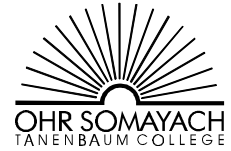


# Parsha Q&A



## Parshas Beshalach

For the week ending 11 Shevat 5758  
6 & 7 February 1998

### Parsha Questions

1. Why did Hashem direct the Jewish People away from the land of the Philistines?
2. What percentage of the Jewish people died during the plague of darkness?
3. When, besides the week of *Parshas Beshalach*, do we read from *Parshas Beshalach*?
4. Why did the Egyptians want to pursue the Jewish People?
5. From where did the Egyptians obtain animals to pull their chariots?
6. What does it mean that the Jewish people "took hold of their fathers' profession" (*tafsu umnus avosam*)?
7. How did Hashem cause the wheels of the Egyptian chariots to fall off?
8. Why were the dead Egyptians cast out of the sea?
9. To what future time is the verse hinting when it uses the future tense of "Then Moshe and the *Bnei Yisrael* will sing"?
10. Why did the *Bnei Yisrael* wait until the 15<sup>th</sup> of Iyar (a month after they left Egypt) before complaining about a lack of food?
11. Why are the Egyptians compared to stone, lead and straw?
12. How did Hashem show mercy on the dead Egyptians?
13. Why did "fear seize the inhabitants of *Pelashes*"?
14. Why is Miriam referred to as "Aharon's sister" and not as "Moshe's sister"?
15. Which sections of the Torah did the Jewish People receive at Marah?
16. What is a "*chok*" (statute)?
17. What lesson in *derech erez* concerning the eating of meat is taught in this week's *Parsha*?
18. How did non-Jews experience the taste of the *manna*?
19. Which prophet rebuked the Jewish People by showing them a jar of *manna* that was prepared by Moshe?
20. Why did Moshe's hands become heavy during the war against Amalek?

*Rashi never just comments; something in the text always impels him to do so. Rashi's comments are answers to unspoken questions and difficulties arising from a thoughtful reading of the Torah. Therefore, anyone who wants a true understanding of Rashi's classic Torah commentary must always ask*

### "What's Bothering Rashi?"

***"And Moshe stretched his hand over the sea; and the Eternal moved the sea with a powerful east wind all that night and He turned the sea into dry land, and the waters split." (14:21)***

Rashi, commenting on the phrase "And the waters split," says "All the waters in the world."

Some statement! Why does Rashi make this claim? Why not just the waters of the Red Sea? **What's bothering Rashi?**

Answer: First the verse says: "The sea turned to dry land" and then **afterwards** it says "and the waters split!" Which happened first? Didn't the water split before the sea turned to dry land? Therefore, "the waters split" must refer to **other** waters.

*Based on Dr. Avigdor Bonchek's new book "What's Bothering Rashi?" Feldheim Publishers*

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Dedication opportunities are available for Parsha Q&A — Please contact us for details.

Parshas **Beshalach** — 11 Shevat 5758, 6 & 7 February 1998

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## I Did Not Know That!

Pharaoh was living proof of the power of repentance. When he was suffering in the midst of the Red Sea, Pharaoh admitted the truth of Hashem's power, which he had formerly denied. Consequently, Hashem spared him and he fled to Ninveh where he became king. He was the ruler to whom the Prophet Yona was sent, and this time Pharaoh listened to Yona's message.

*Pirkei D'Rabbi Eliezer*

### Recommended Reading List

#### Ramban

14:4	The Miracle of Egyptian Pursuit
14:13	Promise or Command?
14:15	No Need to Cry
14:21	Nature or Miracle?
15:19	When the <i>Shira</i> was Sung
16:4	(second part) The Purpose of Trial
17:9	The War Against Amalek

#### Malbim

14:11-12	Red or Dead
14:16	The Ten Miracles of the Crossing of the Sea

#### Ibn Ezra

14:13	Slave Mentality
14:29-30	Drowning and Dry Land

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## Answers to

### this Week's Questions

**All references are to the verses and Rashi's commentary, unless otherwise stated**

- 13:17 - So that it would be more difficult for the Jewish People to return to Egypt.
- 13:18 - Eighty percent (four-fifths).
- 14:5 - On the seventh day of Pesach and also on Purim.
- 14:5 - To regain their wealth.
- 14:7 - From those Egyptians who feared the word of Hashem and kept their animals inside during the plagues.
- 14:10 - They cried out to Hashem.
- 14:25 - He melted them with fire.
- 14:30 - So that the Jewish People would see the destruction of the Egyptians and be assured of no further pursuit.
- 15:1 - Resurrection of the dead during the time of Mashiach.
- 15:2 - Until that time they lived on the leftovers of the dough and matza that they took out of Egypt.
- 15:5 - The wickedest Egyptians floated around the water like straw, taking a long time to die. The average ones suffered less, sinking like stone. Those who were still more righteous sunk like lead, dying immediately.
- 15:12 - Hashem allowed them to be buried (the earth swallowed them).
- 15:14 - Because they slew the members of the Tribe of Ephraim who had escaped from Egypt at an earlier time. They feared vengeance for this act.
- 15:20 - Aharon put himself at risk for her when she was struck with *tzara'as*. (See *Bamidbar* 12:12.)
- 15:25 - Shabbos, Red Heifer, Judicial Laws.
- 15:26 - A law whose reason we don't understand.
- 16:8 - One should not eat meat to the point of satiation.
- 16:21 - The sun melted whatever *manna* remained in the fields. This flowed into the streams from which animals drank. Whoever ate these animals experienced the taste of the *manna*.
- 16:32 - Yirmiyahu (chapter 2, verse 31).
- 17:12 - Because he was remiss in his duty, since he, not Yehoshua, should have led the battle.

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