

PARSHA GAMES

Bereishit Charades

by Avi Frier

GOAL: To test the children's knowledge of what Hashem created on each day of creation.

TYPE: Moderate, indoor, group game

PREPARE IN ADVANCE: Index cards or slips of paper with names of things that were created during the seven days of creation. Not just general things mentioned in the Torah (trees, fish, animals) but specific things that clearly fall under one of the categories of Hashem's creations (apple, lobster, sloth).

HOW TO PLAY: Divide the group into two teams. Team A goes first. The leader sets a time limit of 2 to 4 minutes per turn per team, and announces how many turns each team will get. As soon as team A's time begins, the first person from team A goes to the leader and receives a card. This player must act out the situation for his team until they guess what it is AND correctly identify the day of creation on which it was made (if they can't guess the situation they can "pass" and skip it). After they guess successfully, the second person goes to the leader and receives a different card. Play continues in this manner

until time is up. For every card guessed (and day of creation correctly named) within the time limit, the team receives one point. Then the next team takes their turn. After both teams have completed all of their turns, the team with the most points wins.

VARIATION: All of the teams act out the same card at the same time. The first team to guess correctly gets the points.

SOME CARD IDEAS:

Day 1: Light, darkness

Day 2: The sky, water, air

Day 3: Oceans, lakes, rivers, the beach, mountains, sunflowers, lulav & etrog, poison ivy, roses, Venus fly trap

Day 4: Sun, moon, stars, day, night, winter, spring, summer, fall

Day 5: Jellyfish, sting ray, oyster, salmon, eagle, pigeon, vulture, crow

Day 6: Lion, tiger, bear, mouse, rattlesnake, scorpion, spider, ant, cockroach, man, woman, elephant, crocodile

Day 7: Shabbat, rest

Two Truths & A Lie

by Avi Frier

GOAL: To understand the concept that, when it's hidden among truthful statements, a lie can sometimes be easy to spot, but is often hard to detect.

TYPE: Moderate, indoor, group game

INTRODUCTION: Speak about the *nachash* (snake) in the story of *Gan Eden*, and talk about the things he said to convince Chava to eat the fruit. Did the snake only tell lies, or did he weave truths and lies together in order to be more convincing? Ask the children if they can identify what things the snake said that were true, and which

statements were lies.

HOW TO PLAY: Introduce the activity by saying that this is a way for people to identify lies from truths, and also to learn some fun things about each other that don't come up in everyday conversations. Each person should think of three statements about themselves that no one else in the room already knows. Two must be true statements and one should be a lie. The more subtle or believable the better. Take turns having each person share their three statements and have the group vote on which one was the lie. It can also be fun to allow members in the group to ask questions before they vote.



Bereishit Wrap-Up

by Sammy Schaechter

Hashem created the world in six days. On the first day Hashem made darkness and light. On the second day He made the heavens and the sky, dividing the "upper waters" from the "lower waters." On the third day He created land and sea and brought up trees and plants from the earth. On the fourth day He created the sun, moon and stars. On the fifth day Hashem created fish, birds and reptiles. On the sixth day, He created land-animals, and then the human being, Adam. Hashem stopped work on the seventh day, and sanctified it as a day of rest, Shabbat.

After Adam was created from the earth, Hashem placed him in Gan Eden. He allowed Adam to eat from any tree in the garden, with the exception of the Etz Hada'at, Tree of Knowledge. Adam named all the animals and birds, and Hashem decided that Adam needed a mate. So Hashem caused Adam to fall into a deep sleep and formed a woman, Chava, from one of his ribs. The nachash, snake, at the time the wisest of all animals, sweet-talked Chava into eating from the fruit of the forbidden

Etz Hada'at. Chava shared the fruit with Adam, and were given a new sense of knowledge and awareness, they were ashamed of their nakedness and clothed themselves. Hashem kicked them all out of Gan Eden and punished the nachash, Chava, and Adam, with various curses. Adam had to work for his food, Chava was given the pains of child birth, and the nachash has to now crawl on the ground instead of walking.

Chava gave birth to two sons, Kayin and Hevel. When Hevel's korban to Hashem was accepted, while Kayin's was rejected, Kayin murdered his brother in a jealous rage. Hashem punished Kayin, designating him to be a lifelong wanderer, but postponing his ultimate punishment for seven generations. The sixth generation descendant of Kayin was Lemech, who fathered several children --seventh generation descendants of Kayin. Lemech accidentally killed his great-great-great-grandfather Kayin in a hunting accident. Adam and Chava gave birth to a third son, Shet.

The next three generations are reported ending with Noach, the tenth generation from Adam. At this point in time, the wickedness and immorality

of the people on earth became so bad that Hashem regretted creating man.



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LEADER TIP:

When telling the story of the Parsha, encourage the children to interject sound effects for everything you're talking about.

Offer a prize for the person with the most creative (and appropriate) sound effects.

This will make the story more fun and encourage them to pay attention to every detail!



In the Lions’ Den

And rule over the fish of the sea and the birds of the heavens and over all the beasts which crawl upon the earth (1:28)

R’Chaim ben Attar, who wrote the Or Hachaim commentary on the Torah, is one of the few great men of Jewish history called kadosh — holy. He is popularly referred to as the Or Hachaim Hakadosh.

He did not want to earn his livelihood by using his knowledge of Torah and therefore as a youth he learned a trade; he became a jeweler.

When he had learned his trade well, he found work with a gentile silversmith. R’ Chaim did not work regular hours. Whenever he needed money, which was not often, he would take on a piece of work and complete it as best and as quickly as he knew how.

The gentile did not especially love Jews but he did respect R’ Chaim’s skill. He needed such a good worker. Besides, R’ Chaim was dependable, reliable and never complained. At first he tried paying R’ Chaim high wages but he saw that R’ Chaim kept away for longer stretches at a time. He then lowered his wages but still R’ Chaim refused to work more than a bare minimum.

The jeweler acquired a reputation as a very skilled craftsman. His pieces of jewelry were works of art, the richest people where his customers. Small wonder that when the Sultan was planning his daughter’s wedding, he summoned the jeweler to the palace and gave him a long list of the things he required. He insisted that all must be ready at the appointed time! Woe to the jeweler if he failed to satisfy his royal customer!

The jeweler glowed with pleasure and pride at having been entrusted with such an important order. What a privilege to be the Sultan’s jeweler. From now on, he would never lack customers!

The jeweler worked diligently but when the appointed time arrived he saw to his horror that he had not completed the order. The Sultan was furious. No one disappointed the ruler and lived! It was the greatest privilege in the land to be able to serve the Sultan. There was no excuse for not having filled the order within the specified time.

“I want that man killed at once. Throw him into the lions’ den!” roared the enraged ruler.

“But I am not to blame, Your Majesty,” the jeweler said, bowing low. “It is all the fault of my Jewish worker. He was to see that the work was completed. He deserves to be killed, not I. He is a lazy, good-for-nothing who hardly set foot in the shop. It is because of him that Your Majesty’s order is not ready on time.”

“Very well,” said the Sultan. “You are excused but your assistant will be thrown to the lions.”

The Sultan’s palace was surrounded by beautiful, well-kept grounds that stretched for acres and acres and were walled in by a high stone fence. In the midst of this garden was a lions’ den. Now and then the Sultan would punish some rebellious servant by casting him to the lions. The lions would be starved so as to be thoroughly hungry for their prey. There would be one long, blood-curdling shriek as the victim was torn to pieces, and then quiet, as the animals fed hungrily upon their victim. The roaring of the hungry lions alone put the Sultan’s fear into the hearts of his servants.

The Sultan gave the order. His soldiers hurried to R’ Chaim’s home, surrounded it and seized him. They expected him to protest his innocence, to weep and scream. But all he asked was that he be allowed to take some books and his tallis and tefillin.

“Ha!” they laughed. “Do you think that you are going on a vacation? On

a pleasure trip? Will you teach the animals to read and write? You will not last long enough to open up one of your precious books! Well, it makes no difference to us.”

“What a joke,” they thought, but waited the few minutes that it took R’ Chaim to gather up his things.

News of this terrible sentence flew through the Jewish community. It was a day of mourning. All shops were closed. The Jews left their homes and went to R’ Chaim’s home to accompany him on his last walk. Not an eye was dry. People walked as if it were a funeral.

The group proceeded slowly towards the Sultan’s palace. All around swarmed the city’s Arab residents. They wore smug, happy expressions on their faces for they despised this clever race and were happy to see its most revered leader being led to his death.

R’ Chaim strode calmly between the soldiers. They did not need to hold or restrain him. He walked confidently, gazing straight ahead. When they reached the palace gates, he turned to the crying Jews and comforted them, “There is no need to weep. The Almighty will save me from the jaws of the wild beasts. I place my trust in Him.”

The guards led R’ Chaim through the immaculate gardens, the clipped hedges, towering trees, fragrant bushes and blooming flower beds until they came to the high wall that surrounded the lions’ den. R’ Chaim was given over to the custody of the lion keepers. They were adept at their job. They tied a rope around his waist and lowered R’ Chaim, over the wall and into the lions’ den. Then they stood back and waited for the pitiful shriek that would rend the air. But all was quiet. Strangely, eerily quiet. They could not even hear the usual sounds that the pack of lions made as they paced back and forth. A minute passed, another minute. All was

TEFILAH TREASURES

Something to think about before we daven today...

The Gemara (Arachin 13b) explains that in the Beit Hamikdash, the two parts of the cymbal were struck together by one person to make a sound. This sound was the loudest of all the sounds that came from the instruments. It traveled the furthest, and reminded even the farthest of people to give praise to Hashem. The clang-

ing of the two parts represents the joining of the body and the neshama to praise Hashem. We must try to use everything we can to praise and thank Hashem, physically, emotionally, spiritually, and mentally.

Rabbeinu Bachya teaches that the trumpets represent the moon. It is understood that the moon does not have

its own light, but rather, it reflects the light it receives from the sun. Similarly, the body receives its “light” from another source—the neshama, which is the body’s praise. The sound made by the body in harmony with the neshama is the greatest praise of all.

PUZZLERS ANSWERS

TEST YOUR PARSHA KNOWLEDGE

- 7
- Hashem created Shabbos
- Adam
- Adam
- Etz Hada’at, the Tree of Knowledge
- Gan Eden
- The snake
- They got kicked out of Gan Eden. The snake had to crawl on the ground, Adam had to work for his food, and Chava had the pain of child birth.
- Kayin, Hevel, and Shet
- Light and Darkness
- the heavens
- Land, sea, trees and vegetation
- Sun, moon, and stars
- Birds and fish
- Animals, Adam, and Chava
- Shabbos
- Adam
- Etz Hada’at, the Tree of Knowledge
- Kayin, Hevel, and Shet
- The nachash had arms and legs and could talk but Hashem punished him by taking away his speech, legs, and arms and he has to now crawl on the ground and now it’s lower than all other animals. All the food snakes eat will taste like dust. He is also kicked out of Gan Eden.
- They both are kicked out of Gan Eden and lose their eternal life. Adam must work hard to earn his food and living. Chava will experience great pain during child birth as well as raising children.
- By taking a rib from Adam
- 1:30 - Vegetation.
- 1:14 - They were created on the first day and suspended in the firmament on the fourth day.
- 1:4 - Hashem saw that the wicked would be unworthy of it so He hid it for the righteous.
- 1:26 - In the likeness of the angels.
- 1:7 - Because the work with the water wasn’t

- completed until the third day. Anything that is incomplete is not “good.”
- 1:31 “The” in Hebrew is the letter hey, which has a numerical value of five. Hashem created the world on the condition that it will endure only if the Jewish People accept the Five Books of the Torah.
- 2:2 - Rest.
- 2:7 - He was given understanding and speech.
- 2:18 - If he were alone, he would appear to be a god; The creation of woman emphasized man’s dependence.
- So that when the nations accuse us of stealing Eretz Canaan from the Canaanites, we can respond that Hashem, as Creator, has the right to give the land to whomever He sees fit, and He gave Eretz Canaan to us.
- 1:11 - The wood was to have the taste of the fruit.
- 3:7 - They had been given one commandment and they had stripped themselves of it.
- 4:19 - They married two wives, one with whom to have children. The other one was given a potion which prevented her from bearing children.
- 4:2 - Since the ground had been cursed he refrained from cultivating it.
- 4:22 - Murder weapons.
- 5:32 - He was born already circumcised.
- 1:22 - He did not want the serpent, who was to be cursed, to receive a blessing.
- 2:7 - So that wherever he might die, the earth would receive his body.
- 3:3 - From Chava. Hashem commanded not to eat from the tree but she added not to touch it. Because she added to the command she eventually came to transgress it.
- 5:22 - Though he was righteous, he was easily influenced; therefore Hashem took him before his time to protect him from sinning.

PARSHA CODE

- HASHEM CREATED the WHOLE WORLD in 6 DAYS and RESTED on the 7th
- ADAM was CREATED on DAY 6, along with ALL ANIMALS
- We have SHABBOS to REMIND us that HASHEM RESTED on DAY 7
- From all TREES in GAN EDEN, ADAM was ABLE to EAT, but not from the EITZ HADA’AS
- ADAM gave NAMES to all ANIMALS. based on their NATURE
- HASHEM CREATED CHAVA from ADAM’S RIB
- The NACHASH TRICKED CHAVA, by PUSHING her into the EITZ HADA’AS, after she SAID that we can’t even TOUCH it
- After CHAVA ATE from the FRUIT of the TREE, she gave to ADAM to EAT
- The PUNISHMENT for ADAM was that he had to WORK in the FIELD. CHAVA’S PUNISHMENT was PAIN during CHILDBIRTH. The SNAKE had to CRAWL on its BELLY
- KAYIN was a FARMER, and BROUGHT a KORBAN from FRUIT (FLAX). HEVEL was a SHEPERD, and BROUGHT his KORBAN from CATTLE, which HASHEM ACCEPTED
- KAYIN was JEALOUS the HASHEM ACCEPTED HEVEL’S KORBAN, and KILLED him, but did TESHUVAH

TORAH RHYMES & RIDDLES

- Light
- Sky
- The dry land
- Three
- The sun and the moon
- Adam
- The Garden of Eden
- The Tree of Knowledge
- Chava
- The snake
- Cain

Shabbos in the Chofetz Chaim’s Home

G-d blessed the seventh day and sanctified it. (Bereishit 2:3)

Leib, a 14-year-old boy, studied in a small yeshivah in Russia. On one occasion, he was due to return home for a visit. The train was scheduled to reach his station on Thursday afternoon. He would board there and travel to his home in Stuchin, Poland. Even if the train ran exactly on schedule, Leib knew that he would arrive home just hours before Shabbos.

As it turned out, the train did not arrive at the station until Thursday evening. By the time Leib had boarded, darkness had fallen. By Friday morning he knew he would never reach Stuchin before Shabbos. He would have to find another place in which to spend the holy day.

Leib asked a conductor for a list of the stations where the train was due to stop. He had decided that if he recognized one of the stops as a place where Jews lived, he would get off the train, in the hopes that someone would invite him home for Shabbos. To his joy, the conductor informed him that one of the cities was very close to Radin. Leib was quite excited at this news, because his aged great-uncle, the Chofetz Chaim, lived in Radin. Leib’s grandfather was the Chofetz Chaim’s brother. It looked as though he would be able to spend Shabbos at the home of his illustrious relative.

When the train came to his stop, Leib gathered his belongings and got off the train. He asked passersby the way to Radin, and quickly made his way to his great-uncle’s house. His arrival was greeted with joy by the Rebbetzin. She explained that her husband had already left for shul, adding that, as a rule, the Chofetz Chaim, as the Rav, went to shul early in order to learn with some of the congregants before davening. She advised Leib to rest a bit

before going to shul.

Having spent the entire previous night awake on the swaying train, Leib was exhausted. He fell asleep immediately.

Upon awakening, the first thing he saw was the Chofetz Chaim seated at his Shabbos table, learning from a sefer. His uncle welcomed him warmly, then suggested that the boy wash his hands and daven Kabbalas Shabbos and Ma’ariv, after which they would eat the Shabbos meal together.

When Leib had finished davening, the Chofetz Chaim summoned his wife to join them at the table. The Chofetz Chaim made Kiddush, and the three of them — the aged rabbi, his wife, and the 14-year-old youth — sat down to their Shabbos feast.

When the meal was over, the Chofetz Chaim excused himself and went to his room to sleep.

Leib prepared himself for bed as well. He tried to fall asleep again but to no avail. At last, he rose and went into the kitchen, where a clock stood on a shelf. Leib looked at it to check the time, then rubbed his eyes in disbelief. The clock appeared to be functioning and yet it showed 4 o’clock! How could it be 4 in the morning already? Shaking his head in bewilderment, Leib returned to his bed.

When he awoke in the morning, he again went into the kitchen, where this time, he found the Rebbetzin.

“Good Shabbos,” he began. Then he asked her the question that had been troubling him. “Last night, after the meal, I couldn’t fall asleep right away. I went into the kitchen, and saw that the clock showed that it was 4 in the morning! Does the clock work properly? What time did we finish the meal last night?”

“It was very late when we finished,” she answered.

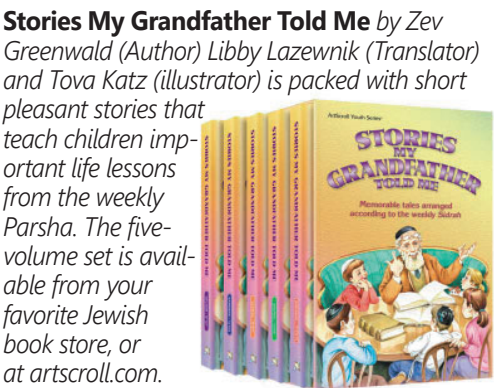
“But the meal didn’t last that long! What time did we sit down to eat? Did I sleep so long when I first came?”

“I’ll tell you what happened,” replied the Rebbetzin. “When the Rav returned from shul, you were in a very deep sleep. I wanted to wake you so that you could hear Kiddush, but my husband stopped me. He said that you were tired from your long journey, and advised me to let you sleep. He said that he would wait, and make Kiddush when you woke up.

“When some time had passed, not wanting to make me wait any longer, he asked our son Aharon to make Kiddush so that my son and I could eat our meal. Meanwhile, my husband sat and learned, waiting for you to wake up. We agreed that he’d call me when you did, and that we would sit down together to the Shabbos meal, in your honor.”

The Rebbetzin added, “You slept for hours, but the Rav was determined not to start the Shabbos meal without you!”

Had Leib not asked his question, neither the Chofetz Chaim nor his wife had planned to say a word about their extraordinary behavior that Shabbos night!



still. What was going on down there?!

The guards could not believe their ears. Overcome by curiosity, they leaned over the top of the pit and looked down. They could not believe their eyes!

Something very strange and wonderful indeed! The animals had always pounced upon their victim even before he touched the ground. This time they had not done anything. They stood very still, watching R’ Chaim.

“The animals are probably not hungry,” said one of them. “After all, this has come without any notice. The animals were fed as usual yesterday evening. We have not had any time to starve them.”

The guards went around on tiptoe all day, waiting for the single shriek that would signal the death of the man inside the pit. But there was no sound, not even the usual scurrying and scuffling of animals. It was uncanny!

Three days and three nights passed.

The guards were sure that by now the lions had devoured their victim even if he had not cried out. And now it was time to feed them again.

The guards looked over the high wall, expecting to see scattered human bones. To their amazement, the Jewish rabbi was well, even happy. There he sat, wrapped in his tallis and crowned by his tefillin, there was an unearthly look on his face, like that of an angel. The biggest surprise of all was the lions. They crouched at his feet like so many pet dogs, basking in the sun as if after a full meal. They even seemed to be listening to the sound of his sweet voice.

The guards rubbed their eyes to see if they were not mistaken, if they were not seeing some strange mirage. Some of them ran to the palace to tell the Sultan about the incredible sight.

“I don’t believe it!” the Sultan said. “I must see this for myself!” He followed the guards to the lions’ den. He stood

on tiptoe and peeked over the stone wall. It was just as they had said! There was the Jewish rabbi, sitting peacefully, without a care in the world! At first the Sultan was dumbstruck. Then he ordered the game-keepers to lower down a rope and pull the rabbi out of the pit.

When R’ Chaim stood before him, truly unharmed, the Sultan fell to his feet, begging, “Forgive me! Forgive me! You are a holy man, a saint! Please do not punish me!”

The Sultan led R’ Chaim back to the palace. There, in front of all his ministers, he announced, “From now on, my palace doors will always be open to you. You must become my chief advisor for no one is as wise and holy as you!”

That day became a holiday for the Jews of Morocco.

They celebrate it, year after year, as the day upon which R’ Chaim was saved from the jaws of the wild beasts.

TALES OF TZADIKIM

The World Bears Witness

In the beginning G-d created the heavens and the earth (1:1)

R’Yehudah Halevi, the great Jewish poet of the Golden Age of Spain, had a gentile neighbor who was also a poet. But this gentile denied the existence of a Creator. He insisted that the world had come into being all by itself. The two men held many discussions but the Jew could not convince the gentile of the foolishness of his philosophy.

One day this gentile poet composed a beautiful piece of poetry but could not complete the final lines; his inspiration had left him. He got up to take a stroll in his garden and refresh his mind.

Just then, R’ Yehudah Halevi passed by the house and could not help seeing the sheet of paper lying on the desk

right by the open window. He leaned over and began reading the unfinished poem. Then and there, R’ Yehudah Halevi added a stanza that put a perfect finishing touch to the poem.

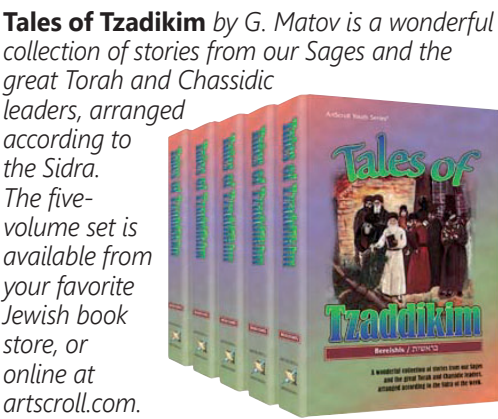
When the gentile poet returned from his walk, he went back to his desk. There was his masterpiece, completed to perfection! He could hardly believe his eyes! He knew that he had not written those beautiful lines. Who had? Full of wonder, he ran over to his neighbor and told him about the strange incident.

“Why are you so surprised?” R’ Yehudah said coolly. “The poem wrote itself!”

“You know that such a thing is impossible!” the gentile said seriously. “Don’t joke. A work of art does not come into being by itself!”

“Aha!” said R’ Yehudah exultantly. “You admit this freely. A poem does not write itself. Very well, but neither does such a magnificent world as the one we live in, equipped with such intricate workings, create itself!”

The gentile finally admitted defeat. To be sure, the world had to have been created by some exalted Being.



PARSHA PUZZLERS

TEST YOUR PARSHA KNOWLEDGE

by Sammy Schaechter
and Dovid Saleman
Answers on page 7.

HARD Qs

EASY Qs

- 1. How many days did it take for Hashem to create the world?
- 2. What was special about the last day of creation?
- 3. Who was the first person created?
- 4. Who got to name all of the animals?
- 5. What tree were Adam and Chava not allowed to eat from?
- 6. In what place were Adam and Chava living?
- 7. Who convinced Chava to eat from the forbidden tree?
- 8. What happened as a punishment for the sin Adam, Chava, and the snake did?
- 9. What were Adam and Chava's sons' names?
- 23. What kind of food did Adam eat?
- 24. On which day were the sun and moon created?
- 25. What happened to the light that was created on the first day?
- 26. In whose likeness was man fashioned?
- 27. Why isn't the word "good" associated with the second day?
- 28. Why is "the sixth day" written with the definite article?
- 29. At the end of the sixth day what was the world still lacking?
- 30. How is man superior to the animals?

SUPER HARD Qs

- 10. What was created on the first day?
- 11. What was created on the second day?
- 12. What was created on the third day?
- 13. What was created on the fourth day?
- 14. What was created on the fifth day?
- 15. What was created on the sixth day?
- 16. What was created on the seventh day?
- 17. Who got to name all of the animals?
- 18. What tree were Adam and Chava not allowed to eat from?
- 19. What were Adam and Chava's son's names?
- 20. What were the punishments of the snake?
- 21. What were the punishments of Adam and Chava?
- 22. How did Hashem create Chava?
- 31. Why was it not good that man be alone?
- 32. Why does the Torah start with the account of Creation?
- 33. How were the trees supposed to taste?
- 34. What does it mean that Adam and Chava "knew that they were naked"?
- 35. What was the marital practice of the generation who lived before the flood?
- 36. Why did Hevel choose to be a shepherd?
- 37. What did Tuval-Cain invent?

Qs 4 DISCUSSION

- 38. Shem was born with a circumcision. What do you think we can learn about Shem from this?
- 39. Hashem blessed the birds to be fruitful and to multiply. Why do you think He did not do so with the beasts?
- 40. Why do you think Hashem created people from dust?
- 41. There is a commandment not to add to the words of Hashem. Where in our Parsha do we have someone

CRACK THE PARSHA CODE

by Rabbi Yaakov Levine
Answers on page 7.

- 1. H C the W W in 6 D and R on the 7th
- 2. A was C on D 6, along with A of the A
- 3. We have S to R us that H R on D 7
- 4. From all T in G E, A was A to E, but not from the E H
- 5. A gave N to all A, based on their N
- 6. H C C from A's R
- 7. The N T C, by P her into the E H, after she S that we can't even T it
- 8. After C A from the F of the T, she gave some to A to E
- 9. The P for A was that he had to W in the F. C's P was P during C. The S had to C on its B forever.
- 10. K was a F, and B a K from F (F), which H didn't A. H was a S, and B his K from C, which H A.
- 11. K was J that H A H's K, and K him, but did T.

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- adding to a commandment? What is the result of this?
- 42. Chanoch dies at the age of 365, yet most people during his time live well into their 700. Why do you think he lived such a short life?

PARSHA PUZZLERS

TORAH RHYMES & RIDDLES

Answers on page 7.

- 1. I came into darkness
And made the world bright.
The first of creations
I am called _____
- 2. Hashem told the waters,
"Divide and go
Half above and half below."
I'm the half that stayed up high.
Who am I? I'm called the ____
- 3. Hashem gathered the oceans
On day number three.
And I was uncovered
As dry as could be!
The ____
- 4. Hashem made each flower
Each type of plant and tree.
And twice He saw that it was
On which day? Number _____
- 5. In the heavens we were put
To give the world light.
- 6. Mine was the strangest sort of birth,
For I was made from dust and earth.

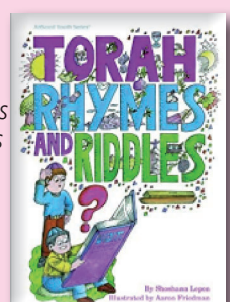
- 7. My trees are filled with tasty fruit,
My land with plants and seeds.
My streams have fresh clear water,
All created for man's needs.
The _____ of _____
- 8. The Garden's filled with many trees
And I'm right in the middle.
If only you could taste my fruit,
You'd answer every riddle!
The ____ of _____
- 9. It's not good for man to be alone.
He needs a wife to make his home.
Hashem made me, a lovely bride,

One of us rules in the day,
The other rules at night.
The ____ and the _____

From a rib, in Adam's side.

- 10. I told Chava to taste the fruit
And like Hashem she'd be.
She ate and then gave Adam, too.
They sinned because of me.
The _____
- 11. Hashem asked, "Where's your brother"
Said I, "'How should I know?"
Am I my brother's keeper,
To watch him come and go?"

Torah Rhymes and Riddles by Shoshana Lapon (Author) and Aaron Friedman (Illustrator) is filled with rhyming riddles that test young children's comprehension of the weekly Parsha. For more great children's Torah books, visit artscroll.com



PARSHA STORIES

STORIES MY GRANDFATHER TOLD ME

How Wondrous Are Your Creations!

And G-d saw all that He had made, and behold it was very good. (Bereishis 1:31)

R' Mordechai Milikovitch used to praise a certain teacher who taught Torah to boys in his town. Seeing no particular greatness in this teacher, several of R' Mordechai's disciples stood outside the teacher's window to observe him as he taught.

The lesson revolved around the verse in Tehillim: "My soul shall bless Hashem." When the teacher reached the verse, "How wondrous are Your creations, Hashem," the teacher posed the following question: The entire perek, both before and after this verse,

deals with Hashem's greatness. Why, then, did David Hamelech pause to insert the words, "How wondrous are Your creations, Hashem," in the midst of all the praise?

With clear emotion and tremendous enthusiasm, the teacher offered his own explanation. "David Hamelech," he said, "was so overcome with emotion as he listed Hashem's praises that he reached a point where he could not contain himself a moment longer. With fullness of his heart, he exclaimed, 'How wondrous are Your creations, Hashem!' Only after this heartfelt outburst was David Hamelech able to continue with his list of praises."

Hearing this, the eavesdroppers at last saw the teacher's greatness and began to understand their Rebbe's high opinion of him.

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.

