

Ree Wrap-Up

by Sammy Schaechter

Moshe says to all of Bnei Yisrael that blessings will come when they keep Hashem's commandments and curses if they abandon them. These blessings and curses will be announced on Har Gerizim and Har Eval when they enter Israel.

A mikdash should be made in "the place that Hashem will choose to make dwell His name there," where Bnei Yisrael should bring their korbanot to Him; it is not allowed to make offerings to Hashem in any other place. It is allowed to slaughter animals elsewhere, not as a korban but only to eat their meat.

A false prophet, or someone who encourages others to worship idols, should be put to death and an idolatrous city must be destroyed. In order

for an animal to be kosher it must have split hooves and chew their cud. For a fish to be kosher it must have fins and scales. In order for birds to be kosher they must not be predators.

A tenth of all produce must be eaten in Jerusalem, or else exchanged for money with which food is bought and eaten

there. In some years this ma'aser is given to the poor instead. Firstborn cattle and sheep are to be given as a korban in the Beit Hamikdash, and their meat eaten by the kohanim. The mitzvah of tzedakah requires a Jew to help someone in need a gift or a loan. On the shemita year (once every seventh year), all loans are to be forgiven. All slaves are to be set free after six years of service.

TORAH COMICS

More mitzvot:

Eat a tenth of your produce in Jerusalem.



Shun false prophets.



Rules govern eating meat.

Do what is good and right in Hashem's eyes.



Cancel loans after seven years.



Give charity.

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LEADER TIP:

This week's Parsha has some major fan-favorite topics! Kosher, shalosh regalim, and tzedakah! Don't forget to talk about them all!

The Way to Shiloh

His habitation shall you seek (12:5)

A huge caravan would leave Ramah for Shiloh four times a year. Elkanah, the father-to-be of Shmuel Harnavi, would go up to the Mishkan in Shiloh the required three times of the three festivals and once more, an obligation he had voluntarily taken upon himself.

When Elkanah made his pilgrimage, he took along his entire family; his wives, his sons, his grandchildren, his brothers, his sisters and all his more distant relatives. They made up a large party. The journey took some days and they would camp at night in the city square of the towns through which they passed.

What a stir their appearance made.

All the townsfolk would cluster around the travelers and ask, "Where are you all going?"

They would reply happily, "We are going up to the House of Hashem in Shiloh, from where Torah goes forth. Why don't you join us?"

The people would be swept up with enthusiasm and, on the spur of the moment, would join them.

The following year, Elkanah would not have to coax them to go to Shiloh. These families would come, taking along many other families. Each year the number increased, for people would be deeply affected by the experience.

Elkanah did not take the same route

each year. He traveled through different cities, hoping to draw new families along, so that they could all experience the holiness which one gained from a visit to Shiloh.

Slowly, many families began coming on their own, all thanks to Elkanah's enthusiastic example. And because of Elkanah, the merit of the Jewish people as a whole outweighed its sins.

Hashem, Who examines the hearts of man, knew that people were coming up to the Sanctuary in Shiloh because of Elkanah and said to him, "I shall reward you with a son who will teach Israel the mitzvos, and who will tip the balance of the Jewish people down in their favor." That son was Shmuel!

(According to Tractate Megillah 14a)

Behind the Door

And you shall not heed the words of that prophet (13:4)

Life for the Jewish community of Turkey was very difficult four hundred years ago. The Turks despised and envied their Jewish neighbors and did everything in their power to persecute them.

But Hashem did not abandon His people, and, even, during these trying times, sent His aid through a G-d-fearing learned Jew with connections in the royal court, Reb Moshe Hamon.

Reb Moshe, a physician, was appointed as the sultan's private doctor. This was a coveted position of honor and influence; it enabled Reb Moshe to do much good for his people and to prevent much of the evil being plotted against them.

Early one morning, Reb Moshe was summoned urgently to the palace. The sultan greeted him breathlessly and said that he had had a terrible nightmare the previous night. Suddenly, he

had heard a voice crying out to him, "Suleiman! Suleiman! Wake up! Why are you sleeping? Why are you silent? I am a prophet; I have been sent by Allah to rouse you from your stupor. You must destroy all the infidel Jews in the country. You have three days to do this. The Jews must be given a three-day ultimatum to either convert to Islam or leave the country. Suleiman! Rise and do your duty, for if you are lax, you will pay with your own life! Allah has thus decreed!"

A shiver of fear ran down Reb Moshe's back, but he tried not to show his consternation. "It is nothing," he reassured the sultan, and himself as well. "Dreams have no meaning. Pay no attention to it."

The Jew's words calmed the sultan who decided to ignore the command, meanwhile. Reb Moshe returned to his home, hoping that he had succeeded in averting another harsh decree against his people.

But, on the following morning, the sultan summoned Reb Moshe to the palace, again. This time, he was more distraught than before. His eyes were ringed with sleeplessness and his voice was hoarse with fear.

"What is the matter?" the Jewish doctor asked in concern. "Are you ill?"

Trembling violently, the sultan said, "My dear friend, I see that there is no way out. Last night, I had the same dream again, only this time it was even more frightening. The voice warned me that if I did not carry out Allah's wish, I would die. I am afraid that I must enforce the decree of banishing all the Jews. I have summoned you to tell you to flee with your family, while there is still time."

"No! Your Majesty, you must not be so hasty. You must give me some time — at least one more day — to find some solution to this dilemma. With prayer and repentance we will not have to leave this country."

PARSHA STORIES

The sultan, reluctantly, agreed to grant Reb Moshe his request. Reb Moshe rushed off to the leaders of the community to warn them of the imminent danger.

They immediately proclaimed a public fast and called for everyone to gather at the synagogues for prayer. The Jews stood in prayer for hours upon hours, weeping, beseeching Hashem for mercy. Towards evening, Reb Moshe left the Istanbul synagogue for the palace.

Reb Moshe walked, bowed in body and gloomy in spirit, his lips not ceasing their prayer. Suddenly, an old bearded stranger stopped Reb Moshe in the street. He put a hand on his shoulder and asked kindly, "Why do you look so sad, my brother? What is troubling you?"

Reb Moshe looked into the stranger's kind, solicitous eyes and the entire story came tumbling forth from his lips.

"Do not be alarmed or distressed, Reb Moshe," the old man reassured him. "The Guardian of Israel neither sleeps nor slumbers. Hashem protects His people from all harm, at all times. Let me suggest that you go to the sultan's bedchamber tonight and see what is lurking behind the secret door there. . ."

Reb Moshe wished to thank the old

LEADER TIP:

Have you ever damaged, broke, or messed up something in shul? Be honest... Never too late to fix it!

man for his advice, but the man had disappeared. He was nowhere to be seen! With a heart full of thanks to Hashem for having sent this wonderful messenger, Reb Moshe strode hopefully towards the palace. As soon as he arrived, he was shown to the sultan's bedchamber. He found the ruler very disturbed.

"Your Majesty!" said Reb Moshe confidently. "I think that, with the help of G-d, I may have the answer to your strange dreams. But first, tell me, does your bedroom have a secret exit?"

The sultan sank deep in thought. Then, a childhood memory came to his mind; his father had once told him about a secret door opening onto a passage leading out of the palace. It had been built to provide the former sultan with a means of escape in time of need. The present sultan had forgotten all about it, for being a benevolent monarch, he had few enemies and had never needed it. But, now that Reb Moshe mentioned it, he suddenly remembered that it existed.

"Yes, there is such a door," he said.

"If so," said Reb Moshe, "I have two requests to make. First, I would like permission to remain in the palace this night. Secondly, I would like the sultan to post several guards in front of this secret door. But these must be loyal, totally trustworthy servants of the sultan. Not a soul must learn of this."

The sultan nodded his head in agreement.

Night fell and the sultan retired.

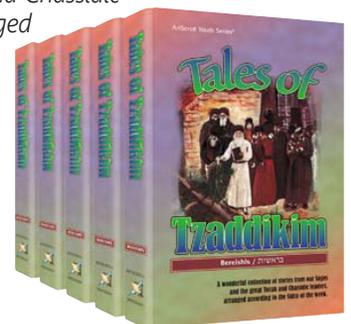
Soon he was sound asleep, confident that his clever physician would find a way out of a disturbing situation. After the sultan had been sleeping for some time, there was a rustling behind the secret door. Then a sepulchral voice rang out, hollowly, "Suleiman! Suleiman! Wake up! Why are you sleeping when there is work to do? Allah requires your service to free this country from the infidel Jews, to purify this land. . ." The voice did not get a chance to finish its message, for the door was flung open and a figure was dragged into the room. "Allah's prophet" fell like a ripe fruit, right into the hands of the sultan's bodyguards.

They dragged him to the sultan's bed so that he could see who the culprit was. It was none other than his grand vizier, a man known for his virulent anti-Semitism. Somehow, he had learned about the secret door and had devised his plan to destroy the Jews.

But, as the old man had told Reb Moshe, the Guardian of Israel does not sleep or slumber. He had sent Eliyahu Hanavi in disguise to reveal the plot to Reb Moshe and to save the Jews of Turkey from disaster.

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.



PARSHA PUZZLERS

TEST YOUR PARSHA KNOWLEDGE

by Sammy Schaechter & Dovid Saleman
Answers on page 7.

EASY Qs

1. When will Bnei Yisrael be worthy of a brachah (blessing)?
2. What are the conditions for an animal to be kosher?
3. Which animal has split hooves and does not chew its cud?
4. Where do the Bnei Yisrael go on Pesach, Shavuot, and Sukkot?
5. Why is a camel not kosher?
6. What are the conditions for a fish to be kosher?
7. How do we know if a bird is kosher?
8. Under what circumstances would HaShem send a kallalah (curse)?
9. On which mountain were the brachot stated
10. On which mountain were the kelalot

LEADER TIP:

Instead of raising their hands to answer questions, have each kid choose a kosher animal and make their sound as the "buzzer" when they know an answer.

stated?

MEDIUM Qs

11. What identifies a person as a navi sheker (false prophet)?
12. What is the punishment of a navi sheker?
13. Why is one not allowed to hurt or degrade oneself?
14. Which part of the animal is one not allowed to eat because it represents the life that was once in the animal?
15. How do we know the laws of shechitah?

HARD Qs

16. If a person is a missionary (someone who tries to steer you away from HaShem), what is his punishment?
17. What is maser sheni?
18. What is maser ani?
19. What is Bnei Yisrael commanded to destroy upon crossing the Yarden?
20. Why are the Jewish people allowed to see the extermination of the

CRACK THE PARSHA CODE

by Rabbi Yaakov Levine
Answers on page 7.

1. H of BY S on H G to H the B , and H of BY S on H A to H the C
2. BY were C to D all the I in E Y
3. K cannot be B on a B when the M was in S and after the B H M was B
4. a F N is P to D by B D
5. only an A with S H and C its C is K
6. F must have F and S to be K
7. You have to G T and M from your C and P
8. S is every 7 Y , and all D are C
9. a J who S and cannot P B, becomes a S for 6 Y
10. the H of P is always in the S of S
11. 3 T a Y, it is a M to go up to the BHM: on P, S, and S

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Canaanites?

PARSHA STORIES

TALES OF TZADIKIM

Upon What Merit Can We Seek Pardon?

He shall show you mercy and have compassion on you(13:18)

Perele was a crybaby. As a little one, the daughter of the Stoliner Rebbe, R' Asher, would cry each night for hours on end. The Rebbe would get up and rock her patiently back and forth until she became quiet.

One night, the Rebbe had to leave the house. As soon as he stopped rocking his infant daughter, she resumed her

incessant wailing, but with the Rebbe gone, there was no one willing to rock her. The Rebbe's shamash was there at the time. He could not bear the fact that little Perele caused her father such trouble and he decided to teach her a lesson. He struck her. This shocked little Perele into silence.

When R' Asher returned home to find a quiet Perele, he was amazed. "What happened? Why is she quiet?" he asked his shamash in surprise.

"I hit her," he admitted.

The Rebbe gave a deep sigh and said softly, "How can we stand before Hashem tomorrow and pray? Each day we say to Hashem: we suffer because of our children, yet, we always forgive them their sins and evil deeds. Therefore You, too, Hashem, must forgive us our sins. But if we show Hashem that we are not prepared to suffer from our children, how can we ask Him for mercy for ourselves and pardon for our sins?"

PARSHA PUZZLERS

TORAH RHYMES & RIDDLES

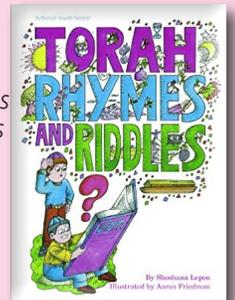
Answers on page 7

1. Our ears all heard at Sinai
That we're now slaves of Hashem.
Never shall we be the slaves
Of lowly man, again.
So if a Jew wants to remain
A servant evermore,
His master takes this ear that heard
To pierce it on the _____
2. We chew our cud and have split
hooves. You may eat us
G-d approves.
The _____
3. Do you wish to eat us without sin?

- Just look for scale and fin.
The _____
4. It's a mitzvah to lend money
To help your fellow Jew.
And come this year you must forget
Whatever he owes you.
The _____
 5. I stole and then I could not pay
And so the court has sold me
In the seventh year I shall go free
My master may not hold me
The _____
 6. At these three times Jews show
their face

Before G-d at His chosen place
No one comes with empty hands
They bring sheep and bulls and
rams. The _____,
_____, _____, and _____

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PARSHA STORIES

STORIES MY GRANDFATHER TOLD ME

Setting an Example

"Hashem, your G-d, shall you follow"
(Devarim 13:5)

R'Yosef Chaim Sonnenfeld was truly outstanding when it came to comforting the bereaved. Jerusalem old-timers had many a tale to tell about his behavior at such times.

When he entered the home of a mourner, his voice was filled with compassion and warmth. His whole being was like a healing potion for broken hearts.

There was one family living in Jerusalem's Old City who lost their mother. Not everyone had telephones at that time, and days could sometimes pass before people outside the Old City walls heard news of what went on inside. But the very day after the funeral, R' Yosef Chaim was already on hand to comfort the bereaved family.

"How did the Rav hear the news?" they asked him.

"As I sat in my room at home after midnight," R' Yosef Chaim said, "I heard someone in the family saying Kaddish

up on Har HaZeisim — and I understood that your mother had passed away."

There was once a poor Torah scholar whose fellow townspeople took no notice of his extreme poverty and miserable living conditions, and made no effort to help him.

R' Yisrael Salanter heard about this situation. He knew that the man was an outstanding talmid chacham. He got up and traveled to the man's city, where everyone rushed out to greet the illustrious R' Yisrael with great respect.

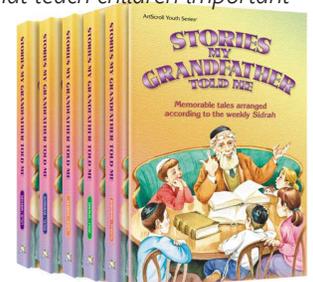
R' Yisrael asked the town notables where that poor talmid chacham lived and went to visit him at home. Together they discussed Torah topics at great length. When the townspeople saw the respect R' Yisrael gave this man, they began to honor him as well. And from then on, they helped support him generously.

When the Chofetz Chaim was a boy, a water-carrier lived in his

town. This water-carrier was not very bright, and the children enjoyed poking fun at him and making jokes at his expense. One winter, they thought of a new trick to play on the water-carrier. Each night, when he was done with his day's work, he would leave his empty buckets beside the well. The children filled them with water, which then froze during the night. When the water-carrier returned in the morning, he had to work very hard to break the ice so that he could use his buckets. The children were delighted with their joke.

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.



PARSHA STORIES

Young Yisrael Meir could not bear to see the water-carrier's distress. He began to linger secretly by the well

each night. After the children filled the buckets with water and ran off, Yisrael Meir would slip quietly back and emp-

ty them again.

TORIES MY GRANDFATHER TOLD ME

The Unasked Question

"You shall not harden your heart nor shall you close your hand against your destitute brother. Rather, opening, you shall open your hand to him, and grant him enough for his lack which is lacking for him." (Devarim 15:7-8)

The year was 5683 (1923). The Chofetz Chaim came to the city of Vienna to take part in the first large gathering of Agudas Yisrael.

The Chofetz Chaim stayed at the home of R' Akiva Schreiber, a noted Jewish citizen in Vienna. As usual, many people streamed to the house to see the Chofetz Chaim, though only a select few actually got to enter and talk with him.

A well-known Jewish activist from England asked R' Akiva Schreiber for permission to talk with the Chofetz Chaim for just a few minutes. He had something to speak about that was very important to him. In fact, his entire future depended on it.

As he respected the man and his activities, R' Akiva agreed to this request. He brought the man to the table where the Chofetz Chaim was eating, with a promise to introduce him right after bentching.

In the middle of the meal, the Chofetz Chaim began to recite "Mizmor l'David, Hashem ro'i lo echsar," as he always did at mealtimes. When he had finished saying the final words, "Ach tov vacheshed yirdefuni kol yemei chayai" ("Only goodness and kindness will pursue me all the days of my life"), he turned to his guest — a man he had never seen before — and said, "It is

astounding that David HaMelech says that goodness and kindness will pursue him. Is it possible that these two good things have turned into hunters? Murder and robbery hunt down a man — but goodness and kindness?"

The Chofetz Chaim paused, then continued. "It seems to me that we learn from this that acts of goodness and chesed can appear to harass a person, stealing away his precious time, disturbing his work and causing him losses, affecting the peace of his home and the like. The yetzer hara urges him to abandon his acts of goodness and kindness. What must a man do in such a case?"

"David HaMelech has this piece of advice: Listen, my son. Even if you feel that goodness and kind deeds are harassing you in earnest — do not abandon them. Daven instead to Hashem that 'Goodness and kindness will pursue me all the days of my life.' May only these things 'harass' you, and no others, Heaven forbid, for there are other things ... From these things, no harm will befall a righteous person. He will only see the fulfillment of the words, 'And I will sit in Hashem's house for long years.'"

When the Chofetz Chaim finished speaking, the guest stood up, deeply moved. He turned to his host to take his leave.

R' Akiva Schreiber looked at the man in astonishment. With permission in hand to speak to the Chofetz Chaim about an important question, he had suddenly seen no need to ask the

question, and was about to go away!

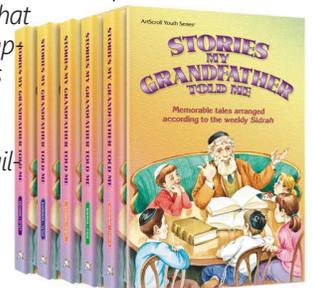
"It's very simple," the guest said, laughing. "The Chofetz Chaim has already answered my question, even before I presented it to him." And he went on to explain.

The man had established a Talmud Torah and a free-loan fund in his city, and he managed both of them personally. With Hashem's help both institutions had flourished, and the work they entailed stole most of the man's time. He was forced to neglect his business affairs, which had suffered as a result. His wife had begun to complain. She wanted him to hand over management of the institutions to other people.

"I myself do not want to abandon 'goodness and kindness,'" he said. "But for the sake of shalom bayis I came to an agreement with my wife: We would bring the question to the Chofetz Chaim. Whatever he says, that is what we will do."

He had received his answer, loud and clear. Now he was going to hurry home to his wife, to share the answer with her.

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JEWISH LEADER OF THE WEEK

Rabbi Ovadia Yosef

September 24, 1920 – October 7, 2013

Rav Ovadia was an Iraqi-born Talmudic scholar, a posek, the Sephardic Chief Rabbi of Israel from 1973 to 1983, and a founder and long-time spiritual leader of Israel's Orthodox Shas party. Yosef's responsa were highly regarded within Orthodox circles, particularly among Mizrahi communities, among whom he was regarded as "the most important living halakhic authority".

Yosef received rabbinic ordination at the age of 20. He became a long-time friend of several members of his class who went on to prominent leadership positions in the Sephardic world, such as rabbis Ben Zion Abba Shaul, Baruch Ben Haim, Yehuda Moallem and Zion Levy. In 1984, Yosef founded the Shas party in response to minimal representation of Sephardic Jews in the Ashkenazi-dominated Agudat Yisrael. It has since become a formidable political force, becoming part of the coalition in most of the elected governments since. He later took a less active role in politics, but remained the party's spiritual leader until his death.

Yosef remained an active public figure in political and religious life in his capacity as the spiritual leader of the Shas political party, and through his regular weekly sermons. He was referred to as the Posek HaDor ("Posek of the present generation"), Gadol HaDor ("great/est (one of) the generation"), Maor Yisrael ("The Light of Israel"), and Maran.

Among Yosef's earliest work was a detailed commentary on the Ben Ish Hai titled Halikhot Olam. He was asked to finish the commentary Kaf Ha'Chaim by Rabbi Yaakov Chaim Sofer after the author's death. Two sets of Yosef's responsa have been published, Yabia Omer and Yechaveh Da'at (both titles are references to Psalm 19). His responsa are noted for citing almost every source

regarding a specific topic and are often referred to simply as indices of rulings. There is also another series of books under the title of Hazon Ovadia (not to be mistaken with the original books, which were responsa on Passover), which he has written concerning laws of Shabbat, holidays, and other topics.

Yosef printed a commentary on the Mishnah tractate Pirkei Avot ("Ethics of the Fathers") under the title Anaf Etz Avot, and Maor Israel, a commentary on various parts of the Talmud. His son, Rabbi Yitzhak Yosef, has published a widely read codification of Yosef's rulings entitled Yalkut Yosef. Another son, Rabbi David Yosef, has printed various siddurim and liturgy according to his father's rulings, and another halachic compendium entitled Halachah Berurah. In 1970, Yosef was awarded the Israel Prize for Rabbinical literature



PUZZLERS ANSWERS

PARSHA CODE

1. HALF of BNEI YISROEL STOOD on HAR GRIZIM to HEAR the BRACHOS, and HALF of BNEI YISROEL STOOD on HAR AIVEL to HEAR the CURSES
2. BNEI YISROEL were COMMANDED to DESTROY all the IDOLS in ERETZ YISROEL
3. KORBANOS cannot be BROUGHT on a BAMAH when the MISHKAN was in SHILO and after the BAIS HAMIKDASH was BUILT
4. a FALSE NAVI is PUT to DEATH by BAIS DIN
5. only an ANIMAL with SPLIT HOOVES and CHEWS its CUD is KOSHER
6. FISH must have FINS and SCALES to be KOSHER
7. You have to GIVE TERUMA and MA'ASER from your CROPS and PRODUCE
8. SHEMITTAH is every 7 YEARS, and all DEBTS are CANCELLED
9. a JEW who STEALS and cannot PAY BACK, becomes a SLAVE for 6 YEARS
10. the HOLIDAY of PESACH is always in the SEASON of SPRING
11. 3 TIMES a YEAR, it is a MITZVAH to go

up to the BAIS HAMIKDASH: on PESACH, SHAVUOS, and SUKKOS

TEST YOUR PARSHA KNOWLEDGE

1. When they follow HaShem's commandments
2. It must chew its cud and have split hooves
3. Pig
4. The Bet Hamikdash
5. It chews its cud but does not have split hooves
6. It must have fins and scales
7. The Torah lists all of the non-kosher species of birds. All other birds are kosher. (However, since we do not know the exact of identity of all the non-kosher species, we eat only those birds that we know are kosher)
8. If Bnei Yisrael do not follow HaShem's teachings
9. Har Gerizim
10. Har Eival

11. He would say to worship other gods
12. Death
13. We are children of HaShem
14. The blood
15. Torah SheBa'al Peh
16. Sekilah (stoning)
17. A tenth of the produce that one brings to Yerushalayim to eat
18. A tenth of the produce that one gives to the poor (given at the end of the third and sixth years of the shemittah cycle)
19. All Avodah Zarah and their places of worship
20. To learn not to follow in their depraved ways

TORAH RHYMES & RIDDLES

1. Door.
2. The Kosher animals.
3. The Kosher fish.
4. The Shemittah Year.
5. The Israelite Slave.
6. The three festivals: Pesach, Shavuos, and Succos

PARSHA GAMES

“Kosher or Not Kosher”

by Sammy Schaechter

GOAL: To teach the kids about what makes animals kosher

TYPE: Moderate, indoor, group game.

HOW TO PLAY: One side of the room is “kosher,” while the other side is “non-kosher.” Stand in the middle and call out names of animals, and the kids have to run to the appropriate side. Once they get the hang of it, see what happens when you say giraffe or people. You can also say different characteristics of kosher animals (ex: chews cud, scales, etc.)

Once they know all there is to know about kosher and non-kosher animals, have them

take it to the kitchen! Create a fake fridge and barbecue grill and

LEADER TIP:

For snacks this week, bring a bunch of snacks with different hechsher symbols and show them to the kids.

fill it with pictures of all different kinds of animals and other random foods.

Have an “iron chef” competition where the kids have to put together the best meal possible. They can take and use anything they want but they must make sure it’s all kosher!

DISCUSSION: In order for animals to be kosher they must chew their cud and have split hooves. For fish to be kosher they must have scales and fins. For birds to be kosher they must not be predators. The idea of “kosher” is one of the biggest ones especially for little kids, but when you explain “how animals are kosher” it is a lot more complicated for kids to understand than just “look for the O-U”. It’ll take some explaining about “what cud is” and why these things make animals kosher. Talk to the kids about the idea of not always knowing what’s best for us, but Hashem does. Just like when we’re little and want tons of cookies but our parents say no, we don’t understand it. But when we get older things become a little clearer. Make them feel special that as a Jewish people we get to eat only the best food in the world that Hashem handpicked just for us.

TEFILAH TREASURES

Alenu

Alenu is always said at the end of every davening- Shacharit, Mincha, and Maariv.

It starts off by saying that it is our responsibility to praise Hashem and recognize that He made us a special nation and given us tons of blessings unlike any other nation. One of the most important lessons of Aleinu is to recognize that Hashem is the real

reason and cause of everything that happens to us in our lives and in the world. Sometimes things seem perfect, and other times they seem like a complete disaster, but no matter what we thank and praise Hashem for doing everything for the best. We know that whatever happens in the world is because that is how Hashem wants it. Even if we may not see the perfection in every day, we have faith and believe

that Hashem is doing everything for a reason. Right now, we are not able to see the “whole picture”, and even if we think we may see a lot, it’s not even close to everything. After Mashiach comes we will finally be able to see the “whole picture” and truly realize that everything that happens comes from Hashem and a place of pure goodness that brings the entire world to the state of perfection.

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