

# PARSHA GAMES

## Who Was My Guide Anyway?

by Sammy Schaechter

**GOAL:** To learn about that greatness of following in Hashem's ways even when we don't understand what we're doing

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

**HOW TO PLAY:** The group divides in half. One half is blindfolded. The other half chooses a partner who is blindfolded, but may not talk to them at any time, they can only make noises. They take their blindfolded person on a trust walk by allowing them to hold their arm. Only the blindfolded person may initiate conversation. They can ask yes or no questions to their mystery guide but the guide can only make noises such as a groan or a grunt.

At the end of the walk, the guide returns to their group. The blindfolded person then removes the blindfold and the roles are reversed. The guides then choose a blindfolded partner. Before taking off blindfolds, they separate. At the end of the game each person tries to identify their guide and say how they knew!! Play this game a few rounds adding different rules such as two guides leading two people blindfolded, only leading using their voices, feeding them pieces of candy along the way, etc.

**DISCUSSION:** In this week's Parsha, Hashem tells Avraham to "Get up and GO!" He tells Avraham to leave his land,

his father's house, and go somewhere that He will show him." Uh, hello... I don't remember Hashem specifying any particular location, do you? But check out Avraham's unyielding loyalty to Hashem. I've never seen someone pack up so quickly! And it's not just him, it's the entire household that obediently hits the trail. Avraham, his wife Sarai, his nephew Lot, and his servant Eliezer, head out the door. Then there are all of Avraham's followers. Let's not forget that Avraham is a very persuasive person. He's got thousands of students who will follow him wherever he goes. With heaven-sent clouds as their guide, they soon arrive in the beautiful land of Canaan. Just getting up and leaving your home is an extremely difficult task to do, nevertheless not even knowing where you're going. But Avraham believes fully in Hashem and does what Hashem wants of him no matter what. Avraham knows that Hashem will protect him and look after him and take him to the place he's supposed to be. In this game we didn't know where to go or which places would be safe, but we trusted our instincts and went believing that wherever we end up it will be where we're supposed to be. We should all get to the point where everything we do in life is with full emunah and trust in Hashem, just like Avraham.

# TEFILAH TREASURES

## Yishtabach

In Yishtabach, there are fifteen expressions of praise beginning with the words shir u'shvacha, and there are fifteen words in the ending bracha. The number fifteen hints to the numerical value of the Name of Hashem (yud and then hey) and to the fifteen Shir HaMaalots that David wrote in Tehillim. The idea of Yishtabach is that Hashem is "chai olamim". Hashem brings everything in the universe into being, and keeps it going and looks after His creations every second by second. Hashem is the life-giver of the world since at every moment Hashem is creating and renewing a person by "breathing" life into him. We thank Hashem for creating an amazing world for us and for every little thing He does, whether we always see it or not.

### Further discussion for older kids...

In discussing this basic element of emunah, the Rambam says that the basis and pillar of wisdom is to know that there is a Primary Being Who brought everything into existence. Everything in the world came to be only from Hashem. More than just believing in Hashem as the only Creator, emunah requires us recognizing Hashem's continuous role in every single thing that happens in the world, from big historical events to seemingly insignificant personal incidents. This is the idea of Hashgachah Pratit—that Hashem watched His creations every moment and that nothing happens by chance, but only because He constantly wills it.



## Lech Lecha Wrap-Up

by Sammy Schaechter

Avram was the first person to realize that Hashem is the greatest of beings. One day Hashem tells him to leave his city and his father's home and to go to the land which Hashem will show him. So Avram and his wife Sarai together with his nephew Lot leave Charan and travel to the Land of Canaan where Hashem reveals Himself to him and tells him that He will give this land to Avram's children. Avram builds a mizbeach there. Avram and Sarai love having guests. Their tent is open from all four sides so that people could come in from whichever direction they're traveling. Avram and Sarai feed and take care of all their guests and teach them about Hashem.

A short while later a famine comes onto the Land of Canaan so Avram and Sarai have to go to Egypt to get food. When they get there, they say that they are brother and sister so that the officers of Paroh don't kill Avram in order



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

### IN THIS ISSUE

Parsha Wrap-Up .....	1
Artscroll Parsha Stories:	
Tales of Tzadikim.....	2-3
Stories My Grandfather Told Me...	5-6
Parsha Puzzlers:	
Test Your Parsha Knowledge.....	4
Crack The Parsha Code .....	4
Torah Rhymes & Riddles.....	5
Answers.....	7
Jewish Leader.....	7
Parsha Games .....	8
Tefilah Treasures.....	8

to give Sarai to Paroh since she is so beautiful. Sarai turns out to be taken prisoner of the palace, but overnight Hashem sends a plague to Paroh, who frees Sarai. He also gives many gifts of animals, gold, and silver to Avram and Sarai and sends them away.

Back in Canaan, Lot goes to live in the city of Sodom. He is captured during a local war and Avram goes to save him with the help of a small army and by miracle beats the bigger army of four kings. Hashem makes a brit (covenant)

with Avram and tells him that his children will suffer in galut (exile) but will then be freed and brought to Israel which will be theirs forever.

Sarai encourages Avram to marry her maid Hagar, who was a converted Egyptian princess to give Avram the chance to have a child since Sarai could not. Hagar becomes pregnant and has a child called Yishmael. Hagar is disrespectful to Sarai and runs away, but then comes back after an angel convinces her to.

Finally, Hashem promises Avram that he will have as

many children as the stars in the sky and the dust of the earth. Hashem makes a brit with Avram and commands him to give himself a brit milah as a sign of the covenant. From then on, all Jewish boys must get a brit milah at 8 days old. Hashem changes Avram's name to Avraham and Sarai's to Sarah and tells Avraham that they will have a child who they should name Yitzchak and that from Yitzchak will come the nation that Hashem promised the Land to. At this time, Avraham is 99 years old and Sarah is 89.





## The Curse of Gold

*"To your seed will I give this land" (12:7)*

The following story was told by R' Yosef Chaim of Bavel, better known as the Ben Ish Chai:

Yechezkel was a woodchopper. His father and grandfather before him had been woodchoppers and most probably his children would be woodchoppers. It was not easy work. Yechezkel had to rise early each morning and go to the forest. Here he would chop wood all morning. When the sun was overhead, he would tie up the wood into convenient bundles and take them to town to sell for firewood. Whatever he earned that day went to feed his wife and children. Nothing remained for a rainy day or for a better future.

One day, in the heat of summer, he went to the forest as usual to chop his daily amount of firewood. Even there it was scorching. Each time he lifted his ax it became increasingly difficult. Sweat poured down his back. By midday he was completely exhausted.

"Is it the heat or am I getting old? Will things never change? Will life always be so difficult?" he asked himself. He bent over to tie the sticks together. He was about to lift them to his back and begin walking home when he changed his mind.

"It is much too hot to walk in the blazing sun. If I take a nap, under this tree, I will be able to walk twice as fast when I get up, for I will be refreshed."

He looked at the bundles of wood bitterly. They symbolized his fate. "Why am I such an unlucky man?" he thought. "Why must I work ceaselessly and not see any blessing in my labor?

What do I have from life. A few limp vegetables at the end of the day to eat with a dry crust of bread?! Will I never be able to afford meat at my table? Never? Will I never know the taste of an apple, an orange, a banana? Why must I struggle so hard and get so lit-



tle in return? It is not fair! Will I never feel the shiny hardness of a gold coin, only of small copper pennies? Why, Hashem? Tell me, why?"

No one was there to see, so he let his tears fall. Exhausted by work and tears, he leaned back against a tree trunk and fell asleep.

He slept and had a dream. In his dream a handsome young lad appeared before him, holding a golden scepter in his hand. He was fair, with a noble forehead and beautiful eyes. When he smiled, it seemed like the sun was shining forth in full luster. The

youth spoke:

"Hashem has heard your sigh of woe and has sent me to grant any one wish that you make..." The poor woodchopper did not even hesitate. He blurted out: "I want everything that I touch to turn to gold!" "Very well, so be it!" said the youth. He touched the woodchopper with his golden scepter and then disappeared.

The man realized that this had been a heavenly angel sent to help him. He was overjoyed. No longer would he and his family have to starve. They would be rich, if everything that he touched turned to gold. To test his new powers he touched a log from his bundle of firewood. And lo! It turned to pure gold. A gold log!

"How wonderful!" the man exulted. "Now I need not even be a woodchopper. I can live a life of leisure! Let others do this lowly job. I am finished for life! I will build myself a mansion, hire servants and wear silk clothing just like the best of the nobility! All I need to do if I want money is to touch a stone, a stick, a clod of earth — and it will turn to gold!

Who can compare to me? I will be the richest person in the entire land! Will there be any king to compare with me in riches?!"

He got up and stretched, feeling refreshed after his nap. He reached over to take a sip from his water canteen, for it was hot. But as soon as he touched it, it turned to gold! How wonderful! He tipped it to his lips to drink. But no water came out! What had happened? The water had touched his lips and turned to gold. He turned to his knapsack to take out some bread but that, too, turned to gold.

## JEWISH LEADER OF THE WEEK

### Sally Becker

*born March 29, 1962*

Sally Becker, an artist, was 33 years old when she decided to go to Bosnia and try to help. She began by delivering medical aid and food to the small Jewish community in Mostar and through them, she was given permission by Croat commanders to evacuate wounded Bosnian children

and their families from the attacked city. Following this evacuation she was named 'The Angel of Mostar.

Sally Becker saved hundreds of Jews in Bosnia and Kosovo during the 1990's and was chosen as one of the 8 people to carry the Olympic flag during the opening ceremony at the London Olympics in 2012. Becker was

the first Jewish woman to ever carry the Olympic flag during the opening ceremonies. "I couldn't believe they had chosen me," she said. "We carried the flag up to Mohammad Ali, and he was holding the flag with us. As they played the Olympic anthem, I said a little silent prayer for the athletes who died in Munich.

## PUZZLERS ANSWERS

### TEST YOUR PARSHA KNOWLEDGE

- Avram went from Charan to Canaan
- His wife Sarai and his nephew Lot
- Because there was a famine. They went to Mitzrayim
- Sodom
- Hagar
- Yishmael
- That the land of Israel will belong to Avram and his descendants forever
- To the stars of the sky and the dust of the earth
- Avraham and Sarah
- Give himself a brit milah
- 99
- Where Hashem would show him. He did not tell him to what place. Hashem took him to Canaan.
- He was afraid that if they knew she was his wife, they'd kill him and take her.
- He had them each choose lands in different parts of Canaan, and they stayed apart.
- 318
- Stars look small from the earth but in reality, if we could get closer to them, we would see that they are really huge. To the people of this world, we look very small, as the Jews are such a small percentage of the world's population
- That all the land he sees would be his and his children's forever.
- That his children would be compared in number to the sand of the earth and the stars of the sky.
- Hagar
- Sarai upset her after she was offended by Hagar who mocked her, saying that she was good enough to give Avram children, while Sarai was not.
- An angel came and told her that her son Yishmael would be a wild hunter and a robber who would found a nation and be hated.
- Avraham and Sarah
- Brit Milah
- 12:1 - He would become a great nation, his excellence would become known to the world, and he would be blessed with wealth.
- 12:3 - A person will say to his child, "You should be like Avraham."
- 12:13 - That the Egyptians would not kill him, and would give him presents
- 13:7 Lot's shepherds grazed their flocks in privately owned fields.
- 14:13- He wanted Avraham to die trying to save Lot so that he himself could marry Sarah.
- 14:14 - His servant, Eliezer.
- 14:7 - The Torah uses the name that the place would bear in the future.
- 15:16 - They needed to wait until the Amorites had sinned sufficiently to deserve expulsion.
- 15:13 - With the birth of Yitzchak.
- 16:1 - Pharaoh.
- 17:3 - Because he was as yet uncircumcised.
- 12:5 - People they converted to the worship of Hashem.
- 4:14 - He saw prophetically that his descendants would make a golden calf there, and as a result his strength failed.
- 14:20 - Because Malki-Tzedek was a kohen.
16. 15:15 - That his father, Terach, would repent and become righteous.
- 15:15 - Avraham lived to see his son Yishmael repent and become righteous, and he died before his grandson Esav became wicked.
- 12:6 - They were in the process of conquering the land from the descendants of Shem.
5. 12:8 - He foresaw the Jewish People's defeat there in the days of Yehoshua due to Achans sin. He built an altar to pray for them.
- 14:1 - Amrafel was Nimrod. He said (amar ) to Avraham to fall (fel ) into the fiery furnace.
- 14:23 - Hashem had promised Avraham wealth, and Avraham didn't want Sodom's King to say, "I made Avraham wealthy."

### PARSHA CODE

- AVRAHAM'S FATHER was TERACH, and SARAH was his WIFE
- The 1st of the 10 TESTS for AVRAHAM was to LEAVE his LAND and BIRTHPLACE and go to ERETZ CANAAN
- AVRAHAM was 75 YEARS OLD, when HASH-EM COMMANDED him to go to ERETZ CANAAN. Because of the FAMINE in CANAAN, AVRAHAM WENT to MITZRAYIM
- In MITZRAYIM, AVRAHAM told them that SARAH was his SISTER, so they don't KILL him to be able to MARRY her
- HASHEM PUNISHED PHAROAH with TZRA'AS for TAKING SARAH.
- AVRAHAM and LOT went OPPOSITE ways to AVOID FIGHTS
- HASHEM PROMISES AVRAHAM that his CHILDREN will be as many as the DUST of the EARTH, and the STARS of the SKY
- LOT is CAPTURED in the BATTLE between the 4 KINGS and the 5 KINGS, and AVRAHAM goes to SAVE him
- By the BRIS BEIN haBI'SARIM, HASHEM TELLS AVRAHAM that his CHILDREN will be sent to MITZRAYIM for 400 YEARS
- HAGAR gave BIRTH to YISHMAEL when AVRAHAM was 86 YEARS OLD.
- HASHEM COMMANDED AVRAHAM to give himself a BRIS MILAH at the AGE of 99

### TORAH RHYMES & RIDDLES

- Avraham
- Avraham with Lot & Sarah
- Sodom
- Chedorlaomer King of Elam
- Hagar
- Avraham
- Bris Mila



## R' Yitzchak Elchanan Refuses a Gift

*"Avram said to the king of Sodom, "...if so much as a thread to a shoestrap; or if I shall take from anything of yours!" (Bereishis 14:22-23)*

As a youth, R' Yitzchak Elchanan Spektor of Kovno lived in dire poverty. Money was so scarce during a certain period in his life that there was not even enough to buy himself a pair of shoes. Unable to walk over to the beis midrash to learn, he was forced to remain at home.

In his distress, he turned one day to a young man his own age from a wealthy family. "See my terrible financial situation," he began. "It is not even in my power to buy myself a pair of new shoes! Seeing as you are soon to be married, I assume you have bought new clothes for the wedding. Please be kind enough to give me your old shoes, which you most likely will not need after your marriage. Then I'll be able to return to the beis midrash to learn!"

The wealthy young man looked at him with contempt. "If you'd go out to work and earn some money, you wouldn't need any man's gift. You'd be able to buy shoes with your own money!"

Years went by. R' Yitzchak Elchanan became renowned as an outstanding Torah scholar and the leading halachic authority of his time. One day, he arrived in the city of Vilna, carrying a manuscript in his suitcase which he hoped to publish. A very large crowd came out to welcome him, and they received him with the respect usually reserved for kings. A staggering 20,000 people were on hand to greet R' Yitzchak Elchanan — leaving such a

profound impression on the city that its local ruler forbade the tzaddik from returning. He was annoyed that the honor demonstrated to R' Yitzchak Elchanan on his arrival in Vilna was

R' Yitzchak Elchanan looked at the man and recognized him as the very person who had refused him an old pair of shoes in his hour of greatest need.



"You are too late," he said quietly.

The Rav's sons, standing nearby, were stunned. When the visitor had departed, they turned to their father with the burning question, "Why," they asked, "did you reject the rich man's offer?"

R' Yitzchak Elchanan explained. "Do not be shocked, my sons. Listen, and I will tell you the story.

"In my youth, I was an orphan and very poor. It was a harsh winter, and my shoes were torn. I needed a pair of shoes in order to walk in the rain and the snow. I went to that man and asked for his help, but he turned me down.

"Know this, my sons: If only I had had a pair of shoes, I might have grown stronger in Torah. I might have achieved greater things — and that man would have had a share in my Torah. But because he refused to support a young boy, he is not

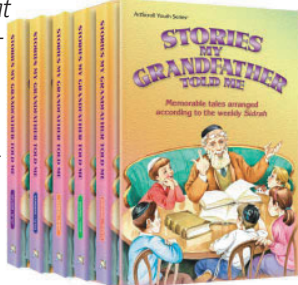
greater than the honor the people had shown when the czar came to visit. This would not do!

Among the throng that collected to meet R' Yitzchak Elchanan was the same rich man who had once scoffed at him so scornfully.

Knowing that R' Yitzchak Elchanan wished to publish his manuscript, and aware of the honor that would be heaped on the person who supported its publication, the wealthy man offered to pay for the entire project.

worthy now of supporting the publication of this manuscript!"

**Stories My Grandfather Told Me** by Zev Greenwald (Author) Libby Lazewnik (Translator) and Tova Katz (illustrator) is packed with short pleasant stories that teach children important life lessons from the weekly Parsha. The five-volume set is available from your favorite Jewish book store, or at [artscroll.com](http://artscroll.com).



Suddenly he realized how foolish he had been. He had been so eager for riches that he had forgotten to what ridiculous lengths one would go and what damage a love for gold could bring. "What a fool I have been! What have I done? I will starve to death. Everything I touch will turn to gold and I will not be able to eat or drink anything! I have sold my soul for gold! But

of what use will it be to me if I die of starvation? How will I enjoy my fortune? How much better it was when I labored for my daily bread — and was able to enjoy it!"

The man burst out crying — and woke up. It had all been a dream He looked all around him, at his bundle of firewood, at his knapsack and his canteen. Everything was just as he had left

it! Nothing had changed. Nothing had turned to gold. How thankful he was!

"It was all a dream. But it was meant to teach me a deep lesson. I must learn to be satisfied with my lot, to be grateful that I have work that feeds me and my family. I must no longer envy those with riches, for they are not necessarily any happier than I!"

### TALES OF TZADIKIM

## Buy Cheap Sell Dear

*"At the age of eight days shall you circumcise to you every male" (17:12)*

Onkelos, nephew of the Roman emperor Hadrian, desired with all his heart to become a Jew, but greatly feared his powerful uncle.

One day he came to his uncle and said, "I would like to turn my hand to business."

The emperor was surprised and said, "Do you lack money and comforts that you must earn more? My treasure vaults are all open to you!"

Onkelos replied, "But I would like to see the world, to meet different people and to acquire wisdom by experience. Tell me, Uncle, what merchandise should give me a good return?"

Hadrian gave his nephew a piece of advice, "If you see merchandise that has dropped in value — buy it up, for it will eventually rise."

Onkelos sailed for Eretz Yisrael. Upon his arrival he went to the Jewish sages and begged them to teach him Torah even before he circumcised himself and became a Jew. But they refused, saying, "The Torah has no lasting effect on someone who is not circumcised."

Onkelos refused to be discouraged. He immediately went and circumcised himself and threw himself bodily into Torah study. He studied and studied incessantly. R' Elazar and R' Yehoshua noticed him one day and saw that he

looked different. His face had changed from the vast knowledge which he had acquired. They called him over to them and saw, to their pleasure, that he really understood what he had learned. He was able to ask intelligent questions and give knowledgeable replies.

One day Onkelos decided to return to Rome. Upon his arrival he went to his uncle, the emperor, to pay his respects. His uncle immediately noticed his changed look and asked him what had happened.

Onkelos explained, "This happened because I studied Torah. I also circumcised myself."

"And who advised you to do such a thing?" the emperor asked, surprised.

"You, yourself!" the nephew replied with satisfaction. "Did you not tell me to seek merchandise that was low in value now for it would some day be in great demand? I investigated the religions of all nations and races but could find no people as downtrodden and disgraced as the Jews. I concluded that their day would yet come. Their esteem and value would yet rise to great heights at some future date for it says, 'Thus says Hashem, Redeemer of Israel and its Holy One: the despised soul, the abused nation, the servant of rulers will yet see kings, and ministers will rise to bow before it.'"

Hadrian heard these words and be-

came furious. He struck his nephew across the cheek and asked again, "Why did you do it?"

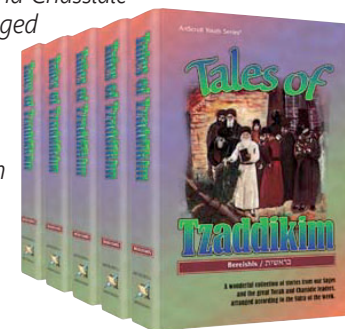
Onkelos confessed, "I wanted to study Torah."

"Why did you not study Torah without circumcising yourself?" the emperor asked.

Onkelos explained, "It is impossible to study Torah without first becoming circumcised for it is written, 'He expounds His words to Yaakov.' Torah can only be taught to one who is circumcised. Yaakov the Patriarch was born circumcised."

He continued, "And in the next verse it says, 'And statutes which are not to be understood' (Tehillim 147:19- 20). The letters of the word 'bal' — not — hint at the written Torah which begins with the letter 'beis' and ends with a 'lamed'. (Bereishis and l'einei hoi Yisrael.)

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





PARSHA PUZZLERS

TEST YOUR PARSHA KNOWLEDGE

by Sammy Schaechter  
and Dovid Saleman  
Answers on page 7.

EASY Qs

- 1. Where did Hashem tell Avram to go? From where did he leave?
- 2. Who went with Avram?
- 3. Why did Avram have to leave Ca-  
naan? Where did they go because of  
that?
- 4. Where did Lot live?
- 5. Who was Avram’s second wife
- 6. What was Hagar’s son’s name
- 7. What promise does Hashem make  
with Avram
- 8. What does Hashem compare  
Avram’s many future children to
- 9. What does Hashem change Avram  
and Sarai’s names to?
- 10. What does Hashem tell Avram to do  
to remind himself about the cove-  
nant?
- 11. How old was Avraham at his Bris  
Milah?

MEDIUM Qs

- 12. Where did Hashem tell Avram to go?
- 13. Why did Avram have Sarai say she  
was his “sister”
- 14. How did Avram settle the dispute  
between his shepherds and Lot’s
- 15. Lot was captured and Avram went to  
war to save him. How many people  
did Avram go to war with?
- 16. Why did Hashem compare the chil-  
dren of Avram specifically to stars?
- 17. What did Hashem promise to Avram
- 18. What did Hashem bless Avram’s  
future children with
- 19. Who was Avram’s other wife
- 20. Why did Hagar run away?
- 21. Who met Hagar as she ran away,  
and what did he tell her?

SUPER HARD Qs

- 22. What were Avram and Sarai’s names  
changed to?
- 23. What did Hashem ask Avraham to  
do to remind himself of the promise  
Hashem made him?
- 24. What benefits did Hashem promise  
Avraham if he would leave his home?
- 25. “And all the families of the earth will  
be blessed through you.” What does  
this mean
- 26. What two results did Avraham hope  
to achieve by saying that Sarah was  
his sister?
- 27. Why did Avrahams shepherds re-  
buke Lot’s shepherds?
- 28. Why did the “palit ” tell Avraham of  
Lots capture?
- 29. Who accompanied Avraham in bat-  
tle against the four kings?
- 30. Verse 14:7 states that the four kings  
“smote all the country of the Ama-  
lekites.” How is this possible, since  
Amalek had not yet been born?
- 31. Why did the Jewish People need to  
wait until the fourth generation until  
they returned to Eretz Canaan?
- 32. When did the decree of 400 years of  
exile begin?
- 33. According to Chazal, who was  
Hagars father?
- 34. Why did Avraham fall on his face  
when Hashem appeared to him?
- 35. Who were the souls that Avraham  
and Sarah “made?”
- 36. Why couldnt Avraham chase the four  
kings past Dan
- 37. Why did Avraham give “ma’aser ”  
specifically to Malki-Tzedek
- 38. What did Hashem indicate with His  
promise that Avraham would “come  
to his ancestors in peace?”

HARD Qs

CRACK THE  
PARSHA CODE

by Rabbi Yaakov Levine  
Answers on page 7.

- 1. A F was T, and S was his W
- 2. The 1st of the 10 T for A was to L  
his L and B and go to E C
- 3. A was 75 Y O, when H C him to go  
to E C. Because of the F in C, A W  
to M
- 4. In M, A told them that S was his S,  
so they don’t K him to be able to  
M her
- 5. H P P with T for T S.
- 6. A and L went O ways to A F
- 7. H P A that his C will be as many as  
the D of the E, and the S of the S
- 8. L is C in the B between the 4 K and  
the 5 K, and A goes to S him
- 9. By the B B haB, H T’s A that his C  
will be sent to M for 400 Y
- 10. H gave B to Y when A was 86 Y O.
- 11. H C A to give himself a B M at the  
A of 99

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and afternoon mashgiach at Yeshiva Toras  
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- 39. How did Hashem fulfill His promise  
that Avraham would be buried in “a  
good old age?”
- 40. What were the Canaanites doing in  
the Land of Canaan when Avraham  
arrived?
- 41. Why did Avraham build an altar at  
Ai?
- 42. Who was Amrafel and why was he  
called that?

DISCUSSION Q

- 43. Avraham refuses to take any money  
from the king of Sodom. Why do  
you think that is?

PARSHA PUZZLERS

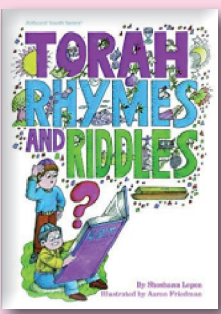
TORAH RHYMES & RIDDLES

Answers on page 7.

- 1. I come from a place called Ur,  
But I can’t live there anymore.  
The people there bow down to  
stone,  
While I pray to Hashem alone! \_ \_ \_  
\_ \_ \_ \_
- 2. Hashem told me to leave my home  
And start a better life.  
So I went to Canaan  
With my nephew and my wife.  
\_ \_ \_ \_ \_ with \_ \_ \_ and \_ \_ \_ \_ \_
- 3. Lot moved away from Avraham  
And said  
‘I’ve found a home!  
Who cares if evil fills this place?  
\_ \_ \_ \_ \_
- 4. King of Elam, that is I.  
With three friends  
I am not shy.  
Together we went out to war  
And beat five mighty kings,  
We four!  
\_ \_ \_ \_ \_ king of \_ \_ \_ \_
- 5. I heard an angel by the well,  
“You’ll have a son named Ishmael.  
Stay with Sarah, don’t go far.”  
Who am I? My name’s \_ \_ \_ \_ \_
- 6. When I was ninety-nine years old,  
Such a strange thing was I told.  
No longer would I be Avram;  
Now I’d be called  
\_ \_ \_ \_ \_

- 7. Hashem gave Avraham this sign  
When he was old in years.  
He ran to do it right away,  
He had not any fears.  
Since then every Jewish boy,  
When he is eight days old,  
Is given the sign of Avraham  
Just as he was told.  
\_ \_ \_ \_ \_

Torah Rhymes and  
Riddles by Shoshana  
Lepon (Author) and Aar-  
on Friedman (Illustrator) is  
filled with rhyming riddles  
that test young children’s  
comprehension of the  
weekly Parsha. For more  
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PARSHA STORIES

STORIES MY GRANDFATHER TOLD ME

A Personal Lesson

“Go for yourself from your land, from  
your birthplace, and from your father’s  
house” (Bereishis 12:1)

R’Nachum of Chernobyl labored all  
his life to redeem Jewish prison-  
ers. He would visit the homes of rich  
men in order to collect money for this  
important mitzvah. This money would  
find its way into the pockets of noble-  
men and authority figures, for the pur-  
pose of setting free the Jews they had  
imprisoned.

One day, R’ Nachum himself became  
the target of an unfounded accusation  
and was thrown into prison. Another  
tzaddik came to see him in jail. Sitting  
with his friend, the visitor explained  
the verse at the beginning of Parashas

Lech Lecha as follows:

“Avraham Avinu was an outstand-  
ing host. He worked very hard at the  
mitzvah of hachnasas orchim, wel-  
coming guests into his home. He al-  
ways looked for better ways to serve  
their needs. Hashem said to him, ‘Go  
from your land’ — become a traveler  
yourself and a guest in other people’s  
homes. Then you will be able to sense  
very well what a guest needs and how  
better to serve him. In this way, you  
will be able to perfect this mitzvah in  
every detail.”

The tzaddik added, “You, R’ Nachum,  
have worked hard to free prison-  
ers. Now Heaven has offered you the

chance to experience firsthand what  
it’s like to be thrown into jail, and how  
urgent it is to free Jews who are im-  
prisoned. In this way, you will be able  
to understand this mitzvah to its very  
depths, and become even better in its  
practice!”

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 im-  
portant life lessons  
from the weekly  
Parsha. The five-  
volume set is avail-  
able from your  
favorite Jewish  
book store, or  
at [artscroll.com](http://artscroll.com).

