

PARSHA GAMES

Mother May I?

by Sammy Schaechter

GOAL: To teach the kids about respect, one of the Aseret HaDibrot

TYPE: Moderate, indoor, group game.

HOW TO PLAY: In this game, one person is chosen as the "mother" (or father if it's a male). They stand facing away from a line of kids. One by one the kids in line ask the mother or father if they can take a specific number of a certain type of step either forwards or backwards. For example, they would ask "Mother, may I take seven giant steps forward?" and the mother/father would respond either yes or no. The first kid to reach and touch the mother/father wins and becomes the new mother/father. You can introduce a number of different kinds of steps to the kids, be creative and come up with your own.

Some examples are: bunny hops (hopping like a bunny), frog hops (going down on all fours and hopping like a frog), scissors steps (jump while crossing your feet, then jump while uncrossing them was one step), skip steps

(steps as though one is skipping) and banana step (the child lies down with their feet at their current spot, noting where the top of their head is, and standing up there for their new spot).

DISCUSSION: In this game we learn all about respect. It is so important to show respect to others because they are Hashem's creations. In this week's Parsha we get the Aseret HaDibrot. We learn that we need to honor and respect our parents. They are the ones that brought us into the world and help us live our lives as happily as possible. Our parents give us everything. They worry about us 24 hours a day. Who else would buy you clothes, feed you, let you hang around on their property. It is important that we treat our parents with great respect. We must do whatever our parents ask us to. The Torah tells us that whoever honors his or her parents will be rewarded with long life. Sometimes we may not recognize everything they do for us, but we should always try to say thank you and respect and honor our parents as much as we can.

TEFILAH TREASURES

Shemona Esrei - Tekah Beshofar

Until this point, we have asked Hashem for our personal needs – health, sustenance, wisdom, forgiveness, etc. With this bracha, we change our focus from the needs of the individual to the needs of Israel as a nation. Specifically, we ask that Hashem gather us all together to reunite us as one nation.

In the tenth bracha, we ask Hashem to "sound the great shofar" and "raise the banner" in order to gather the exiled Jews from all around the world and to return all of us to the land of Israel. The use of the shofar and the banner to signal the return of all those exiled are themes in the Book of Yeshaya. The word for banner-neis-also means a miracle, which we could certainly use!

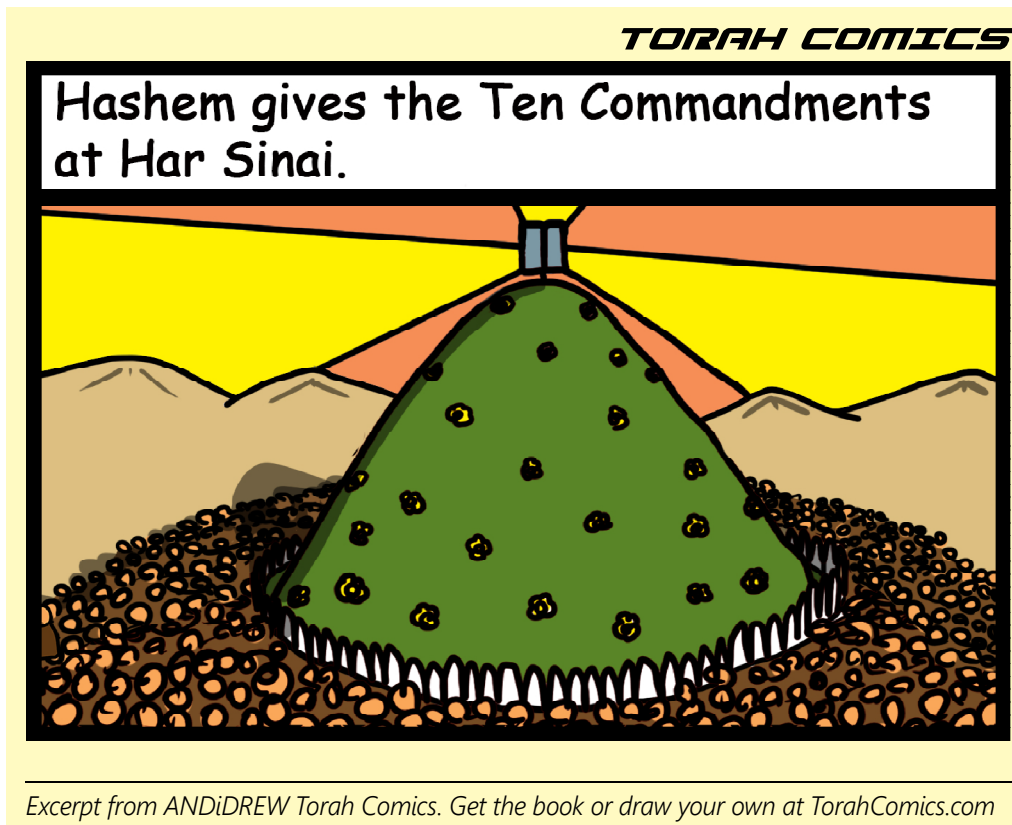
We ask that Hashem gather Bnei Yisrael who are dispersed from the "four corners of the Earth". Israel is the place that we want Hashem to gather us to. The Midrash Tanchuma describes Israel as the center of the world. Furthermore, Yerushalayim is in the center of Israel, the Beit HaMikdash is in the center of Yerushalayim, and the Kodosh HaKodashim which holds the Aron is in the center of the Beit HaMikdash. Therefore, the most important point of the "four corners of the Earth" is not only our land, but ultimately the Beit HaMikdash, the main place of our service to Hashem. We can't wait to be reunited with all of our brothers and sisters of Am Yisrael, becoming again a unified Jewish people.



Yitro Wrap-Up

by Sammy Schaechter

Yitro, Moshe's father in law, heard about all the miracles that Hashem did for Bnei Yisrael and came together with Moshe's wife and kids from his native Midian to where Bnei Yisrael were encamped in the desert. Moshe warmly greeted Yitro and told him all about the miracles. Yitro thanked Hashem for all the miracles, and offered thanksgiving korbanot. Yitro watched Moshe judging all the arguments that came about among Bnei Yisrael. He suggested to Moshe that it would wear him down to be judging everything on his own. Instead, he recommended Moshe to appoint a group of wise and righteous judges, and to delegate his responsibilities—with Moshe judging only the most difficult cases. This would also give Moshe more time to teach Bnei Yisrael Torah. Six weeks after leaving Mitzrayim, Bnei Israel arrived in the Sinai Desert and encamped at the foot of Har



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Sinai. Moshe went up the mountain, where Hashem gave him a message to give over to Bnei Yisrael that they are His "treasure out of all peoples" and a "kingdom of princes and a holy nation." Moshe told this to Bnei Yisrael and they accepted upon themselves to do all that Hashem commanded them. Hashem then told Moshe to have Bnei Yisrael prepare themselves, because in three days He would reveal Himself over Har Sinai to the entire nation. Bnei Yisrael were commanded to sanctify themselves, and were warned not to come close to the mountain until after Hashem spoke to them. On the morning of the third day, thunder, lightning, a thick cloud and the strong sound of a shofar came from the mountain-top. Only Moshe and Aharon were allowed on the mountain during this time. Hashem then announced the Ten Commandments to Bnei Yisrael. They are: 1) To believe in G-d. 2) Not to worship idols. 3) Not to say G-d's name in vain. 4) To keep the Shabbat. 5) To honor parents. 6) Don't murder, 7) Don't commit adultery, 8) Don't steal, 9) Don't be a false witness 10) Don't be jealous. Bnei Yisrael were left traumatized by the overwhelming revelation, the awesome "light and sound" show. They turned to Moshe and asked that from then on he should serve as a messenger between them and Hashem hearing Hashem's words and giving it over to the people.

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



About Deeds and Thoughts

Now I know... that in the thing which they plotted against them (18:11)

The wealthy minister hated all Jews, but one particular neighbor more than the rest. This Jew was a saintly man who spent all of his days in Torah study and prayer, leaving his house early each morning and returning late at night. The very sight of this pure man, wrapped up in his tallis, heading for the beis medrash day in, day out, summer and winter, irritated the minister. The sound of the man's footsteps haunted him.

Aware of the Jew's regular habits, the gentile thought of a way to kill him while making his death look like an accident. One night, after the Jew had returned from his study, the rich man sent a servant out to dig a deep ditch in the road. The Jew, who left his home each morning while it was still dark, would not see the ditch, fall in and break his neck.

But that evening, the good Jew had a distinguished guest. They dined together and dallied over the table,

'talking in learning' until late at night. The good Jew went to bed much later than usual and overslept the next morning. By the time he left his house for the beis medrash, it was already light. When he came to the ditch, he skirted it and continued innocently on his way.

The minister was certain that the Jew had met his death that morning. He ran outside to examine the ditch. To his surprise, there was the Jew on his way to the beis medrash. He ran up to him and asked, "Why are you so late this morning?"

The good man told him about his guest with whom he had spent the last evening and how he had gone to sleep so late. The minister could not hide his wonder at his enemy's narrow escape and cried out, "Praised be the G-d of the Jews Who devises all kinds of ways to rescue His devoted sons!"

The Chozeh of Lublin told this tale in illustrating the verse, "Praise Hashem, all you nations... for His kindness is mighty."

"We Jews," said the Chozeh, "do not begin to realize all of the miracles that take place, day by day. The gentiles, however, who ceaselessly plot and scheme against us, they are the ones who know how many are the miracles which take place each and every day, to protect Jews from all harm!"

This verse has an additional explanation. Yisro said, "Now I know that Hashem is indeed mightier than all other gods... that is the thing which they plotted against them." Yisro, who was Pharaoh's advisor, knew of all the evil schemes which the Egyptians constantly planned against the Jews. He knew of the ones that were never carried out, but only planned and thwarted through divine interference, as well as those which were carried out.

When the Egyptians were punished, Yisro saw that they suffered not only for the actual evil which they did, but even for the evil which they had planned but did not execute; for their thoughts as well as their deeds.

TALES OF TZADIKIM

The Soup Can Wait

And they will judge the people at all times (18:22)

The wind howled; the rain came down in torrents. It was weather for ducks, not for people. There was hardly anyone out and those who had to venture forth for some reason or other ran from one place of cover to another.

In R' Chaim Falaggi's house the maid was setting the table for lunch. The rabbi of Izmir was expected shortly and she did not want him to wait for his hot soup. There was his step. R' Chaim entered, took off his dripping overcoat and gave it to the maid to hang up.

"Brrrr!" he shivered. "It's freezing outside!" He began coughing.

"How glad I am that I made a hot soup today," the rebbetzin said. "That is just the thing you need for your cough. We don't want it to develop into anything worse, G-d forbid! Come, wash your hands and sit down to eat while it is still hot."

"You are so right. A bowl of steaming soup is just what I need," replied R' Chaim, going to wash his hands.

As soon as he was seated, the maid entered bearing a steaming bowl of soup which she set before him. Just as R' Chaim was lifting the first spoonful to his mouth, there was a knock at the front door. His wife rushed to answer it, not wanting her husband to get up. There stood an old woman who kept a

stall in the marketplace.

"Is the rabbi home?" she asked.

"Y-yes," the rebbetzin hesitated, "but he has just come home for lunch. Can the matter wait? Could you come back in an hour or two?"

"Certainly," said the old woman, not wanting to disturb the rabbi from his meal. She turned around and thrust herself into the rain.

The rabbi's wife looked at her receding figure and thought to herself, "I am glad that I told her to go away. Had I told the rabbi that someone was waiting for him, he would surely have gotten up right away and spoken to her. Then his soup would have gotten

off to find the Rabbi.

Chozeh nodded, then said, "Go to sleep now. In the morning you can go to the Rabbi."

JEWISH LEADER OF THE WEEK

Janusz Korczak

July 22, 1878- August 6, 1942

Janusz Korczak was born Henryk Goldsmit in Warsaw on July 22, 1878. When he was young, he played with children who were poor and lived in bad neighborhoods. He always had a passion for helping others and his help of youth who here disadvantaged continued into his adulthood. He studied medicine and also had a strong career in literature. When he gave up his career in literature and medicine, he changed his name to Janusz Korczak, a penname that came from a 19th century novel, Janasz Korczak and the

pretty Swordsweeperlady.

In 1912, Korczak established a Jewish orphanage, "Dom Sierot", in a building that he designed to advance his advanced educational ideas. He envisioned a world in which children created their own world and became experts in their own matters. Jewish children between the ages of seven and fourteen were allowed to live there while attending Polish public school and government-sponsored Jewish schools, known as "Sabbath" schools. The orphanage opened a summer camp in 1921, which remained

The man ate and drank and then started back for his home — where he learned, to his satisfaction, that the Rabbi's words were indeed true.

"Heaven made things happen in this way," the Chozeh remarked afterwards, "so that I might have the opportunity to perform the mitzvah of hachnasas orchim!"

in operation until the summer of 1940.

In 1934 and 1936, Korczak visited Palestine and was influenced by the kibbutz movement. Following his trips, Korczak was convinced that all Jews should move to Palestine.

The Germans occupied Poland in September 1939, and the Warsaw ghetto was established in November 1940. The orphanage was moved inside the ghetto. Korczak received many offers to be smuggled out of the ghetto, but he refused because he did not want to abandon the children.

PUZZLERS ANSWERS

PARSHA CODE

1. YISRO was from MIDYAN and was MOSHE's FATHER IN LAW
2. YISRO had 7 DAUGHTERS and TZIPORAH MARRIED MOSHE
3. YISRO became a JEW when he heard of the MIRACLE's that HASHEM did for the JEWS
4. YISRO told MOSHE to set up JUDGES's to JUDGE the JEW's
5. The JEW's got the TORAH in the MONTH of SIVAN at the MOUNTAIN of SINAI
6. BNEI YISROEL CAMPED at HAR SINAI like 1 PERSON
7. The JEW's PREPARED for 3 DAYS before RECEIVING the TORAH
8. The JEWS's said NA'ASAY V'NISHMA to accept the TORAH
9. The LUCHOS had 10 COMMANDMENTS on it
10. If any JEW TOUCHED the MOUNTAIN, he DIED

TORAH RHYMES & RIDDLES

1. Eight.
2. Flve.
3. Ten.

4. One.
5. Nine.
6. Six.
7. Four.
8. Seven.
9. Three.
10. Two.

TEST YOUR PARSHA KNOWLEDGE

1. Yitro.
2. Yitro.
3. Seven.
4. He heard about the miracles that Hashem did for the Bnei Yisrael.
5. Har Sinai.
6. On the sixth and seventh of Sivan. The name of this holiday is Shavuot.
7. Moshe.
8. The Aseret Hadibrot.
9. Naaseh VeNishmah (we will do and we will listen).
10. Because Hashem rested on Shabbat.
11. Moshe was judging the Bnei Yisrael from

- morning until night.
12. He said that Moshe should appoint judges to help him answer the questions that the Bnei Yisrael have. If the judges have questions, then they would come to Moshe.
13. The Parsha is named Yitro after him.
14. Tziporah.
15. Gershom and Eliezer.
16. Three days.
17. Sheloshes Yemei Hagbalah.
18. Because Hashem rested on Shabbat.
19. He walks up a ramp, not steps.
20. Tzeniut (modesty).
21. Until the blast of the shofar.
22. Death by stoning.
23. "There are ten commandments in the Aseret Hadibrot. They are:
 - a. Belief in G-d,
 - b. Don't have any other G-ds
 - c. Don't use G-d's name in vain
 - d. Keep Shabbat
 - e. Honor your parents
 - f. Don't kill
 - g. Don't commit adultery
 - h. Don't steal
 - i. Don't be a false witness
 - j. Don't be jealous
24. On the first day of Sivan.

An Old Friend?

And Aharon and all the elders of Israel came to eat bread with the father-in-law of Moshe before G-d. (Shemos 18:12)

All the community leaders of Bendin were seated around R' Tzvi Chanoch HaKohen's table, discussing various important matters with their rabbi. At the height of the debate, the door opened. In the doorway stood a stranger.

R' Tzvi Chanoch glanced at the newcomer — and his face lit up. He left the table and rushed to welcome his visitor.

"Shalom aleichem!" he cried joyously. "Please, come in. What an important guest! How nice that you came to my house! Please, sit down and the Rebbetzin will prepare you a meal."

Turning away from his guest for a moment, the Rav excused himself to the community leaders, whose talk had been cut off in midstream by the uninvited stranger. "I must spend a little time with my dear guest now," R' Tzvi Chanoch apologized. "Please wait while I welcome him appropriately."

Those present understood that the newcomer was a very important man. Perhaps he was an old childhood friend of the Rav, or someone to whom the Rav owed something. Who knew? He might even be a relative, one whom the Rav had not seen in a long time and was overjoyed to meet again.

R' Tzvi Chanoch seated the stranger at the table and offered him food and drink, while the Rebbetzin stood in the kitchen preparing a tasty meal for the important visitor. The Rav sat with his guest, speaking warmly with him and urging him to eat more. He was clearly anxious for his guest to feel as comfortable as possible.

When the man finally stood up to leave, R' Tzvi Chanoch walked him to the door and parted warmly from him, saying, "Whenever you're in town, you're invited to stay with us!"

The Rav returned to the table. Curiously, the community leaders asked him, "Who was that visitor the Rav showered

with such warmth? Was he an important man, or perhaps a relative of the Rav's?"

"Neither," smiled R' Tzvi Chanoch. "To tell you the truth, I really don't know him. I never saw him before today. But he was a guest who arrived at my home, and it is a mitzvah to honor him and treat him as though he were an old friend!"

A Jew once entered the city of Gostynin at night. He had no idea where to turn. Seeing a light shining in the window of a house, he went there and knocked on the door. Unknown to the traveler, it was the home of R' Yechiel Meir, the Rabbi of Gostynin.

After the Rabbi welcomed him inside, the traveler mentioned that he was hungry. There happened to be no cooked food in the house at the moment, so the Rabbi served him cake and whiskey to appease his hunger while he cooked his guest something hot to eat. The traveler sat down to enjoy his meal. When he was finished, R' Yechiel Meir invited him to sleep in his own bed. Still wearing his boots, the man lay on the bed and fell asleep, while the Rabbi remained awake all through the night.

In the morning, when the rest of the household awoke, R' Yechiel Meir did not allow them to enter his room, lest they wake the visitor. They all walked around quietly to let him sleep. When the traveler woke up, he went to shul where he learned that he had just spent the night in the home of the Rabbi of the city, and that it was the Rabbi himself who had tended to his needs.

Distressed, the man ran back to R' Yechiel Meir to apologize. "I had no idea whose home I was sleeping in!"

"I accept no apologies from you," the Rabbi answered.

The traveler continued to beg his forgiveness in a variety of ways, until R' Yechiel Meir finally said, "If you promise to do what I ask, I will accept your apologies." The man promised. The Rabbi said, "I will only forgive you on this condition: Every time you pass through this town, you must be my guest!"

The Chozeh of Lublin used to be upset over the fact that he was unable to perform the mitzvah of hachnasas orchim properly. One very cold winter's day, a woman in the neighboring town was having a difficult time in childbirth. Someone was hired to travel at once to Lublin, to see the Chozeh, and ask him to pray on the woman's behalf. The man arrived in Lublin in the middle of the night, when all the people were sleeping and shutters covered every window. Seeing a light in one window, he went over to the window and rapped on it. It was the home of the Chozeh of Lublin.

Hearing the tap on his window, the Chozeh went to open the door. The man had no idea that he was addressing the very man he had come to see.

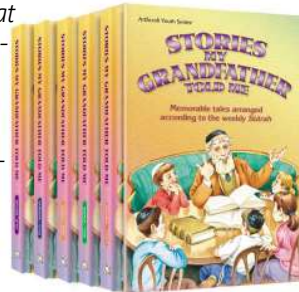
Seeing that the traveler was very cold, the Chozeh stoked the fire in the stove until it was roaring. Then the man mentioned that he was hungry, so the Rabbi served him food and drink. Only after his guest had eaten his fill did the Chozeh inquire, "Where have you come from, and where are you bound?"

"I came here to find the Rabbi and to ask him to pray for a woman who is having a hard time in childbirth. But, coming in the middle of the night like this, I won't be able to find out where he lives. I am also very tired from the trip and would like to sleep now."

Nonchalantly, the Chozeh asked who the woman was. "What is her name? And her mother's?"

The man showed his host the note he had been given for the Rabbi. The

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.



cold and would not have done him any good. In his condition, he cannot afford to take any chances. Izmir needs a healthy rabbi! The woman can wait, she said so herself."

With these comforting thoughts, she returned to the table.

"Who was that at the door?" the rabbi asked, curiously.

"Oh, just some old woman from the community."

"What did she want?"

"She wanted to speak to you."

Hearing this, R' Chaim jumped up from his chair. His wife stopped him with her next words: "Don't bother. She left already. She said she would come back in an hour or two."

"An old woman came here to speak to me and you sent her away?" he asked incredulously.

"But she herself said that the matter was not urgent," his wife said, justifying herself. R' Chaim was not listening. He had already washed with the mayim acharonim and was now saying the birkas hamazon. As soon as he had finished, he stood up and put on his soaking overcoat and hat.

"Come!" he called out to his shamash. "We are going to the peddler-woman's home."

"But it is so stormy outside," said the shamash. He tried to dissuade the rabbi, "And you have a cough and sore throat."

"Never mind! We must go at once!" said R' Chaim, halfway out the door.

A fearsome wind blasted them, almost throwing them off balance. R' Chaim walked with sure steps, battling the fierce wind; his attendant plodded

reluctantly behind. They walked thus through the almost deserted streets, hugging their coats to their bodies.

Finally they reached the marketplace. Even this was almost deserted. Only a few isolated customers, looking for bargains, were fingering the sodden fruits and vegetables. The two threaded their way between puddles and mud until they finally reached the rickety door of the elderly woman.

R' Chaim knocked on the paint-chipped door. He could hear heavy steps approaching. Then the door opened and the woman peered out at him.

"Rabbi!" she cried out in alarm, seeing who stood at her doorstep. "Why did you trouble yourself to come here on this freezing day? I was about to come to you myself in about an hour!"

"Forgive me, good woman, for having sent you away from my house. It was done without my knowledge, for had I known that you were waiting in the doorway, I would surely have gotten up to talk to you!"

Standing there, bewildered, the woman managed to reply, "Yes, of course I forgive you. But it was hardly necessary for you to come all the way here! Really!"

At home the rebbetzin sat in her warm house, looking disconsolately out the window. She could see the wind battling with the trees and the rain still falling steadily.

Her conscience bothered her for having sent the old woman away. Still, she did not understand what harm she had done. Her thoughts had been only about her coughing husband. It was his interest that she had had at heart. How

sorry she was that he had to make this long trip on foot in this weather.

Suddenly she spied him from afar. She rushed to the door to greet him.

After the rabbi had removed his sopping overcoat and was seated by the crackling fire, nursing a cup of tea in his hands, his wife dared to ask, "Why were you so upset that I sent the old woman away? As you know, I had very valid reasons for doing so." The rabbi sat back and said, "Let me tell you a story which is brought in Mechilta on Parashas Mishpatim:

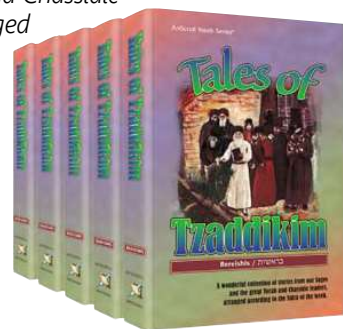
R' Shimon and R' Yishmael were two of the Ten Martyrs of the Roman period. When they were taken out to be executed, the first turned to the second and said, "I have examined my deeds thoroughly but cannot find any sin for which I might be punished now."

R' Yishmael replied, "Did it ever happen to you that a person came to your house to clarify a law or ask a halachic question and you detained him while you finished a drink, tied your shoe or put on your cloak?" He continued, "The Torah states: 'If you shall oppress...' This prohibition concerns any form of suffering, from great to small, including the postponing of the judge's pronouncement of a sentence. In this case, every small delay is considered painful for those involved!"

When R' Shimon heard this he said, "You have comforted me."

"Do you see now," R' Chaim turned to his wife, "why I was so upset? I prefer to eat cold meals on wintry days for the rest of my life, as long as I am not considered a judge who oppresses the members of his congregation!"

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.



He Did Not Sit

Men of truth (18:21)

In his advanced age, R' Avraham of Cheknow was determined to attend an important convention [that was to deal with vital Jewish matters. His

family tried their best to dissuade him. "You are so weak. The trip will ruin your health, father," his sons warned.

R' Avraham was adamant. "Do you think," he asked, "that I intend to sit out

He Did Not Sit

continued from page 3

the entire convention?" He meant, of course, that he did not intend to stay for all the speeches, but, simply, to show his face and then return home.

His family soon realized that R' Avraham was not to be deterred and al-

lowed him to go despite their fears. Those who were present at the convention noted, with surprise, that he refused to sit, even though he was offered a seat time and again. Why? Because he had inadvertently uttered

the words, "I do not intend to sit out the entire convention." This prevented his conscience from letting him sit even for a moment!

PARSHA PUZZLERS

TEST YOUR PARSHA KNOWLEDGE

by Sammy Schaechter
and Dovid Saleman
Answers on page 7.

- EASY Qs**
1. What is the name of this week's Parsha?
 2. What was the name of Moshe's father-in-law?
 3. How many names did he have?
 4. Why did Yitro come to the Bnei Yisrael in the midbar?
 5. On which mountain did Hashem give the Torah?
 6. When was Matan Torah and which Yom Tov (holiday) celebrates it?
 7. Who was the only one to go up Har Sinai?
 8. What was written on the Luchot?
 9. When Hashem asked the Bnei Yisrael if they want the Torah, what did they answer?
 10. The fourth statement of the Aseret Hadibrot states that we are commanded to rest on Shabbat. Why?

MEDIUM Qs

11. What did Yitro see that he didn't like?

12. What was Yitro's advice to Moshe?
13. What special zechus (reward) did Yitro get for giving advice?
14. What was the name of Moshe's wife?
15. Who were Moshe's two sons?
16. How many days did the Bnei Yisrael prepare for Matan Torah?
17. What are these days called?
18. Why did Hashem command us to rest on Shabbat?
19. How does the kohen walk up the mizbe'ach?
20. Why did Hashem say to build the mizbe'ach without steps?

HARD Qs

21. Until when were the Bnei Yisrael not allowed to touch the mountain?
22. What was the punishment for touching the mountain?
23. List the Aseret Hadibrot.
24. When did the Bnei Yisrael come to the wilderness of Sinai?

DISCUSSION Qs

25. Weren't Moshe's wife and kids with him when he returned to Egypt the

CRACK THE PARSHA CODE

by Rabbi Yaakov Levine
Answers on page 7.

1. Y was from M and was M F I L
2. Y had 7 D and T M M
3. Y became a J when he heard of the M that H did for the J
4. Y told M to set up J to J the J
5. The J got the T in the M of S at the M of S
6. B Y C'ed at H S like 1 P
7. The J P for 3 D before R the T
8. The J said N V to accept the T
9. The L had 10 C on it
10. If any J T the M, he D

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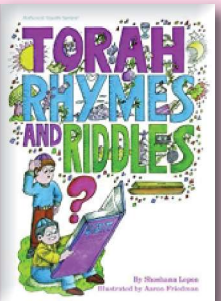
- first time? Where did they go?
26. Why are we told about the laws of a Mizbeach at the end of the Parsha?

Answers on page 7.

1. Hashem gave the Ten Commandments
And we keep them to this day.
Number them in order
If you think you know the way:
Commandment number _____
2. Don't steal or kidnap people —
That's wrong without debate.
Hashem gives you what you should have.
Commandment number _____
3. Your father and your mother
Caused you to be alive.
Show them honor and respect.
Commandment number _____
4. Do not envy what you see
In homes of other men.
Be grateful for the things you have.
Commandment number _____
5. Know that I'm Hashem your G-d
And know what I have done.
I took you out of Egypt's land.
Commandment number _____
6. A witness must tell what he saw
And never add a line.
Do not lie before the court.
Commandment number _____
7. Do not kill another man
For his life, who can fix?
Each person was made by Hashem.
Commandment number _____
8. Hashem made the world in six days
And on the seventh
worked no more.
On Shabbos we must rest, as well.
Commandment number _____
9. Never take another's wife!
These are the words of Heaven.
Commandment number _____

- We must be holy like Hashem.
Commandment number _____
10. Do not say G-d's name in vain.
You shouldn't feel so free.
Never swear by His great name.
Commandment number _____
11. Do not worship other gods
For only I am true.
Never bow to idols.
Commandment number _____

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

Midnight Rescue

Moshe told his father-in-law... all the trouble that had befallen them on the way, and that Hashem had rescued them. (Shemos 18:8)

Years ago, when the persecution of rabbis in the Soviet Union made living in that country all but impossible, R' Moshe Feinstein submitted a request for permission to emigrate.

Over and over, his request was denied. Then the authorities made him an offer. R' Moshe's uncle, a very wealthy man, had crossed the Soviet border and escaped to freedom. The authorities promised R' Moshe and his family exit visas if he would help them find his uncle. Naturally, R' Moshe refused.

Finally, he dressed in farmer's clothing and slipped away to Moscow, with

the hope of obtaining the precious visas there. A non-Jewish family was kind enough to give him a place to stay, and he subsisted there on potatoes and water. Every minute that was not spent trying to obtain the visas was used for Torah studying in the local beis midrash, where R' Moshe mingled with the other Jews without attracting any undue attention to himself.

One night, as he sat learning in the beis midrash, R' Moshe became so absorbed that he did not notice the passing of the hours. Glancing at a clock, he saw that it was already past midnight. He knew that if he tried to return to his room at such a late hour, he would surely disturb someone's sleep. Instead, he decided to spend the rest of the night in the beis midrash.

The next morning, he learned that this decision had saved his life. The secret police had searched all the houses in the neighborhood looking for people who had entered the city illegally. By not returning to his room, R' Moshe had been saved from prison and, very possibly, from even worse.

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.

