



Dear Youth Directors, Youth chairs, and Youth Leaders,

**NCYI is excited to continue our very successful Parsha Nation Guides.** I hope you're enjoying and learning from Parsha Nation as much as we are. Putting together Parsha Nation every week is indeed no easy task. It takes a lot of time and effort to ensure that each section, as well as each age group, receives the attention and dedication it deserves.

**We inspire and mold future leaders.** The youth leaders of Young Israel have the distinct honor and privilege to teach and develop the youth of Young Israel. Children today are constantly looking for role models and inspirations to latch on to and learn from. Whether it is actual sit down learning sessions, exciting Parsha trivia games, or even just walking down the hall to the Kiddush room, our youth look to us and watch our every move.

**It's not always about the things we say, it's about the things we do.** Our children hear and see everything we do whether we realize it or not. This year we are taking our Youth Services to new heights as we introduce our Leadership Training Shabbaton. This engaging, interactive shabbaton led by our Youth Services Coordinator, Sammy, will give youth leader's hands on experience and practical solutions to effectively guide your youth department.

**Informal education is key.** What the summer shows us as educators is that informal education can deliver better results and help increase our youth's connection to Hashem. More and more shuls are revamping their youth program to give their children a better connection to shul and to Hashem. The NCYI is here to help you reconnect with your youth departments and bring more participation.

**Thank you for being a light to future generations.** You are doing incredible work that should not be taken lightly. You should be proud to call yourself a Young Israel Youth Leader as you have the unique opportunity to make a real difference in so many young people's lives. Keep up the amazing work.

We are looking forward to hearing great things from everyone.

Our doors are always open.

**National Council of Young Israel Department of Synagogue Services**

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## Program Guide Breakdown

**Theme-** Each year our curriculum will focus on a theme. By centering the entire year around one overarching theme, our youth group participants will understand different characteristics and concepts that will help them achieve this lofty goal. This year's theme is Manhigut (leadership). Our goal is for our children to view themselves as leaders and to inspire them to play a leadership role every day.

**Parsha Review-** Each week group leaders will have the opportunity to roundup the parsha in two or three paragraphs. By giving over the parsha in a short and simple way, group participants will be able to grasp the parsha as a whole and to get them to think globally and conceptually.

**Parsha Questions-** No Shabbat morning group is complete without a list of parsha questions. These questions allow group participants the opportunity to win fun prizes while increasing their Torah knowledge. Questions vary from basic understanding of story line to challenging source-based material. The answers are provided as well.

**Tefillah Treasure-** Many youth directors have asked for help when it comes to teaching tefillah to children. This is a problem that not only shuls are dealing with. Schools, camps, and youth organizations are having trouble developing creative ideas to help children understand tefillah. Over the course of the year, this section will highlight one aspect of davening by providing both the Hebrew and English text, and one explanatory idea. The older the age group, the more we delve into the idea. This section is designed to help group participants follow the flow of tefillah while understanding what they are saying.

**Group Activity-** Now the fun begins! We start off with a GOAL. Each game has a purpose. The youth leaders should familiarize themselves with the goal before implementing the game.

**Discussion Portion-** After the game is over and the participants are settled down, the youth leaders should facilitate a discussion. The guidelines for this discussion are broken down into easy to use instructions. Youth leaders should review the discussion topics and goals before the start of morning groups.

**Story-** Each week we will include a story that addresses a modern day concern with lesson taken from that week's parsha.

**Jewish Leader of the Week-** In keeping with our theme of Manhigut, every week a different Jewish Leader from modern Jewish history will be highlighted. This will allow group participants to expand their knowledge of history and to learn how they can be a Jewish leader in today's society.

**Teen Minyan Packet-** This packet is filled with stories, riddles, points to ponder, and more.

**Leader Tip-** Each section has some great tips for leaders and how they should conduct that section.

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## *Shabbat Morning Groups Lesson Plan*

Time Duration	Activity	Notes
5 min	Registration	Welcome parents and children in to the group room.
10-35 min	Davening	Depending on your group size and level.
5 min	Introduction to Yearly Theme (Manhigut)	Refer to Handout
5 min	Parsha Review	Prep participants for parsha questions.
10 min	Parsha Questions	Prizes and awards should also be given out if participants answer correctly
2 min	Understanding the Goal	Leaders should start prepping for Shabbat activity
30 min	Activities	Your choice of two games to play
10 min	Follow Up Discussion	Refer to materials
10 min	Parsha Song	This is for younger groups only.
20 min	Free Game Play	Groups can break for free game play or continue their own programing.
5 min	Story	Assemble in a circle and have participants read sections of the story out loud.
5-10 min	Discussion	Refer to handout
4 min	Jewish Leader of the Week	Refer to handout
4 min	Tefillah Treasures	Refer to Handout
5 min	Parent Pick up/Dismissal	Parents pick up their children.
<b>Total Time:</b>	<b>2 hours &amp; 40 min of programing!</b>	

## VAYISHLACH REVIEW

After running away from Esav and 20 years of working, Yaakov was on his way home to Yitzchak. As a peace proposal, Yaakov sent messengers to Esav requesting a peace treaty. The messengers returned to Yaakov warning him that Esau was coming with a troop of 400 men. Yaakov prepared for this encounter in three ways- he sent Esav gifts consisting of hundreds of cattle and sheep, he davened, and he prepared for war by splitting his family and belongings into two groups so that one can run away as the other battles. The night after Yaakov sent the gifts, he crossed the Yabok River with his family, and after everyone crossed but him, he came across an angel – Esav's archangel – who wrestled with him until morning. Despite the angel being unable to triumph over Yaakov, he dislocated Yaakov's hip, causing him to limp. When the angel tried leaving, Yaakov wouldn't let him go until he blessed Yaakov. The angel blessed Yaakov and gave him the new name of "Israel". Because of the injury that Yaakov sustained, we are prohibited from eating the *Gid HaNashe*, the sciatic nerve of otherwise kosher animals.

Yaakov respectfully approached his brother, who then ran towards him and embraced him, as they both cried and accepted to separate peacefully. Esav went back to his home in Se'ir, and Yaakov continued on to the city of Sukkot. Eventually Jacob arrived at the outskirts of the city of Shechem, where he purchased a plot of land and made a mizbeach for Hashem.

Yaakov's daughter, Dinah was taken and violated by Shechem and he kept her hostage. Shimon and Levi go in and kill the entire male population of Shechem in order to save their sister Dinah.

Yaakov and his family continued on towards Chevron. While on their way, Rachel passed away while giving birth to Binyamin. Yaakov buried her on the spot, on the roadside leading to Beit Lechem. Reuven loses his birthright after he interfered Yaakov and Leah's relationship. Yaakov finally arrives in Chevron to his father Yitzchak. Yitzchak later dies at the age of 180, and was buried in Maarat HaMachpelah alongside his wife and parents.

**LEADER TIP:** Teach the kids the song "Kol Berama" in honor of Rachel

# PARSHA QUESTIONS

## Questions

1. Who did Yaakov send to Esav before they met?
2. How many people were with Esav on his way to meet with Yaakov?
3. What were the three things Yaakov did to prepare for his meeting with Esav?
4. Who did Yaakov fight with on his way to meeting Esav?
5. Where did Yaakov get injured in his fight?
6. What is Yaakov's new name?
7. What happens when Yaakov and Esav finally meet?
8. Who was born and who died on the way back to Chevron?
9. Where is Rachel buried?
10. How old were Yitzchak and Rivka when they died and where were they buried?

**LEADER TIP:** Bring your kids presents this week in honor of Yaakov sending presents to Esav!

## Answers

1. Messengers (angels)
2. 400
3. Sent presents to Esav, davened, and prepared for war
4. The guardian angel of Esav
5. His thigh/hip
6. Yisrael
7. They embrace, hug and kiss, and cry
8. Binyamin was born and Rachel died while giving birth to him
9. On the road to Chevron in Beit Lechem
10. 180 and 121, Maarat HaMachpelah

# PARSHA ACTIVITY

**GOAL:** To teach the kids about Rachel's unique character and why she was the only one of our Avot and Imahot who is buried in a different place.

## **ACTIVITY: "Musical Chairs With a Twist"**

Arrange chairs in a line, enough for one per person minus one. Every second chair is facing the other direction. Sing a song and the kids have to walk around the room. As soon as the music stops, each person has to find themselves a seat. The last one standing is out. Play again with one less chair, and repeat until there is a winner. Give each kid a paper with the name of another kid in the group. (If you don't know exactly which kids will be in your group on Shabbat then you can just assign them the person three to their left or right). Play the game again but this time when each kid finds a chair he must give it to the kid he has been buddied with. The winner is the last person standing.

Ask the kids:

Which version of the game did you enjoy more?

Was it difficult for you to give up what was yours?

When is it hardest for someone to forgo what is theirs? (When it's something very important to him)

Try to think of situations when you had to forgo something and you found it very difficult.

How did you feel when someone gave up something for you?

**Conclusion:** Giving up something is difficult, particularly when you miss out on something important as a result.

## **Part 2 – Rachel's unique quality**

Read the following. You can act it out as a play, or give everyone a copy with a different line highlighted. Each person must read their part when it's their turn. Think of any creative way.

Rachel's story – Yaakov Avinu was looking for a wife. He went to Charan where his father's family was. Yaakov arrived in Charan and asked Lavan to marry Rachel, his daughter. Lavan had two daughters – Rachel and Leah. Leah was the older one and Rachel was the younger one. Yitzchak had two sons: Esav, the oldest and Yaakov, the youngest. Since they were family, ever since they were young everyone said that the oldest boy would marry the older girl and the younger boy would marry the younger girl. Rachel was very happy about this because Yaakov was a Tzaddik, while Leah would cry all the time because she didn't want to marry Esav the Rasha.

Lavan, the girls' father, was a cheat and told Yaakov that he must work for seven years in Lavan's home and in return would be able to marry Rachel. Even though Lavan had tricked Yaakov a number of times, Yaakov wanted Rachel so much that he agreed and worked for seven years in Lavan's house. After seven years Yaakov and Rachel were ready to get married. Since they knew that Lavan had a

history of cheating people, Yaakov asked Lavan to marry his younger daughter, Rachel, so that he wouldn't swap her for Leah. Additionally, Yaakov and Rachel came up with secret signs between themselves so that under the chuppa, when it was dark, Rachel would whisper the signs to Yaakov and he would know that it was Rachel.

But Lavan swapped Rachel for Leah. Rachel knew that her father would trick Yaakov, but she didn't want her sister, Leah, to be embarrassed under the chupa when she didn't know the signs. So Rachel taught Leah all the secret signs. Rachel had waited seven years for the day she could marry Yaakov and she feared that if Yaakov married Leah, he would never marry her. Nevertheless, Rachel taught Leah the signs just so she wouldn't be embarrassed.

And what happened? Under the chuppa Leah whispered the signs to Yaakov so he was convinced it was Rachel. In the morning, when it became light, Yaakov saw that in fact he had married Leah! He immediately went to Lavan, "Why did you trick me?!" Lavan responded, "Here, we don't marry off the younger one until the older one is married. If you want to marry Rachel, you must work for me for another seven years." And so Yaakov worked for another seven years in Lavan's house, after which he finally married Rachel.

Ask the kids:

What do you think about what Rachel did? Did she have to teach her sister the signs?

What would you do if you in Rachel's situation? Would you give up something so precious to you for your brother or sister?

What can we learn from Rachel Imenu?

**DISCUSSION:** What made Rachel so unique? What is so special about her that she is buried in her own place and is considered the mother of all the Jewish people? Growing up in the house of a deceitful man and living a life full of difficulties, Rachel kept strong and rose above all of it. She gave up her own husband and wedding day and gave the signs to Leah so that she wouldn't be embarrassed when she was under the chupah with Yaakov. Rachel did not have any children while the rest of Yaakov's wives did. When she finally was able to have children of her own, she died giving birth to her second one and was buried in her own location separate from Maarat HaMachpelah where the rest of the Avot and Imahot were. In these games, we aren't playing for ourselves, we are playing for our friends. We're putting others before ourselves just like Rachel did. Hashem saw Rachel's selfless sacrifice. Exemplifying a quality we should all strive to live up to, she focused only on her children and others and not herself. Standing in the background, she let others get the honor and the credit, while doing the right thing and what was required. Hashem watched proudly, and took note and so should we.

**LEADER TIP:** While playing Musical Chairs, add a rule that you can't hit the "Gid HaNashe" or else you're out!

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# PARSHA STORY

**Before you read:** In this week's Parsha, we see what great lengths Yaakov went to in order to avoid fighting with his brother, Esav. Yaakov wasn't afraid, and he would have fought if he didn't have a choice, but he knew -- and his actions teach us -- that the Torah way is to avoid violence whenever we can.

## "THE RIGHT MOVE "

*Oh, no,* thought Mike to himself as he and his brother, Stevie, were walking to the neighborhood park. *There's that dumb Jon-Jon or Jo-Jo, or whatever they call him. Everyone tells me he's big trouble. I hope he doesn't start up with me.*

Almost as soon as the thought crossed his mind, Jimbo Jackson came driving straight at him on his bike at full speed. The boys tumbled out of the way just in time to avoid getting run over.

"Ha ha ha!" Jimbo laughed.

Mike groaned again. He asked himself for the hundredth time why they had to move to this neighborhood. Whatever the old neighborhood had been, at least everyone knew not to start up with a karate expert like himself.

"Mike, why didn't you pop him one? Why did you let him get away with it?" asked Stevie, as the two boys wiped the dust off their pants. "I mean it. Why don't you go over now and give it to him, Mike?" his brother pressed on. "Chop-chop and it's all over. He'll never know what hit him!"

Mike frowned. "I know he'd never know, Stevie, but *I* would know. Just because I'm a black belt in karate doesn't mean I should hurt people. There are better ways to solve problems."

The boys walked on. When they got to the entrance of the park, Jimbo was blocking the gate.

"Gonna cost you a buck -- entrance fee to come into my park." he sneered. "Pay up or get lost."

Stevie saw Mike moving his arm and smiled, certain his brother was finally going to give that jerk what he deserved, big time. But his eyes widened in shock as he saw Mike dip his hand in his pocket, fish out a dollar bill and silently hand it to Jimbo instead. They walked in past the laughing bully.

"Mike, I just can't believe you. Why did you give that kid money when you could have sent him through the wall?"

"It was worth it to me to avoid a fight," Mike shrugged.

"But you're a black belt! You don't have to avoid a fight. Come on, that Jimbo is bad news. One round with you and he'll leave us alone forever."

"Stevie, let me ask you a question. Do you think it's normal for a kid to go around driving his bike into other people, to hurt them and knock them down? Do you think that's something they teach kids to do in school?"

"Of course not, Mike. You know that as well as me."

"So if Jo-Jay..."

"Jimbo."

"So if *Jimbo* is doing something like that, and he didn't learn it in school, how do you think he learned to do it? If someone's hurting *you*, chances are it means that someone or something is hurting *them*. If I beat him up, I'm just going to add to his problems and the problems of everyone he meets and that's not right."

"So you're just going to let him hurt and blackmail us forever?" Stevie asked.

"I'm not sure yet what to do. But I'm not going to get violent, unless there's absolutely no choice. You got that?"

"Guess so. But 'no choice' time might be sooner than you think, because he's coming back this way on his bike, *fast*. And he's holding a baseball bat! Something tells me he's not coming to invite us to join him for a friendly pickup game of softball."



Mike glanced at the charging bully out of the corner of his eye and tensed his muscles. Maybe this time he really would have to fight the guy. Suddenly he got an idea. He tugged his younger brother by the shirtsleeve, and said, "Quick. Stevie. Remember that move I taught you? How to fall just before I hit you so that you don't get hurt? Let's do it right now!"

Mike wound up and pulled off one of his most complicated flying karate moves, with Stevie as his willing victim. Just as he was about to turn Stevie into chop suey, the kid dropped flat onto the floor and played dead. Jimbo stopped short and watched the whole thing with his mouth hanging wide open in shock.

"Wow! Hey, how'd you do that?" Jimbo exclaimed, dumbfounded. "What'd you do to the kid? Is he all right? Where'd you learn that?"

Stevie popped up right then and stood next to his big brother.

"It's karate. I've been learning it for the last five years – I've got a black belt, actually," Mike said quietly.

Suddenly Jimbo looked really scared. "L-l-l-look, I'll give you back your money, just don't hit me, okay?"

"Don't worry, Jimbo," Mike said. "Just because I'm tougher than somebody else, doesn't give me the right to hurt them. And it doesn't give *you* the right to either. How about we make a deal. I'll leave you alone and you'll start laying off the other kids, okay? Maybe I'll even teach you some of these cool moves --*once* we both know you're only going to use them the right way -- for exercise and not to hurt people."

"Man, you've got a deal," he said. Still shaking his head in admiration of both Mike's skills and ability to keep his cool, Jimbo turned and rode off, this time without his usual swagger.

"Mike?" said Stevie.

"Yeah?"

"I see what you mean, I think. It takes more strength not to fight than it does to fight. Right?"

"That's right."

"Those really were the coolest moves I've ever seen. The real moves, though. Not the ones we did for Jimbo. The ones you did in inside."

"Thanks. You're pretty cool yourself..."

"Really?"

"For a little brother, that is."

## Discussion Questions:

Q. How did Stevie feel his big brother should have reacted to Jimbo?

A. He wanted him to use his karate to beat him up.

Q. How did Mike feel about it?

A. He felt that violence wasn't the way to solve the problem.

**LEADER TIP:** Have you ever gotten in a fight in groups? What is one way we can make sure no more fights happen during groups?

# JEWISH LEADER OF THE WEEK

## Professor Yisrael Aumann

(June 8, 1930- )



Yisrael Robert John Aumann, born June 8, 1930, is an Israeli-American mathematician and a member of the United States National Academy of Sciences. He is a professor at the Hebrew University of Jerusalem. He also teaches at Stony Brook University in New York. Aumann received a Nobel Prize in Economics on December 11, 2005 for his work in math and science. Since the event began immediately after Shabbat was over, the religiously-observant Aumann family was provided with facilities in a hotel near the concert hall where they were able to dress in the formal wear required for the ceremony and to arrive in time. Aumann was born in Frankfurt am Main, Germany, and fled to the United States with his family in 1938, two weeks before the Kristallnacht pogrom. He attended Rabbi Jacob Joseph School, a yeshiva high school in New York City. He went to college in New York and Boston. Aumann even used his findings to help understand problems in the Talmud. Aumann married Esther Schlesinger in April 1955 in Brooklyn. The couple had five children; the oldest, Shlomo, was killed in action in 1982, while serving as a tank gunner in the Israeli Army in the 1982 Lebanon War. Esther died of cancer in October 1998. In late November 2005, Aumann married Esther's widowed sister, Batya Cohn.

**LEADER TIP:** Professor Aumann studied “secular” studies but was able to connect it to “Judaic” studies. How can we connect our secular activities with our Judaism?

# TEFILLAH TREASURES

## Shemoneh Esrei

The most important part of davening is Shemoneh Esrei, or the Amidah, which means "standing." The Amidah is also known as the *Shemoneh Esrei*, since it consists of 19 blessings (when it was first created there were only 18 brachot, but since then we inserted another bracha and we now have 19). Shemoneh Esrei is divided into three parts- praise (3 brachot), requests (13 brachot) and thanks (3 brachot). When we say Shemoneh Esrei, we should stand with our feet together facing east towards Israel. In Israel, you should face Yerushalayim and the Kotel (Har HaBayit). We're not allowed to talk or move at all during Shemoneh Esrei. Before we start Shemoneh Esrei, we take three steps backward, and then three steps forward. We say Shemoneh Esrei making sure not to disturb anyone else's davening. It is a time that we each get a special opportunity to talk one on one directly with Hashem, so make sure to take it seriously and ask, thank, and apologize to Hashem for anything you need.

**LEADER TIP:** Shemoneh Esrei is really important but sometimes really hard to focus on. Try just focusing for the first few words this week!



## VAYISHLACH REVIEW

After running away from Esav and 20 years of working, Yaakov was on his way home to Yitzchak. As a peace proposal, Yaakov sent messengers to Esav requesting a peace treaty. The messengers returned to Yaakov warning him that Esau was coming with a troop of 400 men. Yaakov prepared for this encounter in three ways- he sent Esav gifts consisting of hundreds of cattle and sheep, he davened, and he prepared for war by splitting his family and belongings into two groups so that one can run away as the other battles. The night after Yaakov sent the gifts, he crossed the Yabok River with his family, and after everyone crossed but him, he came across an angel – Esav's archangel – who wrestled with him until morning. Despite the angel being unable to triumph over Yaakov, he dislocated Yaakov's hip, causing him to limp. When the angel tried leaving, Yaakov wouldn't let him go until he blessed Yaakov. The angel blessed Yaakov and gave him the new name of "Israel". Because of the injury that Yaakov sustained, we are prohibited from eating the *Gid HaNashe*, the sciatic nerve of otherwise kosher animals.

Yaakov respectfully approached his brother, who then ran towards him and embraced him, as they both cried and accepted to separate peacefully. Esav went back to his home in Se'ir, and Yaakov continued on to the city of Sukkot. Eventually Jacob arrived at the outskirts of the city of Shechem, where he purchased a plot of land and made a mizbeach for Hashem.

Yaakov's daughter, Dinah was taken and violated by Shechem and he kept her hostage. Shimon and Levi go in and kill the entire male population of Chechem in order to save their sister Dinah.

Yaakov and his family continued on towards Chevron. While on their way, Rachel passed away while giving birth to Binyamin. Yaakov buried her on the spot, on the roadside leading to Beit Lechem. Reuven loses his birthright after he interfered Yaakov and Leah's relationship. Yaakov finally arrives in Chevron to his father Yitzchak. Yitchak later dies at the age of 180, and was buried in Maarat HaMachpelah alongside his wife and parents.

**LEADER TIP:** Teach the kids the song "Kol Berama" in honor of Rachel

## Questions

11. Who did Yaakov send to Esav before they met?
12. How many people were with Esav on his way to meet with Yaakov?
13. What were the three things Yaakov did to prepare for his meeting with Esav?
14. Why did Yaakov go back to get his jars that he left?
15. Who did Yaakov fight with on his way to meeting Esav?
16. Where did Yaakov get injured in his fight?
17. What Halacha came from Yaakov's fight with the angel?
18. What is Yaakov's new name?
19. What happens when Yaakov and Esav finally meet?
20. Who kidnapped Dinah?
21. Who saved Dinah?
22. Where does Yaakov build a mizbeach for Hashem?
23. Who was born and who died on the way back to Chevron?
24. Where is Rachel buried?
25. How old were Yitzchak and Rivka when they died and where were they buried?

## Answers

11. Messengers (angels)
12. 400
13. Sent presents to Esav, davened, and prepared for war
14. Being a true *tzadik*, even the smallest jars and possessions are important to him. So he goes back to retrieve them.
15. The guardian angel of Esav
16. His thigh/hip
17. We're not allowed to eat the *Gid HaNashe*-the sciatic nerve on the hip joint of an animal
18. Yisrael
19. They embrace, hug and kiss, and cry
20. Shechem
21. Shimon and Levi
22. Beit El
23. Binyamin was born and Rachel died while giving birth to him
24. On the road to Chevron in Beit Lechem
25. 180 and 121, Maarat HaMachpelah

**LEADER TIP:** Bring your kids presents this week in honor of Yaakov sending presents to Esav!

# PARSHA ACTIVITY

**GOAL:** To teach the kids about Rachel's unique character and why she was the only one of our Avot and Imahot who is buried in a different place.

## **ACTIVITY: "Gaga with a Twist"**

Start off by playing regular Gaga. Make sure you have a good ball (soft so it doesn't hurt anyone or break anything) and a nice big enough area to play in. Start the game by throwing the ball up in the air and letting it bounce three times. Once it bounces three times, players are allowed to hit it. The point of the game is to hit other player's legs (usually aiming for below the knee). If you get hit with the ball or someone catches a ball that you hit towards them, you are out. The ball should stay on the ground throughout the game, so no picking it up or holding it at any point. If the ball is caught or goes out of play then someone can pick it up and throw it back into play. You can use your hands to protect your legs from being hit. For the best stance, hunch over and hold your arms and hands in front of your legs with your palms facing out so that you are protecting your legs from being hit. Continue playing until there is only one person left standing and they are declared the winner!

Now that you've played a round or two of regular Gaga, it's time to add the little twist. Instead of you being out whenever the ball touches your leg or someone catches your ball, assign every player a buddy and the buddy is out whenever you get out (For example, if A gets hit then B is out and if B gets hit then C is out. Once someone gets out then you transfer your buddy to the person who is still in.) Give each kid a paper with the name of another kid in the group. (If you don't know exactly which kids will be in your group on Shabbat then you can just assign them people.)

## **Part 2 – Rachel's unique quality**

Read the following. You can act it out as a play, or give everyone a copy with a different line highlighted. Each person must read their part when it's their turn. Think of any creative way.

Rachel's story – Yaakov Avinu was looking for a wife. He went to Charan where his father's family was. Yaakov arrived in Charan and asked Lavan to marry Rachel, his daughter. Lavan had two daughters – Rachel and Leah. Leah was the older one and Rachel was the younger one. Yitzchak had two sons: Esav, the oldest and Yaakov, the youngest. Since they were family, ever since they were young everyone said that the oldest boy would marry the older girl and the younger boy would marry

the younger girl. Rachel was very happy about this because Yaakov was a Tzaddik, while Leah would cry all the time because she didn't want to marry Esav the Rasha.

Lavan, the girls' father, was a cheat and told Yaakov that he must work for seven years in Lavan's home and in return would be able to marry Rachel. Even though Lavan had tricked Yaakov a number of times, Yaakov wanted Rachel so much that he agreed and worked for seven years in Lavan's house. After seven years Yaakov and Rachel were ready to get married. Since they knew that Lavan had a history of cheating people, Yaakov asked Lavan to marry his younger daughter, Rachel, so that he wouldn't swap her for Leah. Additionally, Yaakov and Rachel came up with secret signs between themselves so that under the chuppa, when it was dark, Rachel would whisper the signs to Yaakov and he would know that it was Rachel.

But Lavan swapped Rachel for Leah. Rachel knew that her father would trick Yaakov, but she didn't want her sister, Leah, to be embarrassed under the chupa when she didn't know the signs. So Rachel taught Leah all the secret signs. Rachel had waited seven years for the day she could marry Yaakov and she feared that if Yaakov married Leah, he would never marry her. Nevertheless, Rachel taught Leah the signs just so she wouldn't be embarrassed.

And what happened? Under the chuppa Leah whispered the signs to Yaakov so he was convinced it was Rachel. In the morning, when it became light, Yaakov saw that in fact he had married Leah! He immediately went to Lavan, "Why did you trick me?!" Lavan responded, "Here, we don't marry off the younger one until the older one is married. If you want to marry Rachel, you must work for me for another seven years." And so Yaakov worked for another seven years in Lavan's house, after which he finally married Rachel.

Ask the kids:

What do you think about what Rachel did? Did she have to teach her sister the signs?

What would you do if you in Rachel's situation? Would you give up something so precious to you for your brother or sister?

What can we learn from Rachel Imenu?

### **Part 3- Kever Rachel**

Find a picture of KEver Rachel and cut it up into puzzle pieces. Everyone gets a piece of a puzzle.

Explain that it is near Bet Lechem, many people go pray there.

Final conclusion: We say how hard it is for us to forgo something for someone else, especially when we lose out as a result. We learnt about Rachel and what she sacrificed for her sister, just so she

wouldn't be embarrassed. We saw how strongly Rachel feels for the nation, so much so that she was buried on the way so she could advocate for the nation to come home from galut. Only in her merit Hashem agreed to bring the nation home.

**DISCUSSION:** What made Rachel so unique? What is so special about her that she is buried in her own place and is considered the mother of all the Jewish people? Growing up in the house of a deceitful man and living a life full of difficulties, Rachel kept strong and rose above all of it. She gave up her own husband and wedding day and gave the signs to Leah so that she wouldn't be embarrassed when she was under the chupah with Yaakov. Rachel did not have any children while the rest of Yaakov's wives did. When she finally was able to have children of her own, she died giving birth to her second one and was buried in her own location separate from Maarat HaMachpelah where the rest of the Avot and Imahot were. In these games, we aren't playing for ourselves, we are playing for our friends. We're putting others before ourselves just like Rachel did. Hashem saw Rachel's selfless sacrifice. Exemplifying a quality we should all strive to live up to, she focused only on her children and others and not herself. Standing in the background, she let others get the honor and the credit, while doing the right thing and what was required. Hashem watched proudly, and took note and so should we.

**LEADER TIP:** While playing Gaga, add a rule that you can't hit the "Gid HaNashe" or else you're out!



# PARSHA STORY

**Before you read:** In this week's Parsha, we see what great lengths Yaakov went to in order to avoid fighting with his brother, Esav. Yaakov wasn't afraid, and he would have fought if he didn't have a choice, but he knew -- and his actions teach us -- that the Torah way is to avoid violence whenever we can.

## "THE RIGHT MOVE "

*Oh, no,* thought Mike to himself as he and his brother, Stevie, were walking to the neighborhood park. *There's that dumb Jon-Jon or Jo-Jo, or whatever they call him. Everyone tells me he's big trouble. I hope he doesn't start up with me.*

Almost as soon as the thought crossed his mind, Jimbo Jackson came driving straight at him on his bike at full speed. The boys tumbled out of the way just in time to avoid getting run over.

"Ha ha ha!" Jimbo laughed.

Mike groaned again. He asked himself for the hundredth time why they had to move to this neighborhood. Whatever the old neighborhood had been, at least everyone knew not to start up with a karate expert like himself.

"Mike, why didn't you pop him one? Why did you let him get away with it?" asked Stevie, as the two boys wiped the dust off their pants. "I mean it. Why don't you go over now and give it to him, Mike?" his brother pressed on. "Chop-chop and it's all over. He'll never know what hit him!"

Mike frowned. "I know he'd never know, Stevie, but *I* would know. Just because I'm a black belt in karate doesn't mean I should hurt people. There are better ways to solve problems."

The boys walked on. When they got to the entrance of the park, Jimbo was blocking the gate.

"Gonna cost you a buck -- entrance fee to come into my park." he sneered. "Pay up or get lost."

Stevie saw Mike moving his arm and smiled, certain his brother was finally going to give that jerk what he deserved, big time. But his eyes widened in shock as he saw Mike dip his hand in his pocket, fish out a dollar bill and silently hand it to Jimbo instead. They walked in past the laughing bully.

"Mike, I just can't believe you. Why did you give that kid money when you could have sent him through the wall?"

"It was worth it to me to avoid a fight," Mike shrugged.

"But you're a black belt! You don't have to avoid a fight. Come on, that Jimbo is bad news. One round with you and he'll leave us alone forever."

"Stevie, let me ask you a question. Do you think it's normal for a kid to go around driving his bike into other people, to hurt them and knock them down? Do you think that's something they teach kids to do in school?"

"Of course not, Mike. You know that as well as me."

"So if Jo-Jay..."

"Jimbo."

"So if *Jimbo* is doing something like that, and he didn't learn it in school, how do you think he learned to do it? If someone's hurting *you*, chances are it means that someone or something is hurting *them*. If I beat him up, I'm just going to add to his problems and the problems of everyone he meets and that's not right."

"So you're just going to let him hurt and blackmail us forever?" Stevie asked.

"I'm not sure yet what to do. But I'm not going to get violent, unless there's absolutely no choice. You got that?"

"Guess so. But 'no choice' time might be sooner than you think, because he's coming back this way on his bike, *fast*. And he's holding a baseball bat! Something tells me he's not coming to invite us to join him for a friendly pickup game of softball."

Mike glanced at the charging bully out of the corner of his eye and tensed his muscles. Maybe this time he really would have to fight the guy. Suddenly he got an idea. He tugged his younger brother by the shirtsleeve, and said, "Quick. Stevie. Remember that move I taught you? How to fall just before I hit you so that you don't get hurt? Let's do it right now!"

Mike wound up and pulled off one of his most complicated flying karate moves, with Stevie as his willing victim. Just as he was about to turn Stevie into chop suey, the kid dropped flat onto the floor and played dead. Jimbo stopped short and watched the whole thing with his mouth hanging wide open in shock.

"Wow! Hey, how'd you do that?" Jimbo exclaimed, dumbfounded. "What'd you do to the kid? Is he all right? Where'd you learn that?"

Stevie popped up right then and stood next to his big brother.

"It's karate. I've been learning it for the last five years – I've got a black belt, actually," Mike said quietly.

Suddenly Jimbo looked really scared. "L-l-l-look, I'll give you back your money, just don't hit me, okay?"

"Don't worry, Jimbo," Mike said. "Just because I'm tougher than somebody else, doesn't give me the right to hurt them. And it doesn't give *you* the right to either. How about we make a deal. I'll leave you alone and you'll start laying off the other kids, okay? Maybe I'll even teach you some of these cool moves --*once* we both know you're only going to use them the right way -- for exercise and not to hurt people."

"Man, you've got a deal," he said. Still shaking his head in admiration of both Mike's skills and ability to keep his cool, Jimbo turned and rode off, this time without his usual swagger.

"Mike?" said Stevie.

"Yeah?"

"I see what you mean, I think. It takes more strength not to fight than it does to fight. Right?"

"That's right."

"Those really were the coolest moves I've ever seen. The real moves, though. Not the ones we did for Jimbo. The ones you did in inside."

"Thanks. You're pretty cool yourself..."

"Really?"

"For a little brother, that is."

**Discussion Questions:** Q.. What life lesson do you think the guys learned that day?

A. Mike's clear head and quick thinking turned what could have been a very violent afternoon into a peaceful one because he understood the value of avoiding violence whenever possible.

Q. Is it ever okay to use violence?

A. When a person feels genuinely threatened and with no other option or way to escape, he may have to resort to violence to defend himself, but it is almost always preferable and possible to find another way and we should try our best to do so.

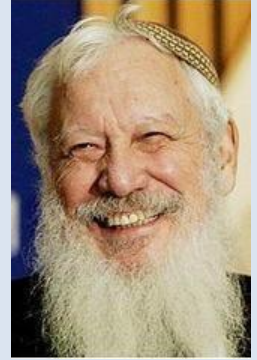
Q. What are three things you're really grateful for? Who gave them to you?

**LEADER TIP:** Have you ever gotten in a fight in groups? What is one way we can make sure no more fights happen during groups?

# JEWISH LEADER OF THE WEEK

## Professor Yisrael Aumann

(June 8, 1930- )



Yisrael Robert John Aumann, born June 8, 1930, is an Israeli-American mathematician and a member of the United States National Academy of Sciences. He is a professor at the Hebrew University of Jerusalem. He also teaches at Stony Brook University in New York. Aumann received a Nobel Prize in Economics on December 11, 2005 for his work on conflict and cooperation through game-theory analysis. He shared the prize with Thomas Schelling. Since the event began immediately after Shabbat was over, the religiously-observant Aumann family was provided with facilities in a hotel near the concert hall where they were able to dress in the formal wear required for the ceremony and to arrive in time. Aumann was born in Frankfurt am Main, Germany, and fled to the United States with his family in 1938, two weeks before the Kristallnacht pogrom. He attended Rabbi Jacob Joseph School, a yeshiva high school in New York City. He graduated from City College of New York in 1950 with a Bachelors in Mathematics. He received his Masters in 1952, and his Ph.D. in Mathematics in 1955, both from the Massachusetts Institute of Technology. Aumann's greatest contribution was in the realm of repeated games, which are situations in which players encounter the same situation over and over again. Aumann even used his findings to analyze Talmudic dilemmas. Aumann married Esther Schlesinger in April 1955 in Brooklyn. The couple had five children; the oldest, Shlomo, was killed in action in 1982, while serving as a tank gunner in the Israeli Army in the 1982 Lebanon War. Esther died of cancer in October 1998. In late November 2005, Aumann married Esther's widowed sister, Batya Cohn.

**LEADER TIP:** Professor Aumann studied “secular” studies but was able to connect it to “Judaic” studies. How can we connect our secular activities with our Judaism?

# TEFILLAH TREASURES

## Shemoneh Esrei

The most important part of davening is Shemoneh Esrei, or the Amidah, which means "standing." The Amidah is also known as the *Shemoneh Esrei*, since it consists of 19 blessings (when it was first created there were only 18 brachot, but since then we inserted another bracha and we now have 19). Shemoneh Esrei is divided into three parts- praise (3 brachot), requests (13 brachot) and thanks (3 brachot). When we say Shemoneh Esrei, we should stand with our feet together facing east towards Israel. In Israel, you should face Yerushalayim and the Kotel (Har HaBayit). We're not allowed to talk or move at all during Shemoneh Esrei. Before we start Shemoneh Esrei, we take three steps backward, and then three steps forward. We say Shemoneh Esrei making sure not to disturb anyone else's davening. It is a time that we each get a special opportunity to talk one on one directly with Hashem, so make sure to take it seriously and ask, thank, and apologize to Hashem for anything you need. We should follow the words of Shemoneh Esrei and say exactly what the siddur says. That being said though, we can also insert our own personal prayers into our Shemoneh Esreis, as long as it is relevant to the bracha we're saying. For example, in the bracha of "*Rifa'einu*" (Health and Healing), one may specifically ask that someone be healed from their sickness. In the bracha of "*Shema Koleinu*" (Acceptance of Prayer), we can ask Hashem for anything we need. The best place to say a personal prayer is "*Elokai Nitzor*," which is said after the 19th bracha. At this point, some also have the custom to say a pasuk that contains their name, or that begins with the first letter of their name and ends with the last letter of their name.

**LEADER TIP:** Shemoneh Esrei is really important but sometimes really hard to focus on. Try just focusing for the first few words this week!



## VAYISHLACH REVIEW

After running away from Esav and 20 years of working, Yaakov was on his way home to Yitzchak. As a peace proposal, Yaakov sent messengers to Esav requesting a peace treaty. The messengers returned to Yaakov warning him that Esau was coming with a troop of 400 men. Yaakov prepared for this encounter in three ways- he sent Esav gifts consisting of hundreds of cattle and sheep, he davened, and he prepared for war by splitting his family and belongings into two groups so that one can run away as the other battles. The night after Yaakov sent the gifts, he crossed the Yabok River with his family, and after everyone crossed but him, he came across an angel – Esav's archangel – who wrestled with him until morning. Despite the angel being unable to triumph over Yaakov, he dislocated Yaakov's hip, causing him to limp. When the angel tried leaving, Yaakov wouldn't let him go until he blessed Yaakov. The angel blessed Yaakov and gave him the new name of "Israel". Because of the injury that Yaakov sustained, we are prohibited from eating the *Gid HaNashe*, the sciatic nerve of otherwise kosher animals.

Yaakov respectfully approached his brother, who then ran towards him and embraced him, as they both cried and accepted to separate peacefully. Esav went back to his home in Se'ir, and Yaakov continued on to the city of Sukkot. Eventually Jacob arrived at the outskirts of the city of Shechem, where he purchased a plot of land and made a mizbeach for Hashem.

Yaakov's daughter, Dinah was taken and violated by Shechem and he kept her hostage. Shimon and Levi go in and kill the entire male population of Shechem in order to save their sister Dinah.

Yaakov and his family continued on towards Chevron. While on their way, Rachel passed away while giving birth to Binyamin. Yaakov buried her on the spot, on the roadside leading to Beit Lechem. Reuven loses his birthright after he interfered Yaakov and Leah's relationship. Yaakov finally arrives in Chevron to his father Yitzchak. Yitzchak later dies at the age of 180, and was buried in Maarat HaMachpelah alongside his wife and parents.

**LEADER TIP:** Teach the kids the song "Kol Berama" in honor of Rachel

# PARSHA QUESTIONS

*Taken from Ohr Somayach "ohr.edu"*

1. What sort of messengers did Yaakov send to Esav?  
**32:4 - Angels.**
2. Why was Yaakov both "afraid" and "distressed?"  
**32:8 - He was afraid he would be killed. He was distressed that he would have to kill.**
3. In what three ways did Yaakov prepare for his encounter with Esav?  
**32:9 - He sent gifts, he prayed, and he prepared for war.**
4. Where did Dina hide and why?  
**32:23 - Yaakov hid her in a chest so that Esav wouldn't see her and want to marry her.**
5. After helping his family across the river, Yaakov remained alone on the other side. Why?  
**32:25 - He went back to get some small containers he had forgotten.**
6. What was the angel forced to do before Yaakov agreed to release him?  
**32:27 - Admit that the blessings given by Yitzchak rightfully belong to Yaakov.**
7. What was it that healed Yaakov's leg?  
**32:32 - The shining of the sun.**
8. Why did Esav embrace Yaakov?  
**33:4 - His pity was aroused when he saw Yaakov bowing to him so many times.**
9. Why did Yosef stand between Esav and Rachel?  
**33:7 - To stop Esav from gazing at her.**
10. Give an exact translation of the word *nisa* in verse 33:12.  
**33:12 - It means "travel". It does not mean "we will travel." This is because the letter *nun* is part of the word and does not mean we as it sometimes does.**
11. What happened to the 400 men who accompanied Esav?  
**33:16 - They slipped away one by one.**
12. Why does the Torah refer to Dina as the daughter of Leah and not as the daughter of Yaakov?  
**34:1 - Because she was outgoing like her mother, Leah.**
13. Whom should Shimon and Levi have consulted concerning their plan to kill the people of Shechem?  
**34:25 - Their father, Yaakov.**
14. Who was born along with Binyamin?  
**35:17 - His two triplet sisters.**
15. What does the name Binyamin mean? Why did Yaakov call him that?  
**35:18 - *Ben-Yemin* means "Son of the South." He was the only son born in the Land of Israel, which is south of Aram Naharaim.**

16. The Torah states, "The sons of Yaakov were twelve." Why?  
**35:22 - To stress that all of them, including Reuven, were righteous.**
17. How old was Yaakov when Yosef was sold?  
**35:29 - One hundred and eight.**
18. Esav changed his wife's name to Yehudit. Why?  
**36:2 - To fool Yitzchak into thinking that she had abandoned idolatry.**
19. Which three categories of people have their sins pardoned?  
**36:3 - One who converts to Judaism, one who is elevated to a position of leadership, and one who marries.**
20. What is the connection between the Egyptian oppression of the Jewish people and Esav's decision to leave the land of Canaan?  
**36:6 - Esav knew that the privilege of living in the Land of Israel was accompanied by the prophecy that the Jews would be "foreigners in a land not their own." Therefore Esav said, "I'm leaving. I don't want the Land if it means I have to pay the bill of subjugation in Egypt."**

**LEADER TIP:** Bring your kids presents this week in honor of Yaakov sending presents to Esav!

# PARSHA ACTIVITY

**GOAL:** To teach the kids about Rachel's unique character and why she was the only one of our Avot and Imahot who is buried in a different place, as well as why Rachel was the only one who was able to convince Hashem to bring the nation out of exile.

## **ACTIVITY: "Gaga with a Twist"**

Start off by playing regular Gaga. Make sure you have a good ball (soft so it doesn't hurt anyone or break anything) and a nice big enough area to play in. Start the game by throwing the ball up in the air and letting it bounce three times. Once it bounces three times, players are allowed to hit it. The point of the game is to hit other player's legs (usually aiming for below the knee). If you get hit with the ball or someone catches a ball that you hit towards them, you are out. The ball should stay on the ground throughout the game, so no picking it up or holding it at any point. If the ball is caught or goes out of play then someone can pick it up and throw it back into play. You can use your hands to protect your legs from being hit. For the best stance, hunch over and hold your arms and hands in front of your legs with your palms facing out so that you are protecting your legs from being hit. Continue playing until there is only one person left standing and they are declared the winner!

Now that you've played a round or two of regular Gaga, it's time to add the little twist. Instead of you being out whenever the ball touches your leg or someone catches your ball, assign every player a buddy and the buddy is out whenever you get out (For example, if A gets hit then B is out and if B gets hit then C is out. Once someone gets out then you transfer your buddy to the person who is still in.) Give each kid a paper with the name of another kid in the group. (If you don't know exactly which kids will be in your group on Shabbat then you can just assign them people.)

## **Part 2 – Rachel's unique quality**

Read the following. You can act it out as a play, or give everyone a copy with a different line highlighted. Each person must read their part when it's their turn. Think of any creative way.

Rachel's story – Yaakov Avinu was looking for a wife. He went to Charan where his father's family was. Yaakov arrived in Charan and asked Lavan to marry Rachel, his daughter. Lavan had two daughters – Rachel and Leah. Leah was the older one and Rachel was the younger one. Yitzchak had two sons: Esav, the oldest and Yaakov, the youngest. Since they were family, ever since they were young everyone said that the oldest boy would marry the older girl and the younger boy would marry



the younger girl. Rachel was very happy about this because Yaakov was a Tzaddik, while Leah would cry all the time because she didn't want to marry Esav the Rasha.

Lavan, the girls' father, was a cheat and told Yaakov that he must work for seven years in Lavan's home and in return would be able to marry Rachel. Even though Lavan had tricked Yaakov a number of times, Yaakov wanted Rachel so much that he agreed and worked for seven years in Lavan's house. After seven years Yaakov and Rachel were ready to get married. Since they knew that Lavan had a history of cheating people, Yaakov asked Lavan to marry his younger daughter, Rachel, so that he wouldn't swap her for Leah. Additionally, Yaakov and Rachel came up with secret signs between themselves so that under the chuppa, when it was dark, Rachel would whisper the signs to Yaakov and he would know that it was Rachel.

But Lavan swapped Rachel for Leah. Rachel knew that her father would trick Yaakov, but she didn't want her sister, Leah, to be embarrassed under the chupa when she didn't know the signs. So Rachel taught Leah all the secret signs. Rachel had waited seven years for the day she could marry Yaakov and she feared that if Yaakov married Leah, he would never marry her. Nevertheless, Rachel taught Leah the signs just so she wouldn't be embarrassed.

And what happened? Under the chuppa Leah whispered the signs to Yaakov so he was convinced it was Rachel. In the morning, when it became light, Yaakov saw that in fact he had married Leah! He immediately went to Lavan, "Why did you trick me?!" Lavan responded, "Here, we don't marry off the younger one until the older one is married. If you want to marry Rachel, you must work for me for another seven years." And so Yaakov worked for another seven years in Lavan's house, after which he finally married Rachel.

Ask the kids:

What do you think about what Rachel did? Did she have to teach her sister the signs?

What would you do if you in Rachel's situation? Would you give up something so precious to you for your brother or sister?

What can we learn from Rachel Imenu?

### **Part 3 – Rachel is buried on the way**

Set the scene: When Yaakov went to Eretz Yisrael with Rachel, Leah and all of their children, Rachel gave birth to her second son, Binyamin, who came after Yosef. Tragically, Rachel died during childbirth. Yaakov decided to bury Rachel on the way and not in Maarat Hamachpela with all the other avot and imahot. Why?

Spread out possible answers on the floor and each kid must choose the answer that they think is correct.

(\*You can make multiple copies of each possible answer and then once kids have chosen theirs, get them to place their answers on the floor, grouping the same ones together as a bar graph. This way you can see which was the most popular answer).

The real answer is so that when the other nations would take Bnei Yisrael into Galut, they'll go past Bet Lechem and will be able to pray at Rachel's grave and in her merit they'll be saved.

Because they couldn't take Rachel's body to Maarat Hamachpela because it was too far.

Because Binyamin was only a baby and they couldn't leave him alone.

Because Yaakov was too old to travel all the way to Maarat Hamachpela.

Because Yaakov knew that when the nation would be exiled into galut they would pass by her grave and would want to pray that Hashem would listen to their tefilot.

Because Rachel's father wanted her to be buried in Charan, while Yaakov wanted her to be buried in Eretz Yisrael so they compromised on a place in the middle.

Because there was no more space in Maarat Hamachpela

Because Yaakov couldn't delay burying Rachel and Maarat Hamachpela was a lot closer.

Because Rachel asked to be buried in Maarat Hamachpela and they were obeying her wishes.

#### **Part 4 – Kever Rachel**

Find a picture of KEver Rachel and cut it up into puzzle pieces. Everyone gets a piece of a puzzle. Explain that it is near Bet Lechem, many people go pray there.

Final conclusion: We say how hard it is for us to forgo something for someone else, especially when we lose out as a result. We learnt about Rachel and what she sacrificed for her sister, just so she wouldn't be embarrassed. We saw how strongly Rachel feels for the nation, so much so that she was buried on the way so she could advocate for the nation to come home from galut. Only in her merit Hashem agreed to bring the nation home.

**DISCUSSION:** What made Rachel so unique? What is so special about her that she is buried in her own place and is considered the mother of all the Jewish people? Growing up in the house of a deceitful man and living a life full of difficulties, Rachel kept strong and rose above all of it. She gave up her own husband and wedding day and gave the signs to Leah so that she wouldn't be embarrassed when she was under the chupah with Yaakov. Rachel did not have any children while the rest of Yaakov's wives did. When she finally was able to have children of her own, she died giving birth to her second one and was buried in her own location separate from Maarat HaMachpelah where the rest of the Avot and Imahot were. Rachel, a righteous and holy woman, had the ability to foresee events in the future. She saw before her eyes a vision of her children, the Jewish people, some 1,200 years hence. At that time, the Jewish people would be living in the holy land, Israel. Alas, she saw, they would sin. And sin. And sin repeatedly, compelling G-d to punish them. G-d would destroy the magnificent temple, and banish his people into exile. Rachel envisioned the route her children would take. In her mind's eye, she saw hundreds of thousands of Jews, shackled and broken in spirit, being led by the Babylonian general Nevuzaradan back to his homeland. This sad procession, Rachel saw, would lead the weary Jews directly past the road where she lay now, on her final moments on earth. "If I am buried here," she thought, "my children will be able to stop at my grave and pray to the One Above. Maybe, in my merit, He will answer their heartfelt prayers." And so, for the sake of her sinning great-great grandchildren, many years in the future, Jews who would sin so greatly that they would need to be exiled, Rachel asked not to be buried in the Cave of Machpelah, with her husband and illustrious ancestors. No! She would give all that up, and stay here alone, where she'd be able to help her children. In these games, we aren't playing for ourselves, we are playing for our friends. We're putting others before ourselves just like Rachel did. Hashem saw Rachel's selfless sacrifice. Exemplifying a quality we should all strive to live up to, she focused only on her children and others and not herself. Standing in the background, she let others get the honor and the credit, while doing the right thing and what was required. Hashem watched proudly, and took note and so should we.

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Almost as soon as the thought crossed his mind, Jimbo Jackson came driving straight at him on his bike at full speed. The boys tumbled out of the way just in time to avoid getting run over.

"Ha ha ha!" Jimbo laughed.

Mike groaned again. He asked himself for the hundredth time why they had to move to this neighborhood. Whatever the old neighborhood had been, at least everyone knew not to start up with a karate expert like himself.

"Mike, why didn't you pop him one? Why did you let him get away with it?" asked Stevie, as the two boys wiped the dust off their pants. "I mean it. Why don't you go over now and give it to him, Mike?" his brother pressed on. "Chop-chop and it's all over. He'll never know what hit him!"

Mike frowned. "I know he'd never know, Stevie, but *I* would know. Just because I'm a black belt in karate doesn't mean I should hurt people. There are better ways to solve problems."

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"Gonna cost you a buck -- entrance fee to come into my park." he sneered. "Pay up or get lost."

Stevie saw Mike moving his arm and smiled, certain his brother was finally going to give that jerk what he deserved, big time. But his eyes widened in shock as he saw Mike dip his hand in his pocket, fish out a dollar bill and silently hand it to Jimbo instead. They walked in past the laughing bully.

"Mike, I just can't believe you. Why did you give that kid money when you could have sent him through the wall?"

"It was worth it to me to avoid a fight," Mike shrugged.

"But you're a black belt! You don't have to avoid a fight. Come on, that Jimbo is bad news. One round with you and he'll leave us alone forever."

"Stevie, let me ask you a question. Do you think it's normal for a kid to go around driving his bike into other people, to hurt them and knock them down? Do you think that's something they teach kids to do in school?"

"Of course not, Mike. You know that as well as me."

"So if Jo-Jay..."

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"So if *Jimbo* is doing something like that, and he didn't learn it in school, how do you think he learned to do it? If someone's hurting *you*, chances are it means that someone or something is hurting *them*. If I beat him up, I'm just going to add to his problems and the problems of everyone he meets and that's not right."

"So you're just going to let him hurt and blackmail us forever?" Stevie asked.

"I'm not sure yet what to do. But I'm not going to get violent, unless there's absolutely no choice. You got that?"

"Guess so. But 'no choice' time might be sooner than you think, because he's coming back this way on his bike, *fast*. And he's holding a baseball bat! Something tells me he's not coming to invite us to join him for a friendly pickup game of softball."

Mike glanced at the charging bully out of the corner of his eye and tensed his muscles. Maybe this time he really would have to fight the guy. Suddenly he got an idea. He tugged his younger brother by the shirtsleeve, and said, "Quick. Stevie. Remember that move I taught you? How to fall just before I hit you so that you don't get hurt? Let's do it right now!"

Mike wound up and pulled off one of his most complicated flying karate moves, with Stevie as his willing victim. Just as he was about to turn Stevie into chop suey, the kid dropped flat onto the floor and played dead. Jimbo stopped short and watched the whole thing with his mouth hanging wide open in shock.

"Wow! Hey, how'd you do that?" Jimbo exclaimed, dumbfounded. "What'd you do to the kid? Is he all right? Where'd you learn that?"

Stevie popped up right then and stood next to his big brother.

"It's karate. I've been learning it for the last five years – I've got a black belt, actually," Mike said quietly.

Suddenly Jimbo looked really scared. "L-l-l-look, I'll give you back your money, just don't hit me, okay?"

"Don't worry, Jimbo," Mike said. "Just because I'm tougher than somebody else, doesn't give me the right to hurt them. And it doesn't give *you* the right to either. How about we make a deal. I'll leave you alone and you'll start laying off the other kids, okay? Maybe I'll even teach you some of these cool moves --*once* we both know you're only going to use them the right way -- for exercise and not to hurt people."

"Man, you've got a deal," he said. Still shaking his head in admiration of both Mike's skills and ability to keep his cool, Jimbo turned and rode off, this time without his usual swagger.

"Mike?" said Stevie.

"Yeah?"

"I see what you mean, I think. It takes more strength not to fight than it does to fight. Right?"

"That's right."

"Those really were the coolest moves I've ever seen. The real moves, though. Not the ones we did for Jimbo. The ones you did in inside."

"Thanks. You're pretty cool yourself..."

"Really?"

"For a little brother, that is."

**Discussion Questions:** Q. Does might make right? If not, what *does* make right?

A. What's right or just is not determined by strength or numbers. G-d has implanted a sense of truth and fairness in each of our hearts and wants us to live justly. Through the Torah, He has given us guidelines of how to access and implement this inner wisdom to improve our lives and the world.

Q. Our sages teach that a secret to turn enemies into friends is to love them. What do you think might lie behind this secret?

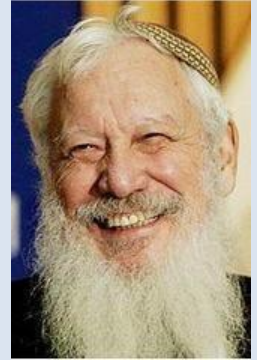
A. The human heart is like a mirror that reflects whatever emotions are being projected at it. When we make a sincere concerted effort to love and have positive feelings toward someone—it is nearly impossible not to influence them to feel more positively toward us. People who have developed this technique to a high degree have used it to literally save their lives.

**LEADER TIP:** Have you ever gotten in a fight in groups? What is one way we can make sure no more fights happen during groups?

# JEWISH LEADER OF THE WEEK

## Professor Yisrael Aumann

(June 8, 1930- )



Yisrael Robert John Aumann, born June 8, 1930, is an Israeli-American mathematician and a member of the United States National Academy of Sciences. He is a professor at the Center for the Study of Rationality in the Hebrew University of Jerusalem. He also holds a visiting position at Stony Brook University and is one of the founding members of the Stony Brook Center for Game Theory. Aumann received Nobel Prize in Economics on December 11, 2005 for his work on conflict and cooperation through game-theory analysis. He shared the prize with Thomas Schelling. Since the event began immediately after the Sabbath was over, the religiously-observant Aumann family was provided with facilities in a hotel near the concert hall where they were able to dress in the formal wear required for the ceremony and to arrive in time. Aumann was born in Frankfurt am Main, Germany, and fled to the United States with his family in 1938, two weeks before the Kristallnacht pogrom. He attended Rabbi Jacob Joseph School, a yeshiva high school in New York City. He graduated from City College of New York in 1950 with a B.Sc. in Mathematics. He received his M.Sc. in 1952, and his Ph.D. in Mathematics in 1955, both from the Massachusetts Institute of Technology. In 1956 he joined the Mathematics faculty of the Hebrew University of Jerusalem and has been a visiting professor at Stony Brook University since 1989. Aumann's greatest contribution was in the realm of repeated games, which are situations in which players encounter the same situation over and over again. Aumann and Maschler used game theory to analyze Talmudic dilemmas. They were able to solve the mystery about the "division problem", a longstanding dilemma of explaining the Talmudic rationale in dividing the heritage of a late husband to his three wives depending on the worth of the heritage compared to its original worth. Aumann married Esther Schlesinger in April 1955 in Brooklyn. The couple had five children; the oldest, Shlomo, was killed in action in 1982, while serving as a tank gunner in the Israeli Army in the 1982 Lebanon War. Esther died of cancer in October 1998. In late November 2005, Aumann married Esther's widowed sister, Batya Cohn.

**LEADER TIP:** Professor Aumann studied “secular” studies but was able to connect it to “Judaic” studies. How can we connect our secular activities with our Judaism?

# TEFILLAH TREASURES

## Shemoneh Esrei

Shemoneh Esrei is the most important and main part of davening. Everything that we say before is a preparation for this prayer. The Shemoneh Esrei consists of three parts- praise, request, and thanks. The first three brachot are praise. Praising Hashem is letting ourselves know in whose presence we stand. The first bracha is called *Avot*. We attempt to see Hashem through the eyes of our forefathers. The *avot* lived spiritual lives that were so huge that Hashem promised them that their spiritual message would last with their descendants. Each forefather had a different glimpse of Hashem. We describe Hashem as “*Ha’kel ha’gadol ha’gibor v’ha’nora* – great, powerful and awesome.” ‘Great’ means that everything in the world has one source, Hashem. Avraham was the first to recognize this. Yitzchak continued where Avraham left off. He saw Hashem as powerful, as one who constrained himself within time, nature, and the possibility of distance. He also developed this strength within himself through self-control and overcoming his ego. Yaakov experienced Hashem as awesome, not scary in anticipation of something bad, but rather overpowered by Hashem’s magnitude. The second blessing is *Gevurat Hashem*. It describes how Hashem hides Himself within nature. He created death, which conceals His presence, and rainfall, which allows us to see life as seemingly continuing on its own. The third blessing is “*Ata Kadosh*,” which describes Hashem’s holiness. Holiness means above everything and not limited to the ordinary. A person who recognizes Hashem and is grateful for all His goodness will be happy all his life. This is because a person naturally rejoices more with a gift received from a loved one rather than something received from someone he does not know. Likewise, if we recognize Hashem as the author of all our challenges, our responses to them will be different. If we learn to perceive Hashem as holy, we can see holiness in other people and ourselves. Our lives then become very different. The blessings of requests are divided in four groups- spiritual, material, requests for meaning in our lives, and requests for the sake of the Jewish people. We first ask for consciousness and insight because without that nothing Hashem gives us has value. One should concentrate on asking Hashem to give us insight and *sechel* to make the right decisions. The next group of blessings is about material needs. We ask Hashem to see our pain and redeem us.

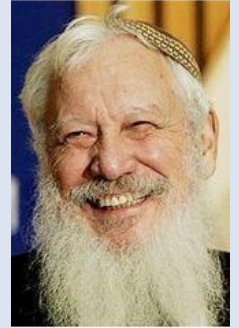
**LEADER TIP:** Shemoneh Esrei is really important but sometimes really hard to focus on. Try just focusing for the first few words this week!

## This Week in Jewish History

December 11, 2005

### Professor Yisrael Aumann Wins Nobel Prize

Yisrael Robert John Aumann, born June 8, 1930, is an Israeli-American mathematician and a member of the United States National Academy of Sciences. He is a professor at the Center for the Study of Rationality in the Hebrew University of Jerusalem. He also holds a visiting position at Stony Brook University and is one of the founding members of the Stony Brook Center for Game Theory. Aumann received Nobel Prize in Economics on December 11, 2005 for his work on conflict and cooperation through game-theory analysis. He shared the prize with Thomas Schelling. Since the event began immediately after the Sabbath was over, the religiously-observant Aumann family was provided with facilities in a hotel near the concert hall where they were able to dress in the formal wear required for the ceremony and to arrive in time. Aumann was born in Frankfurt am Main, Germany, and fled to the United States with his family in 1938, two weeks before the Kristallnacht pogrom. He attended Rabbi Jacob Joseph School, a yeshiva high school in New York City. He graduated from City College of New York in 1950 with a B.Sc. in Mathematics. He received his M.Sc. in 1952, and his Ph.D. in Mathematics in 1955, both from the



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### **FIND...**

- Presents
- Tefillah
- Battle
- Angel
- Gid HaNashe
- Yisrael
- Binyamin
- Kever Rachel

### **STAT LINE OF THE WEEK- VAYISHLACH**

**8th of 54 sedras; 8th of 12 in Bereishit**

**Written on 237 lines in a Sefer Torah; ranks 11th**

**9 Parshiot – 6 Petuchot; 3 Setumot**

**153 pesukim – 4th (1st in Bereishit), same number as**

**No'ach, but more words and letters**

**1976 words – 6th (4th in Bereishit)**

**7458 letters – 6th (4th in Bereishit)**

**MITZVOT**

**The is one mitzva counted in Vayishlach, the only prohibition of the 365 in the Torah in the book of Bereishit**



## TRIVIA QUESTION OF THE WEEK

# WHAT IS NEOT KEDUMIM?

Email your answers to [Youth@YOUNGISRAEL.ORG](mailto:Youth@YOUNGISRAEL.ORG) along with your **NAME** and **AGE** for a chance to win **AWESOME PRIZES!** Each correct answer will enter your name into a raffle that will happen once a month. Behatzlacha!

### THIS JUST IN!

- **A rhinoceros horn is made of compacted hair.**
- **The international telephone dialing code for Antarctica is 672.**
- **It's illegal to spit on the sidewalk in Norfolk, Virginia.**
- **In the four professional major north american sports (baseball, basketball, football and hockey) only 7 teams have nicknames that do not end with an s.**

For more info please feel free to contact us at [Youth@youngisrael.org](mailto:Youth@youngisrael.org)

I K X D Y N H W L W I H  
W E B I S A T I L U W A  
I V I H E T Q H B B T L  
N E N A H X N W Q F C L  
U R Y N S L D E V C S I  
D R A G A E C E S V D F  
O A M E N A D L K E J E  
N C I L A R Y T P V R T  
I H N Y H S H T E H O P  
A E E H D I T A H Z I J  
U L P X I Y L B S B X P  
N Y W D G G S F C F C Z

### Parsha Points to Ponder...

There are only three Mitzvot in Sefer Bereshit and one of them is in this week's Portion. This Mitzvah is known as גיד הנשה , GID HANASHE, "the displaced sinew on the hip-socket." (Ber. 32,33) The reason for this negative commandment, that prohibits us from eating this sinew, is well known. Yaakov remained alone in the night and fought with a man that turned out to be an angel. Since this opponent could not overcome Yaakov he struck the socket of Yaakov's hip and dislocated it. Hence, in memory of this event we are forbidden from eating this sinew. Why is this incident so important that we must remember it? Perhaps there is a very meaningful reason in this event and for that rationale that we should never lose sight of it. This man-angel tried to undermine Yaakov's moral and ethical life. When he failed this he tried to destroy his stability so that he would not be able to stand up. He represented all of the world enemies the Jews have. They try to prevent us from living by the Torah ideals. Failing that they try to destroy us physically. The Mitzvah of גיד הנשה , GID HANASHE, is to remind us of the eternal danger facing us from the world and to assure us, that although they may succeed in causing us great physical damage, they

cannot take away our Judaism and our Torah from us.

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