

PARSHA GAMES

Duck Duck Goose

by Sammy Schaechter

GOAL: To teach the kids about our journey to Israel preparing ourselves and keeping the mitzvot

TYPE: Moderate, indoor, group game.

HOW TO PLAY: Have the kids all sit in one big circle on the floor. Pick one person (Person A) to walk around the circle lightly touching each person on the head saying the word "Sin". When they decide who they want to pick, instead of saying the word "Sin", they say the word "Teshuvah". The person they choose (Person B) must get up and chase Person A around the circle. If Person A makes it back into Person B's spot, they win and Person B then becomes the picker. If Person B tags Person A before they get to their spot, then Person A sits in the middle of the circle

DISCUSSION: Bnei Yisrael suffered in Mitzrayim for hun-

dreds of years, when Hashem brought them out they were promised to enter into Eretz Yisrael. But now we find Bnei Yisrael wandering in the desert, and instead of going straight into Eretz Yisrael they receive countless laws and commandments. What is going on? Pepsi Cola is supposed to represent the growing list of rules, and Duck Duck represents our desire to snatch all the rewards that Hashem- the ducker- is offering us. The question is how do we accomplish this? Following the Mitzvot! So all these Mishpatim are a precondition to entering Eretz Yisrael. Not until we accept all of these commandments (Na'aseh V'Nishmah) do we begin our journey towards Eretz Yisrael, and not until we prove that we will keep them are we permitted to actually enter. So everyone get going with those Mitzvot so we can have Geulah Bimherah B'Yameinu!



Mishpatim Wrap-Up

by Sammy Schaechter

In this Parsha, we learn about the laws about a Jew who becomes a slave. He is set free after six years of serving his master. If he would like to stay longer because he likes his master, his master pierces the slave's ear by the doorpost of his house and he may stay. The Torah then talks about the laws of a Jewish maidservant, a husband's obligations towards his wife, punishments for murder, kidnapping, and the penalties for someone who injures another. There are four different types of death penalties: stoning, burning, decapitation, and strangulation. The Torah then shifts its focus to a person's charges for damages caused by his possessions, such as an ox that gores; or his actions, such as leaving an open pit uncovered or lighting a fire. A person who steals is obligated to pay the capital plus corrective damages. The section ends with a person's right to self-defense when facing a thief. The Torah then talks about the potential liabilities of a person who becomes a guardian of someone else's posses-

sions, a borrower, and a renter. The Parsha also introduces us to many new mitzvot: the prohibitions against cursing a judge or leader, eating meat that was not shechted properly, offering a korban before the animal is eight days old, returning a lost animal to its owner, and helping to unload an overworked animal. We are commanded not to lie or take a bribe. The mitzvah of Shemita is introduced: six years we work and harvest the land, and on the seventh year we let the land rest. Similarly, on a weekly basis, six days we work and on the seventh day we – and our cattle and servants – must rest. We are not allowed to mention the name of other "gods". We are commanded to celebrate the three holidays — Pesach, Shavuot and Sukkot – and to make our way to the Beit HaMikdash on these occasions. Finally, we are told not to

one. Majority rules. In the case of a trial that might warrant the death penalty, you need 23 judges. You need thirteen out of 23 to impose a death sentence. This Parsha is chock full of laws for judges. A Bait Din must always have at least three judges. The number of judges always has to be an odd one. Majority rules. In the case of a trial that might warrant the death penalty, you need 23 judges. You need thirteen out of 23 to impose a death sentence. In last week's Parsha, after we received the Aseret HaDibrot, Moshe went up to the top of Har Sinai to get the actual luchot where the Aseret HaDibrot were written. Moshe told Bnei Yisrael that he'd be back in forty days. Bnei Yisrael miscalculated when that forty day period was up and it was all downhill from there.

TEFILAH TREASURES

Shemona Esrei - Hashiva Shofteinu

After asking Hashem to bring back our great judges and advisors from the olden times, we ask that He take away our grief and our sorrow. We ask that Hashem rule over us in His kindness and mercy, treating us generously in judgment. The word "tzedek" refers to both justice and to kindness. The concepts of justice and kindness are not only not mismatched, but they are also actually inseparably entangled. The Torah tells us to judge one another favorably. This is the basis of being dan l'kaf z'chut – giving one another benefit of the doubt. We end the bracha that Hashem is the King Who loves both tzedaka and mishpat. Tzedaka refers to justice strengthened with mercy, while mishpat means a strict judgment. There are times when each of these is called for and Hashem loves each at the appropriate time. During the Aseret Yamei Teshuvah, this

bracha ends, "HaMelech HaMishpat," that Hashem is the King of strict judgment. Of course, He still judges us with mercy, but we focus on the aspect of mishpat as part of our efforts to improve ourselves and become better people.

further discussion for older kids...

Really, the removal of grief and sorrow is a natural consequence of restoring our Torah leadership. How many of our problems are caused by groups among our people? If we solve our leadership problem by bringing back universally-recognized authorities, the cause for many of our sorrows will automatically disappear. (Again, this is based on Tanach. Yishayahu 35:10 promises us that "simchat olam" – everlasting joy – will chase away "yagon va'anacha" – grief and sorrow.)



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An Eye for an Eye

An eye for an eye (21:24)

It was once a wealthy and distinguished man in the time of Rav Shriria Gaon who owned a most precious sefer Torah, one which was reputed to have been written by Ezra the Scribe. This heirloom was priceless and he cherished it accordingly.

The man had two sons who, in their father's lifetime, lived in peace, love and harmony. But when the rich man passed away, a raging argument broke out between them as to who would inherit the priceless Torah scroll. Each one coveted his father's most precious possession. Since there was no way of dividing it between them, they decided to go before a rabbinical court.

They came before Rav Shriria Gaon. He listened carefully to their tale but could find no way to arrive at a compromise and please both sides. The only solution, therefore, was to settle the matter by lottery.

The brothers accepted this ruling and held the lottery in Rav Shriria's presence. One brother was awarded the sefer Torah while the other inherited everything else that the father had left behind.

The brother who had won the Torah scroll was the happier of the two. The other, who was now a wealthy man, was heartbroken. He had wanted that unique possession far more than wealth!

A convert, who lived in that city, was irked by the great fuss made over a 'simple' scroll. How could one be willing to

set aside a huge fortune in favor of just one item? The entire controversy, which had been the talk of the town for weeks, annoyed him so much that he decided to vent his anger in some form. He would damage that precious scroll and render it valueless. This would serve the brothers right for making such a silly fuss over a roll of parchment!

The convert disguised himself as a Jewish traveler and went to the synagogue which held the celebrated sefer Torah. He hid behind the stove until night. When the last of the worshippers had left he came out of hiding and went directly to the aron kodesh, removed the scroll from its magnificent velvet and wood case and opened it. It unrolled right at the spot that read, "And you shall worship, va'avadtem other gods." He erased the letter ayin and replaced it with an alef, thus rendering the entire scroll worthless, pasul! The Torah was to be read that next day. During shacharis, when the reader reached the passage, he discovered the mistake. There was one wrong letter!

The owner of the scroll heard of this and felt as if an arrow had pierced his heart. He took the news so badly that he became ill. He knew that such a mistake could be repaired by an expert sofer but was pained by the thought that his priceless Torah had been a fake. It could not possibly have been written by Ezra the Scribe. He certainly could not have made an error. Therefore, it could only be that Ezra had not written the scroll!

The incident affected him more and more as time went by. He became critically ill and there was no cure for his malady of the heart.

Then he had a dream. His deceased father appeared to him one night saying, "Do not be so distressed, my beloved son. Rest assured that the scroll that you inherited from me was truly written by Ezra HaSofer and was once perfect. A wicked convert made the scroll unfit, pasul. He begrudged you such a wonderful treasure and wished, by one stroke, to render it useless."

The following night he dreamt the same dream. This time, however, his father gave him a sign: "Go to the synagogue tomorrow morning and look under the reader's table. There you will find a human eye. Know that this is the accursed convert's right eye which fell out at the moment that he erased the ayin (which also means 'eye') in the Torah. He was thus punished measure for measure, or as the Torah says literally, 'ayin tachas ayin an eye for an eye.' As for the mistake in the scroll, this must never be corrected. The heavenly court has ruled that no one is qualified to repair the scroll which the holy Ezra HaSofer wrote."

When he awoke the next morning he went to the synagogue. He looked under the reader's table and sure enough, there was the human eye. The dream had been true, after all!

TALES OF TZADIKIM

Two Hours Less

You shall not oppress a widow or an orphan (22:21)

One of R' Yisrael Salanter's disciples, who lived in a distant city, learned that his Rebbe would be passing through on a trip and might be persuaded to remain in his house over Shabbos. Know-

ing how careful R' Yisrael was in everything he did, he first described his own special practices in kashrus and mitzvah-observance.

He bought his meat at a certain butcher known for impeccable standards of kashrus and yiras shamayim, piety. The

cook in his home was the widow of a deceased Torah scholar of note who took meticulous care in checking every single item that went into the pot. As for the Shabbos meals themselves — he boasted, — they were the height of sanctity. Torah thoughts were expressed between courses, zemiros were sung with

Yachad/National Council for Disabilities

Founded in 1983

Yachad/National Jewish Council for Disabilities is an organization dedicated to the inclusion of all Jews with disabilities in every aspect of Jewish life. North American Inclusion Month (NAIM) was created by the Yachad/National Jewish Council for Disabilities now five years ago as a way of recognizing the need for more opportunities for people with disabilities in everyday life, including in both employment and education. February 2nd, 2010 saw a U.S. House of Representatives resolution, which acknowledged the goals of NAIM. NAIM is an opportunity for the Jewish world to be more inclusive regarding people with disabilities. Regardless of an individual's disabilities

the North American Inclusion Month aims to make them feel every bit a part of society as an able-bodied person. The month is not in place to create a better understanding of a disabled person's needs and aspirations for just four weeks. The North American Inclusion Month is used as a way of introducing a more positive approach, concerning people with disabilities, for the whole year. Making the world more inclusive for people with disabilities can begin with simple individual actions during NAIM. Going out of your way to interact more with people with disabilities is one example. Often people will not interact with people with disabilities because they are nervous about saying or doing the right thing. However, not feeling part of society is

what will often hurt a disabled person most of all. From children to adults, people with disabilities can feel part of things throughout North American Inclusion Month. Sports should also be inclusive, and this can be achieved by adapting aspects of that sport where necessary. Children at school, who are affected by hearing or sight problems, can be helped by aids, which will make them able to enjoy a lesson just as much as their classmates. For elderly people with disabilities a nostalgia night, which includes a sing-along, can help bring back happy memories. Whatever it is you do, it's important that you do something. Every person can make a difference in the world and every person deserves to feel a part of that special world we're creating.

PUZZLERS ANSWERS

PARSHA CODE

1. a JEWISH SLAVE goes FREE after 6 YEARS
2. If the SLAVE wants to STAY by his MASTER, he get his EAR PIERCED by the DOORPOST, and STAYS until YOVEL
3. If you KILL another JEW, the PUNISHMENT is DEATH
4. If you HIT your PARENT, and they BLEED, the PUNISHMENT is DEATH
5. There are 5 TYPES of DAMAGES you PAY when you DAMAGE someone
6. a SLAVE that was WOUNDED by his MASTER, goes FREE
7. a TOOTH for a TOOTH, and an EYE for an EYE, is how the TORAH tells us to PAY
8. The 4 MAIN CATEGORIES of DAMAGE are:
9. SHOR (OX GORING), SHEIN (ANIMAL EATING), BOR (PIT CAUSING DAMAGE), and MA'AVER (FIRE)
10. After an OX GORE's 3 TIMES, it becomes a MUAD, and PAYS FULL
11. The 4 types of WATCHMEN are: SHOMER"CHINAM (WATCHES FOR FREE), SHOMER"SACHAR (WATCHES FOR MONEY), SHO'EL (BORROWER), and SOCHAIR (RENTER)
12. A SHOMER"CHINAM is only responsible to PAY if he is CARELESS (negligent)

14. A THIEF who is CAUGHT, PAY's DOUBLE
15. There is a MITZVAH 3 times a YEAR to go to YERUSHALAYIM to the BAIS HAMIKDASH

TEST YOUR PARSHA KNOWLEDGE

1. He is a Jewish slave and he became one because he stole and he could not pay back what he stole.
2. He has to treat him nicely.
3. Midvar Sheker Tirchak.
4. No!
5. Help him unload the weight from the animal.
6. Hashavat Aveidah.
7. Shemitah.
8. Pesach, Shavuot, and Succot.
9. Dairy.
10. Lo sevashel gedi bechalev immo.
11. Six years.
12. His ear is pierced and he works as a slave until the next Yovel (Jubilee Year).
13. Fourty days and fourty nights.
14. Shalosh Regalim.

15. The Bnei Yisrael go up to Yerushalayim during these three times of the year
16. The Jew stole and he could not pay back what he stole.
17. He runs to one of the Arei Miklat (Cities of Refuge) and he stays there until the Kohen Gadol (High Priest) dies.
18. The Ger (Jewish convert), Yatom (orphan), and Elmanah (widow).
19. Three.
20. "Three things are forbidden. a. Eating meat and dairy together. b. Cooking meat and dairy together. c. Getting pleasure from meat and milk together."
21. Ribit.

TORAH RHYMES & RIDDLES

1. The Hebrew Slave.
2. City of Refuge.
3. Money.
4. Double.
5. The convert, orphan and widow.
6. Your enemy's donkey.
7. Shemittah year.
8. Shabbos

The Stolen Child

One who kidnaps a man and sells him, and he was found in his possession, shall surely be put to death. (Shemos 21:16)

The rise of Nikolai the First to the throne of Russia marked a worsening in relations between the government and the Jews. Many decrees were placed on the Jewish people, the worst of all being the cruel Cantonist decree. Jewish children were taken, by force, to serve in the army for a period of twenty-five years.

Nikolai hated the Jews, and was constantly plotting ways to either rid himself of them or to convert them. He hoped that by removing Jewish children from their families at a tender age, and for such an extended period of time, he had finally found a way to snuff out the flame of Yiddishkeit in their souls and to bring them into the fold of Christianity.

The regional governor of the city of Salant demanded that it hand over a Jewish child for twenty-five years of service in the army. At this time, a poor widow arrived in town, accompanied by her young son. She wandered the streets, playing an instrument and collecting the pennies that were thrown at her, as the poor did in those times. The leaders of the community took away this woman's son, gave him a local child's name, and signed him up for the army. In this way, they hoped to fulfill their obligation to the government.

The mother's screams pierced the Heavens. Crazed with grief, she tore out her hair, ran shrieking through the streets, and pounded on the community leaders' doors, but no one paid any attention to her screams or pleadings.

It was a Friday afternoon. At that moment, R' Yisrael arrived in Salant, accompanied by his disciple, R' Eliyahu of Kartinga. Seeing his wise and radiant countenance, the widow threw herself at R' Yisrael's feet. "Save my son! I beg of you, save him!"

"Calm yourself," R' Yisrael said sooth-

ingly, "and tell me your story."

In a tear-choked voice, the woman described the way her son had been taken from her, leaving her alone and bereft. R' Yisrael promised to help her win her son's liberty, and asked her to come see him after Shabbos.

On Friday night and Shabbos morning, R' Yisrael went to shul, but he did not say a word to anyone about the widow's son. After Shacharis, all the town's most respected men flocked to R' Yisrael's lodgings to partake of Kiddush and receive his blessing.

After Kiddush was recited, R' Yisrael rose suddenly to his feet. In a loud ringing voice, very unlike his usual manner of speaking, he began to scold the community leaders, who were all present, for the terrible atrocity they had committed in stealing the orphan away from his mother. He called them "murderers," "thieves," and "kidnappers."

R' Yisrael was personally acquainted with each of these men. Turning to one, he shouted, "You are a tzaddik. You tie your scarf around your neck on Shabbos in order not to carry it even where an eruv exists. Why aren't you concerned with the pasuk in the Torah that says, 'One who kidnaps a man and sells him ... shall surely be put to death?'"

To another man, he cried, "You are eager for every hidur mitzvah, and observe the lightest halachah along with the most severe ones. But to hand over a Jewish soul to be converted — that is permitted?"

And, to a third he called out: "You are careful to eat only shemurah matzos and to use a special esrog. Why aren't you afraid of transgressing the prohibition against distressing widows and orphans?"

He continued to berate the company in this way for a long time.

The respected gathering was thrown into confusion by R' Yisrael's rebuke.

They could not say a word in their own defense. At last, with a sudden motion, R' Yisrael lunged to his feet as though bitten by a snake, and screamed, "It is forbidden to remain in the company of such wicked men!" With that, he turned on his heel and, though it was Shabbos, walked out of his lodgings to the outskirts of town.

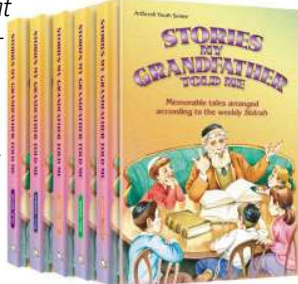
Word of his heated reproach passed from person to person. The entire town was shocked and shaken. R' Yisrael, the gaon of the generation, had rebuked them with unprecedented sternness, and then fled the town. The community leaders, and indeed, all the townspeople, were shaken to the core.

The leaders saw no other option but to free the boy and apologize to R' Yisrael. They left to see the regional governor at once, to inform him that a mistake had occurred. The boy who had been handed over, they said, was not a resident of Salant. The governor acquiesced to their pleadings and returned the orphan.

R' Eliyahu of Kartinga, R' Yisrael's disciple, went to seek out his Rebbe. After a great deal of searching, he found R' Yisrael sitting in a quiet corner, head in his hands, lost in sorrowful thought.

R' Eliyahu told R' Yisrael the good news of the freed orphan. Only then did R' Yisrael return to town to eat the seudas Shabbos. The widow came to him and fell once again at his feet, shedding tears of joy and gratitude for his rescue of her beloved son.

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.



great fervor. The entire table glowed with an atmosphere of kedushah! It was no wonder," the disciple noted, somewhat proudly, "that the Friday night meal stretched out until past midnight!"

If he thought to impress his Rebbe, he was somewhat mistaken. For while R' Yisrael did accept his cordial invitation, he made one condition: that his host shorten the meal by two hours.

Somewhat puzzled, the young man agreed, thrilled that R' Yisrael would be his honored guest, despite this strange limitation. It would restrict him, but so what — the main thing was that R' Yisrael had agreed to come. The lucky day arrived and R' Yisrael came to spend the Shabbos in the young man's house. That Friday evening the host rushed through

the meal without even pausing between courses. As soon as the food had been eaten the mayim acharonim was brought before bircas hamazon. The host, with a hint of tears in his eyes, turned to his illustrious guest. He could not contain his feelings and had to ask: "Tell me please, Rebbe, what fault or shortcoming did you find with me or my Shabbos table to force us to rush through the meal and shorten it by two hours?"

Instead of replying, R' Yisrael asked permission to speak to the cook. When she entered the room, he turned to her and said, "Please forgive me for having put you to so much trouble this evening. Because of me you were forced to speed up the serving and bring one course right after the next. I hope you are not

angry." To the surprise of all those gathered around the table, the cook confessed, "On the contrary, may you be blessed, honored rabbi. If only you could come every week! You see the usual Shabbos meal drags on and on until late at night and I, who am exhausted from the busy day's work, can hardly stand on my feet. Tonight, though, I will be able to go home early and go to sleep.

What a pleasure!"

When she had finished, R' Yisrael turned to his host with a slight nod and said, "Her words are the answer to your question. Your Shabbos table, with its fine Torah thoughts and lovely songs do you credit, I am sure. But, when they are at the expense of a tired widow, they are not as praiseworthy as you might think!"

TALES OF TZADIKIM

Flour for Safekeeping

You shall not oppress a widow or an orphan (22:21)

When R' Yehoshua Leib Diskin settled in Jerusalem, he availed himself of the devoted service of his faithful disciple, R' Eliezer Dan Ralbag.

Among other duties, R' Yehoshua Leib entrusted R' Eliezer Dan with the safekeeping of the special flour harvested early for matzah baking, lest it come into any contact with water.

When R' Eliezer Dan passed away, the Maharil Diskin wished to transfer the flour to the home of another disciple, the saintly R' Tzvi Michel. He sent him to R' Eliezer Dan's widow to fetch the flour. R' Tzvi Michel did not jump up to do his Rebbe's bidding as he always did.

Standing there, his head somewhat bowed, he said, "Rebbe, don't you think that perhaps the widow will take offense if the shmurah flour is taken away from her in the middle of the year? Won't she

be insulted and fear that now that her husband is dead she is considered less worthy? Would this not fall into the category of 'You shall not oppress a widow or an orphan?'"

R' Yehoshua Leib nodded in agreement. "You are perfectly right." Reb Tzvi Michel did not perform this errand and the flour remained in the widow's home until it was time to bake that year's matzos.

TALES OF TZADIKIM

The Most Kosher of Matzos

You shall not oppress a widow or an orphan (22:21)

R' Yisrael Salant, the founder of the Musar movement, was scrupulously careful in every mitzvah that he performed. When he baked matzos for Pesach he took all the pains and precautions possible to make sure that there was no question of chametz!

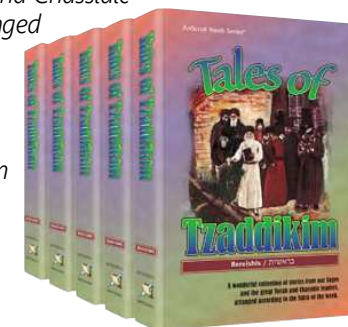
One year, however, he was unable to be present at the matzah baking and delegated this important task to his choice disciples who had been at the baking

with him for many years, and knew what to look for. Yet, because they were afraid of not doing things which would be up to the high standards to which R' Yisrael was accustomed, they went to their Rebbe and asked him for last minute instructions.

R' Yisrael looked at them gravely and said, "There is one particular thing that I do want you to keep in mind." The talmidim expected to hear about new kavanos to bear in mind to consecrate the matzos even more. They were, there-

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The Most Kosher of Matzos

continued from page 3

fore, surprised when he said, "There is a widow who works in the bakery; she kneads the dough. Be careful not to rush her, even though time is of the essence.

Make sure that you treat her kindly and considerately so as not to transgress the commandment of 'You shall not oppress a widow'.

You see," he added, "when you follow precautions with regard to the laws of Pesach, you must not forget the other commandments."

PARSHA PUZZLERS

TEST YOUR PARSHA KNOWLEDGE

by Sammy Schaechter
and Dovid Saleman
Answers on page 7.

EASY Qs

1. What is an Eved Ivri and how does one become an Eved Ivri?
2. How does a master have to treat an Eved Ivri?
3. What is the Mitzvah of staying away from untrue statements called?
4. Are you allowed to charge interest to a Jew when you lent him money?
5. If you see a person who has an animal with a heavy load, what should you do?
6. What is the Mitzvah of returning a lost item to its owner called?
7. What is the law of letting the fields in Eretz Yisrael rest during the seventh year called?
8. Which three holidays are also known as Shalosh Regalim?
9. What are we not allowed to eat together with meat?
10. Which verse teaches this law?

MEDIUM Qs

11. For how long is a person an eved (slave)?
12. How could an eved (slave) stay longer if he wanted to?
13. How many days was Moshe in shamayim (heaven)?

14. What is the general term that refers to all three Chagim?
15. Why are these three holidays referred to as Shalosh Regalim?
16. What reason is there for a Jew to become an Eved Ivri (Jewish slave)?
17. What happens if a person kills Beshogeg (by mistake)?
18. Which people have to be treated with special consideration?
19. How many times in the Torah is the prohibition of milk & meat together written?
20. What do we learn from the repetition?
21. What is the Hebrew term for interest?
22. Why is the ear of a slave pierced when they don't want to go free?
23. What does "an eye for an eye, a tooth for a tooth....", really mean? Why is it worded this way it is if it's not literal?
24. Why can't we give special treatment to people in need? We treat widows and orphans extra special, don't we?
25. Why are we being told about Shabbos and Chagim in the middle of a list of judicial laws?
26. The People are told they will be led into the land by an angel after sin-

HARD Qs

14. What is the general term that refers to all three Chagim?
15. Why are these three holidays referred to as Shalosh Regalim?
16. What reason is there for a Jew to become an Eved Ivri (Jewish slave)?
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DISCUSSION Qs

22. Why is the ear of a slave pierced when they don't want to go free?
23. What does "an eye for an eye, a tooth for a tooth....", really mean? Why is it worded this way it is if it's not literal?
24. Why can't we give special treatment to people in need? We treat widows and orphans extra special, don't we?
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CRACK THE PARSHA CODE

by Rabbi Yaakov Levine
Answers on page 7.

1. a J S goes F after 6 Y
2. If the S wants to S by his M, he get his E P by the DP, and S until Y
3. If you K another J, the P is D
4. If you H your P, and they B, the P is D
5. There are 5 T of D you P when you D someone
6. a S that was W by his M, goes F
7. a T for a T, and an E for an E, is how the T tells us to P
8. The 4 M C of D are: S, S, B, and M
9. After an O G 3 T, it becomes a M, and P's F
10. The 4 types of W are: S"CH, S"S, Sh, and S
11. A SH"C is only responsible to P if he is C
12. A T who is C, P D
13. There is a M 3 times a Y to go to Y to the B H

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ning with the golden calf. Why is this section here?

Answers on page 7.

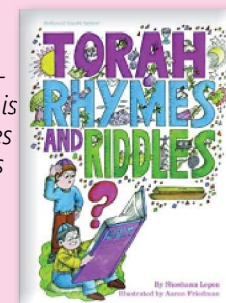
1. I robbed a man but could not pay,
So I must work for him all day.
I go free in the seventh year.
If I want to stay, he'll pierce my ear.
The _____
2. If someone kills by accident
He has no need to fear.
He's safe if he will run to me
And I am very near.
_____ of _____
3. Eye for an eye and tooth for a tooth?
This law sounds awfully funny.
But no one gives an eye or tooth.
They only pay the _____
4. If someone steals he soon will learn

- It wasn't worth the trouble
There is no way that he can win ,
For he must give back _____
5. The three of us are all alone:
No family close by
You must not hurt
Our feelings
For Hashem will hear our cry.
The _____, _____ and _____
6. My burden is so heavy
That I've fallen on the road.
You may not like my master
But please help him unload!
Your _____'s _____
7. I am the holy seventh year
When all the Land must rest.

- If you don't plow or plant your crops
Your harvest shall be blessed.

8. I am the holy seventh day
When every Jew must rest.
If you don't work or build or cook
You surely shall be blessed.

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PARSHA STORIES

STORIES MY GRANDFATHER TOLD ME

Taking the Trouble

When a man will open a pit (Shemos 21:33)

A Slobodka Yeshivah student once spotted a scrap of paper on the floor. Thinking that the paper might contain Torah thoughts, he stooped to pick it up so that he might deposit it in a genizah. Then, seeing that he was mistaken, he threw the paper back on the floor.

The Alter of Slobodka was witness to this little scene. He scolded the boy, "You are damaging the public domain, digging a pit for others to stumble over!"

Stunned, the student stammered, "B-but what is the connection between a pit in the public domain and this scrap of paper?"

"The word 'pit' in the Torah was not intended to convey only something that might physically harm a person.

If your action causes someone to have to bend over to pick up a scrap of paper, that, too, is 'harm.' You are causing your fellow student to take the time away from his learning, causing him to pause on the way to wherever he was going. This falls into the category of a 'pit.'

"It is true that you are not the paper's owner, and were not the first one to throw it on the floor. Someone else did that. But you picked it up, and you could, with minimal effort, have thrown it into the wastepaper basket. By throwing the paper back on the floor, you become the one causing 'harm'!"

A similar incident happened to the Chofetz Chaim. He was walking along the street when he noticed a piece of paper on the ground. Thinking that it might contain holy material, he picked it up. Then, seeing that

it contained only secular writing, he threw it back on the ground.

After a brief pause for consideration, the Chofetz Chaim bent and picked up the paper again. His companions asked why he had taken the trouble to bend and pick up a worthless scrap of paper.

"I did it," the Chofetz Chaim answered, "to save some other passerby the trouble of bending to pick it up!"

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