

# 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.

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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

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.

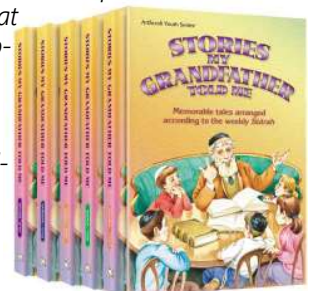
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**Stories My Grandfather Told Me** by Zev Greenwald (Author) Libby Lazewnik (Translator) and Tova Katz (illustrator) is packed with short pleasant stories that

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).



# 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 [rabbylevine@gmail.com](mailto:rabbylevine@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?