

Moooo-mery

by Sammy Schaechter

GOAL: For the kids to learn about the story of Noach and how he collected pairs of each animal

HOW TO PLAY: Have all the kids get into one big circle (standing or sitting, whichever you see best fit for your group). Send one kid out of the room. You can also send two kids out and have them play against each other. Have the kids pair up and together pick an animal. Help facilitate the pairing so that everyone gets a pair and if possible try not to repeat animals as well. Each pair should practice making their animal sounds. If their animal doesn't make a sound, be creative with them and come up with one! Make sure all the pairs are making the same sound as their partner and that all the pairs make different sounds than the other pairs. Have everyone get back into a circle but make sure the pairs are split up amongst the circle and not standing/sitting directly next to each other. Call back the kid/s from outside. What they must do is point to two kids in the circle, one at a time, and have the kids chosen make their animal sound, one at a time. If the kids are all sitting, have the two kids chosen stand up when they make their sound. If the kids are all standing in a circle then have them either take a step forward or raise their hands in the air. The idea of the game is to find all the pairs of animals. If the kids chosen make the same sound and are indeed a pair, the pair will sit in the middle

next to the person that chose them. Make sure they pay attention and remember which kids are making which sounds so that when they find the other match they can remember where the pair is! Switch off with each chooser choosing one pair at a time. The player with the most pairs (or to finish all the pairs if playing with one choose) at the end of the game wins!

DISCUSSION: Review with the kids the story of Noach. In the times of Noach, everyone was worshipping idols and behaving inappropriately. Hashem told Noach to build a teivah in order to save himself and his family. Hashem also told Noach to gather seven pairs of kosher animals and one pair of non-kosher animals in order to repopulate the world and to give the six extra pairs of kosher animals as a korban saying thank you to Hashem for saving Noach and his family. After it finished raining after 40 days and nights, Noach sends out a raven who returned right away, then a dove who returned with an olive branch, and then another dove that didn't return telling Noach that the land is dry. Hashem promised us that He'd never destroy the world with a flood again and used a rainbow as a reminder to that. Talk to the kids about what they can do to help make the world a better place. They each chose different animals that they like, ask them if they could imagine if there wasn't that animal on the earth!

CONT'D FROM PAGE 6

Wiesenthal dedicated most of his life to tracking down information on fugitive Nazi war criminals so that they could be brought to trial. In 1947 he co-founded the Jewish Historical Documentation Center in Linz, Austria,

where he and others gathered information for future war crime trials and helped refugees in their search for lost relatives. He opened the Jewish Documentation Center in Vienna in 1961 and continued to try to find missing Nazi war criminals. He played a small role in locating Adolf Eichmann, one

of the major organizers of the Holocaust, who was captured in Buenos Aires in 1960, and worked closely with the Austrian justice ministry to prepare a report on Franz Stangl, responsible for killing over 900,000 people, who was sentenced to life imprisonment in 1971.



Noach Wrap-Up

by Sammy Schaechter

Living in a corrupt and terrible generation, Noach was a tzadik faithful to Hashem. Hashem told Noach that He was going to be destroying all of civilization with a flood and only Noach and his immediate family would survive in a teivah (ark/boat) that Noach would build. Hashem gave Noach the exact dimensions and instructions on how to build it. In addition to Noach's immediate family, he was to bring seven pairs of each kosher animal and one pair of each non-kosher animal to repopulate the world. The rain lasted for forty days and forty nights with the waters rising to heights covering the highest of mountains destroying everything aside from the people and animals in the teivah. After the waters stormed for another 150 days, Hashem caused them to subside. The teivah eventually rested on the Ararat Mountains. Noach opened the win-

dow of the teivah and sent birds to see whether it was time to leave the teivah. First he sent a raven, which refused to do its mission and just circled around the ark. He then sent out a dove. On its third attempt the dove went and did not return, signaling that the earth was once again habitable. After one full year in the teivah, the earth had dried. Hashem commanded Noach to leave the teivah, along with all his fellow teivah-mates. Noach built a mizbeach and offered korbanot. Hashem then established a covenant using a rainbow as the sign and promised to never curse the earth with a flood again. Noach planted a vineyard, made wine, became drunk and fell into a deep sleep while naked. Noach's son, Cham, saw his father naked, attacked him, and told his two brothers about what happened. The brothers, Shem and Yafet, modestly approached their father and covered him. When Noach woke up, he cursed Cham's son, Canaan, and blessed

Shem and Yafet. We end the Parsha with the story of Migdal Bavel. Noach's descendants gathered in the Babylonian valley and started building a tower, in an attempt to reach the heavens and battle Hashem. Hashem disrupted their "plan" by causing them each to speak a different language, thus destroying their communications. This caused them to disperse and settle in different lands.

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Where is R' David?

"And G-d remembered Noah and all the beasts and all the animals" (8:1)

It was the eve of Rosh Hashanah. Everyone had had a busy day, preparing for the holy festival. But now that evening had fallen, everyone was in the beis haknesses in Lublin, waiting for the service to begin.

The Chozeh of Lublin looked around at the packed hall. One person was noticeably missing. It was R' David of

Lelov, the great tzaddik who would be spending this festival in Lublin. "We cannot start without R' David!" said the Chozeh emphatically. "Send someone out to look for him."

The chasidim rushed out to search. What could be detaining the great man on this important evening? They finally found him after much searching. To their surprise, he was standing beside a horse, feeding him oats from

his own hat!

"What are you doing?" they asked in wonder.

"The horse's owner must have worked the beast very hard today. It is starving. And yet, he forgot to feed him before going to shul."

A man must pray, but a hungry horse still comes first.

TALES OF TZADIKIM

"Someone Is Looking!"

"And Hashem descended to see" (11:5)

R'Yosef Zundel of Salant had business to take care of at the annual fair and hired a wagon to take him there.

As they were driving along a deserted country road, the wagoner noticed a large pile of hay in the middle of a field. This is just what he needed for his horse. It would save him the cost of a few meals. He quickly grabbed a large sack from under his seat, ran out to the middle of the field and began stuffing it with hay. Suddenly he heard

his passenger warning him, "Someone's looking! Someone's looking!"

The wagoner turned his sack upside down and quickly shook out all the hay, and in the wink of an eye was back on the wagon. He flicked the reins and they were on their way.

When he had recovered from the scare, the driver looked around. The scene was as bare as before. There was not a soul in sight!

"Hey! You fooled me! There's no one looking!"

"Trick you?! G-d forbid!" said the rabbi, offended at being thus accused. "I was telling the honest truth; someone was watching!"

"Who? I don't see a single soul for miles around!"

"You mean a person? No, there are no people around here," R' Yosef Zundel admitted. "But up there," he pointed to the sky, "in heaven there is a watchful eye and a listening ear that are constantly on guard and all your deeds are recorded."

TALES OF TZADIKIM

The Wondrous Tavernkeeper

"And all of your children shall be taught of Hashem... in righteousness shall you be established" (Haftorah Parashas Noach, Yeshayahu 54)

It was difficult to believe, by merely looking at him, that the Jewish tavernkeeper was really a holy man, a miracle worker. It was hard to believe that when this plainly dressed, almost coarse, peasantlike man blessed someone the blessing was almost always fulfilled! And yet that was what happened, time after time.

The villagers all knew this to be true and deeply respected the innkeeper. And soon his reputation spread all over the countryside. When the Rebbe of Apta, who was then living in Mezibuz, heard about this man, he was curious to meet him. If he was a simple man, from where did his wondrous power come? What could he, the Rebbe of Apta, learn from him?

The only way to learn was to go there.

When he was face to face with the

tavernkeeper, the Rebbe of Apta was not impressed by his outward appearance. He watched him for a while but still could not see anything special about the man's behavior. Finally he begged, "Please tell me, what is the secret of your wonderful powers? What special trait do you possess that is so favored in heaven that all of your blessings are fulfilled?"

"My powers come from my unshakeable faith in

Hashem," he said simply, modestly.

Az Yashir

Sung by Moshe, Miriam, and the entire Jewish nation after they crossed through the Yam Suf and saw the strength and wisdom of Hashem. The idea of this tefillah is to think about the relationship of the Jewish people to Hashem as a personal one. As much as He is the King of the Universe, He is "our" King, who is concerned spe-

cifically with us. The definition of the word Shira is spontaneous song. After Bnei Yisrael experienced the splitting of the Yam Suf, crossing through on dry land, and seeing the drowning of their enemies, a song burst from their hearts and mouths – Az Yashir. HaRav Chaim Friedlander explains that there is a relationship between the word

Shira -song and Shura – an organized line/row. The suggestion is that a musical piece, a Shira / a Song is organized neatly with exactness like a Shura- row /line. A deeper look would suggest that when we see the hand of Hashem and we recognize his powerful and perfect arrangement of the world, we are driven to Shira / Song.

PUZZLERS ANSWERS

TEST YOUR PARSHA KNOWLEDGE

1. Because the people of that time were very bad and would steal from
2. Noah
3. Because he was innocent of bad behavior
4. A flood
5. A teivah (ark/boat)
6. Wood and pitch
7. Animals and his immediate family
8. 5. 3- Shem, Cham, Yafet
9. 7 pairs of kosher animals and 1 pair of non-kosher animals
10. 3: Top- Noah and his family, Middle- Animals, Bottom- Garbage
11. 40 days and 40 nights
12. First a crow, but that didn't work. Then a dove
13. A rainbow
14. Because the people were killing and stealing
15. Noah, his wife Na'amah, his three sons-Shem, Cham, Yafet, and their wives
16. 120 years
17. So that it would give the people a chance ask Noah what he was doing and do teshuvah.
18. 7 pairs of kosher animals and one pair of non-kosher animals
19. So that Noah could give korbanot to Hashem when he left the teivah.
20. He sent out a crow, and then he sent out a dove three times. The third time the dove didn't come back.
21. One year
22. Built a mizbeach and gave korbanot
23. Meat
24. Because Noah took care of the animals, he was now able to benefit from them.
25. A rainbow
26. He mixed up the way they spoke into 70 languages so that they couldn't understand each other and moved apart.
27. "1. Not to eat from a live animal 2. Not to curse Hashem 3. Not to steal 4. Not to kill 5. Not to believe in idols 6. Not to marry close relatives or married women 7. To set up courts"
28. 6:13 - Robbery.
29. 6:14 - So that people would see Noah building the ark and ask him what he was

30. 7:13,15 - People said, "If we see him going into the ark, we'll smash it!" Hashem surrounded it with bears and lions to kill any attackers.
31. 7:2 - Hashem told him to take into the ark seven of each kosher-type animal, and two of each non-kosher type. "Kosher" and "non-kosher" are Torah concepts.
32. 7:22 - The fish.
33. 7:12 - To give the generation a chance to repent.
34. 7:4 - To allow seven days to mourn the death of Metushelach.
35. 8:14 - A full solar year.
36. 8:14 - Eleven days.
37. 8:4 - Eleven amot.
38. That Hashem promised he would never destroy the world with a flood again.
39. 9:12 - The generation of King Chizkiyahu and the generation of Shimon bar Yochai.
40. 9:3 - After the flood.
41. 9:4 - The prohibition of eating a limb cut from a living animal.
42. 9:7 - To equate one who purposely abstains from having children to one who commits murder.
43. 9:22,24 - Because Canaan is the one who revealed Noah's disgrace to Cham. And because Cham stopped Noah from fathering a fourth son. Thus, Noah cursed Cham's fourth son, Canaan.
44. 10:9 - He used words to ensnare the minds of people, persuading them to rebel against Hashem.
45. 11:29 - The word "Yiscah" is related to the Hebrew word "to see." Sarah was called Yiscah because she could "see" the future via prophecy. Also, because of her beauty, everyone would gaze at her.
46. 11:9 - They lived together peacefully.
47. 8:11 - Nothing. It was a leaf, not a branch. (The olive leaf symbolized that its better to eat food "bitter like an olive" but which comes directly from Hashem, rather than sweet food provided by humans.)

PARSHA CODE

1. NOACH was a TZADIK, and had 3 SONS : SHEM, CHAM, and YAFES
2. The TEIVAH was 300 AMOS LONG, 50 AMOS WIDE, and 30 AMOS TALL, and had 3 FLOORS
3. NOACH BROUGHT 14 of each KOSHER ANIMAL, and 2 of each NON-KOSHER ANIMAL onto the TEIVAH
4. NOACH was 600 YEARS OLD by the MABUL. He BUILT the TEIVAH for 120 YEARS
5. It RAIN for 40 DAYS and NIGHTs, with the WATER RAISING 15 AMOS over the MOUNTAINS
6. Everything OUTSIDE the TEIVAH DIED, except for the FISH and OG, who HELD on to the SIDE of the TEIVAH
7. NOACH SENT a RAVEN and a DOVE to SEE if the LAND DRIED up. After the 3rd TIME, the DOVE did not RETURN
8. After LEAVING the TEIVAH, NOACH used the KOSHER ANIMALS to bring KORBANOS to HASHEM
9. HASHEM SHOWED a RAINBOW as His SIGN that He would NEVER DESTROY the WORLD with a FIRE
10. After the MABUL, NOACH was ABLE to EAT ANIMALS, something that used to be FORBIDDEN
11. After the PEOPLE in BAVEL tried to BUILD a TOWER to FIGHT against HASHEM, the LANGUAGES of the WORLD were MIXED up

TORAH RHYMES & RIDDLES

1. Noah
2. Noah's Ark
3. The dry land
4. Seven
5. Flood
6. Mt. Ararat
7. The dove
8. The rainbow
9. Noah
10. Shem & Yafet.

Saved From the Pit

"The fear of you and the dread of you shall be upon every beast of the earth" (Bereishis 9:2)

When R' Moshe Leib of Sassov was to begin his journey back to his home town, he took leave of his Rebbe, R' Shmelke of Nikolsburg. His Rebbe gave him three gifts: a loaf of bread, a coin, and his own white silk robe. "You will understand soon enough what to do with them," his Rebbe said, as he saw R' Moshe Leib off with his blessing.

On the road, R' Moshe Leib passed the large estate of a wealthy gentile landowner, or poretz. From a pit that had been hollowed out near the entrance, he heard bitter wailing. R' Moshe Leib peered inside and found a Jew from the village there, a tenant who leased the landowner's inn. The Jew was crying with hunger: He had neither eaten nor drunk for three days. Unable to pay his debts to the landowner, the man had been hurled into the pit by the furious poretz, with the warning that if he did not pay what he owed, he would be left there to die of starvation and cold.

R' Moshe Leib's heart nearly burst with pity. He threw in the loaf of bread for the man to eat. Then he approached the entrance to the mansion and asked the guards standing there for permission to speak with their master. The guards described R' Moshe Leib to the poretz as a man of tall stature with a handsome face that radiated light and goodwill. Curious as to what business

such a man might have with him, the poretz granted him an audience.

R' Moshe Leib came to the point at once, asking that the poor Jew be released. The poretz raised his voice in wrath: "And do you really think I will overlook what is owed to me?"

With no other option, R' Moshe Leib offered the single coin he possessed — his Rebbe's gift. The poretz grew even more furious, and hit R' Moshe Leib with his stick. This was a signal to the poretz's servants to seize R' Moshe Leib and throw him out. To add insult to injury, they set their master's dogs on him. They were large ferocious dogs that patrolled the courtyard and attacked unwanted visitors.

To the servants' wonder, the dogs circled R' Moshe Leib but did not touch him. They ran to tell their master, and the gentile came out to see for himself. Still, he remained unmoved. "It's obvious that this is no ordinary Jew. Let's give him one more test. If he passes it, I will set him free — and also the Jew in the pit whose liberty he requested."

The poretz ordered his servants to throw R' Moshe Leib into a cage containing a pack of snarling, meat-eating wolves. R' Moshe saw that the danger was very great; the wolves would tear apart and devour anything that came near them. Suddenly, he remembered something his Rebbe had told him. R' Shmelke had once explained that all wild creatures fear and dread a Jew who has not damaged his tzelem

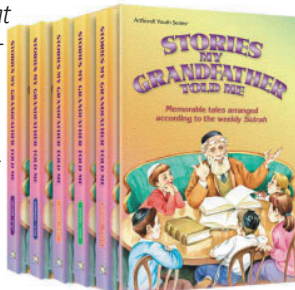
Elokim, his G-dly image. Even ferocious wolves will not harm such a man.

Calmly, R' Moshe Leib put on the white silk robe that his Rebbe had given him before they parted. The wolves backed away from him and cringed at the back of the cage. And there they stayed.

When the poretz's servants saw this, they were truly shocked and amazed. They ran to fetch their master, so that he might witness this miracle with his own eyes. Seeing R' Moshe Leib and the wolves in the cage, the poretz immediately issued an order that he be freed. He bowed deeply to the tzadik, saying, "Now I know that you are truly a man of G-d. I will fulfill your every wish."

The Jewish tenant was helped out of the pit where he had languished for three days. Moreover, at R' Moshe Leib's request the poretz vowed never to punish any Jewish tenant again in this cruel manner.

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.



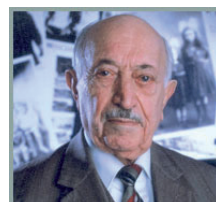
JEWISH LEADER OF THE WEEK

Simon Wiesenthal

December 31, 1908- September 20, 2005

Simon Wiesenthal was an Austrian Jewish Holocaust survivor who became famous after World War II for his work as a Nazi hunter. A Nazi hunter is someone who searches for and gath-

ers information on Nazis and people involved in the Holocaust in order to charge them for war crimes and crimes against humanity. He studied architecture and was living



in Lwów at the outbreak of World War II. After being forced to work as a slave laborer in Nazi concentration camps during the war,

CONT'D ON PAGE 8

"Tell me more about yourself," the Rebbe begged.

"I have always had faith in Hashem. Whatever happened to me, I always trusted that it would be for the best since it came from Hashem. And if things looked bad, I never despaired, knowing that with the help of Hashem, everything would turn out all right in the end. I also gave much tzedakah, especially during difficult times. I always gave generously to those who had less than I.

"In addition, I always kept an open house for wayfarers. I welcomed guests and treated them royally. One time, as I was entertaining some travelers, there came a sudden knock at the door. It was a messenger from my landlord. He wanted me to appear before him at once. He threatened to throw me into prison if I did not come immediately.

"I did not know what to do. I still had my hungry guests to feed. They had come from afar and if I did not give them to eat they would go to bed hungry and would not wait for my return. I made a quick decision. I would do what my conscience told me to do and leave the problem of the landlord up to Hashem. I put my trust in Him that everything would turn out all right.

"I took care of my guests, asking sure that they ate and drank. Then I showed them to their rooms. Only afterwards did I allow myself to obey the landlord's summons, hours after it had been delivered.

"I found him all smiles. For no particular reason at all, his mood had suddenly changed and he greeted me warmly. He did not throw me into jail. Everything had worked out fine after all.

"This is only one example. Actually, everything always works out all right, as long as I keep on trusting in Hashem. And so I no longer worry, no matter how bleak things may appear.

"Two years ago, I suddenly lost all of

my possessions. Nothing remained of my wealth, not even a penny. But do you think that I was upset or anxious? Not in the least. My family's faith is not as strong as mine. They kept on pressing me to do something. They urged me to go to the nearest city and find a businessman willing to invest his money with me and become a partner. They saw this as the only practical way out.

"I did not relish this idea. I preferred remaining independent. Why should I suddenly begin relying on flesh-and-blood when all along I had trusted in Hashem and had not been disappointed? I argued back but was one against many. In the end I gave in and went to the city.

"As I traveled along the road, passing over lush green fields, orchards heavy with fruit, vineyards bursting with luscious grapes and cows grazing peacefully at pasture, my faith in Hashem became stronger than ever. If He could create such a beautiful world and sustain it, day after day, could He not support me and my family? Why must I begin putting my trust in mankind when I could trust Hashem, Who had created all mankind? Why should I, not go directly to the source of all life and all livelihood? And from the depths of my heart a prayer welled up, 'Hashem! You are the Master of the world, the Sustainer of living things! Listen to my plea. I am in trouble. I have lost all of my money and am penniless. I cannot continue running my tavern for I cannot buy new merchandise. My family tells me to take in a partner. But why should I place my trust in a human being who is here today and gone tomorrow? Hashem, why can't You be my partner? Let me make You an offer. We will split everything evenly down the middle. I will give You half of everything I earn. Half for You; half for me. I will distribute Your half among the poor, among Torah scholars and use my half to support my own family.'

"As soon as I had said these words I

felt better. Suddenly I felt something hard in my pocket. I thrust my hand in and there was a coin. I knew for sure that it had not been there before. How I had searched all of my pockets for every last coin... I looked at it. It was pure silver! I had never owned such a coin. This, then, was the answer to my prayer. My business offer had been accepted!

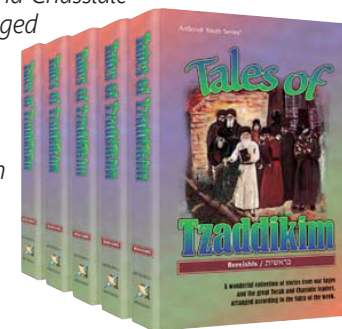
"I turned the wagon around and went back home. When I entered, I tossed the gleaming coin up in the air. 'Here/ I said. 'I found a partner for the business. This is his first installment.'

"The coin was enough to get me started again. I bought a small supply of liquor and sold it quickly, putting half of the profit aside right away for my 'partner'. And since then, that is what I have always done — set aside half of the profits in a special cashbox under my counter. I don't let anyone handle any of the money. No one knows who my partner is. And I handle His money as carefully as I do mine, even more so, for I must distribute it wisely where it will do the most good. This, then, is my story."

The Rebbe of Apta had been listening intently all the while. When the tavernkeeper had finished, he rose, thanked him and left.

When he returned to his own beis medrash in Mezibuz the Rebbe related all that he had heard to his chasidim, adding, "Whoever enters partnership with Hashem and is scrupulously honest in his dealings — is blessed with the power of performing wonders!"

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 and Dovid Saleman
Answers on page 7.

EASY Qs

- Why did Hashem want to destroy the world?
- Who did Hashem pick to save from the flood?
- Why was Noach picked?
- How did Hashem want to destroy the world?
- What did Hashem ask Noach to build?
- What materials are the Teivah made out of?
- What did Noach bring into the teivah?
- How many sons did Noach have and what were their names?
- How many of each animal did Noach bring?
- How many levels were there on the teivah and what were they for?
- How long did it rain for?
- Noach wanted to check to see if the land was dry after the flood. What did he send to check for him?
- Hashem promised He would never make a flood to destroy the world ever again. What did He show Noach to remind us of His promise?

MEDIUM Qs

- Why did Hashem want to destroy the world?
- Other than Noach, who did Hashem save from the flood?
- How long did it take for Noach to build the teivah?
- Why did Hashem trouble Noach to spend so much time building the teivah?
- How many animals did Noach take on the teivah?
- Why did Hashem command Noach to take more than two pairs of the kosher animals?
- How did Noach know when the land was dry?

- How long were Noach and his family in the teivah?
- What did Noach do as soon as he left the teivah to thank Hashem for saving him?
- What was allowed to be eaten after the flood that wasn't allowed to be eaten before the flood?
- Why was meat allowed to be eaten now as opposed to before?
- What sign did Hashem give when He promised to never bring another flood to destroy the world?
- How did Hashem punish the people who tried to build a tower to fight against Hashem (Migdal Bavel)?
- What are the Sheva Mitzvot Bnei Noach?

HARD Qs

- Which particular sin sealed the fate of the flood generation?
- Why did Hashem tell Noach to build an ark, as opposed to saving him via some other method?
- What did people say that threatened Noach, and what did Hashem do to protect him?
- What indication do we have that Noach was familiar with the Torah?
- What grouping of creatures escaped the punishment of the flood?
- Why did the first water of the flood come down as light rain?
- Why did Hashem postpone bringing the flood for seven days?
- How long did the punishment of the flood last?
- A solar year is how many days longer than a lunar year?
- How deeply was the ark submerged in the water?
- What should we remember when we see a rainbow?
- Name two generations in which the rainbow never appeared.
- When did humans receive permission to eat meat?
- What prohibition was given along

CRACK THE PARSHA CODE

by Rabbi Yaakov Levine
Answers on page 7.

- N was a T, and had 3 S : S, CH, and Y
- The T was 300 A L, 50 A W, and 30 A T, and had 3 F
- N B 14 of each K A, and 2 of each N-K A onto the T
- N was 600 Y O by the M. He B the T for 120 Y
- It R'ed for 40 D's and N, with the W R 15 A over the M
- Everything O the T D, except for the F and O, who H on to the S of the T
- N S a R and a D to S if the L D up. After the 3rd T, the D did not R
- After L the T, N used the K A to bring K to H
- H S a R as His S that He would N D the W with a F
- After the M, N was A to E A, something that used to be F
- After the P in B tried to B a T to F against H, the L of the W were M up

Rabbi Yaakov Levine is the 5th grade rebbe and afternoon mashgiach at Yeshiva Toras Moshe in Queens, NY. He is also the Night Activity Director and a rebbe at Camp Lemala. Rabbi Levine can be reached by email at rabiylvine@gmail.com

- with the permission to eat meat?
- Why does the command to "be fruitful and multiply" directly follow the prohibition of murder?
- Why did Noach curse Canaan specifically? Give two reasons.
- Who was Nimrod, and why does the Torah call Nimrod a mighty hunter?
- Why was Sarah also called Yiscah?
- The sin of the generation of the dispersion was greater than the sin of the generation of the flood. Why was the punishment of the former less severe?
- What did the olive branch symbolize?

PARSHA PUZZLERS

TORAH RHYMES & RIDDLES

Answers on page 7.

- My sons are Yefet, Cham and Shem. Can you figure out What is my name?

- I am built three stories high And made of Gopher bark. I'm painted black with tar and pitch. They call me

- Hashem told Noach please to bring All the beasts, and birds of wing. If the animals were pure, How many pairs came in the door?

- For forty days and forty nights There is not one ray of light. Only endless rain and mud, Lightning, thunder, it's the -----
- The ark came to rest

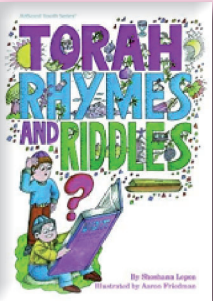
- On top of me, After many months Of being at sea.

- Noach was not yet satisfied; Maybe now the land had dried. So I was sent to look around, But only water could be found. Seeing no dry spot to land, Back I flew to Noach's hand! The -----
- I am seen on rainy days, When all my colors shine. A flood like this won't come again. Hashem made me His sign. The -----
- After the Flood I planted a vine, Picked the grapes and made them wine. The wine was strong and when I

- drank it, I fell asleep without a blanket.

- Brother Cham peeked in the tent And quickly spread the news: Our drunken father lies asleep No clothing, hat or shoes! But we had honor and respect, So backward steps we took, To cover our father as he slept And never take a look.
----- and -----

Torah Rhymes and Riddles by Shoshana Lepon (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

Throw Your Burden Onto Hashem

"The dove came back to him in the evening and behold! an olive leaf it had plucked with its mouth." (Bereishis 8:11)

In Jerusalem, R' Yosef Zundel of Salant opened a business selling vinegar. This business, which was managed by his good wife, barely provided a living for them.

Despite his poverty, however, when the time came for his daughter to marry, R' Yosef Zundel promised to support his son-in-law, R' Nossan Nota.

"How can you promise such a thing," his wife asked him, "when we are barely managing to support ourselves and hardly have any food in the house?"

R' Yosef Zundel replied, "You have a large earthenware jug. Fill it with water,

and let He who ordered wine to turn to vinegar, order water to turn to vinegar."

The woman did as her righteous husband bade her, and a miracle occurred before her very eyes. The water in the jug turned into vinegar, supplying enough extra money to support their new son-in-law.

As time went by, R' Nossan Nota noticed that, all during the week, his wife never partook of the good dishes she served him, but ate only bread and dairy products. When he begged her to explain the reason for this, she answered that she was acting on orders from her father, R' Yosef Zundel.

The young man then went to his father-in-law and asked for an explana-

tion. "A good question," R' Yosef Zundel said. "And the answer is a simple one. You see, it's hard for me to expect my earthenware jug to supply enough good food for your wife as well."

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.

