

# PARSHA GAMES

## Israel Trivia Kickball

by Sammy Schaechter

**GOAL:** To teach the kids the importance of Israel and why Moshe wanted to enter so badly.

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

**PREPARE IN ADVANCE:** Here is a sample of questions you can use for the trivia

What is Israel's National Anthem?

What is the capital of Israel?

What does the IDF abbreviation mean?

On what day was the establishment of the State of Israel?

What does the 1950 Law of Return guarantee?

What is the type of government in Israel?

What is the official currency used in Israel called?

What are the official languages in Israel?

What colors make up the Israeli flag?

Who was the first woman Prime Minister of Israel?

**HOW TO PLAY:** Set up four bases and split everyone up into two teams. The game is just like regular kickball, just with a little twist. Each team will, as usual, be trying to get to home base aka "back

home". But when they kick the ball, there will be challenges and things in their way to make it more and more difficult to get back home. When they get to each base, they must answer questions about Israel (attached). At each base the questions will get harder and harder. In between the bases, there will be chairs and other objects blocking their paths. Depending on the objects you put in their way, they will have to jump over, climb under, crawl, hop, skip, etc. in order to get from base to base. Make sure that it gets harder and harder as they go on (ex: from home to 1st is the easiest, 1st to 2nd gets harder, 2nd to 3rd is even harder, and 3rd to home is the hardest). Play however many innings as you'd like and declare a winner at the end just like regular kickball.

**DISCUSSION:** The Jewish people have been working so hard throughout Jewish history in order to return home. It's been a very difficult journey but Baruch Hashem so many people have done it. If it's so hard, why do people keep fighting for it? We work harder and harder and don't let anything or anyone stop us from getting back home because we know how important our homeland is. It is the greatest gift we've ever received and it's not just our homeland, but the homeland of the entire Jewish people! We work hard for something important to us, and nothing is more important than the land of Israel and the safety and happiness of the entire Jewish people.



## Vaetchanan Wrap-Up

by Sammy Schaechter

Moshe tells Bnei Yisrael how he begged Hashem to allow him to enter Israel, but Hashem refused, telling him instead to go up a mountain and see the Promised Land.

Continuing his "review of the Torah," Moshe described Yitziat Mitzrayim and Matan Torah, calling them extraordinary events in human history. "Has there ever occurred this great thing, or has the likes of it ever been heard? Did ever a people hear the voice of G-d speaking out of the midst of the fire

... and live? ... You were shown, to know, that the L-rd is G-d ... there is none else beside Him." Moshe predicts that in future generations the people will turn away from Hashem, worship idols, and be exiled from their land and scattered among the nations; but then they will look for Hashem, and return to his mitzv-

ot. Our Parsha also includes a repetition of the Aseret HaDibrot, and parts of Shema, which talk about faith and unity of Hashem, the mitzvot to love Hashem, to study His Torah, and to wrap "these words" as tefillin on our arms and heads, and inscribe them in the mezuzot on our the doorposts of our homes.

# TEFILAH TREASURES

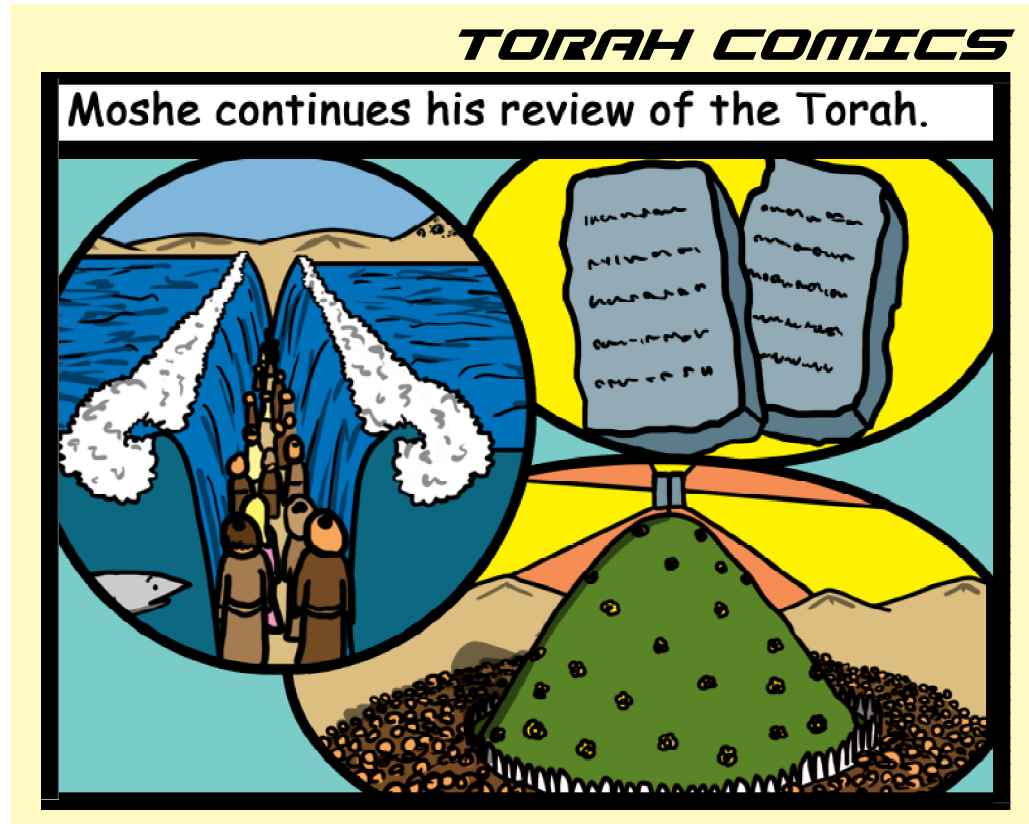
## Tachanun

The purpose of Tachanun, or nefilat apa'im, (which means falling on your face) is to ask Hashem for forgiveness. The Zohar teaches that the idea of nefilat apa'im is falling in front of Hashem to show that we acknowledge that He is the King. Tachanun also shows our humility and regret for going against Hashem's mitzvot, which

is what Hashem needs to accept our tefilot. Tachanun is best said together with a minyan and has the most impact when we say it right after Shemoneh Esrei without any interruptions.

We start off Tachanun by leaning on our arms, then we sit up, and then we stand. The reason we do all of this is to

show Hashem that we are sorry for everything we've done and little by little we are able to get up with confidence and ask him for forgiveness. We ask Hashem not to punish us while being upset and full of anger, but rather through love and compassion in order to help us fix our ways and not sin again.



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

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### Reckless or Speedy?

*Let me go over, I pray of You, and see the good land (3:25)*

One of the amoraim during the period of the Talmud, R' Zeira, decided to leave Bavel in order to study Torah under the great Sage, R' Yochanan, who lived in Tveryah.

The trip, in those days, was fraught with many dangers. But these were not what made R' Zeira hesitate. Far more important to him was the objection raised by his beloved teacher, R' Yehudah ben Yechezkel. In his opinion, Jews were supposed to stay in exile and not return to Eretz Yisrael.

There was another important reason that made R' Zeira vacillate. Even though he yearned deeply to go, he was afraid that he had committed sins of which he had not repented completely. And if he was unworthy, how could he go to Eretz Yisrael?!

One night, R' Zeira received a sign from Heaven that he was absolved of his sins. Still, he feared that if his Rebbe learned that he wished to leave, he would forbid him to do so. R' Zeira therefore took unfamiliar backroads to avoid detection.

He, finally, came to a river. He looked high and low, but could see no bridge. Nor was there a boat in sight. "How do people cross over?" he wondered.

His gaze, suddenly, fell upon a shaky log that spanned the river from one bank to the other. A thin rope tied to poles was stretched above it to help people steady their balance as they gingerly made their way across. It was a makeshift affair, narrow and dangerous, meant as a passageway for fishermen or workers who had become accustomed to such a crossing from the days of their youth.

R' Zeira did not hesitate for a moment. Grasping the rope, he began advancing carefully along the log, trying to maintain his balance. Step after step, toe to heel, slowly, slowly, he managed to cross without any mishap, other than becoming soaking wet and exhausted.

A passing gentile had stopped to watch his crossing. When R' Zeira stepped foot on land, the gentile began ridiculing the Jewish Sage:

"What a reckless people you are!" he said. "You were reckless in the begin-

ning at Sinai, when you spoke up before you had first listened. Even before hearing what the Torah was all about, you Jews agreed to accept it and fulfill it by saying, Naaseh venishma — we will do and we will hear. Foolish, hasty people, all of you. You, young man, were in such a rush to get to the other side that you could not even wait for a boat to take you over in safety and comfort!"

R' Zeira listened quietly to his ranting. When the man had finished speaking, he explained calmly, "I am on my way to Eretz Yisrael, the land which even Moshe and Aharon were not privileged to set foot in, though they yearned to do so. If such saintly leaders were denied entry, who says that I will be worthy of such a privilege? Now do you understand why I was in such a rush to reach my destination? Every minute that takes me closer is precious to me! How can I possibly stand and wait for a ferry?!"

R' Zeira was rewarded for his efforts, for he did reach his goal. He settled in Tveryah where he studied under the great R' Yochanan.

(According to Tractate Kesubos 112a)

## TALES OF TZADIKIM

### The "Murderer"

*In your plight... you shall return to Hashem (4:30)*

In Czarist Russia, the government established "the Pale of Settlement." Jews were allowed to live and do business only within this restricted area and were forbidden to leave it without permission.

Two Jewish merchants once penetrated illegally into central Russia and remained there. They succeeded beyond their expectations, but had to sacrifice their Jewishness for fear of being discovered and reported to the authorities.

After several years of prosperity, they decided to return to their hometown. On the way back, the two traders traveled in a rickety wagon along winding roads, seeking shelter wherever they could find it. One evening, they found themselves along a lonely road. It was late at night before they found signs of human settlement. They stopped in front of a lonely house by the roadside and knocked at the door, hoping to find lodgings for the night.

The door was opened by a farmer, who welcomed them in a friendly manner. He put up the samovar and

poured them some hot tea. The Jews drank it thirstily and asked if they could have some food, besides.

"What would you like to eat?" the farmer asked.

"We are starved. We have been on the road all day and have not had a decent meal for a long time. We could do with some meat and cooked vegetables. Don't worry. We are not asking for charity; we will pay you well for your hospitality," they assured him.

"But I only have pork. And you are Jews, I can see," he said.

## Sandy Koufax

*born on December 30, 1935*

Sanford "Sandy" Koufax, one of the greatest pitchers in baseball, was referred to as the "man with the golden arm." He established one record after another as through his 11-year career with the Brooklyn Dodgers.

The first three years were hectic for Koufax, who had trouble controlling his fast ball. At times, he would walk two or three batters before getting the next man out. But he convinced his coaches to let him pitch more often and over time he learned to throw more curve balls and change-ups and started becoming one of the best pitchers in baseball.

When a 1965 World Series game fell on Yom Kippur, Koufax requested not to pitch. Despite a lot of people criticizing him, Koufax felt very strongly about his decision and put his religious beliefs before anything.

On September 25, 1966, Koufax and Ken Holtzman - the two greatest Jewish pitchers in history - pitched against each other for the one and only time in their careers. The game was the day after both of them observed Yom Kippur. Holtzman was finishing his first season in the major leagues and Koufax was in his last. The rookie Holtzman pitched a no-hitter foreight innings and beat the veteran Koufax 2-1.

It was the last regular-season loss of Koufax's career. He retired at the end of the season, because of his arthritis in his pitching hand, but still won his third Cy Young Award for being baseball's best pitcher.

Koufax, won the Cy Young Award three times (1963,1965,1966) and was elected to the Baseball Hall of Fame in 1972. After retiring, he moved to the west coast and turned to broadcasting baseball games and to selling real estate. Koufax will always be famous for breaking records as a pitcher in baseball and not playing baseball on Yom Kippur and Rosh Hashanah.

# PUZZLERS ANSWERS

## PARSHA CODE

- MOSHE DAVENED 515 TEFILLOS to HASH-EM to ALLOW him into ERETZ YISROEL, but HASHEM told him to STOP DAVENING
- MOSHE was told to APPOINT YEHOASHUA to LEAD BNEI YISREL into ERETZ YISROEL
- There is an AVEIRA to ADD or REMOVE from the MITZVOS that HASHEM commanded us
- Someone who KILLS accidentally, can RUN to one of the 6 URAY MIKLAT to be PROTECTED
- 3 URAY MIKLAT were SET UP on the OTHER side of the YARDEN
- The 1st 5 COMMANDMENTS in the ASERES HADIBROS, are between HASHEM and MAN, the LAST 5 are between MAN and MAN
- You must BELIEVE that HASHEM is ONE, and you can't SERVE IDOLS
- BNEI YISROEL heard HASHEM VOICE for the 1st 2 of the ASERES HADIBROS, but asked MOSHE to say the rest
- There is a MITZVA to LOVE HASHEM with your HEART, your SOUL, and your MONEY
- There are TIMES that one must GIVE UP his LIFE instead of DOING an AVEIRA
- SHEMA is written in TEFILLIN and in MEZUZAS
- It is a MITZVA to SAY SHEMA 2 TIMES a DAY. 1 in the MORNING and 1 at NIGHT
- BNEI YISROEL was COMMANDED to DESTROY the 7 NATIONS that LIVED in ERETZ YISROEL

## TEST YOUR PARSHA KNOWLEDGE

- To cross over the Yarden and enter Eretz Yisrael
- a. Arichat Yamim – lengthening one's days b.Living successfully in the land HaShem gives us
- a. With the seven nations that inhabited Eretz Yisrael at the time, b. They would be lead astray to worship other gods which would make HaShem angry and He would quickly destroy them
- Har Chermom 11. Yam Hamelach
- Listen Israel, HaShem is our G-d, HaShem is one (i.e., don't go looking for Avodah Zarah)
- Shamor – observe
- The chukim and mishpatim (laws of the Torah)
- Love HaShem
- HaShem
- To our children
- By showing love for HaShem in and out of the home and creating an environment conducive to fulfilling HaShem's commandments
- Matan Torah at Har Sinai (also known as Har Chorev)
- They will view Bnei Yisrael as a wise, understanding and great nation
- Avodah Zarah – worshipping anything other than HaShem Himself
- HaShem will remove them from Eretz Yisrael and disperse them among the nations
- a. In Aleinu before Al Kein b.Know in your hearts that HaShem is supreme over heaven and earth and there is no other who reigns supreme
- Because here is the first time that they are about to inherit land
- They will view Bnei Yisrael as a wise, understanding and great nation
- Matan Torah at Har Sinai (also known as Har Chorev)
- So that Bnei Yisrael would not mistake it as being HaShem's image and therefore recreate it and worship it
- Avodah Zarah – worshipping anything other than HaShem Himself
- HaShem will remove them from Eretz Yisrael and disperse them among the nations
- Heaven and earth
- a. In Aleinu before Al Kein, b. Know in your hearts that HaShem is supreme over heaven and earth and there is no other who reigns supreme

## TORAH RHYMES & RIDDLES

- Moshe
- Yehoshua
- Away
- The mitzvot
- Heaven and earth
- The ten commandments
- Honey
- Shema Yisrael
- The seven Canaanite nations

nounced.

Stunned, all those present took up shovels and began to dig. They dug and dug ... until they hit the roots of a tree that had been uprooted on that very

spot! In this way, the innocent Arab had his property returned to him.

Deeply moved by the Rabbi's wisdom, he later went to R' Yitzchak's home to present him with a gift.

"If I were to accept presents from people," R' Yitzchak said, "I would not be fit to render rulings!" And he adamantly refused to accept any gift from the man whom he had helped to find justice.

## STORIES MY GRANDFATHER TOLD ME

### No Hardship at All

*"This is the teaching that Moshe placed before the Children of Israel." (4:44)*

R'Dovid Moshe of Chortkov was a physically weak man, yet on Simchas Torah he would hold a sefer Torah and dance with it for a very long time. Though exhausted, he would not give up the Torah.

His chassidim, fearful for the Rebbe's health, asked him, "Isn't it hard for you to keep holding the sefer Torah?"

"Before picking up the sefer Torah in my arms," the Rebbe replied, "it was hard for me. But once I am already hold-

ing it and dancing with it, it is no longer hard at all!"

R'Yitzchak of Vorka suffered from financial hardship. Because he lacked a large sum of money, he expected to lose his leasing rights. Together with a friend, he searched for a loan. But despite all their efforts, they came away empty-handed.

R' Yitzchak asked his friend to come to the beis midrash with him. He opened a Gemara and said, "There is a Maharsha here that I'm finding hard to understand. Let's try to get to the bottom of it to-

gether." The two sat learning for several hours, until they finally understood the Maharsha's meaning.

R' Yitzchak's friend marveled, "How is it possible for you to concentrate on your learning in spite of all your troubles?"

"On the contrary," R' Yitzchak replied, "when all of a person's thoughts and worries are wrapped up in one great concern, it's easy to take them all and devote them to the study of Torah!"

## STORIES MY GRANDFATHER TOLD ME

### No Hardship at All

*"Honor your father and your mother" (5:16)*

R'Moshe Sofer, the Chasam Sofer, was the spiritual leader of Hungarian Jewry. He taught Torah at his yeshivah in Pressburg, guiding his large community in the ways of Torah and piety.

The Chasam Sofer had an elderly mother who lived in Frankfurt. The two had not seen each other for a long time, as she lived in Germany and he in Hungary. Near the end of her life, the mother asked to see her son before she died.

The Chasam Sofer wanted with all his heart to see his mother and to fulfill the mitzvah of honoring her, but he was afraid of the spiritual damage that might result from his prolonged absence from his community. Unsure of how to resolve his dilemma, the Chasam Sofer sent the question to the beis din in Frankfurt-am-Mein.

"What is the opinion of the Torah: Should the Chasam Sofer travel to vis-

it his mother because of the mitzvah of kibbud em, or is he not obligated to go because of the bitul Torah that will result for many people who depend on him?"

This was the beis din's answer:

"The Torah learning of many takes precedence! If R' Moshe leaves Hungary, the yeshivah students are liable to slacken off in their learning, and the community's spiritual needs will also suffer from the Rav's absence."

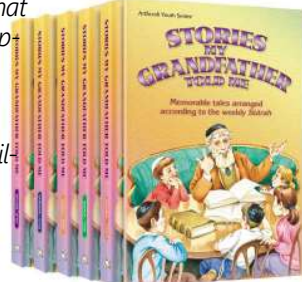
Thus guided, the Chasam Sofer remained at home. Still, he felt a powerful urge to give his mother nachas and pleasure, to honor her and gladden her heart. How could he do this while so far away from her?

Then he found a way. The Chasam Sofer sent a wise and pious man by the name of R' Ber Frank to visit his mother, to ask her how she was faring and to tell her anything she wanted to know about her son.

When the mother saw R' Ber, she understood at once that her son had sent him to her. She welcomed him joyously, and asked about the Chasam Sofer's welfare. R' Ber told the aged woman all about her son, about his greatness in Torah and his tremendous goodness.

The mother was very happy with the messenger's visit — and was glad, too, that her son was unable to free himself in order to visit her, being busy day and night with spreading Torah and strengthening Yiddishkeit

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



They smiled and said, "That doesn't matter. We will eat whatever you give us."

"Very well, but you must wait while I light the stove and warm up some food for you," he explained.

The two Jews sat back and relaxed while their host bustled about preparing the meal. He left the room. When he returned, a moment later, he was brandishing an ax. His friendly face had been transformed to that of a frightful ogre.

"Prepare for your death!" he warned. "Don't try to escape or defend yourself, for I am a seasoned murderer and you have no chance against me, even though you outnumber me."

He stalked out of the room and bolted it from the outside. The two could hear him whetting his blade on a grindstone. He was muttering that, come morning, he would murder them.

The Jews had no doubts that he meant what he said. They had only a few hours left to live. Tears of remorse flowed freely down their cheeks, as the wicked deeds of their lives passed before their eyes. If they had only remained in the safety of the ghetto, together with their fellow Jews, this would never have happened to them. Why had they abandoned their faith, their heritage? And for what? For nothing! All the money they had earned was not worth being estranged from their people. How foolish they had been!

While they were engulfed in their thoughts, the door opened again and their scowling "host" thrust his head in. "You only have a short time to live," he said. "If you want to confess, I will take

you to a small room. There, you must prepare to die."

With tearful eyes and faltering steps, they followed him into the small room. The closer they seemed to death, the more they regretted having discarded all Jewish practice and custom. How futile their lives now seemed, in retrospect. Each went to a corner and poured out his heart in a half-forgotten prayer, the Yom Kippur viduy, which slowly came back to him. They prayed with all their feelings.

They had not yet finished, when they heard a rattling at the door. The bolt was drawn back. This was it. They burst into a fresh flood of weeping.

The gentile approached them with steady steps. They were afraid to look up, but when they finally did, they discovered, to their surprise, that his scowl had disappeared, replaced by the friendly smile with which he had first welcomed them into his home!

"I never intended to harm you," he explained gently. "I am not a murderer at all, but a peace-loving man."

"Why, then, did you threaten us?" the two men asked simultaneously.

"Sit down, relax and I will tell you a story," he said.

"Many years ago, a Jewish holy man passed by and stopped at my house. He became very ill and was unable to continue his journey. He died, in fact, in this very room, but, before he died, he blessed me with long life. He said the following to me, 'I have one dying request to make of you; if Jewish travelers ever stop by to ask for lodgings, be hospitable to them. Offer them

food and drink, and if you see that they do not refuse to eat your treife meat, threaten them with murder, until they repent wholeheartedly for their sins.'

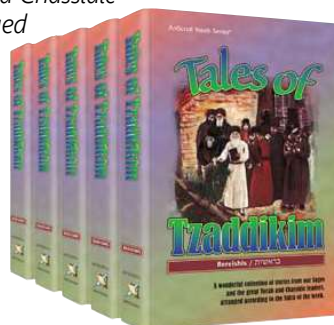
"The holy Jew died and was buried by his family in the nearby city. The room where he died has remained sacred. It is kept locked at all times. Only, when Jews like you happen to pass by do I let them enter it. Somehow, its sanctity is conducive to repentance, as you yourselves, now, know."

The two Jews nodded in agreement. It was true. Their prayers in this room had been more fervent and heartfelt than ever before in their lives, and not only because of the fear of imminent death. They were curious to know who that holy man had been.

They left the farmer's house the next morning and inquired, discovering that the departed tzaddik had been none other than the Baal HaTanya, who had fled Napoleon's armies together with his family. He had died in the year 5573 (1813), and had been buried in Heiditz, not far from where the above story took place.

The two men went to Heiditz to pray at the Baal HaTanya's grave, and, when they left, they were confirmed baalei teshuvah.

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



# PARSHA PUZZLERS

## TEST YOUR PARSHA KNOWLEDGE

by Sammy Schaechter & Dovid Saleman  
Answers on page 7.

### EASY Qs

1. What did Moshe pray for at the beginning of the parsha?
2. What are two rewards for honoring one's parents?
3. With whom were Bnei Yisrael warned not to make treaties and not to intermarry and what does the Torah warn would happen to Bnei Yisrael if they did?
4. What term pertaining to the mitzvah of Shabbat parallels the term Zachor (remember) which is used in Parshat Yitro?

5. What does Shema Yisrael HaShem Elokeinu HaShem Echad mean?
6. How are we to observe the Shabbat?
7. The Torah clearly states what Bnei Yisrael have to follow in order to successfully remain in the land that HaShem gives them. What is it that Bnei Yisrael must follow?
8. What are we told to do in the shema?

### MEDIUM Qs

9. If the reward is the same for listening to HaShem as it is for listening to our parents, then we can conclude that when we respect our parents we are ultimately respecting whom?
10. We are told to love HaShem with all our heart, soul, and being. To whom

must we transmit this message?

11. How does it state in the shema to do that?
12. What event in the desert must Bnei Yisrael remember and make known to future generations?
13. How will other nations view Bnei Yisrael if they safeguard and keep the laws of the Torah?
14. Which sin would cause HaShem to become like a consuming flame?
15. What will happen to Bnei Yisrael if they pursue Avodah Zarah?
16. When do we say stanza 4:39? What does it mean?

### HARD Qs

17. Why is Bnei Yisrael commanded, here in this parsha, not to desire a neighbor's field (this was not specified in Yitro)?
18. How will other nations view Bnei Yisrael if they safeguard and keep the laws of the Torah? 4. What event in the desert must Bnei Yisrael remember and make known to future generations?
19. At Har Sinai, HaShem's voice came from a flame which symbolizes what HaShem will become if Bnei Yisrael commit a particular sin. Why did HaShem merely project His voice from fire to speak to Bnei Yisrael as oppose to appearing in the image of something that would speak to them?
20. Which sin would cause HaShem to become like a consuming flame? 7.

## CRACK THE PARSHA CODE

by Rabbi Yaakov Levine  
Answers on page 7.

1. M D'ed 515 T to H to A him into E Y, but H told him to S D
2. M was told to A Y to L B Y into E Y
3. There is an A to A or R from the M that H commanded us
4. Someone who K accidentally, can R to one of the 6 U M to be P
5. 3 U M were S U on the O side of the Y
6. The 1st 5 C in the A H, are between H and M, the L 5 are between M and M
7. You must B that H is O, and you cannot S I
8. B Y heard H V for the 1st 2 of the A H, but asked M to say the rest
9. There is a M to L H with your H, your S, and your M
10. There are T that one must G U his L instead of D an A
11. S is written in T and in M
12. It is a M to S S 2 T a D. 1 in the M and 1 at N
13. B Y was C to D the 7 N that L in E Y

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](mailto:rabbylevine@gmail.com)

What will happen to Bnei Yisrael if they pursue Avodah Zarah?

21. What did HaShem call as witness to this testimony? 9. When do we say stanza 4:39? What does it mean?
22. What mountain is the northernmost border of Eretz Yisrael?
23. What salty body of water is the southernmost border?

# PARSHA PUZZLERS

## TORAH RHYMES & RIDDLES

Answers on page 7

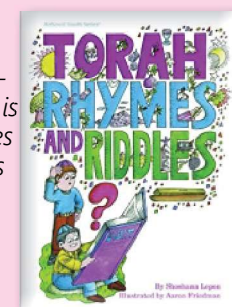
1. "Let me cross into the land," I pleaded and I prayed. But there was nothing I could do The judgment had been made. Hashem said, "Climb up to the cliff Look west, north, south and east. This is the closest you shall come- From here your eyes may feast." \_\_\_\_\_
2. It will not be an easy task That I've been told to do. I'll lead the Israelites in war And divide up Canaan, too. \_\_\_\_\_
3. Hashem told us to listen To the mitzvot He would say; Not to add to His commands And not to take \_\_\_\_\_
4. When Israel keeps these, they have

- honor In the whole world's eyes. "What a great nation," all will say, "Intelligent and wise!" The \_\_\_\_\_
5. Hashem called us to witness The words He spoke today: If Israel serves idols in their land They'll soon be sent away." \_\_\_\_\_ and \_\_\_\_\_
6. Their parents stood at Sinai And clearly heard these ten. The world shook when these were said. We live by them since then. The \_\_\_\_\_
7. If Israel keeps the mitzvot They'll have peace health and money Hashem will fill their every need In the land of milk and \_\_\_\_\_
8. This parashah has the words we say

Twice daily without fail. We clear our minds and shut our eyes And pray \_\_\_\_\_

9. We lived in the Holy Land And did idolatry. So Israel must destroy us all And show us no mercy. 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](http://artscroll.com)



# PARSHA STORIES

## STORIES MY GRANDFATHER TOLD ME

### The Clue of the Mule

*"For it is your wisdom and understanding in the eyes of the peoples, who shall hear all these statutes and who shall say, 'Surely a wise and understanding people is this great nation!'" (4:6)*

A quarrel once broke out between two Arabs in Tunis. They owned adjoining properties, with a line of fruit trees growing along the border between them. One of the Arabs left town for a few days, and on his return was appalled to find that the trees had been uprooted. His neighbor had widened his own field, taking a portion of the first Arab's land.

The newly-returned Arab was furious. "Thief!" he shouted. "Look what you've done. You have uprooted the fruit trees, and also moved onto my property!"

"I, a thief?" his neighbor exclaimed. "I did not uproot any fruit trees. This piece of land where I have set up my tent has

always belonged to me!"

Angry words soon gave way to an actual fist fight. Afterwards, the two Arabs remained locked in a bitter feud. They decided at last to bring their quarrel to the local governor, who found himself at a loss as to how to solve it. The governor, in turn, brought the matter to the king's attention. The king listened to both sides — and was also stumped. It was impossible to know where true justice lay.

"There is one man who can answer this question," the king declared. "R' Yitzchak Chai Taib, Chief Rabbi of Tunis!" The king had the Rabbi summoned, and placed the matter before him.

"Do you own a mule?" R' Yitzchak asked the wronged Arab.

"Yes," the man replied, wondering where the Rabbi's thoughts were leading. He went home at once, with R' Yitzchak

and a large contingent following. The mule was brought out.

Mules have an interesting trait, of which R' Yitzchak was aware. A mule will only enter a field that belongs to its master. It will simply not walk into a stranger's field! The mule trotted over the field — and suddenly stopped.

"You must dig here!" the Rabbi announced.

**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

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