in earnest. In the Jewish yishuv, a general draft was announced, for everyone was needed to fight for their very lives. R' Yehudah Tzadka, being then in his late 30's, was called up as well. He entered the draft office, which was packed with people, and patiently waited his turn. Suddenly, a passing bureaucrat halted in astonishment.

"What are you doing here?" the officer asked.

"I received a draft notice," R' Tzadka replied.

"They told you to come? Impossible! This is no place for you."

Immediately, he took R' Tzadka into his office and signed a certificate declaring him exempt from military ser-

vice.

Now it was R' Tzadka's turn to be surprised. He did not understand the meaning of the other man's behavior. Seeing the other man's confusion, the bureaucrat hastened to explain.

"A few months ago, I was mourning my father's passing. My family wanted to conduct a memorial service for the elevation of his soul, and all the other rabbis were afraid to come because of the danger. Only Your Honor agreed to come. I listened to the words you

spoke then, and realized that all your actions are for the sake of Heaven. It is my opinion that you are doing your job faithfully, and should be freed of the burden of army service so that you can continue in your important work!"

STORIES MY GRANDFATHER TOLD ME

The Man Who Refused to Come Out

"If a man takes a vow to Hashem" (Bamidbar 30:3)

During the period when R' Binyamin Diskin was serving as rav of Lomza, a certain talmid chacham made a vow to imprison himself in the beis midrash and not to set foot outside. This caused considerable inconvenience to the townspeople who had to bring him food and drink every day.

One day, R' Akiva Eiger passed through Lomza on his way home from his son's wedding. He went to visit the av beis din, R' Binyamin. R' Binyam-

in shared the distressing story of the talmid chacham who refused to ever leave the beis midrash. The two rabbis decided to go to see him together.

When two such illustrious men set out for the beis midrash, others naturally ran over to accompany them. With each passing moment, the crowd behind them grew larger. R' Akiva Eiger and R' Binyamin Diskin entered the beis midrash, went over to the man as he sat learning, and said, "We have heard that you are a talmid chacham, and since you have decided not to leave the beis midrash, we have decided to come to see you here."

The man was upset at having caused these two Torah leaders to take the trouble to visit him. Sensing his distress, they asked him, "If you had known ahead of time that we would

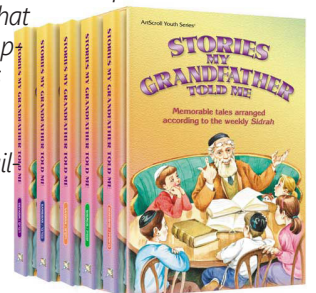
come to see you, would you have made the vow?"

The answer came quickly. "Had I known that my doing so would inconvenience two Torah giants, I would not have made the vow!"

The two then declared, "You are free of your vow!"

The group who had come along recited the words after them, and the vow was annulled.

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.



LEADER TIP:

Everyone makes mistakes, even the greatest of people. See if anyone can remember something that someone else did by accident. Did you overreact? Have you ever made that same accident? Did your opinion of them change?

JEWISH LEADER OF THE WEEK

Rav Aharon Lichtenstein

May 23, 1933- April 20, 2015

Born in Paris, France, but grew up in the United States, studied in Yeshiva Rabbi Chaim Berlin under Rabbi Yitzchok Hutner. He earned a BA and semicha at Yeshiva University under Rabbi Joseph B. Soloveitchik, whose daughter, Tovah, he would later marry, and a PhD in English Literature at Harvard University.

After serving as Rosh yeshiva at Yeshiva University for several years, Rabbi Lichtenstein accepted Rabbi Yehuda Amital's request in 1971 to join him as the leader of Yeshivat Har Etzion, lo-

cated in Gush Etzion, and moved to Jerusalem. He kept a strong connection to Yeshiva University as a Rosh Kollel for the Gruss Kollel in Jerusalem. After Rabbi Amital's passing, Rabbi Lichtenstein became the Rosh Yeshiva of Yeshivat Har Etzion (Gush). He wrote many books and has hundreds, if not thousands of teachings recorded all over the world.

In 2005, he and his wife Dr. Tovah moved to Alon Shvut. They were married in 1960 and had six children.

He was committed to intense and original Torah study and voiced a cou-

rageous Jewish worldview implementing parts of modern times within the framework of a Torah life, reflecting the tradition of his teacher and father-in-law, Rabbi Joseph B. Soloveitchik in line with Orthodoxy nowadays.

Rabbi Lichtenstein was awarded the Israel Prize for Jewish Literature on Yom Haatzmaut in 2017. He died on April 20, 2015. He was a source of inspiration for so many different kinds of Jews, for both his educational teachings and his intellectual and spiritual leadership. He was especially admired by many Modern Orthodox leaders.

PUZZLERS ANSWERS

PARSHA CODE

1. When a PERSON MAKES a PROMISE, he must KEEP his PROMISE
2. a PROMISE made by a WOMAN, can sometimes be REMOVED by her FATHER or her HUSBAND
3. BNEI YISROEL were COMMANDED to FIGHT against MIDYAN with 1000 men from each SHEVET
4. BNEI YISROEL KILLED all the MEN, but kept the WOMEN ALIVE
5. All METAL VESSELS from MIDYAN had to be KASHERED before the JEWS used them
6. The SHEVET of GADE and REUVEN asked MOSHE for land on the other SIDEA of the YARDEN, because they had lots of ANIMALS
7. MOSHE agreed to their request, only after they HELPED BNEI YISROEL FIGHT
8. Before BNEI YISROEL ENTERED ERETZ YISROEL, MOSHE showed them the BOUNDARIES of ERETZ YISROEL
9. SHEVET LEVI was given the 6 URAY MIKLAT, and an additional 42 CITIES to LIVE in
10. Someone who ACCIDENTLY KILLED another JEW, could run to an URAY MIKLAT, and be SAFE from the dead man's RELATIVES who are TRYING to KILL him

TORAH RHYMES & RIDDLES

MATOT

1. Moshe
2. Bilaam
3. Reuvain, Gad and half the Tribe of Menashe

MASEI

4. Elazar Hacohen & Yehoshua Bin Nun
5. Cities of Refuge
6. The Leviim.

TEST YOUR PARSHA KNOWLEDGE

1. They were impure because they were in contact with dead bodies
2. Because they needed a lot of land for their many animals
3. They fortified cities for their families and built enclosures for their cattle, and then accompanied the rest of Am Yisrael to assist in conquering Eretz Yisrael
4. Moshe asked why they should be allowed to stay back while their brothers go fight. Moshe compared them to the meraglim who tried to discourage the Bnei Yisrael from entering Eretz Yisrael
5. Aharon Hakohen
6. 123 years old
7. A promise
8. 40 years
9. 42 times
10. So that we don't learn from their evil ways
11. Someone who kills by accident
12. 33. Until the kohen gadol dies
13. NO
14. Tzadikim
15. Because they knew that Moshe was supposed to die afterwards
16. Glass or metal dishes that belonged to goyim
17. We have to make it as hot as they ever used it (i.e., boil it if they boiled with it [hagalah], and heat it up to the highest temperature that they baked with it [libun])
18. Travels
19. They went ahead of the rest of Bnei Yisrael to help them settle into their respective areas.
20. Because Moav acted out of fear against the Jewish people. Also, Ruth was destined to come from Moav
21. To give them a different nisayon (test) in each place
22. Yam Hagadol, alternatively known as the Mediterranean Sea (Yam Hatichon)
23. North= Tzafon, South= Negev, East = Kedem or Mizrach, West= Yamor Maarav
24. Moshe felt better that he was at least able to learn about these mitzvot
25. Preferably, an expert in the laws of nedarim. Otherwise, three ordinary people
26. They married cousins from Shevat Menashe
27. Two
28. They brought it all to Moshe
29. To the soldiers
30. The heads of the tribes of Bnei Yisrael
31. Sichon king of the Emorites and Og king of the Bashan
32. Machir and Ya'ir, descendants of Shevat Menashe
33. To cling to HaShem. This means to be close to HaShem, learn His Torah, and do His mitzvot.
34. Hor Hahor
35. To the cities of the Leviim
36. From the other shevatim who gave a portion of land from their inheritance
37. Machlah, Tirtzah, Chaglah, Milkah, Noah
38. Menashe
39. He made the five kings of Midian and himself fly up into the air
40. By pointing the words of the kohen gadol's tzitz at them

PARSHA GAMES

Movement Memory

by Sammy Schaechter

GOAL: To teach the kids about the importance of remembering and learning from our past in order to help shape our future

TYPE: Moderate, indoor, group game.

HOW TO PLAY: Have everyone sit together in a circle. Start with one person saying their name along with a movement (clapping, slapping their legs, rolling their head, etc.). The next person has to say the name and do the movement of the person who went before him and then say his own name and do his own movement. The third person must then say the name and do the movements of both the people who went before them. Each person that goes must repeat the name and movements of everyone who went before them. Each movement needs to be new (aka you can't repeat anything that's already been done). You can play this game a number of times, shifting the order around so that everyone gets a chance to be one of the last ones to go needing to remember all of them. You can do it with all different kinds of things - favorite food / color / holiday, birthday, middle name, etc.

DISCUSSION: "VAYICHTOV MOSHE ET MOTZE'HEM LEMASEH-

EM," Moshe wrote their goings forth according to their journeys..." (Bamidbar.33,2) This passuk is found in the beginning of the Parsha. What follows is a list of all the stops made by Bnei Yisrael in the Wilderness on their way from Mitzrayim to Israel. Why was it necessary to tell us all these various stops? We are given this information to teach us how important it is to know our history. By knowing the past we learn how to avoid the same problems in the present and we know how to deal with the trials and tribulations that confront us. In this game, we learn about remembering and taking to heart everything that happened before us. If we didn't have to remember what everyone else was doing, we probably wouldn't pay close attention to any of the movements people were doing before us. So too with the history of Bnei Yisrael. Everything That Has happened in the past, is the reason we are where we are today. Additionally, we learn from our history in order to know what has worked, what has not, and what the best way to move forward from those mistakes and successes from our past. Our past makes us who we are in the present, and it's up to us how we form that into the future.

TEFILAH TREASURES

Shemona Esre - Sim Shalom

We ask that Hashem give us peace of mind with recognition and appreciation of all His goodness, grace, kindness, blessing, and mercy. All of these things are based on our perception and how we look at things. Just like the question "Who is rich? The one who appreciates what he has" in Pirkei Avot. Hashem's gifts are as much about making ourselves aware of them as they are about receiving them in the first place!

We continue by asking Hashem to shine the light of His "face" onto us. This is the way He used to give us blessings as Torah and a love of performing acts of kindness, as well as righteousness, blessing, mercy, life and peace. The bracha ends with us asking Hashem to bless us with peace at all times.

During mincha and maariv, instead of "Sim Shalom" ("Instill Peace"), we say "Shalom Rav," that Hashem should

create abundant of peace upon us because He is the Master of all forms of peace. We ask for "abundant peace" at night, since that is a time of great uncertainty for people.

During shacharit, and during mincha on fast days, the chazzan says Birkat Kohanim in this bracha. This is the set of three blessings that the kohanim would say everyday in the Beit Hamikdash, ending in a blessing for Hashem's peace.

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