

### Tetzave Wrap-Up

by Sammy Schaechter

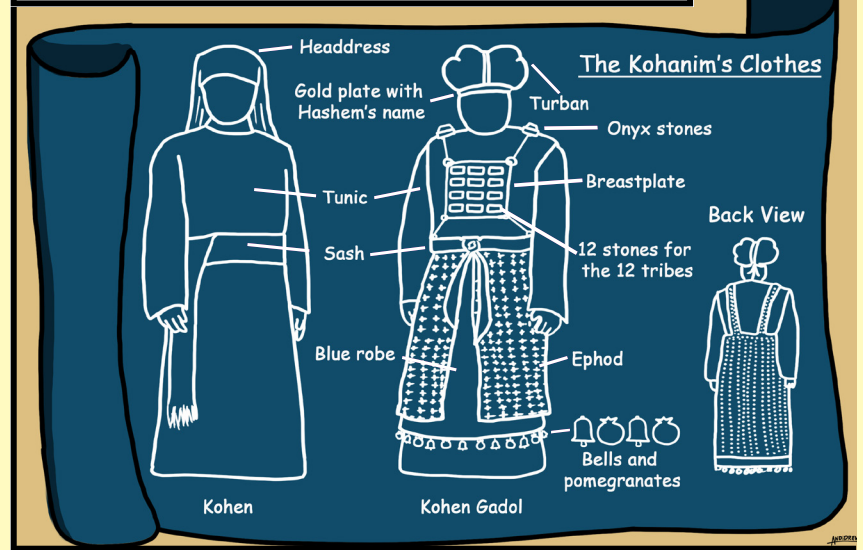
Hashem told Moshe to gather donations from Bnei Yisrael for the building of the Mishkan, a place where Hashem can dwell amongst Bnei Yisrael. The materials they needed in order to build it were precious metals, dyed wools and hides, flax, wood, olive oil, spices and gems. Hashem then gave detailed instructions on how to build it regarding the construction and dimensions of the Mishkan as well as all the vessels inside it—starting with the Aron that kept the Luchot. The Aron was to be made of gold-plated acacia wood. Rings were to be attached to the corners of the Aron, so that when Bnei Yisrael would travel they inserted the poles that were used to transport the Aron here. The Aron was to be covered with pure gold. Two golden, winged kruvim were to stand on top of the cover. Next Hashem gave instructions for constructing the Shulchan for the Lechem HaPanim. The Shulchan was also to be made of gold-plated acacia wood, and also to contain rings for transportation poles. The Menorah

was to be created out of a single block of pure gold, with seven branches, and decorative cups, knobs and flowers on its body. The covering of the Mishkan was to have several layers of tapestries. The first layer was to be a woven mixture of dyed wools and linen. The second layer was to be made of goat's hair. These two oversized coverings also covered the outsides of the Mishkan's walls. The very top of the Mishkan was then to be further covered by dyed ram skins and tachash hides. The walls of the Mishkan were to be upright beams made of gold-plated acacia wood. The front side (to the east) of the Mishkan was to have no wall. Its northern and southern side were to have twenty beams each. Its western wall was to have eight. Altogether the inside of the Mishkan was 30 cubits (approx. 45 feet) by 10 cubits, and 10 cubits high. The beams were held together by several cross-bars. The Mishkan was to consist of two sections: the innermost section was the Kodesh HaKodashim, wherein the Aron was to be placed. The outer

section was the Kodesh, which housed the Menorah and the Shulchan (as well as the Mizbeach HaZahav which will be described in next week's Parsha). Two curtains were to be woven of dyed wools and linen. One was to be placed between the Kodesh HaKodashim and the Kodesh, the other covered the eastern side of the Mishkan—its entrance. Hashem then gave instructions for the construction of the Outdoor Mizbeach. This Mizbeach was to be made of copper-plated acacia wood, and it was to have four "horns," vertical poles, sticking out from its uppermost corners. The Mizbeach, too, was equipped with rings and transportation poles. The Mishkan courtyard was to be 100 cubits (approx. 150 feet) by 50 cubits, and enclosed by mesh linen curtains. The entrance to the courtyard was to be on its eastern side, and the entrance was to be covered by a curtain woven of dyed wools and linen.

#### TORAH COMICS

Hashem gives Moshe instructions for the Kohanim and their clothes.



Excerpt from ANDiDREW Torah Comics. Get the book or draw your own at [TorahComics.com](http://TorahComics.com)

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### The Mitzvah of Silence

*And you shall speak to all the wise of heart (28:3)*

One evening the Vishnitzer Rebbe, R' Yisrael, was taking his usual walk, accompanied by his loyal shammash. This time, however, they ventured further than ever before, reaching the suburbs which housed the wealthier inhabitants. The homes here were spacious and luxurious, surrounded by well-tended lawns. They were the homes of Jews who had become estranged from Judaism.

The shammash could not help wondering what business the Rebbe had in this neighborhood. Certainly, none of his chasidim lived here. How much greater was his astonishment when the Rebbe stopped in front of one of the houses, the home of a well-known banker.

The Rebbe strode up and knocked at the door. The shammash followed dutifully behind but could not help wondering what the Rebbe was doing.

If the shammash was surprised, how much more so was the banker who opened the door himself and saw the Vishnitzer Rebbe standing before him. He rushed forward and greeted him with a hearty yet respectful "shalom aleichem!" He ushered him into his living room and showed him to the most comfortable chair. Then he sat down himself. What business could the Rebbe possibly have with him?

The banker waited and the shammash waited. And the Rebbe waited. He sat there, not uttering a single word, just sitting there thoughtfully. After a long silence, the banker made a gesture to capture the shammash's attention, then whispered to him, "What does the Rebbe want from me?" The shammash whispered back, "I don't know myself."

This strange silence continued for a few more minutes. Finally, the Rebbe stood up and, without having said

a single word, was about to leave the house.

The banker jumped up to see his visitor to the door. The Rebbe still had not revealed the purpose of this strange visit. And yet he was on his way home, without having spoken a single word. The banker followed behind the Rebbe, still not daring to speak, to ask the one question that puzzled him. He followed the Rebbe all the way to his home. When the Rebbe stood on the threshold with one foot already in the house, the banker could no longer contain his curiosity and blurted out, "Please excuse me for my question. While you were in my house, it would have been impolite for me to ask why I was privileged with such an honored visit. But here, at your own doorstep, I must venture to ask that question. Why did the Rebbe come to me tonight?"

The Rebbe finally broke his silence by saying, "I came to you tonight to fulfill a commandment. Thank G-d, I have fulfilled it!"

R' Yisrael's strange reply puzzled the banker even more and he could not help asking, "What mitzvah could the Rebbe possibly have fulfilled by sitting in my house and maintaining silence?!"

The Rebbe explained, "Our Sages taught us that just as it is a mitzvah to say something that will be heeded, so is it a mitzvah to refrain from saying that which will not be listened to. If I had sat in my home and you, in yours, I would not have accomplished anything; you would not have been aware that I refrained from telling you something that you would not heed!"

The banker's curiosity was not satisfied. He still wanted to know what the Rebbe had not said! "Perhaps, if the Rebbe said that thing to me, I might listen after all?" he suggested.

The Rebbe shook his head sadly. "No, I am certain that you would not listen."

The banker was piqued. He begged

and pleaded that the Rebbe mention what he had in mind, but the Rebbe was adamant. It was forbidden to say something that would not be heard.

The more he urged, the more strongly the Rebbe refused. Finally, however, the Rebbe could not withstand his earnest pleading and said, "You want to know what I had in mind? Very well. There is a widow who owes your bank a large payment on a mortgage. She does not have any money to pay it. In a few days the bank will foreclose the mortgage and put her home up for sale, evict her and leave her and her fatherless orphans without a roof over their heads. I really would have liked to ask you to cancel this widow's debt, but I did not knowing that there was no chance of your listening to me. When I came here tonight it was not to ask you but at least to fulfill my obligation of not saying something which would not have been heeded. Now you understand."

The banker heard the Rebbe's request and reacted with surprise, "But how could I possibly cancel a woman's debt on a mortgage payment? It simply is not done! If it were a personal debt to me, that would be an entirely different matter but this is bank business, a default of payment to a public institution! I am not the owner of this bank, only its manager! Besides, you are talking about an enormous sum!"

The Rebbe smiled a wise, sad smile. "I was right, then, wasn't I, in saying that you would not listen to what I said? I should not have said it altogether."

The Rebbe turned away from the banker and entered his house, followed by his shammash. The rich banker remained standing, stranded on the threshold. He stood there for a moment, then turned to leave. But on the way home he was bothered by many thoughts. The outcome of this story, as you may guess, is that the widow's home was not sold.

### Gold Inlay are Her Garments

*And you shall make an inlay of gold (28:13)*

There was once a woman called Kimchis who had seven sons, all of whom served as Kohanim Gedolim.

Curious to learn her secret so that she could serve as a shining example to others, the Sages paid her a visit. They asked her, "Why did you deserve to see all your seven sons serve as Ko-

hanim Gedolim?"

She replied, "Throughout my married life, I never bared my head even to the four walls of my own house!" This was how careful she was with regard to the laws of tzniyus, modesty.

Upon hearing this, the Sages applied the following verse to her, "A princess' greatest prestige is from within a gold inlay is her raiment." Whoever

is as cautious and careful about her personal self-respect as is a princess, behaves with inner modesty and does not thrust herself forward, is rewarded with clothing of gold inlay — sons who shall serve as Kohanim Gedolim and wear the golden garments of the Kohen Gadol.

(According to Midrash Vayikra Rabbah 20:11)

## TALES OF TZADIKIM

### The Silence that Saved

*And his sound will be heard when he comes to the Sanctuary (28:35)*

For many years the Vilna Gaon remained secluded among his holy books. One time, however, he decided that he must go into a self-imposed exile and travel from city to city. During this period he would hire a Jewish wagoner to drive him around. The Vilna Gaon did not waste time, even while traveling. He was always learning and would become so absorbed that he never even had an inkling of what was going on around him. Once, the horse strayed off the path, attracted by the garden of some gentile farmer. The horse greedily began devouring the luscious carrots and beets and even the pretty flowers.

As soon as the wagoner saw what was happening, he jumped off the wagon and ran to hide among the roadside bushes, knowing that it would not be long before the farmer or his wife came out and discovered the damage. He abandoned his distinguished passenger, R' Eliyahu, to his fate.

His fears were not unfounded. With-

in a few moments a husky gentile burst out of the house, heading straight for the wagon. He peered inside the wagon and saw the distinguished Jew seated inside. Having no one else to blame for the damage to his garden, he pounced upon this unwitting victim.

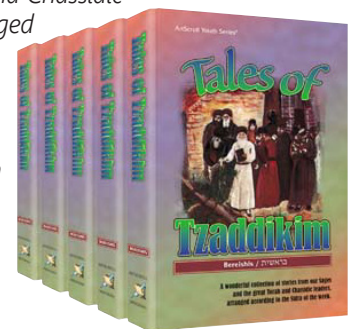
Suddenly, this brilliant scholar was wrenched from his world of the spirit by a barrage of blows. He had no idea why he was being beaten, but he did not protest either. This provoked the gentile even further and he began striking with all his might, blow after blow. "Why do you pretend to be so innocent?!" he thundered. "You know, well enough, that your horse ruined my entire vegetable garden and my flower beds as well! Don't you have anything to say for yourself? I bet you even did it on purpose. Well, I will make you pay for this, you can be sure!"

At least now the Gaon knew what it was all about! How could he convince the farmer that it was all a mistake, that it was his wagoner's fault? He was about to point out where the wagoner was hiding, (he had caught a glimpse of him) when suddenly he realized, "I

cannot inform on a Jew! I must not speak against a fellow Jew!"

The Gaon was silent. He let the gentile pour his blows upon his body, but would not open his mouth. In later years he would recall this incident and thank Hashem for having saved him from a sin at the crucial moment. He did not think at all of the murderous blows he had received. No! All he remembered about that incident was the sin that he had almost committed... a sin, for which, if he had indeed transgressed, he would never have forgiven himself. A sin for which all of his vast Torah knowledge would not have been able to save him from punishment.

*Tales of Tzadikim* by G. Matov is a wonderful collection of stories from our Sages and the great Torah and Chassidic leaders, arranged according to the Sidra. The five-volume set is available from your favorite Jewish book store, or online at [artscroll.com](http://artscroll.com).





# PARSHA PUZZLERS

TEST YOUR PARSHA KNOWLEDGE

by Sammy Schaechter  
and Dovid Saleman  
Answers on page 7.

## EASY Qs

1. What special status do Aharon and his sons have?
2. How many begadim does a kohen hedyot wear?
3. Who was the first Kohen Gadol?
4. Who was able to wear the Bigdei Kehunah?
5. When can a Kohen wear the Bigdei Kehunah?
6. How many begadim does a Kohen Gadol wear?
7. How many stones were on the choshen?
8. What was written on the stones of the choshen?
9. What was used in the Miskan to fuel the Menorah?
10. When was the Menorah lit in the Mishkan?

## MEDIUM Qs

11. How many sons did he have?
12. What were the names of Aharon's sons?
13. With what were Aharon and his sons anointed?
14. What is the Choshen called in English? Where is it worn?
15. What was burned on the Mizbe'ach

hazahav?

16. What type of oil was used in the Miskan to light the Menorah?

## HARD Qs

17. Who wore the Efod?
18. What was inside the choshen?
19. Where did Aharon wear the tzitzit?
20. What was written on the tzitzit?
21. Where did they light the Menorah?

## DISCUSSION Qs

22. Why is the creation of oil discussed here? Shouldn't it be placed with the discussion of the Menorah?
23. What are Kohanim? The Torah hasn't explained what this is yet, but it's acting like we should know, why?
24. What is the purpose of having bells at the bottom of the clothing of the Kohen Gadol?
25. According to Chazal, the belt of the Kohanim liking contained Shatnez (A mixture of wool and linen). Why would the Kohanim be able to wear Shatnez and seemingly violate an Avirah?
26. What other type of person needs to bring offerings and have blood and oil placed on these three locations? What is the symbolic meaning of this and what is the connection of these two types of people?
27. What is the symbolism of bringing

## CRACK THE PARSHA CODE

by Rabbi Yaakov Levine  
Answers on page 7.

1. Only P O O can be used in the M
2. the M was L every N and it B until M
3. N, A, E, and I were A 4 S
4. a R K only W 4 G, while the K G, W 8 G
5. the 4 S G of the K G were the CH, E, M, and T
6. there were 12 S on the CH, with the N of the 12 TE on them
7. The U V was inside the CH and was used to A Q to H
8. On the B of the M, there were B of G and P's
9. The T was made from G and said K L on it
10. The K T was brought 2 T every D, in the M and in the E
11. The K was B on the G M every D

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the same Karban, every single day, day in and day out?

28. Why is the inner Mizbeach being discussed here and not with the rest of the vessels in Parshas Terumah?

# TEFILAH TREASURES

## Shemona Esrei - Al Hatzadikim

After the bracha requesting Hashem to remove all the people who talk down about the Torah, we then daven for the welfare of the righteous. The Talmud in Megillah (17b), describing the order of the blessings, says that this is because when the wicked are removed, then the righteous will be elevated. The bracha identifies six categories of special honorable individuals: (1) Tzaddikim – the righteous,

Chasidim – the pious, those motivated by love, who go beyond the letter of the law; (3) Ziknei Amcha – the elders of the nation, the spiritual leaders of the people; (4) Pleitat Sofreihem – the remainder of the nation's teachers, those select few who dedicate their lives to teaching Torah; (5) Geirei HaTzedek – sincere converts, who left their old lives behind to become a part of the Jewish people; and (6)

We pray that all of these, including ourselves, enjoy Hashem's protection. Next we ask that Hashem give a "good reward" to all who place their trust in Him. A good reward is not a reward in this world but an eternal reward in the Next World. We ask that our rewards be with the righteous so that we will never be ashamed because we have put our trust in Hashem. The bracha ends that Hashem is the One Who

# PARSHA PUZZLERS

## TORAH RHYMES & RIDDLES

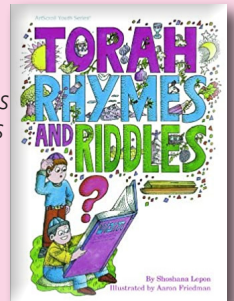
Answers on page 7.

1. I'm made from olives,  
crushed and pressed,  
Cleaned and strained to get the  
best.  
In the Menorah, I give light,  
Burning brightly day and night.  
Pure \_\_\_\_\_
2. We're the four sons of Aharon  
And Hashem has picked  
us as His own.  
Wearing white robes, we go in  
Where no one else has ever been!  
\_\_\_\_\_' \_\_\_\_\_' \_\_\_\_\_ and \_\_\_\_\_
3. I am worn on Aharon's chest.  
Twelve stones glittering on a vest.  
Each tribe has its name alone  
Carved out on a special stone.  
The \_\_\_\_\_
4. I am made of pure gold  
On Aharon's head tied.  
"Kodesh LaHashem,"

- 'Holy to G-d,"  
I wear these words with pride  
The \_\_\_\_\_
5. On the holiest day of the year  
I wear eight special clothes,  
And enter the Holy of Holies  
Where no one ever goes.  
Aharon, \_\_\_\_\_
  6. We are ready for the Altar  
Two sheep, young and slight.  
One is offered in the morning  
And one before the night.  
We were happy to be chosen  
For the Altar's fire.  
This is how we serve Hashem.  
Could we get any higher?  
The \_\_\_\_\_ for the \_\_\_\_\_
  7. Every Israelite must give  
This coin so that he may live.  
Hashem told Moshe, "Make a  
count!"  
Do you remember my amount?

- One \_\_\_\_\_
8. Cinnamon, Balsam, Frankincense  
Eleven spices with strong scents.  
All of these are blended well  
And on the Altar burned for smell.  
The \_\_\_\_\_
  9. I shall build the Mishkan  
And all that it will hold  
The Aron, the Menorah  
And the Altar made of gold  
Hashem will help me do it  
And so I cannot fail  
Son of Uri, son of Hur,  
My Name is \_\_\_\_\_

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# PARSHA STORIES

## STORIES MY GRANDFATHER TOLD ME

### Constant Devotion

"To light a lamp continually." (Shemos 27:20)

The Sochatchover Rebbe, R' Avraham Borenstein, served in several communities before he settled in Sochatchov. One of those positions was in the city of Nashlask.

Upon his arrival in the city, the first thing he did was investigate its shochtim, to see whether they were pious and if they performed their job in accordance with stringent halachah. He found two of the shochtim not up to his standards.

R' Avraham decided to prohibit them from continuing to slaughter until they

had traveled to a nearby city to relearn their craft. The shochtim refused to do this. They became bitter enemies of R' Avraham. He suffered from their antagonism all through his tenure in that city. They seized every opportunity to block any of his efforts.

On one occasion, they actually slandered him to the police. It was Czar Alexander III's birthday. In his constant absorption in Torah, the Rav forgot to mention this "important" event in shul while uttering the words "He brings salvation to kings," in his davening. One of the shochtim went to the authorities to report R' Avraham.

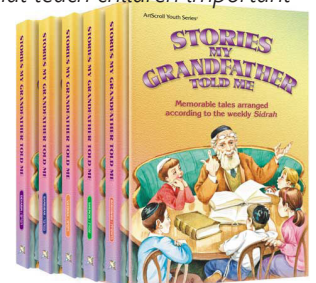
As a result, R' Avraham was ordered

to leave town within twenty-four hours.

When the expulsion order arrived, R' Avraham's family was thrown into turmoil. They tried to devise ways to avert

**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 STORIES

the decree, tried to figure out where to go, and worried about the future. The family turned to R' Avraham with their questions and worries.

But all he answered them with was a tranquil, "Call the boys in for the shiur."

The class was learning a very difficult topic in the Gemara. R' Avraham began teaching as though no expulsion decree hung over his head. During the course of the shiur, he propounded marvelous original Torah thoughts.

Afterward, the author of the Chelkas Yoav, who was one of the students in the shiur, claimed that had R' Avraham's thoughts on Maseches Sanhedrin during that period been printed, the world would have seen the extent of his awesome power.

Meanwhile, the Rabbi's family and friends labored to have the decree rescinded. They went to a Jew by the name of R' Berish Timkevitz, who was close to the royal court, and asked him to work on their behalf. After much

effort, he was successful. When the happy news came that the expulsion order had been rescinded, someone ran to R' Avraham's house to tell him. He arrived at the height of the Rebbe's shiur.

"Rebbe!" the man burst out as he ran into the room. "The decree has been rescinded!"

"We are in the middle of a shiur," R' Avraham remonstrated.

To light a lamp of Torah continually.

## STORIES MY GRANDFATHER TOLD ME

### On the Ladder

*"To light a lamp continually." (Shemos 27:20)*

Ma'ariv was over, and the shul emptied as people started for home. But 10-year-old Meir Simchah was in no hurry to leave. He went over to the ladder that stood in a corner of the beis midrash, beside the bookcase, and climbed it.

When he reached one of the upper shelves, the boy stretched out a hand to take down a sefer. Then, still standing on the high rung, he opened the sefer and began to drink its contents thirstily.

When dawn broke, the shamash of the shul arrived. Imagine his amazement at finding a boy standing on the ladder — the sole figure in the deserted shul.

"Meir Simchaleh!" he cried. "Get down from there!"

The boy raised his eyes from the sefer. "Is davening finished yet?"

So absorbed had he been in what he was learning, he had lost all sense of time. He had not realized that the hours of the night had passed while he stood on his feet on the ladder, and that the congregation with whom he had been davening Ma'ariv had gone home, slept, and awoke to a new day.

Years later, this boy who so loved Torah would grow up to become the famous R' Meir Simchah of Dvinsk, the

author of the Ohr Same'ach.

R' Shlomo Zalman of Volozhin, brother of R' Chaim of Volozhin, was known at a very young age for his outstanding abilities and diligence.

At the age of 21/2, his father, R' Yitzchak, took him to cheder, where R' Shlomo Zalman began to learn the letters of the alef-beis. From that day onward, the tiny boy was consumed with a desire to learn all the time.

At that age, he always went about with a large siddur tucked under one arm, and any spare minute would find him studying the letters, from alef to tav, again and again. Even when he was tucked into bed, he would continue reading from the siddur until he fell asleep.

On one occasion, R' Avigdor of Rozin passed through Volozhin and stayed as a guest at R' Yitzchak's home. Upon entering the house, he saw a small child sleeping in his crib clutching a large siddur in his little hands. The sight did not please him. Turning to the parents, he said in a tone of mild rebuke, "Can it be that pious Jews like yourselves do not treat sifrei kodesh with proper respect?"

"Do not suspect the innocent," they answered. "We are not, Heaven forbid, treating holy books with a lack of respect. This boy is not like other boys who need to play with toys. He does not use his siddur as a plaything,

but to learn. He does not fall asleep at night without reviewing his letters, and does not let go of the siddur even when sleep overtakes him."

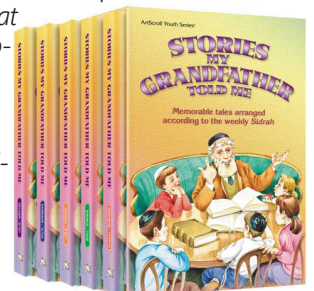
They were still explaining matters to their guest when the child awoke. Immediately, he opened the siddur and began energetically reciting the alef-beis, pointing to each letter with his finger and frequently kissing the siddur with love.

R' Avigdor stood transfixed with amazement. "I need no further explanations!" he cried. "I see with my own eyes what kind of child this is. Happy are you and happy is your lot, that you have merited such a gift from Heaven!"

As he spoke, R' Avigdor laid his hands on the boy's head and blessed him, adding that he was certain that this small child would become a great man among his people, a man whose name would stand for diligence and love of Torah.

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# JEWISH LEADER OF THE WEEK

## Uri Lupolianski

Born January 1, 1951

Uri Lupolianski was mayor of Jerusalem from 2003 to 2008 and the founder of Yad Sarah. Born in Haifa in 1951, Lupolianski studied at the Yavne School in Haifa and then attended Yeshivat Hanegev. He served in the Israel Defense Forces as a paramedic and worked as a teacher at a religious school in Yerushalayim. Lupolianski is married to Michal Lupolianski (Schneller), granddaughter of Rabbi Isaac Breuer, who a program of Yeshiva University is named after. They have 12 children. In the 1970s, a young Yerushalayim high school teacher with a growing family needed to borrow a nebulizer from a neighbor for a child who was sick. They saw that such appliances were hard to find. He bought a few to lend to others, and people started dropping off items they no longer needed. His small apartment

was soon overflowing with a variety of the kind of things people need for only a short time: crutches, walkers, nebulizers, even a couple of wheelchairs. The teacher, Uri Lupolianski, saw there was a real need for this kind of help. Around that time, his father Jacob retired and sold his small shop. He offered to use the money to help. And so, in 1976, the Yad Sarah Organization was created as a non-profit organization. It was named for Jacob's mother, Sarah, who had perished in the Holocaust. The word "yad," which literally means "hand," is also used to mean a remembrance or a memorial. Space was offered near a local hospital, a stock of equipment was purchased, and Yad Sarah was a reality. There was no shortage of volunteers to take turns handling the requests. In order to keep track of the inventory, a small deposit was asked for, refundable when the

item was returned. The idea spread rapidly. Branches of Yad Sarah opened in other locations around Israel, always operated by volunteers, and before long there was hardly an Israeli who didn't know about the kind of help that was available from this organization. Today more than 380,000 Israelis use Yad Sarah each year. Yad Sarah has won many awards, including the President's Award for Volunteering in 1982 and the Kaplan Prize for Efficiency in 1990. In 1994, only 18 years after it was founded, Yad Sarah received the highest award given by the State of Israel: the Israel Prize, for "a significant contribution to the society and the State." In 2005, Yad Sarah was recognized as an advisory body to the Economic and Social Council (ECOSOC) of the United Nations -- the first time ever that an Israeli-Jewish organization achieved that status

## PUZZLERS ANSWERS

### PARSHA CODE

1. Only PURE OLIVE OIL can be used in the MENORAH
2. the MENORAH was LIT every NIGHT and it BURNED until MORNING
3. NADAV, AVIHU, ELAZAR and ISSAMAR were ARON'S 4 SONS
4. a REGULAR KOHEN only WORE 4 GARMENTS, while the KOHEN GADOL, WORE 8 GARMENTS
5. the 4 SPECIAL GARMENTS of the KOHEN GADOL were the CHOSHEN, EIPHOD, MIEL, and TZITZ
6. there were 12 STONES on the CHOSHEN, with the NAMES of the 12 TRIBES ENGRAVED on them
7. The URIM V'TUMIM was inside the CHOSHEN and was used to ASK QUESTIONS to HASHEM
8. On the BOTTOM of the MIEL, there were BELLS of GOLD and POMEGRANATES
9. The TZITZ was made from GOLD and said KODESH LA'HASHEM on it

10. The KORBAN TAMID was brought 2 TIMES every DAY, in the MORNING and in the EVENING
11. The KETORES was BURNED on the GOLDEN MIZBAYACH every DAY

### TEST YOUR PARSHA KNOWLEDGE

1. Kohanim
2. 4 (Kesones, Migba'at, Michnasayim, Avnet)
3. Aharon
4. A kohen
5. When he does the avodah in the Mishkan/ Beit Hamikdash
6. 8 (Choshen, Efod, Me'il, Ketonet, Mitznefet, Michnasayim, Avnet, Tzitz)
7. 12
8. The names of the shevatim
9. Olive oil
10. Every evening
11. 4

12. Nadav, Avihu, Elazar, Itamar
13. Shemen hamishchah
14. Breastplate
15. Ketoret
16. Shemen zayit zach-pure pressed olive oil
17. Aharon the Kohen Gadol
18. The Urim Vetumim
19. On his forehead
20. Kodesh Lashem
21. In the Kodesh of the Mishkan

### TORAH RHYMES & RIDDLES

1. Olive oil.
2. Nadav, Avihu, Eleazar and Isamar.
3. Choshen Mishpat (Breastplate).
4. The Tzitz (Golden Headband).
5. Kohen Gadol.
6. The Two Sheep for the Tamid Offering.
7. One Half Shekel
8. The Kertores (Incense)
9. Betzalel

# PARSHA GAMES

## NAME?

by Sammy Schaechter

**GOAL:** To teach the kids about the importance of being humble and doing good things not for the sake of being recognized but rather because it's a good thing to do.

**TYPE:** Moderate, indoor, group game.

**PREPARE IN ADVANCE:** Print out a bunch of different things that you think the kids would love and not be able to live without (or at least miss if they were gone). Attached is a list but feel free to add your own. Soda Can= Ernie Frazee / Bendy Straw= Joseph Friedman / Lollipops= Sam Born / Pencils with erasers= Hymen Lipman / Paper bags= Margaret Knight / Velcro= George de Mestral / Coca Cola= John Stith Pemberton / Diaper= Marion Donovan / TV Remote= Eugene Polley / Vacuum Cleaner= Ives McGaffey / Bubble Gum= Walter Diemer / Baseball= Alexander Cartwright

**HOW TO PLAY:** A group leader will raise up the picture and ask the kids how much they love whatever the picture is. Have everyone stand in the middle of the room designating four corners for the kids to run to. Each corner will represent how much they love that picture (the most, a lot, a little, not so much). If you think it would be easier to just have two places to run to having one end being "a lot" and the other being "not so much" that could work too. Another option is to split the kids up into groups and have the group that loves the picture the most and cheers the loudest for it gets to keep the picture. Get the kids excited about the different things and build up that the team with the most objects will win a prize. After all the pictures are handed out, bring out another set of the pictures and now ask the kids picture by picture if they know who the person that invented them. Chances are very high that none of the kids will know any of the answers. Then ask the kids if they could imagine the world without any of the things. If they invented any of these things, or anything else, would they want people to know who they were and that they invented them? When we do good things, do we feel good about them? Do we do good things for attention or

just because they are good things to do. Talk to the kids about being humble and how it's not good to be haughty. Sometimes it's nice to be recognized but we should remember that it is important to be kind, caring, nice, and do good things because it's the right thing to do.

**DISCUSSION:** Parshat Tetzaveh is the only Parsha in the entire Torah since Moshe was born, that doesn't have his name in it. Why? Earlier on, when Bnei Yisrael did the Cheit Ha'egel, Hashem was hesitant to forgive them and Moshe says "micheni nah misifracha" "well if you (Hashem) don't forgive Bnei Yisrael- I want you to wipe me out of your Torah." Chazal tell us that whatever a tzadik says in life, no matter what he says, it will eventually come true. So now, even though Bnei Yisrael were indeed forgiven after Cheit Ha'egel, there is still a part/Parsha of the Torah that Moshe was wiped out of. But the question then becomes- why this one? Of ALL Parshiot in the Torah- why Tetzaveh? Many times in life, when a person is removed from the picture, and works hard, he feels the need to remind the world about what he accomplished. It's hard to do a hidden chessed. Whenever we as humans do something nice we want to tell everyone about it. Chazal say that Moshe Rabeinu was offered to be the Kohen Gadol, but Moshe didn't accept the prestigious offer and instead he gave it to his brother Aharon. This week's Parsha, Parshat Tetzaveh is all about the Kohanim's garments, it's all about the Kohen Gadol. When Moshe saw this Parsha, he could have been thinking-"hey my name should be in this Parsha - I'm so great- I'm so nice - because I let my older brother Aharon be Kohen Gadol instead of me- look at what I did." But in Moshe Rabeinu's extreme humility- he said "this is the Parsha that I want to be erased from, no one has to know that I gave over the job to my brother. This is Aharon's Parsha- I want to take a back seat and not even be mentioned at all." There is a very important lesson to learn from this. Chessed, doing kind things for other people, that's beautiful and keep it up. However, it is also of utmost importance to sometimes take a step back, and think about why we are doing this chessed

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