



Lesson I







TEACHER'S OBJECTIVE

Given a map of בני's position, students will demonstrate their knowledge of the events that led up to קריעת ים סוף by illustrating the path that בני traveled since יציאת מצרים. Furthermore, students will show their understanding of how בני were 'stuck' with 'no way out' by marking the position of בני and writing the threat that faced them in each direction.



ANTICIPATORY SET

Each student receives a paper with a maze puzzle on it. Unbeknownst to students, this maze has 'no way out,' and is impossible to solve. Students are instructed to try to solve the maze, and are given five minutes for their first attempt. After five minutes, the teacher should ask: "how many of you have found a way out?" Teacher should then allow another few moments for students to continue attempting the maze. Then, commence with discussion.

As hard as you may try to solve this maze, there is absolutely no way out. How many of you tried starting with 'Path A'? then, what happened? You hit a dead end. What about 'Path B'? You thought that perhaps you could get out of the maze through that path. But then, what happened? You hit a dead end again! No matter which direction you tried, you were totally stuck. However hard you tried -- whichever way you turned -- there was absolutely no way out!

Reimagine this maze. Instead of the little boy at the starting point in the center, trying to get out... let's imagine that בני are the ones who are stuck! Can you guess where this 'stuck maze' happened? It happened right after בני left מצרים. Just a few days after בני left מצרים, the Egyptians caught up to them. Where were בני at that point? They were right in front of the ים סוף. Whichever direction they turned -- there was no way out! There was no way to be saved! They were totally stuck; every way they turned, they hit a 'dead end'!

You will comprehend the great נס that Hashem did for בני by rescuing them from the "maze"! Since it seemed that there was really no way out, you'll understand what a great נס it was that they were rescued.



TELL THE OBJECTIVE

In today's class, we will learn about how בני got stuck. How did they end up at the ים סוף, with the מצרים chasing after them? Where could they have gone instead? What was the path that led them to ים סוף קריעת ים סוף? By the end of the class, you'll understand exactly how בני ended up 'stuck in the maze.' You'll be able to take map their journey, and show exactly where they went and what happened to them until they ended up 'stuck'.



PURPOSE

You will be able to understand the greatness of the נס by קריעת ים סוף how Hashem rescued בני from an impossible situation.



INPUT/ STRATEGIES

Think about all the terrific נסים that happened in מצרים. Can it be that after doing all the מכות and miraculously taking בני out of מצרים, Hashem left בני to get 'stuck' and they just 'ended up' trapped between the מצרים and the sea? Clearly not! בני did not 'end up' in the maze. Rather, Hashem led them into the maze, with a very specific purpose in mind! Hashem wanted בני to end up 'stuck'. Why do you think Hashem wanted בני to be stuck? Prompt students for replies. Guide students to realize that Hashem was setting up circumstances so that He could bring about the terrific נס of קריעת ים סוף. This point will be reiterated throughout the lesson.

Hashem purposely led בני into the "maze" by taking them the non-direct route towards ים סוף.

NOTE: The 'input' for this lesson relies heavily on the accompanying map, which clearly illustrates all the locations mentioned in these פסוקים.

Begin by directing students to יב:לז. Set the stage by describing the moment. The previous night was מכת בכורות; Egypt was in a state of chaos as the firstborn in every household died. Meanwhile, בני ate their קרבן פסח, tense with the anticipation of leaving. They went to the Egyptian homes and demanded the silver, gold, and garments. (Prompt: how did



they know what items to demand from each home? At which point did they search the Egyptian homes?)

Early in the morning, all of בני gathered in a place called רעמסס, ready to begin their journey from מצרים. Prompt students to answer these questions using the פסוקים:

- What food did they have with them?
- Which other people came with them?
- What else did they take?

Now, direct students' attention to the map and ask them to name the two possible routes that בני might have taken. Why didn't Hashem lead them on the route that passed by the פלשתים?

The פסוק explains that the land of the פלשתים was very close to מצרים. Hashem said that if בני would encounter a war with the פלשתים, they would immediately flee back to מצרים. Therefore, to circumvent this, Hashem led them on the other route – דרך ים סוף.



CHECK FOR UNDERSTANDING

List the two possible routes that בני could have taken. Explain in your own words: why did Hashem lead them דרך ים סוף, and not דרך ארץ פלשתים?

Now, that is the first step of how they ended up stuck in the maze! They began with the route that was דרך ים סוף, instead of taking the simpler route that was דרך פלשתים. The פשוט explanation is that Hashem did not want them to flee back toward מצרים. But on a deeper level, we can see that Hashem is leading them to get them stuck! Obviously, Hashem wants to bring them into the maze so they should be stuck! Why? Prompt students for responses. Guide students to realize that Hashem was setting up circumstances so that He could bring about the terrific נס of קריעת ים סוף.



Now, instruct students to construct a list of the 'steps' in בני's journey. From יב:לז, students should find two places for their list:

1. רעמסס

2. סכת

Direct students' attention to the map, and point out that רעמסס and סכת are quite a distance from each other. Note that בני did not have planes or even cars to travel with, and ask students to estimate how long they think it might have taken for בני to travel that initial leg of the journey. Then, direct students to רש"י לז.

Then, direct students to יג:כ, where they should find another place for their list:

3. אתם

How does the פסוק describe אתם? Direct students' attention to the map and demonstrate how אתם is, as stated in the פסוק, "בקצה המדבר".

Now, look in יד:ב. What is the next instruction for their journey? "וישבו"! What does that mean? Go backward! Where should they go? פי החירות.

4. פי החירות

Instruct students to find that location on their map, and demonstrate how בני were indeed going backward. Furthermore, point out that they were now located right by the ים. Why did Hashem tell them to go backward, to פי החירות, which was right by the ים? This was another step of 'bringing them into the maze!' Here, take a moment to reiterate the previous point: בני did not just 'end up' stuck in the maze. Rather, Hashem led them there with a specific purpose in mind.

Look inside יד:ג. Hashem explains to מ"ר and בני why they should go backward. Hashem wanted מצרים to come chasing after בני. Why? Because Hashem wanted to bring about great נסים while rescuing בני and punishing the מצרים! How would Hashem get the מצרים to come chasing after בני? Well, if the מצרים see that בני are traveling backward, what will they think? They'll say, "בני are lost and confused in the wilderness! Come, let us go pursue



them and overtake them!” Therefore, Hashem instructed them to go backward, in order to bring the מצרים after them. This is another step in setting up the maze!

Let’s review the steps so far in setting up the maze:

- They did not go דרך ארץ פלשתים
- They went to פי החירות, which was right by the ים
- They caused the מצרים to come chasing after them



CHECK FOR UNDERSTANDING

Explain in your own words: why did Hashem lead בני into the maze?

What happened? Direct students to י פסוקים ה – י. Indeed, פרעה and the מצרים came chasing after בני. Hashem hardened פרעה’s heart, in order so that he should chase after בני. In other words, Hashem brought their enemy after them! Guide students to describe the threat now facing בני, based on the descriptions in the פסוקים of פרעה’s army.

Now, בני are stuck.

What’s in front of them?

What’s behind them?

There are dead ends in every direction. There is no natural way out. Hashem specifically led them into this situation. He brought them into the maze, so that they would have an opportunity to see His tremendous נסים as He rescued them from the maze.

What is the reaction of בני when they see the Egyptian army behind them? Prompt students to describe the response, based on י – יב פסוקים.



בני are terrified. They are trapped, with no way out. And that is exactly where Hashem led them to be, so that He could display tremendous נסים and rescue them. Indeed, what is משה's response to the words of בני?

"התיצבו וראו את ישועת ה' אשר יעשה לכם היום... ה' ילחם לכם ואתם תחרשון."

Why did Hashem lead them into this maze? So that they could see this wondrous, miraculous ישועה that He will perform for them.

One could mistakenly think that 'they ended up' stuck between the ים and the Egyptian army. But now that we learned the פסוקים carefully, we see that Hashem specifically led them into this maze!

When you are stuck and it seems that there is no way out, there is only one way to turn: to Hashem. This experience showed בני how Hashem is the only One they can rely on. The tremendous נסים also taught them great lessons, as we will see next class.

In הלל, we say the words:

"אודך כי עניתני ותהי לי לישועה"

We say, "I thank You for You have brought me pain, for You have rescued me." Doesn't this sound surprising – that we are thanking Hashem for bringing the pain and for rescuing us? Well, if Hashem wouldn't have brought the צרה to begin with, then we wouldn't have needed to be rescued!

For example: let's say someone is very sick, and then Hashem sends him a miraculous רפואה and he is healed. Of course, he will thank Hashem for his ישועה. But really, Hashem is the One who brought the sickness to begin with! If Hashem would not have made him sick, then he would not have needed a רפואה!

But the פסוק in הלל tells us that we don't only thank Hashem for the ישועה – we thank Him for the צרה itself. Why? Very often, Hashem brings us into a position of צרה so that we can call out to Him. So that we can get close to Him. And so that He can rescue us, and we will learn great אמונה from the ישועה. That is the point of being stuck in the maze. And that is why we thank Hashem for the צרה, as well.



MODEL/ EXAMPLE

If Hashem would not have brought the **צרה**, the sick person would not have improved his **תפילה**. He would not have done so many **מצוות** and improved his connection with Hashem. And he would not have gotten a surge of **אמונה** from witnessing the **ישועה**. It was the sickness that brought all this about, and that is why he thanks Hashem for the sickness, too!



CHECK FOR UNDERSTANDING

Explain in your own words, why do we say "אודך ה' כי עניתני"?

Now, we see that Hashem specifically led **בני** into a maze. Why? In order that He could bring about the great **נסים** of **ים סוף** of **קריעת ים סוף**!



GUIDED PRACTICE

Using the lists that they constructed during the lesson, and their maps, students should draw the route that **בני** took, numbering each stop, and mark off the threats that faced **בני** when they encamped in **פי החירות**.



CLOSURE

Think back to a time where you felt 'stuck in a maze'. Imagine your feelings of helplessness, of having no solution. Think of the lesson we just learned and tell yourself that you can only rely on Hashem. Repeat the words to yourself and feel the helplessness dissipate, leaving a closeness to Hashem.





Lesson II



TEACHER'S OBJECTIVE

Given a map of בני' travels and a list of פסוקים that convey different levels of אמונה, students will demonstrate their understanding of the development of בני' אמונה by writing the corresponding פסוק at each location and explaining the level of אמונה that the פסוק conveys.



ANTICIPATORY SET

Divide the classroom into two. Each student in the first half of the classroom receives a paragraph which describes in great detail an event that purportedly occurred last year. Each student in the second half of the classroom receives the same descriptive paragraph, along with a photograph of the event. Allow students a few moments to read/view their cards. Draw two columns on the board. Label one 'I can't see it' and the other 'I can see it'. Pose the following questions to the class. For each question, collect one answer from each half of the classroom and record the answer in the corresponding column.

1. "Do you believe that the event happened?"

Naturally, both halves of the class will believe that the event happened. Before writing either answer on the board, ask: "Which group has a stronger belief?" Guide students to realize that the group that 'saw it with their own eyes' must have a stronger belief. Fill in the first entry on the chart: "I believe," and "I believe with the strongest belief."

Perfect belief is seeing something with your own two eyes.

2. "Do you have perfect clarity?"

To illustrate this question, ask: "Are you perfectly certain about all the details? Is there anything about the event that you have questions about?" Frame the questions in the context of specific details that appear only in the photograph, and not in the paragraph. Guide students to realize that the group that did not actually see the photographs cannot have perfect clarity about details, while the group that did see the photographs has complete clarity. Fill in the next entries on the chart: "Not perfectly clear,"



and “Perfect clarity”; “Some questions and uncertainties,” and “No doubts or uncertainties.”

The chart should now appear as follows:

'I CAN'T SEE IT'	'I CAN SEE IT'
I believe	I believe with the strongest belief
I have some doubts	I have perfect clarity
I have some uncertainties	I have no doubts or uncertainties

Discuss the chart with students. When we see something, we have complete clarity about it, with no doubts or uncertainties. Seeing brings the strongest level of belief, because ‘you saw it with your own two eyes!’ While those of you who read the paragraph believed that the event happened, it wasn’t the strongest level of belief. There were some questions and details that you were not sure about. There were doubts. But with ‘seeing,’ there is perfect clarity.

Pose questions about details that can pointed to specifically in the photograph.

For example: “What color was the car?” Ask the first group for their response. “Red? How do you know?” Have a student read the sentence out loud. Then, ask the second group. “Red? How do you know?” Have a student come up to the front of the room and point to the proof with her finger.

Whose answer is clearer? The group with the photograph. They can actually point with their fingers to the details! That’s how clear it is!

Write a heading on top of the chart: **אמונה**. Explain: this chart shows us different levels of **אמונה**. Most people have the first level of **אמונה**. We definitely believe, but it is not yet the strongest level of **אמונה**. For example, someone believes in Hashem but he does not always remember Hashem’s presence, or he does not always rely on Hashem to help him. Also, even though he believes, it is not with perfect clarity. Sometimes he has some doubts and uncertainties. The second column on the chart is describing an ultimate level of **אמונה**. Such a person has the strongest level – it is as if he actually ‘sees Hashem’ clearly! His **אמונה** is so strong that Hashem is literally right before him, as if he can almost see Hashem! Because his **אמונה** is so strong, he has perfect clarity. He has no doubts, uncertainties, or questions. This is the strongest level of **אמונה** – a person can almost say, “I see Hashem before me!”



As we demonstrated with the paragraph and the photograph: when you see something, you have the strongest belief with perfect clarity.

Today, we will learn about the level of אמונה that בני"י reached at קריעת ים סוף. We will discuss how they progressed through different levels of אמונה. Throughout יציאת מצרים and קריעת ים סוף, they climbed higher and higher in their אמונה until they reached the ultimate אמונה: they were זוכה that they could actually say, "We see Hashem! He is right here in front of us!"

In fact, the פסוק tells us that בני"י literally pointed with their fingers and said "This is my Hashem." Their אמונה reached such a strength and force that they were literally able to 'see' the presence of Hashem! Of course, we know that Hashem does not have a physical form that can be seen, and we can't comprehend what they saw. But it means that they reached such an incredibly forceful level of אמונה, that they were able to 'see' - with perfect clarity, no doubts or uncertainties - Hashem's presence right before them and were actually able to point with their fingers!

IMPORTANT NOTE: Please see unit supplement for sources to address questions that might arise regarding the levels of אמונה.



TELL THE OBJECTIVE

In today's class, we will learn about the different levels of אמונה, and we will discuss how קריעת ים סוף brought about the ultimate level of אמונה, where they actually 'pointed' and 'saw'. By the end of the lesson, you will be able to follow בני"י along their travels, and pinpoint which level of אמונה they acquired at each step in their journey. When you look at a map of their travels, you will be able to write the words of the פסוקים that tell us which level of אמונה they were up to in each location.



PURPOSE

In our previous lesson, we raised the question: why did קריעת ים סוף have to happen? The lesson today will clarify the answer by giving you and understanding of the great level of



אמונה in Hashem that קריעת ים סוף brought about.



INPUT/ STRATEGIES

The very first step in בני's journey to אמונה was in מצרים. Ask students to list some of the things that happened in מצרים which started 'building up' the אמונה of בני.

When Hashem told מ"ר to inform בני about the upcoming מכות that would eventually lead to going out of מצרים, Hashem said:

אמר לבני ישראל אני ה' והוצאתי אתכם מתחת סבלת מצרים והצלתי אתכם מעבדתם וגאלתי אתכם בזרוע נוטיה ובשפטים גדלים. ולקחתי אתכם לי לעם והייתי לכם לאלקים וידעתם כי אני ה' אלקיכם המוציא אתכם מתחת סבלות מצרים. (שמות ו:ז-ז)

Tell בני "I am Hashem, and I will take you out from under the burdens of מצרים; I will rescue you from their service; I will redeem you with an outstretched arm and with great judgments [this refers to the מכות]. I will take you to Me to be my nation and I will be your God, and you will know that I am Hashem your God Who takes you out from under the burdens of מצרים."

What are these פסוקים showing us? One of the main purposes of the מכות, more than simply to punish the מצרים, is to demonstrate to בני that Hashem is in full control, and that He alone is powerful. Through all the מכות, בני were inculcated with a great אמונה. They saw clearly how Hashem had power over the מצרים. Even though the מצרים were so strong – in fact, חז"ל say that no slave had ever escaped from מצרים in hundreds of years – Hashem was able to bring the מכות on them and take בני out. How powerful! How mighty! Clearly, Hashem is the Creator!

Thus, seeing the מכות and יציאת מצרים were the first step in their journey toward the ultimate level of אמונה. We can see another example of אמונה as they were actually on their way out. What food did they take with them? Only מצות. Why?

Because they left in a rush – there was no time for the dough to even

rise! The פסוק tells us: וגם צדה לא עשו להם – they did not have time to prepare any other

Bnei Yisrael expressed strong emunah by leaving מצרים without food.



foods. Interestingly, another name for מצה is לחמא דמהמנותא – the bread of אמונה. Why is it called that? רש"י tells us:

וגם צדה לא עשו להם - מגיד שבחן של ישראל שלא אמרו היאך נצא למדבר בלא צדה, אלא האמינו והלכנו.



MODEL/ EXAMPLE

Think about the longest trip you've ever taken with your family. Perhaps you went on a twelve hour flight to Eretz Yisroel. Or maybe a long drive to another state. What is the first thing you think to take along? An entire bag stuffed with food! At the very least, you pack a small snack and a water bottle!

Realize that כלל ישראל were heading out on a journey – and it was definitely going to be a long journey! This was not a journey where you could pull over on the highway at a rest stop and purchase food. This was a journey into unsettled territory. At the very least, don't you think בני might have worried what they would have to do? But they didn't! כלל ישראל did not even have time for the dough to rise, yet they did not insist on waiting or preparing other foods. They followed after Hashem, with pure אמונה that He would take care of their needs!



CHECK FOR UNDERSTANDING

List two phrases from the פסוקים so far that demonstrate how throughout the process of בני were acquiring אמונה in Hashem.

The רמה"ל tells us that the underlying purpose of the entire process of יציאת מצרים was for בני to acquire אמונה. What was the peak of this process? Where did this entire journey climax, bringing their אמונה to the greatest height? At קריעת ים סוף. Think back to last lesson and envision where בני are in their journey just before קריעת ים סוף. They are on the third day of their journey. Where have they been so far? When they left מצרים, they went from רעמסס to סוכות. Then, they went to a place called אתם, which was at the edge of the desert.



What are they commanded to do on the third day? They are told to turn backwards, and travel to a place called **פי החרות**. As we can see on the map, **פי החרות** is right between **מצרים** and the sea... **בנ"י** were commanded to travel backwards! You can imagine that **בנ"י** might have been terrified. They might have refused to listen to **מ"ר**. After all, he was leading them backward, right back toward their enemy! But, what does the **פסוק** say? "**ויעשו כן**" – they listened to **מ"ר** and traveled as he instructed. **רש"י** explains:

להגיד שבחן ששמעו לקול משה, ולא אמרו היאך נתקרב אל רודפינו אנו צריכים לברוח אלא אמרו אין לנו אלא דברי בן עמרם

This tells of **בנ"י**'s praise, that they listened to the voice of **מ"ר** and they did not say, "How can we draw close to our pursuers by moving back in the direction of **מצרים**? We must run away!" Rather, they said: "We rely only on the words of **משה** the son of **עמרם**."

In this, we see a great level of **אמונה**: even though they knew that they were heading to a dangerous place, they trusted in Hashem and His messenger, and followed **מ"ר** backward to **פי החרות**.

On the board, post the words:

לא אמרו איעך נתקרב אל רודפינו אנו צריכים לברוח, אלא אמרו אין לנו אלא דברי בן עמרם

What happened next? The Egyptians pursued **בנ"י**, and caught up to them where they were encamped by the sea.

Envision their position now. Behind them is the fierce Egyptian army, with **פרעה** at its head. In front of them is a raging sea. They are completely stuck – there is no way out! What is their reaction now? Look in the **פסוקים**.

ויצעקו בני ישראל אל ה'.

ויאמרו אל משה המבלי אין קברים במצרים לקחתנו למות במדבר מה זאת עשית לנו להוציאנו ממצרים .

בנ"י cried out to Hashem. They said to **מ"ר**: is it because there are not enough graves in Egypt that you took us to die in the wilderness? What have you done to us, to take us out of **מצרים**?



Write the preceding פסוקים on the board. Write the words "ויצעקו בני אל ה'" on a separate line then the next "...ויאמרו אל משה". פסוק, How did בני" react when the מצרים caught up to them? It's hard to tell. First, the פסוק tells us that they cried out to Hashem. That makes it seem like they had אמונה that Hashem could help them. But then, the פסוק says that they grumbled and complained against מ"ר for taking them out! This also contradicts the אמונה that we saw previously: "אין לנו אלא דברי בן עמרם!". What really was the level of אמונה at this point?

The מפרשים explain that there were different groups in בני", and each group had its own level of אמונה. There were those who trusted Hashem and His messenger implicitly, and truly believed that "אין לנו אלא דברי בן עמרם". There were those whose initial reaction when faced with danger was to cry out to Hashem. But there were also those who did not yet have that level of אמונה; these are the people who complained against משה. We see that כלל ישראל were truly on a journey to acquire אמונה – but they were not all in the same place! Some of them still had to 'catch up'!



MODEL/ EXAMPLE

Imagine that you are in camp and your bunk is going hiking through the woods. Some campers will be at the head of the trail. Other campers will be in the middle. And other campers will be trailing behind and have to 'catch up' with everyone else. Eventually, though, everyone comes to the end of the hike. That's when all the campers join together in singing and cheering.

בני" were on a journey toward acquiring אמונה. Not all of them were at the same place! Some of them were 'ahead,' and others were 'trailing behind'. Eventually, though, they all reached the 'finish line' – the ultimate level of אמונה. Even though initially they were all on different levels, after experiencing the tremendous נסים in the ים, each and every one of בני" reached the ultimate level of אמונה! Every single person was able to point and say, "This is my Hashem – I can 'see' my Hashem!"

Before בני" sang שירה, what does the פסוק say? "ויאמנו בה' ובמשה עבדו" [write on board] – they believed in Hashem and in משה His servant. Finally, after all the incredible נסים, all of כלל



ישראל reached the 'finish line' – the great level of אמונה. To understand this, imagine that a new Rov becomes the Rov of your Shul. Some people will become immediate 'followers.' They will cling to the Rov's every word and follow his every directive. Other members of the Shul will need more time until they fully accept the Rov. They might even argue against him sometimes. It is natural that when there is a large group of people with one leader, there will be varying levels of belief and following.

להבדיל – we see different levels in how בני believed in and followed Hashem.



CHECK FOR UNDERSTANDING

Refer to the פסוקים listed on the board. Ask one student to explain the seeming contradictions in פסוקים in her own words. Ask another student to resolve the contradictions in her own words.

Prompt students: which of these פסוקים refers to those who were 'ahead on the trail'? Which refers to those who were 'behind on the journey'? Which refers to the point where everyone 'reached the finish line'?

How did all of בני reach the highest level? Through the next point in the journey. בני are poised before the ים סוף. There's no way out. Nowhere to turn. The only One to rely on now is Hashem.

משה רבינו turns to Hashem and davens for salvation. What is Hashem's response? Look into the פסוקים:

ויאמר ה' אל משה מה תצעק אלי דבר אל בני ישראל ויסעו

Why do you cry out to Me? Speak to בני and let them journey!

What did Hashem mean when He said, "Why do you cry out to Me?" First, we need to understand what is going on now in שמים, as בני are poised at the edge of the sea. The מלאכים are saying to Hashem: "Why do בני deserve to be saved? After all, they reached



such depths of **טומאה** in **מצרים**!” It seemed that **מדת הדין** was going to overpower **מדת הרחמים**. So Hashem told **משה**: “Don’t cry out to Me! It is not dependent on Me – the salvation is dependent on **בני**!” Right now, **מדת הדין** is overpowering. But if they will display great **אמונה** and head out into the sea before it splits, then the **זכות** of their **אמונה** will be a merit to save them!”

Therefore, **משה** tells **בני** to enter the water, for Hashem will perform a great miracle and split it. We know that the sea indeed split, but at that moment, **בני** did not know what would be. **בני** had to head into the vast and deep sea, having **אמונה** that it would indeed split and they wouldn’t drown in its depths. Imagine if I told you, “run straight into a concrete wall, but don’t worry – as soon as your chin makes contact with the wall, the wall will split in two and you’ll be able to run straight through.” That’s how terrified they must have felt! They were heading into danger, hanging on to the **אמונה** that the sea would split.

Who is the one to take the ‘lead’ in the journey? **נחשון** steps into the water. We might think that as soon as he stepped into the water, the sea split. In truth, **נחשון** entered the water up to his neck, and the entire **כלל ישראל** entered after him. They didn’t know what the outcome would be! They trusted only in Hashem, as the water got higher and higher. First it reached their waist. Then their chest. Then their shoulders. Can you try to imagine the sheer terror that they felt?! And yet, they continued. Inch by inch, the water rose higher. As the **פסוק** says, “**ויבאו בני ישראל בתוך הים**”. And then, what happened?

In the **זכות** of this incredible **אמונה** that **בני** displayed, Hashem performed an incredible, unfathomable **נס** and split the sea. Nature was totally overturned. **בני** saw clearly that Hashem was the Creator, and their **אמונה** was further strengthened.

How many **נסים** occurred during **ים סוף קריעת**? Allow students a few moments to write down any of the **נסים** that they know. Collect sample responses and write them on the board.

Earlier in the lesson, we learned that eventually all of **בני** reached the ultimate level of **אמונה** at **ים סוף קריעת**. We discussed that they actually ‘pointed’ to Hashem at **ים סוף קריעת**. We will further explore this level of **אמונה**.

חז”ל tell us that even the maidservants of **כלל ישראל** – the people who were not the greatest



in כּלל ישראל – got to see the שכינה with more clarity than one of the greatest נביאים in our history.

ראתה שפחה על הים מה שלא ראה יחזקאל בן בוזי

יחזקאל was a נביא who saw the שכינה with such clarity that he saw the actual “chariot” of the שכינה. Yet, even a maidservant in בנ”י saw the שכינה more clearly than יחזקאל הנביא! We see that everyone in בנ”י reached this tremendous level of אמונה! When they saw such tremendous נסים – how Hashem completely overturned nature and saved them – each and every person reached this terrific level of אמונה!

At קריעת ים סוף, בנ”י said “זה קלי” – this is my Hashem. What does the word “זה” mean?



MODEL/ EXAMPLE

If I say ‘a pencil’, I am referring to any pencil. There does not necessarily have to be a specific pencil right in front of me. But if I say, “this pencil,” I am referring to a specific pencil that is right in front of me – that I can point to. חז”ל explain that when בנ”י said זה קלי, they were actually able to point to the שכינה! They had such perfect clarity – such perfect אמונה – that it was as if they saw Hashem right in front of them, and were able to point with their fingers!



CHECK FOR UNDERSTANDING

Explain how the word זה shows us that בנ”י reached the ultimate level of אמונה.

Now, בנ”י’s journey in acquiring אמונה reached its peak. It reached the climax. They progressed from this level of אמונה (point to the first column of the chart) all the way until this level (point to the second column of the chart) where they had such perfect clarity and vision. They actually saw the שכינה right before them. They had witnessed such incredible נסים – such a glorious revelation of Hashem’s power and presence. They were literally able



to point.

What happens next? What happens when they reach the peak of this entire process – the climax of their journey toward אמונה?

ויאמנו ישראל בה' ובמשה עבדו... אז ישיר

When we use the word אז, we are referring to a very specific point. Listen to the difference between these two sentences: "They sang," and "Then they sang." The first sentence is more general. They sang – whenever. It doesn't specify and special point in time when they sang. The second sentence indicates that they sang at a specific point. What is the point that we are referring to? אז – when they experienced this awesome level of אמונה, then they were filled with רוח הקודש and they sang שירה.

What is שירה? שירה is not simply a song that you sing. A שירה in תנ"ך is something special. It is when a person is so completely filled with an awesome awareness of Hashem that his entire being bursts out in praise of Hashem.

After witnessing בני סוף, קריעת ים סוף, reached such an incredible level of faith that they burst out in song and sang שירת הים, proclaiming their great אמונה and describing the glorious miracles that Hashem performed. שירת הים was the climax of the process of acquiring אמונה.

Having acquired this level of אמונה, בני תורה were prepared for מתן תורה. The experience of קריעת ים סוף was a prerequisite for מתן תורה. Why?



MODEL/ EXAMPLE

Imagine that a man needs to see a top specialist to care for his ailing lungs. He will go through a long process to select the doctor. He won't just go to any local doctor. Rather, he will research and make inquiries until he is certain that he found the expert. Once he has chosen this doctor, convinced that he is the top specialist in the field, he is prepared to obey all of the doctor's instructions. He enters the office and says, "I will take whichever medications you prescribe. Whatever you



instruct I will follow!" He does not question anything the doctor tells him to do. He takes the exact pills that the doctor prescribes and follows the exact regimen that the doctor advises. He does not deviate at all from the doctor's instructions. This is because he is convinced of the doctor's ability and prominence. He has no doubts about the doctor's skill. He relies on him completely and trusts his expertise.

So too, בני went through a long process to acquire their אמונה in Hashem. Once they reached this ultimate level, they had no doubts. They were ready to follow Hashem's instructions perfectly. That is why they were able to say, "כל אשר דבר ה' נעשה ונשמע" – whatever Hashem says, we will do and we will hear. How could they commit themselves like that? They were like the patient, relying on the doctor with perfect faith. They had such great אמונה, they were able to commit themselves to following Hashem's instructions before they even heard them.



CHECK FOR UNDERSTANDING

Explain in your own words why קריעת ים סוף was necessary to prepare בני for מתן תורה.



GUIDED PRACTICE

Each student receives a map of בני's travels. The following list of פסוקים is posted on the board:

וגאלתי אתכם בזרוע נטויה ובשפטים גדולים... וידעתם כי אני ה' אלקיכם המוציא אתכם מתחת סבלות מצרים

וגם צדה לא עשו להם

ויעשו כן – אין לנו אלא דברי בן עמרם



וַיִּצְעֲקוּ אֶל ה'

הַמַּבְלִי אֵין קְבָרִים בַּמִּצְרַיִם לְקַחְתָּנוּ לְמוֹת בַּמִּדְבָּר

דַּבֵּר אֶל בְּנֵי וַיִּסְעוּ

וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל בְּתוֹךְ הַיָּם

רֵאתָ שֶׁפָּחָה עַל הַיָּם מָה שֶׁלֹּא רָאָה יַחֲזַקְאֵל בֶּן בּוּזִי

זֶה קָלִי

וַיֵּאֱמִינוּ בָּהּ וּבַמֶּשֶׁה עֲבָדוֹ

אִז יִשִּׁיר

כָּל אֲשֶׁר דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמַע

For each פסוק, students should write a short explanation of the level of אמונה conveyed by that פסוק. They should write the number of each פסוק at its corresponding location on the map.



CLOSURE

At the beginning of this class, we showed how “seeing” something means that you have a greater level of clarity and belief. How do we know that בְּנֵי יִשְׂרָאֵל had this great, tremendous level of אמונה? What was the climax of their journey to acquire אמונה?





Lesson III



TEACHER'S OBJECTIVE

Using their notes, students will demonstrate their knowledge of the different **מצוות** that are **זכר ליציאת מצרים** and their understanding of the reason why, by listing five of the **מצוות** and writing the explanation.



ANTICIPATORY SET

Imagine: you wake up one morning, and as you lift your head from the pillow, you notice a neon green sticky note right by your bed. It says, "Don't forget what happened to you yesterday!" As you get ready for school, you notice another note taped to the mirror. "Don't forget what happened to you yesterday!" You quickly get dressed and go to eat breakfast. There, taped to the cornflakes box, is another neon green note: "Don't forget what happened to you yesterday!" When you get in to your desk in school and open your loose-leaf, what do you see right there on the cover? A neon green note that says... "Don't forget what happened to you yesterday!"

You realize that yesterday's events, for some reason, are of critical importance. It is crucial that you don't forget them; remembering yesterday's events are central to today! How do you know this? Because you have countless reminders. When you are reminded so many times about something, you know it must be really important!

In truth, there is a reminder we get countless times throughout our lives. There is another reminder that we all get countless times throughout our lives. Three times a year, on **שבועות**, **פסח**, and on **סוכות**, we say "**זכר ליציאת מצרים**". Every week, when we say **קידוש** on Shabbos, we remind ourselves: "**זכר ליציאת מצרים**". In fact, every day, when we say **שמע**, we talk about **יציאת מצרים**!

When you are reminded many times about something, you realize it must be of crucial importance.

This indicates that remembering **יציאת מצרים** is of critical importance! Why? What is the purpose of these reminders?



TELL THE OBJECTIVE

In this lesson, we will review several of the מצוות that are זכר ליציאת מצרים. At the end of the lesson, you will be able to list the reminder מצוות and write the explanation for each one.



PURPOSE

You will understand the importance of remembering יציאת מצרים and how to use the reminders properly.



INPUT/ STRATEGIES

List some of the reminders/מצוות that are זכר ליציאת מצרים:

- קריאת שמע – we must say קריאת שמע every day, in order to remind ourselves of the פסוק:
- “אני ה'... אשר הוצאתיך מארץ מצרים להיות לכם לאלוקים”
- How many other times in our daily תפילות do we remind ourselves of יציאת מצרים? Students should take out their Siddurim; each student should find one place in davening where יציאת מצרים is mentioned.
- What is written inside the מזוזה which hangs on our doors? קריאת שמע, which includes in it a זכר ליציאת מצרים!
- What do we say in קידוש every שבת ליל שבת?
- “ושבת קדשו באהבה וברצון הנחילנו... זכר ליציאת מצרים”
- When we make קידוש or daven מוסף for the וסוכות, שבועות, פסח, – שלש רגלים – what do we say, yet again?



- ותתן לנו ה' אלקינו באהבה מועדים לשמחה חגים וזמנים לששון, את יום... הזה, מקרא קודש זכר" לציאת מצרים.

Why do we need all these reminders? What is so critical about remembering לציאת מצרים? Why is it so significant? The ספר החינוך writes:

כי הוא יסוד גדול ועמוד חזק בתורתנו ובאמונתנו, ועל כן אנו אומרים לעולם בברכותינו ובתפלותינו זכר לציאת מצרים, לפי שהוא לנו אות ומופת גמור בחדוש העולם, וכי יש א-לוה קדמון חפץ ויכול, ועל כל הנמצאות הוא, ובידו לשנותם כפי שיחפוץ בכל זמן מן הזמנים, כמו שעשה במצרים...

It is a great foundation and a strong pillar in our Torah and Emunah, and therefore we always say in our ברכות and "זכר לציאת מצרים" תפילות, because it is an absolute symbol and sign of the renewal and recreation of the world...

Remembering יציאת מצרים is essential because it is a pillar of our Emunah. It is central to our belief in Hashem. But... why?! Isn't remembering ששת ימי בראשית, a remembrance to the fact that Hashem created the world? Isn't בריאת העולם testimony to the fact that Hashem is the Creator? Aren't the events of the six days of creation central to our אמונה? Why is יציאת מצרים a pillar in our Emunah? What does יציאת מצרים teach us about the fact that Hashem is the Creator?

What is the first אני מאמין that we say every day – the first statement that encapsulates our belief in Hashem?

אני מאמין באמונה שלמה שהבורא יתברך שמו הוא בורא ומנהיג לכל הברואים והוא לבדו עשה עושה ויעשה לכל המעשים.

In this אני מאמין, are we simply saying, "I believe that Hashem originally created the world"? Are we proclaiming only that, "I believe Hashem is the Creator"? What more are we saying?

If we חס ושלום simply said that, שמו ברא את העולם, would we have complete Emunah? Absolutely not!

It is not enough to believe that Hashem created the world. We must also believe that Hashem is constantly involved in the running of the world! Hashem did not create the world and then 'leave it to run on its own.' Hashem did not set up the systems of nature



and then leave the universe to self-govern. Rather, Hashem is involved in every detail of the world – every grass blade that has grown since the creation of the world has been personally governed by Hashem! Every single sunrise, for the past five thousand seven hundred seventy five years, was personally governed by Hashem! Hashem did not just create the world thousands of years ago. He is the constant Creator, every single day!

יציאַת מצרים teaches us this. **יציאַת מצרים** was a tremendous **נס**. Nature was totally overturned! Prompt students for different examples of the **נסים** involved in **יציאַת מצרים**. What did the world clearly see? They saw that Hashem is still directly involved in running the world. He didn't just create it and leave it to be – He is constantly involved in governing the world, and therefore He can overturn nature whenever He desires! The **נסים** of **יציאַת מצרים** taught us about **חידוש העולם** – that Hashem is constantly involved in renewing and recreating all of **מעשה בראשית**. Hashem is not just the “**בורא**” – He is also the “**מנהיג**”.

In our daily lives, we don't see these great, open **נסים**. Most of the time, the world runs according to the regular patterns of nature, and we can make the mistake of thinking that the world “runs on its own” without Hashem's involvement. Prompt students to think of natural processes that seem to run independently, such as snow, rain, grass growing, etc.

יציאַת מצרים was a blatant sign that Hashem is in control of nature. This is why Hashem commanded us to remember **יציאַת מצרים** each and every day, all the time. Even when we don't personally see these **נסים**, remembering **יציאַת מצרים** reminds us of the lesson of **חידוש העולם**!



CHECK FOR UNDERSTANDING

Prompt students to explain in their own words, what **חידוש העולם** means and how **יציאַת מצרים** teaches this.



MODEL/ EXAMPLE

We are familiar with the **מאמר חז"ל** which says that, “**אין ציר כאלוקינו**” – there is



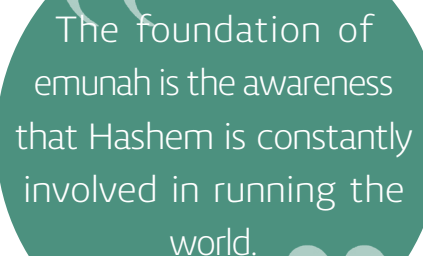
no Artist like Hashem. In what way is Hashem's craftsmanship so unique? The מלבי"ם¹ points out the following:

When a human craftsman creates a product, he ceases work once the product is complete. Once the act of crafting is done, he is no longer involved in the product. He might sell it or hang it in a gallery; he might give it away or he might even keep it for his home. However, he does not continuously work on the project!

For example: how many of you have a painting hanging in your home? Does the artist who painted that painting frequently visit the painting in its frame, in order to do a 'touch up' and add color?

How many of you had a contractor or interior designer build a new kitchen in your home? Does he frequently visit your kitchen to check on the backsplash or retouch the tiles?

We see that once a human craftsman is finished with a product, he does not involve himself in it anymore! Hashem is different. He painted a magnificent masterpiece – the world. He designed it and crafted it; He created it from utter nothingness. Yet, once He finished the six days of creation, He didn't just 'leave the universe' and let it run on its own. Unlike the craftsman who designs a product is 'finished with it', Hashem created the world and He is still continuously involved in His masterpiece. Each and every day – in fact, every single moment – He recreates the universe and maintains the בריאה.



The foundation of emunah is the awareness that Hashem is constantly involved in running the world.

In "המחדש בטובו בכל יום תמיד מעשה בראשית, ברכת קריאת שמע" – "In His goodness, He renews the creation daily." With this we recognize that Hashem is constantly 'recreating' the world. Every morning when the sun shines, Hashem is recreating light. Every day when the ocean roars, Hashem is recreating the ים. Every night, when the stars twinkle, Hashem is recreating the moon and stars. Hashem is constantly involved in the creation of His world; He is a unique and exceptional Artist who is continuously creating His masterpiece.

1 מלבי"ם על ספר שמואל א, ב:ב



CHECK FOR UNDERSTANDING

Prompt students to explain in their own words how Hashem is different from all other artists and how **יציאת מצרים** is proof of this.

The lesson of **חידוש העולם** is a foundation of our Emunah! In fact, the רמב"ן writes:

"אין לאדם חלק בתורת מ"ר עד שנאמין בכל דברינו ומקרינו כולם נסים אין בהם דרך טבע כלל."

A person is not considered a **מאמין בתורת מ"ר** – a person is not considered a believer – until he recognizes that everything is really **"נסים"**, because every occurrence is directly propelled by the Hand of Hashem. Nothing is just left up to 'nature' and chance. Hashem is directly in control of the world, and He is running it each and every second!

With this awareness, we understand why we have so many reminders about **יציאת מצרים** – because it taught us this lesson of **חידוש העולם** that is central to our Emunah. It is not enough to believe that Hashem created the world; one must also believe that Hashem runs the world and recreates it constantly!

The רמב"ן writes:

"ומן הנסים הגדולים האדם מודה גם בנסים הקטנים..."

By remembering the huge **נס** that taught us about **חידוש העולם**, we will be able to see the **יד ה'** even in smaller, more hidden **נסים**. Because once we understand that Hashem is directly involved in each aspect of the world, we will be able to notice His involvement in our lives.



CLOSURE

Think about this lesson of **חידוש העולם**. Where in your life can you find examples of things that seem 'natural,' and ordinary... but really, Hashem is constantly renewing this gift? Prompt students to think of examples, such as: when I open my eyes in the morning, I can see, when someone talks to me I can hear, etc.





Supplement



Based on the preceding unit, students might ask the following questions:

I can never get to the ultimate level of אמונה, because there is no קריעת ים סוף in my life! I don't get to see such great נסים, so how can I achieve אמונה?

How could בני"י have done the חטאים of the מדבר if they had such a great level of אמונה?

The following sources will help you address these questions:

I can never get to the ultimate level of אמונה, because there is no קריעת ים סוף in my life! I don't get to see such great נסים, so how can I achieve אמונה?

קובץ מאמרים ואגרות לר' אלחנן ווסערמאן:

R' Elchonon explains that there are varying degrees of אמונה, just as there are many rungs on a ladder. Our task is to climb one step at a time.

R' Shimshon Dovid Pincus explains:

Let's say a person observes a car driving down the street. He sees the wheels revolving, propelling the vehicle forward. We ask him, "What makes the wheels move?" He answers, "It's very simple. I see how it works. The gas pedal and the steering wheel do it. Through their repeated movements, they push the wheels. The driver presses on the gas pedal, maneuvers the steering wheel, and then the wheels revolve!"

This is foolish, of course. Everyone knows that a car's driving ability comes from the motor, not from the pumping motion of the gas pedal. A car without a motor will not move, no matter how persistently the driver pumps the gas pedal and turns the steering wheel. Yet, in theory, a person could drive a car for years without even knowing about the existence of the motor, because the motor is hidden under the hood. (Nefesh Shimshon).

This is similar to the way nature works. Truly, Hashem is the One Who is constantly recre-



ating nature in a miraculous fashion. However, we can mistakenly perceive things as being “caused by nature.” We can fail to recognize Hashem and His miracles in our daily lives, and attribute things to “nature” instead. We may consider that which is truly miraculous to be “normal,” “predictable,” “expected,” “regular,” or in other words, completely natural!

Of course, when there is a revealed miracle we all recognize that it is from Hashem. For example, when Hashem performs a miraculous **ישועה** and someone recovers from a fatal illness, or when world events show a supernatural protection of **עם ישראל**... we all recognize that these are direct **נסים** from Hashem. When we look at the regular workings of nature, however, we don't always realize that they are truly miraculous, and are directly from Hashem! We are like the people who look at the car, and see the wheels turning, but don't understand that there is a motor underneath. Hashem is the “motor” that is really powering and causing nature to happen.

חז"ל tell us that the word **עולם**, which means world, is derived from the same **שרש** as the word “**העלם**” which means hidden, secretive—“out of sight.” The world – the **עולם** – is essentially a mask that hides Hashem's presence. Hashem does not reveal Himself openly. He hides beneath the “hood” of nature. The world of nature allows one to forget that Hashem is really the One in control. Rather than attributing everything that we see- the grass growing, sun shining, and raindrops falling – to Hashem, we can mistakenly attribute it all to nature.

Why did Hashem design the world to operate this way? Hashem does this in order to give us a chance to “earn” our **אמונה**. If Hashem's presence would be so obvious through outright **נסים** every few moments, then there would be no challenge in developing **אמונה**. It would be impossible not to recognize Hashem's presence and control over the world! Therefore, Hashem wears a “mask.” This mask of **טבע** allows one to forget, at times, that Hashem is the One who controls everything.

The word **טבע** comes from the same root as the word **לטבע**. What does **לטבע** mean? It means to drown. This is because the regular patterns of **טבע** have the ability to “drown out” our awareness of Hashem. On the other hand, the word **טבע** also shares a root with the word **מטבע**. A **מטבע** is a coin. If you think about the way a coin is made, you'll notice that every coin has the “stamp” or insignia of a significant ruler or leader embossed on its surface. So too, nature essentially has the imprint of Hashem embossed on it. That is, if you look closely enough, you can find the “stamp” of Hashem on nature! If you truly think about nature, you will recognize the miracles that are Hashem's insignia.



One way to work on our **אמונה** is to try to focus on daily miracles.

Hashem hides Himself in nature in order to give us the challenge of developing our **אמונה**. In order to assist us in achieving this **אמונה** and recognizing that He is in control, Hashem sometimes “peeks out” from the mask of **טבע** and performs an outright **נס**. The goal of these **נסים** is to inspire us with **אמונה**, so that we will recognize Hashem even when He once again “dons the mask” of nature.

Thus, even though we did not directly experience **קריעת ים סוף**, learning about it and its details can help us remember that Hashem is truly behind the mask of nature. Then, we can more easily recognize Hashem in our daily lives.

How could בני” have done the טאים of the מדבר if they had such a great level of אמונה?

שיחות מוסר לר' חיים שמואלביץ **שכינה**, in and of itself, was not sufficient to prevent them from sinning, because the intellectual knowledge of Hashem that they were exposed to could not fully permeate their hearts without hard work. That is to say: since they received the **אמונה**, and did not have to work to acquire it, it did not fully suffuse them and impact on their being.

”כי על ידי גודל ההשגה וההכרה כשלעצמה לא תתהפך מהותו של האדם ולא ישתנה במאומה...”



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