

# KMS Family Parsha Sheet

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Beshalach - בְּשַׁלַּח

## Parsha Questions (Answers on the back)

- 1) How did Bnei Yisrael know the way to travel from Mitzrayim?
- 2) Through whose land did Hashem not lead B'nai Yisrael? Why?
- 3) To what future time is the pasuk hinting when it uses the future tense of "Az Yashir - Then Moshe and Bnei Yisrael will sing"?
- 4) Why are the Egyptians compared to stone, lead, and straw?
- 5) Aside from Egypt and Israel, which 4 other nations are mentioned in the Song of the Sea ("Az Yashir")?
- 6) The Jewish women trusted that G-d would grant the Jewish People a miraculous victory over the Egyptians. How do we see this?
- 7) In this parsha, in what three contexts did Moshe take his Mateh (staff)?
- 8) What had been the attitude of B'nai Yisrael when they saw the Egyptian soldiers moving in on them, and what was it after they saw the Egyptians drowned?
- 9) After B'nai Yisrael left the sea and went into the wilderness, they quickly encountered a problem. What was it and how was it resolved?
- 10) Each day B'nai Yisrael were to gather how much Manna and eat it by when? What happened if they gathered too much or too little?



## Words of Wisdom

Pirkei Avot 4:3

אֵין לָךְ אָדָם שֶׁאֵין לוֹ שָׁעָה וְאֵין לָךְ דָּבָר שֶׁאֵין לוֹ מְקוֹם

There is no man that has not his hour, and there is no thing that has not its place

## Did You Know?

Meat and Milk Eaten at One Table ([outorah.org](http://outorah.org))

Q. My friend is eating a slice of pizza for lunch and I am eating a hamburger. Can we eat together at the same table?

A. Chazal prohibited two people eating meat and dairy at the same table (Shulchan Aruch YD 88:1). Since both foods are kosher, Chazal were concerned that one person might absent-mindedly take food from the other person's plate. However, if there is heker (reminder) that the other food is off-limits, they may eat together. Here are some common ways to establish a heker: The person eating the hamburger eats on a placemat designated for meat, and the one eating dairy eats on a placemat designated for dairy (YD 88:2). The person eating the hamburger eats on a tablecloth and the one eating dairy eats without a tablecloth, or vice versa (ibid.). A object with some height (such as a purse, but not a key or coin) is placed on the table between the two people. The object should be something that is not used during the meal, or it is an item that is not typically found on the table (Rama 88:2).





## Parsha Answers:

- 1) Hashem provided a pillar of cloud by day and a pillar of fire by night for them to follow.
- 2) Plishtim. If Bnei Yisrael would see war, they would be afraid and turn back to Mitzrayim.
- 3) Rashi 15:1 - Resurrection of the dead during the time of Mashiach.
- 4) Rashi 15:5 - The wickedest ones floated like straw, dying slowly. The average ones suffered less, sinking like stone. Those still more righteous sunk like lead, dying immediately.
- 5) The dwellers of Pleshes (Philistines), Edom, Moab and Canaan are mentioned in the Song of the Sea (Shemot 15:14-15)
- 6) Rashi 15:20 - They brought musical instruments with them in preparation for the miraculous victory celebration.
- 7) Moshe raised his staff over the water to split the sea (14:16). Moshe used his staff to hit the rock and bring forth water (17:5). When Moshe went up the hill during the war with Amalek, he took along his staff (17:5,7).
- 8) First they were afraid and said they wished they had never listened to Moshe and had stayed in Egypt where they were safe; afterwards, they feared Hashem; they believed in Him, and in His servant, Moshe.
- 9) After 3 days, they found no water to drink. Hashem showed Moshe a certain tree and he cast it into the bitter waters, and the waters were made sweet.
- 10) They were to gather one omer per person per day, except on Yom Shishi, when they were to gather two omers per person (one for Shabbat). If they gathered more than an omer, it was still the correct amount. If they gathered less, they still had enough. They could not allow any Manna to be left over until the next day except on Yom Shishi.



## This Week In Jewish History

Shevat 13 (Aish.com)

In 1790, France granted full and equal citizenship to Sefardi Jews. (Ashkenazi Jews gained citizenship a year and a half later.) The French Revolution, born of the ideals of Enlightenment, had become the first society to emancipate the Jews, permitting them to enter the highest levels of government and finance. In 1807, Napoleon created the French Sanhedrin -- a Jewish communal structure sanctioned by the state. (The French Sanhedrin sat in a semicircle, following the custom of the Sanhedrin in Jerusalem that served as the Jewish supreme court during the times of the Holy Temple.) Despite these liberties, anti-Jewish measures were passed in 1808: Napoleon declared all debts with Jews annulled, which caused the near ruin of the Jewish community. Restrictions were also placed on where Jews could live in an effort to assimilate them into French society.



## Tefilla Insights

### **"Veahavta Et Hashem Elokecha" (ou.org)**

How can the Torah command an emotion from us? We can be commanded to don Tefillin, to eat kosher, and to observe the Shabbat, but to love G-d? Emotions are triggered and experienced and not always accessible at will. How then shall we understand- "Veahavta Et Hashem - You Shall love G-d?" HaRav Baruch HaLevi Epstein zt"l in his work on the siddur, The Baruch Sheamar advances two approaches to understanding this verse. The first approach maintains the literal translation of Veahavta - You shall love Him. He explains that the commandment of "Vahavta" must be seen in light of the previous prayer in the siddur- "Ahava Rabbah." The prayer "Ahava Rabbah" demonstrates the absolute all-encompassing love that our Creator has for us. "Ahava Rabbah Ahavtanu - G-d You have loved us with an abundant love." Once we know, understand and appreciate G-d's adoration and love for us, it is only natural for us to experience love for Him as well. Of course we cannot be commanded to conjure an emotion at will, but we can be commanded to focus on G-d's benevolent ways that will trigger in us a deep love for Him in return. The second approach is a passage in the Talmud tractate Yoma 86A which interprets our verse to mean - "G-d should become beloved through your actions." It is not enough to simply perform Mitzvot-commandments. We are obliged to live and behave in a way that creates honor and dignity for Hashem. The way that we talk, the way that we dress and the way we relate to our family and colleagues all reflect on our Maker- G-d. So the first verse in the paragraph implores us- "Veahavta Et Hashem - to love G-d" by making a Kiddush Hashem living a noble life that celebrates the royalty and magnificence of G-d. In our world where the name Jew and the name of the Jewish State - Israel are not yet fully appreciated by the nations of the world (to put it mildly) fulfilling this Mitzvah properly is essential in creating and maintaining the just and noble nation we represent.

## Key Number or Word In The Parsha

### **Manna - מן (Chabad.org)**

What does mon mean? Some (Rashi) say that mon means a portion of food. They did not know what it was, but they knew that it was a portion of ready-to-eat food, so they called it just that. Others (Rashbam) explain that mon is Egyptian for "what." Over the 200-plus years that they had lived in Egypt, a fair amount of Egyptian had crept into their lexicon. Thus, when they said, "It is manna," what they were actually saying was, "What is it?" Eventually, that became the name of the mystery food that they had found. A third interpretation (Haketav Vehakabbalah) is that the root word of mon means status or importance. In other words, they saw the stuff fall from heaven, did not know what it was, but were absolutely sure that it was something special.