

Parsha QA



Parshat Beshalach

For the week ending 15 Shevat 5760 /
21 - 22 January 2000

Parsha Questions

1. What percentage of the Jewish people died during the plague of darkness?
2. Why did the oath that Yosef administered generation?
3. Why did the Egyptians want to pursue the Jewish People?
4. Where did the Egyptians get animals to pull their chariots?
5. What does it mean that the Jewish people *tafsu umnut avotam*?
6. How did Hashem cause the wheels of the Egyptian chariots to fall off?
7. Why were the dead Egyptians cast out of the sea?
8. To what future time is the verse hinting
Moshe and Bnei Yisrael will
9. Why are the Egyptians compared to stone, lead and straw?
10. The princes of Edom and Moav had nothing to fear from the Jewish People.
11. Moshe foretold that he would not enter the Land of Israel. Which word in the *Parsha* indicates this?
- 12.
13. The Jewish women trusted that Hashem would grant the Jewish People a miraculous victory over the Egyptians. How do we know this?
14. Which sections of the Torah did the Jewish People receive at Marah?
15. When did *Bnei Yisrael* run out of food?
16. What lesson in *derech erez* concerning
Parsha?
17. How did non-Jews experience the taste of the *manna*?
18. The Prophet Yirmiyahu showed the Jewish People a jar of manna prepared in the time

of Moshe. Why?

19. *Parsha* alludes to the plague of blood?
20. during the war against Amalek?

Kasha!

How would you answer this question on the Parsha?

(Shemot 16:4)

Shlomo Kagan <email@withheld> asked:

We say a blessing on all food before we eat it, and different types of food have different blessings. So, what blessing did they say when they ate manna in the dessert?

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Parshat Beshalach 15 Shevat 5760, 21 - 22 January 2000

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Answer

are You, Hashem our G-d, Master of the Universe, Who brings

said, as the obligation is only to bless upon food that comes from this world, whereas the manna was Heavenly food from

borei

minei mezonot

view is that there was no fixed blessing because each person tasted in the manna any flavor he desired; therefore, the blessing said depended on the flavor that the person wanted to taste.

Source:

Sefer Ebaya Lehu, R. Greenbaum p.107

I Did Not Know That!

Macho Emche ... I will obliterate the remembrance
Shemot 17:14).

haman

ze

macho emche) has the

Recommended Reading List

Ramban		Ibn Ezra	
14:4	The Miracle of Egyptian Pursuit	14:13	Slave Mentality
14:13	Promise or Command?	14:29-30	Drowning and Dry Land
14:15	No Need to Cry		
14:21	Nature or Miracle?		
15:19	When the <i>Shira</i> was Sung	14:11-12	Red or Dead
16:4	The Purpose of Trial (part 2)	14:16	The Ten Miracles of the Crossing of the Sea
17:9	The War Against Amalek		

- 13:18 - Eighty percent (four-fifths).
- 13:19 - Yosef made his brothers swear that they would make their children swear.
- 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*.
- 15:5 - 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.
- 15:14 - They felt horrible seeing Israel in a state of glory.
- 15:17 - *-aimo them*
- 15:20 - Aharon put himself at risk for her when she was struck with . (See *Bamidbar 12:12*)
- 15:20 - They brought musical instruments with them in preparation for the miraculous victory celebration.
- 15:25 - Shabbat, Red Heifer, Judicial Laws.
- 16:1 - 15th of Iyar.
- 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 streams from which animals drank. Whoever ate these animals tasted *manna*.
- 16:32 - a livelihood.
-d will provide for you just as he
- 17:5
- 17:12 - Because he was remiss in his duty, since he, not Yehoshua, should have led the battle.