

PARSHA GAMES

"See, Run, Build"

by Sammy Schaechter

GOAL: Back in the time of the Beit HaMikdash, the Jewish people would give korbanot when they wanted to talk to Hashem. Unfortunately, now that we don't have the Beit HaMikdash, we can't give korbanot anymore, but we have davening instead. The goal of this activity is to educate the kids about the difference between "being able to give korbanot and 'talk to Ha-shem in person' " and "davening nowadays and 'talking to Hashem over the phone' ". The idea is NOT to give them the impression that davening is "only being able to talk over the phone", but rather to let them know how special korbanot and the Beit HaMikdash really were.

TYPE: Moderate, indoor, group game.

HOW TO PLAY: Divide the kids up into 2 teams and it is a race. Each team gets split into 3 groups, the "see-ers, the runners and the builders". So 2 counselors will build (in a non chillul shabbat type of way) some kind of crazy design on the floor made up of weird materials (construction paper cut into shapes, cups, plates, forks, pipe cleaners, string). Then the kids who are see-ers look at the thing and run to another station where the runners are waiting. They tell them what they saw (describe a part of it). The runners run to another room where the builders are waiting with the bag full of the same material that the 1st thing is made of but not put to-gether. And the runner has to describe to them

how to build it. Since they can't describe it all at once they have to keep running back and forth, but the kids have to stick to their own job. See-ers cannot run straight to the builders, they have to go through the runners, etc. the 1st team to rebuild the object wins the race!

DISCUSSION: Ask the kids how the game was. Was it hard? Was it kind of confusing? What would make it easier? Try and get them to discuss how it was frustrating for the builders that they couldn't talk directly to the see-ers and vice versa. Ask them if it would've helped if they could've been right where the "building" was, or at least if the builders could've talked "directly face to face" with the see-ers. Also point out that at the end of the day they were still being talked to and they still got the messages across, even if sometimes it wasn't 100%clear. Back in the times of the Beit HaMikdash, we were able to "talk directly to Hashem" and bring korbanot directly to him. We saw the "building" (Beit HaMikdash) just like we wish we could've done in the game we just played! How amazing do you think that must have been? Despite us not being able to do that anymore, we can still talk to Hashem through davening. And even though the messages may not always be as clear, we know Hashem is always listening, always trying to talk to us, and always wanting what's best for us and for us to win all the games we play in life, just like in the game we played today.



Vayikra Wrap-Up

TORAH COMICS

Hashem explains the korbanot.

Korban Olah
Fully Burnt Offering

Korban Minchah
Meal Offering

Korban Chatat
Sin Offering
three price points: 2 goats 2 birds Minchah

Korban Shelamim
Peace Offering
shared between Hashem, Kohanim, and the donor

Korban Asham
Guilt Offering

Excerpt from ANDiDREW Torah Comics. Get the book or draw your own at TorahComics.com

by Sammy Schaechter

Now that the Mishkan has been built and completed (we read about this

last week), the Parsha begins with G-d speaking to Moses in the Mishkan. G-d tells him of the korbanot--the sacrifices that were an important part of the service in theMishkan.

We learn about various types of korbanot:

- **olah**, also known as the burnt offering, which is burnt entirely on the altar
- **mincha** offerings, which are sacrifices made from flour and olive oil
- **shelamim**; the "peace offering,"

part of which was burnt on the altar, and part of which was eaten by the person who brought the sacrifice, as well as parts given by the owner to the Kohen.

• **chatat** and various sacrifices brought as an atonement for someone who sinned

• **asham**, a sacrifice brought for certain sins. These Are:

a) if somebody accidentally uses something that's supposed to be for the Mishkan

b) if some-one thinks he may have sinned, but he isn't sure

c) if somebody swears falsely while trying to cheat somebody

There are many laws and intricate rules regarding the korbanot, but one rule applied to all: every sacrifice was brought with salt

TEFILAH TREASURES

Modeh Ani

Our first words when we arise in the morning should be, "Modeh Ani Le'fanecha," "I thank you Hashem." thanking Hashem for returning our souls and granting us another day to serve him. These opening words set the tone for our daily relationship with Hashem. As the Baal Shem Tov taught, a person should be careful to use his first thought, speech, and action of

the day for Hashem.

This short prayer of Thanksgiving -"Thank You Hashem!" -is recited immediately upon awakening in the morning.

"I Greatfully Thank You, Living and eternal King, for you have returned my soul within me with compassion - abundant is your faithful- ness!"

Further discussion for older kids

Because Modeh Ani does not contain any of the names of Hashem, we do not have to wait until we wash our hands (Netilat Yadayim) before we say the prayer. Thus, we can use our first waking moments in the service of Hashem.

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The Leper at the Palace

And He called to Moshe (1:1)

A gentile once said to R' Elazar with a sneer, "More than Hashem loved Moshe your teacher, He loved Bilam."

"What do you mean?! Do you really think that Hashem favored the wicked Bilam over our saintly Moshe?!" said R' Elazar in astonishment. "Tell me, on what do you base such a statement?"

The gentile had a ready answer, "Why it says so clearly in your own Torah. When Hashem wished to speak to Moshe He summoned him to the Mishkan. But, when He wished to speak to Bilam — it says: 'And Hashem appeared to Bilam.' He did not summon him, not wishing to bother him, but came to him. This shows that Hashem respected and loved Bilam more than Moshe! There you have it," he said with a note of victory in his voice.

"You misunderstand it," R' Elazar said. "Listen to the following parable and I am sure that you will change your mind."

He began: "A leper once reached the king's palace and wished to enter. He began pounding on the gates, making a commotion, shouting, 'Let me in! Let me in!' The noise and shouting reached the king's ears. 'Who is making such a

disturbance?' he demanded angrily. 'Oh it is some leper who wishes to enter the palace,' the king was told. "'A leper wishes to enter the royal palace?!' the king said in amazement. 'That is unheard of! He must be disposed of. But, if I send a servant out to chase him away, he will seize the opportunity and force his way into the palace. He is liable to endanger us all. What can we do?' he asked.

"The king himself found the solution. 'I will go to the gate in person and tell the leper to go away; he will surely obey me out of respect and fear.'

"The king rose from his throne and went to the palace gates. He could hear the madman raving and ranting, demanding to be admitted into the palace. The king drew near and said: 'Be gone. Do not dare show your face here again. Don't you dare contaminate any of us. If you do not leave at once, you will regret your rashness!'

"At these words the leper turned pale. He did not wait for the king to carry out his threats, but picked up his heels and ran." "But," continued R' Elazar, "when the king's good friend comes to the palace and knocks upon the gate, the king then, too, wishes to know who has arrived.

When the gatekeeper announces that his friend is there, the king wants to let him know that he is welcome. He calls out to him and says, 'Come in, dear friend. Please, won't you come in.' You can hear the friendliness and warmth in his voice. Since this visitor is very close to him, the king is not satisfied that a mere gatekeeper should admit him but he calls out and invites him in personally. "The parallel should be clear," he said to the gentile. "Bilam is like that leper who pounded angrily upon the palace gates, demanding to be admitted. What does Hashem reply to this? 'I will go myself to the palace gates and deal with him, lest he strike someone down and force his way into the palace. He must not be allowed to contaminate anyone.' And so He goes, personally, to speak to Bilam.

"But Moshe Rabbenu is the welcome friend who comes to the palace. When the Master of the Universe hears his voice, He calls out to him to come inside, to enter the Tent of Meeting, the Ohel Moed, which is like the royal palace. Only a very dear friend receives such an invitation.

"And now," R' Elazar concluded, "do you still insist that Hashem loves Bilam more than Moshe Rabbenu?"

TALES OF TZADIKIM

The Lesson of the Snuffbox

If a prince shall sin (4:22)

R' Chaim Yosef David Azulai, better known as the Chida, enjoyed taking snuff.

Once he traveled to France to raise money for the Jewish community in Eretz Yisrael. Wherever he went, people vied over the privilege of playing host to this distinguished, prominent personality from the Holy Land. Two of the community's wealthy and respected citizens were granted the honor. The Chida was to sleep in the home of one and eat in the home of the other. For this privilege, they each agreed to contribute handsomely

for the Jews of Eretz Yisrael.

Friday night came and with it the Shabbos meal. The atmosphere at the table was one of such warmth that no one realized how wet and stormy it was outside. When it came time for the Chida to go to his night lodgings, the host and his guest had to brave fierce winds and rains as they wound through the city streets before reaching their destination. The Chida thanked his dinner host who turned around and went home. The Chida went inside. Here his second host showed him to a comfortable room. The Chida sank gratefully into the soft bed and was soon

fast asleep.

He awoke in the middle of the night and fumbled for his snuffbox. It was not on the table by his bedside. He got up and rummaged around among his things. Then he remembered; he had forgotten it on the table in the home of his first host. He could not do without his snuff! He felt that he could not wait until morning. He must have a pinch of snuff right away.

The Chida dressed quickly and left the house. The rain had turned to snow. He shivered as he made his way through the streets until he came to the first host's

R' Dushnitzer stopped speaking, trying to decide how to phrase his next words without openly stating that his student had neglected to fulfill his request. At last, he continued, "But you know that this man is very busy doing many mitzvos. Apparently, being so busy and absorbed, he forgot to say Tehillim with his students. You are on your way to Yerushalayim now. Please, go see that principal and remind him of my request!"

R' Sholom asked, "Rebbe, how do you know he forgot?"

"Because I have not yet sold my orchard!"

Tremendously impressed by his Rebbe's faith in the power of prayer, R' Sholom set out for Jerusalem. On his arrival, he went at once to see his friend at the Talmud Torah. He found him rushing away to the post office, hoping to get there before closing

time. R' Sholom reminded him of R' Dushnitzer's request. The principal confirmed their Rebbe's belief — he had indeed forgotten all about the request! Immediately he abandoned his other tasks, returned to the school, and said a few perakim of Tehillim with his students. And — wonder of wonders — a week later, R' Eliyahu sold his orchard, paid off his debts, and was able to breathe easy again!

JEWISH LEADER OF THE WEEK

Ilan Ramon

June 20, 1954 – February 1, 2003

born Ilan Wolferman

Ilan was an Israeli fighter pilot in the Israeli Air Force, and became the first Israeli astronaut.

Ramon was born in Ramat Gan, Israel, to Tonya (1929–2003) and Eliezer Wolferman (1923–2006).

He grew up in Beersheba. His father was from Germany, and his family fled Nazi persecution in 1935. His mother and grandmother were from Poland, and were Holocaust survivors, having been in Auschwitz. They immigrated to Israel in 1949. His first name, Ilan, means "tree" in Hebrew. Ilan changed

his last name from Wolferman to Ramon.

Ramon was on a space mission called Columbia, in which he and six other crew members were killed in an accident. At 48, he was the oldest member of the crew.

PUZZLERS ANSWERS

PARSHA CODE

1. MOSHE was HUMBLE, so the ALEPH in VAY- IKRA is SMALL
2. You BRING a KORBAN to THANK HASHEM, or to GET FORGIVENESS
3. We DAVEN nowadays, in the place of a KORBAN
4. a KORBAN can only be from some KOSHER ANIMALS or KOSHER BIRDS
5. a KORBAN MINCHA was made from FLOUR, OIL, and SPICES
6. SALT must be PLACED on every KORBAN
7. The KOHEN SCOOPED out a FISTFUL of DOUGH from the KORBAN MINCHA, called a KEMITZA
8. a KORBAN OLAH was COMPLETELY BURNT on the MIZBAYACH
9. For a BIRD, the KOHEN did MELIKA instead of SHECHITA (SLAUGHTERING), using his FINGERNAIL

TEST YOUR PARSHA KNOWLEDGE

1. Moshe
2. To come closer to Hashem (the shresh (root) of the word Korban) is kuf, resh beit – Karov
3. Inside the Mishkan, within the Holy of Holies
4. A. To thank Hashem, B. To atone for an aveirah, C. He wants to bring a Korban'
5. One who sinned without intention, a sin for which one would get Karet(cut off) had it been done on purpose.
6. The best and nicest one
7. No.
8. Tefillah (prayer)
9. Flour or birds.
10. Matzah
11. It is thrown onto the side of the Mizbeach (of smeared with a finger if it's a Chatat).
12. The aleph at the end of the word is written smaller than the otherletters
13. Moshe did not want people to think that Hashem called him, so he wrote it with a small aleph to indicate 'vayikar' – and he 'unexpectedly' came to him.
14. Torat Kohanim – the book of Kohanim, since most of its laws involve Kohanim (Kohanim here means ministers of Hashem, which applies to all the Bnei Yisroel, not just the priests who are the decedents of Aharon)
15. When the person sees the dead animal, it reminds him that he should have died and he does Teshuvah
16. No. Muktzeh is a Rabbinic enactment, so won't cause someone to be obligated in bring a Chatat
17. Olah (6:2); mincha (6:7); chatat (6:18); asham (7:1); shelamim (7:11)

TORAH RHYMES & RIDDLES

1. Ohel Moed.
2. Flour.
3. Olah.
4. Shelamim
5. Chatas
6. Salt.

Once, when traveling by train, his aide and companions did not manage to purchase tickets before boarding. Because of severely crowded conditions, the conductor did not come around to punch the passengers' tickets. As they approached their destina-

tion, R' Yisrael suddenly asked, "Did you buy tickets?" |

His aide was surprised; this was not a matter the Rebbe usually asked about.

"No," he answered.

"How can that be?" exclaimed the

Rebbe. "This is outright theft!

What difference does it make whether one removes a wallet from somebody's pocket, or steals in this way?

"The moment we reach the city," he concluded forcefully, "buy tickets — and tear them up!"

STORIES MY GRANDFATHER TOLD ME

The Unwanted Orchard

"If a person will sin and commit a treachery against Hashem by lying to his comrade regarding a pledge or a loan or a robbery; or by defrauding his comrade." (Vayikra 5:21)

R' Sholom Schwadron used to tell of R' Eliyahu Dushnitzer, mashgiach of the Lomze Yeshivah in Petach Tikvah, whose son, R'Asher, had left him an orange orchard in Ramat Hasharon when he went to live in America.

A difficult period followed for orchard-owners and they suffered many heavy losses. In order to maintain his trees, R' Dushnitzer was forced to go into debt. He grew increasingly distressed over the mounting debts, and was afraid of leaving the world as a debtor, in the category of a "wicked man who borrows but does not repay." He, prayed earnestly, and asked his friends to daven as well, that he might sell the orchard and so be in a position to repay all his debts.

One of his students, a married man, worked as a realtor selling apartments and lots. Through his efforts, an American man was found who was interested in purchasing the orchard. The prospective buyer, the realtor and R' Eliyahu traveled to Ramat Hasharon to inspect the place. On the bus, R' Dushnitzer sat beside the prospective buyer and said, "The Torah obligates us not to oppress our fellow man financially. Therefore, | must point out my orchard's defects. Worms have been found in one of the trees; a second has borne less fruit than usual this year, and a third is dry. Also, the Gemara states that a man who hires workers but does not work alongside them is likely to lose his money. This

rule applies to all sorts of situations, especially in the case of my orchard, which already has so many problems. Therefore, | must tell you that if you do not work the orchard personally, you are throwing away your money."

The buyer listened patiently to all this, but said nothing. His attitude seemed to say, "No matter what, I'm buying!"

When the bus pulled into Ramat Hasharon, the three men went immediately to see the orchard. R' Dushnitzer began to point out all the defects he had mentioned earlier, on the principle that seeing is more powerful than hearing. "Here is the wormy tree, here is the dry one; there is a hole in the ground."

The buyer stood silent. His stance was unwavering; he still intended to buy.

They walked along, inspecting the trees. Suddenly, the buyer stopped. Taking a small bottle out of his pocket, he drank a few drops. R' Dushnitzer asked in alarm, "What's the matter?"

"Don't be anxious," the buyer reassured him. "It's just that | have a weak heart. The doctor has given me some medicine to take from time to time."

The words were scarcely out of his mouth when R' Dushnitzer exclaimed, "May Hakadosh Baruch Hu grant you a speedy recovery— but | cannot sell you my orchard under any circumstances!"

The buyer's patience evaporated. "Why not, Rabbi? I want to buy it!"

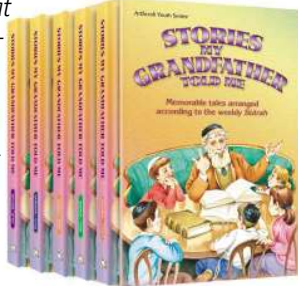
"If you don't understand that this deal is not good for you, does that

permit me to harm you? I've already told you that hiring workers without working alongside them is the path to losing money. Can a person such as yourself, with a weak heart, work a difficult orchard like this? Of course not! I won't sell you the orchard!"

R' Dushnitzer returned to Petach Tikvah at once.

A few days later, he met his student, R' Sholom Schwadron, at Tel Aviv's central bus station. "You have received some benefit at the yeshivah," R' Dushnitzer said, "so | feel that | can permit myself to ask a favor of you. You are aware of the aggravation I have been feeling over my orchard. Some time ago, | asked one of your friends from the yeshivah, a man who opened a Talmud Torah in Yerushalayim, to say Tehillim with his boys after class every day, to pray for my success in selling the orchard and paying my debts. I didn't ask him to say Tehillim during class time, chas v'shalom, in order not to steal any time away from the students' learning. I asked only that the boys stay a few minutes after class, right before they would be going home, to say a few mizmorim of Tehillim for me."

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.



home. He knocked on the door, softly at first. But when no one came, he began knocking louder and louder until he was almost pounding. Rubbing sleepy eyes, the host came to the door. Opening it, he was surprised to see his guest.

"What is the matter?" he asked in concern. "Why have you come so urgently in the middle of the night?" The Chida stepped inside, reassuring the man, "Oh it is nothing important. It is just that I forgot my snuffbox here last night and I longed for a pinch."

The host sighed in relief. Then he turned to look for the snuffbox. It was not on the table. He went to his bedroom to ask his wife if she had seen it. She said that she had put it away in the closet with the silver and locked it. The servant had the key.

The master now went to wake up the servant. Finally, he returned to the shivering guest with the trophy. The Chida thanked him profusely and left. He hurried back to the bed which he had lately left and placed the snuffbox safely on the table by his side.

He should have fallen asleep right away. But he tossed and turned. Something was bothering him. He reviewed the events of the past hour and was very dissatisfied with his behavior. "Look at what I did," he thought. "Look at all the people whom I disturbed, just to satisfy my craving for some snuff! I woke up my kind host, alarming him, then causing him and his wife and servant discomfort, as

he searched for my snuffbox. People who had worked hard on Friday, had to lose sleep over my petty habit. How could I have done such a thing? I am ashamed of myself!"

The Chida could not bring himself to touch his snuffbox. Sleep evaded him as waves of remorse washed over him. He eagerly awaited the morrow when he might make amends for his disgraceful behavior.

As soon as he felt that the townspeople were up, he asked the shammash of the synagogue to go through the city announcing that the visitor from Eretz Yisrael would give a speech in the central synagogue right after prayers. He requested that everyone attend. Everyone flocked to the main beis haknesses, eager and curious to hear what the learned visitor had to say. To everyone's surprise, the Chida stood before them on the bimah weeping.

With tears streaming down his cheeks, the Chida related the events of the previous night, then said: "My dear friends, I have always realized my lowliness and baseness, my lack of worth. But now, when I think of my actions of last night, I am convinced that I am lower than the dust upon which you tread. I was not able to control my desire for even a little while, but had to give in to my whim. Even though it was the middle of the night, I disturbed the sleep of good, kind people just to satisfy my ridiculous craving. How

am I any better than an animal which also pursues its desires without letting anything stand in its way?" His words echoed through the large hall.

He was overcome and had to stop to compose himself. He was soon able to continue. "I feel obliged to publicly announce, therefore, that if you wish to show your love for Eretz Yisrael, by all means do so, by giving generously to help support its community of Torah scholars. But, by no means must you show me any honor or deference or give for my sake! I am totally unworthy of your respect!"

He now turned towards the eastern wall, where his hosts occupied a prominent place. "I must now beg forgiveness, from you and from your families and all your servants whose sleep I foolishly disturbed. And to show you how truly repentant I am, I hereby announce, before all the people present here, that from today on, I promise never to take any snuff again!"

The people gathered in the synagogue listened openmouthed. A rabbi and tzadik was actually asking forgiveness. Everyone was deeply moved. His sincerity touched their hearts and they, too, burst into tears, each one feeling ashamed of his personal shortcomings. Soon the entire congregation was weeping. For years to come, the townspeople were to recall that memorable sermon — in the middle of winter!

TALES OF TZADIKIM

Unable or Unwilling?

He shall sacrifice him willingly (1:3)

The Yehudi Hakadosh and his disciple, R' Simcha Bunim of Pshischa, were once walking together along a country road. Suddenly a farmer came rushing up to them, begging them to help him.

He pointed to a large wagon in the distance and said urgently, "My wagon of hay has overturned and the hay has scattered. Can you lend me a hand?"

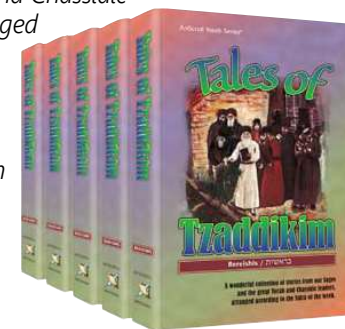
They looked at the scattered bundles of hay, shook their heads and said, "We cannot help you. It is a hopeless task."

"Oh yes, you could," said the farmer, "if you would only want to, you certainly could! You just don't want to!"

He turned around and went back to the wagon where he began loading the hay on himself. The Yehudi Hakadosh turned to his disciple and said, "Did you hear that farmer? He said that if we really wanted to, we could do the job. If we really were sincere about serving Hashem, then nothing would stand in our way, nothing would seem impossible. Nothing would seem too difficult. But," he sighed, "we don't want to. That is why we make

excuses and say that we cannot."

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



PARSHA PUZZLERS

TEST YOUR PARSHA KNOWLEDGE

by Sammy Schaechter
and Dovid Saleman
Answers on page 7.

EASY Qs

1. What is the purpose of korbanot?
2. Where is Moshe standing when Hashem speaks with him?
3. What are some reasons that a person may bring a Korban?
4. Who must bring a Korban Chatat (sinoffering)?
5. What kind of beheimah (animal) should a person use for a Korban?
6. Can a person bring a Korban with a Mum (a blemish)?
7. What do we have today instead of Korbanot?
8. Other than animals, what can someone bring as a Korban?
9. Are most Mincha (flour) offerings Chametz or Matzah?
10. What is done to the blood of every Korban?

MEDIUM Qs

11. The first word in Sefer Vayikra is Vayikra. In what way is this word writ-ten differently than usual?

12. Why is Vayikra written with a small aleph?
13. What is another name for the book of Vayikra? Why?
14. How does a Korban help a person be forgiven?
15. Would a person have to bring a Korban Chatat if he moved Muktzah by accident?

HARD Qs

16. What are the 5 categories of korbanot listed in this Parsha?
17. Why must salt be placed in each Korban?
18. The Olah and Shelamim seem to be opposite extremes. The former has everything burned on the Mizbeach, while the latter has most of it eaten by the owner. Why does the Torah put these two types of offerings next to each other?

DISCUSSION Qs

19. What is an example of something you bring a Chatas for?
20. Why don't we bring a Chatas when you do something wrong intentionally?

CRACK THE PARSHA CODE

by Rabbi Yaakov Levine
Answers on page 7.

1. M was H, so the A in V is S
2. You B a K to T H, or to G F
3. We D nowadays, in the place of a K
4. a K can only be from some K A or K B
5. a K M was made from F, O, and S
6. S must be P on every K
7. The K S out a F of D from the K M, called a K
8. a K O was C B on the M
9. For a B, the K did M instead of S, using his F

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

21. Why would a person get the chance to bring a cheaper Korban in some cases of some sins, but not in others?
22. What's the difference between an Chatas and an Asham?

PARSHA PUZZLERS

TORAH RHYMES & RIDDLES

Answers on page 7.

1. Through the desert Israel journeyed
But no matter where they went
Hashem would speak to Moshe
Only from this special tent.

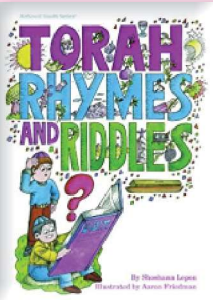
2. If someone cannot buy a cow
Because of its high price,
Then he may take a sheep or goat
To be his sacrifice.
But if it's too expensive, still
To bring a goat or sheep
Then he may take two little doves
Whose cost is very cheap.
And if the cost of these two birds

- Is still beyond his power,
Then he may bring an offering,
Made up of sifted -----
3. When I am offered, all my meat
Burns up into the sky.
No one eats a part of me.
Which sacrifice am I? -----
4. There's a part for everyone
When I'm burnt on the fire.
Israelite, Kohen and Hashem
Could I get any higher? a

5. If by mistake, a person did
A thing that was not good,

- He brings me for an offering
Upon the altar wood -----
6. The sacrifice is ready
Nothing missing to make me halt.
The wood, the fire, and the Kohen
Just don't forget the ----

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

Danger ... Theft!

"He shall remove its crop with its feathers, and he shall throw it" (Vayikra 1:16)

According to R' Aryeh Leib, his father, the Chofetz Chaim, resided in Warsaw during the printing of his Mishnah Berurah, in order to supervise the work.

"Because it is a halachah sefer, from which we learn what is forbidden and what is permissible," the Chofetz Chaim explained, "it is very important to make sure that no error creeps in, chas v'shalom. Also, the customer pays for a book that is well printed. If I do not supervise the printing to make sure it is clean and clear, I might, chas v'shalom, be guilty of stealing!"

It was not easy for the Chofetz Chaim to give up his regular learning routine or his scheduled shiurim. These were very precious to him. But he considered this job very important — so important that he would entrust it to no one else. It was only when his son, R' Aryeh Leib, moved to Warsaw that the

Chofetz Chaim finally passed the task on to him.

After that, the Chofetz Chaim received a letter from a buyer, complaining that his copy of the Mishnah Berurah had several pages in the wrong places. He immediately forwarded the letter to his son, attaching a note of his own:

"See, my son, what you have done to me! All my life I have anxiously avoided even the suspicion of stealing. And now, because you were not careful enough, I have been guilty of actual stealing!"

The Chofetz Chaim sent the buyer a new sefer. Then he went even further, placing an ad in the newspaper offering a new copy to anyone who found misplaced pages in their Mishnah Berurah. Honesty was paramount to R' Yisrael of Vizhnitz. He was scrupulously honest with Jews and gentiles alike.

A Jew approached him once to ask his advice about dealing in counterfeit

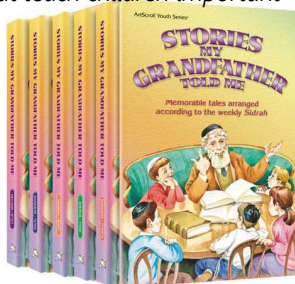
coins. R' Yisrael was vehemently opposed.

"Every person has an angel up above who watches over him. The Emperor certainly has one, too. If people try to counterfeit the Emperor's image on coins, this angers the Emperor's angel and causes it to hand the counterfeiters over to the authorities!"

Whenever R' Yisrael sent a letter via a messenger instead of through the mail, he would rip up a stamp.

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.



PARSHA STORIES

STORIES MY GRANDFATHER TOLD ME

Tainted Tzimmes

"He shall remove its crop with its feathers, and he shall throw it" (Vayikra 1:16)

R' Chaim of Sanz ate little. He did not fast, but ate only enough to support his body and soul, "so that they do not run away," as he put it. He would taste a bit of every dish, then distribute the rest. His taste was very discriminating and he had a fine sensitivity when it came to food.

It is said that one Shabbos, when the tzimmes was served, the Rebbe picked up his spoon in order to taste it. Then he turned the spoon over and returned the tzimmes to its plate without tasting it.

Everyone wondered at this, surprised that the Rebbe refused to partake of a Shabbos dish. Later it was discovered that the carrots from which the tzimmes were made had been taken from

a young gentile boy who, when passing by the Rebbe's house earlier in the day, had broken a pane of glass in a window. Members of the household caught the boy and took the carrots away as a fine for breaking the window.

Though the Rebbe knew nothing of all this, his delicate sensitivity sensed that the carrots fell into the category of stolen property, and he refused to touch the dish made from them.