

### Toldot Wrap-Up

by Sammy Schaechter

Rivka gave birth to twin boys: a hairy, reddish boy named Esav, and a second son holding on to Esav's heel, named Yaakov. Esav became a hunter, while Yaakov was an honest man who spent time learning Torah. Yitzchak favored Esav, while Rivka preferred Yaakov. One day, Esav came home from the hunting and was really hungry. Yaakov was making soup and Esav begged him to give him some. Yaakov agreed to Esav's request just as long as he gave him his birthright as firstborn in exchange—and Esav agreed. Yitzchak settled among the Plishtim. When the Plishtim asked Yitzchak about Rivka, he told them that she was his sister, worried that otherwise they would kill him in order to take her. Eventually, Avimelech, king of the Plishtim, noticed that Rivka was Yitzchak's wife and even though he scolded Yitzchak, he issued a decree that no one touch them. Yitzchak became extremely wealthy. The Plishtim eventually became very

jealous of his wealth, and asked him to leave. Hashem came to Yitzchak in a dream and blessed him and assured him that He would always be with him. Avimelech came to Yitzchak to make a peace treaty with him and Yitzchak agreed. At the age of forty, Esau married two wives. Being that they were both idol worshipers, Yitzchak and Rivka were not so happy.

Yitzchak was now getting old and became blind. He called over Esav and told him that he wanted to bless him, but first he should go to the field and hunt some food for him to eat. Rivka heard this conversation and told Yaakov to dress as Esav and trick Yitzchak into blessing him instead. Rivka prepared meat and gave

it to Yaakov to bring to Yitzchak. She also took hairy goatskin and put it on Yaakov's smooth arms and neck. Yaakov came to Yitzchak and pretended to be Esav. Yitzchak blessed Yaakov with spiritual and material gain. Esav came back and realized what had happened. Esau was furious and Yitzchak comforted him with a minor blessing. Esav was determined to kill Yaakov, but Rivka, who heard about what he was going to do, asked Yitzchak to send Yaakov to Charan to find a wife. Yitzchak did so, and blessed Jacob again before he departed. Yitzchak sent Yaakov to his brother-in-law Lavan's home, to marry one of his daughters. Esav married again, this time to Machalat the daughter of Yishmael.

#### TORAH COMICS

Esav sells Yaakov his birthright for soup.



Excerpt from ANDiDREW Torah Comics. Get the book or draw your own at [TorahComics.com](http://TorahComics.com)

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### All for One Ruble

*And he sold his birthright to Yaakov (25:33)*

Rebbe! You must help me!" Reb Mot-tel burst into Ji. ^ i h e beis medrash of the Tzaddik of Apta. Tears streamed down his cheeks as the poor man told the Rebbe of his worthy daughter who was getting older and could not get married until he had a decent dowry for her.

"How much do you need?" the Reb-be asked kindly.

A desperate chuckle escaped his throat. "Ha! I have one ruble in my pocket. Here it is! I need one thousand!" He took out a worn coin and held it up.

"Hmmm. One ruble. Very well. That is a beginning. Take your one ruble and buy the first item of merchandise that comes your way. May Hashem bless you that your money increase to cover your needs," the Rebbe said, nodding his head. The man understood that he must leave.

"One ruble! What can I possibly buy with one ruble?!" Reb Mottel thought to himself. Yet, he had come to the Rebbe after hearing of his greatness, of the great wonders that he had wrought. He had full confidence in the Rebbe's powers. Still it seemed strange that one ruble could turn into one thousand..., but the Rebbe had given his blessing!

The man started on his way home. He had traveled a long way to Apta and now he was tired. After several hours of travel he decided to stop and rest by a roadside inn. He found himself a seat by a table and sat down. His eyes darted all around the room, studying the scene. Perhaps he would find some merchandise here, as the Rebbe had advised. His eyes hit upon a group of diamond dealers huddled in a corner. Their wares were spread on small squares of special rice paper on the table and they were arguing heatedly. Overcome with curiosity, the



poor man edged over and stood by the shoulder of one of the men. The merchant looked up and asked, "Interested in buying something?"

Reb Mottel was about to say "No" but caught himself and changed it to a "Yes." He remembered what the Rebbe had said.

"How much money do you have?" asked the diamond dealer.

He blushed but replied, "I have one ruble." Everyone burst into raucous laughter. What a ridiculous idea — to buy diamonds for a ruble! When the laughter died down, the merchant said,

"I have something to offer you for a ruble." "Really? What?"

With laughter still bubbling inside him, he said, "I will sell you my portion in Olam Haba for a ruble."

"It's a deal!" the poor man blurted out. "But let us make the sale legal and above board. We must draw up a proper document of sale."

The sharp businessmen sitting

around the table were enjoying themselves. They had never seen anything like this! How amusing! One rushed to fetch a sheet of paper, another a pen. A third, an expert in legal terminology, dictated the terms of the sale. Soon the contract was ready for signing. Both the buyer and the seller wrote their names. Then two witnesses were asked to verify the sale. Finally, Reb Mottel handed over his last ruble and took the document in exchange. The deal had been transacted.

Reb Mottel returned to his table to the whoops of laughter from all the gem merchants. But he did not care. Just at that moment a woman entered the inn. It was the merchant's wife. Seeing her husband besides himself with laughter, she asked him what had happened. He pointed to Reb Mottel and said,

"See that poor man there? I just squeezed the last ruble out of his pocket by selling him something worthless. What a fool! Ha! Ha! Ha!"

"What did you sell him?" she asked, full of curiosity.

"I sold him my portion in Olam Haba."

He burst into a peal of fresh laughter but froze when he saw his wife's expression.

"The only thing of lasting value that you still have, your tiny portion in Olam Haba — you sold? Is nothing holy to you? Is there nothing in this world that you value outside of money? Why, you are no better than a gentile! You vile, miserable creature! I don't want you for a husband! I demand a divorce. I refuse to live with a man to whom nothing is holy, not even his tiny portion of immortality."

He saw that she was dead serious. He tried to wave the matter away, "It was only a joke..."

"That was no joke. It was a proper sale with a document, signatures and witnesses. Oh, no! You meant it! And

# PARSHA STORIES

I refuse to live with a man who denies his portion in the World to Come, little as it may be!"

This was already going too far. He had not dreamed that there would be complications. But his wife was serious about demanding a divorce. Finally an idea struck him. He beckoned to a waiter and asked him to tell the Jew in the corner to come over to his table.

Reb Mottel came and stood before him.

"It was a good joke, wasn't it?" the gem merchant said in a friendly, confidential manner. "You agree that it was only clean fun. Come, let's dissolve our agreement now, like adults. I'll give you back your ruble and you return the document. Surely you need the money more than the silly piece of paper!"

Reb Mottel shook his head. He was not smiling. "I made a serious sale. I have no regrets. For my part, it is a completely valid transaction."

"Do you know what?" the gem merchant said in a silky smooth voice, "I'll give you a few extra rubles if you give me back the paper."

"No. I am sorry. It is mine. The purchase is legally sound."

"Come now, don't be a fool. How much do you want for that worthless paper?"

"One thousand rubles."

"One thousand rubles? Are you out of your mind? For an insignificant piece of paper? You must be mad!"

"You made the offer, not I. I am content to keep the document."

"All right. Be a stubborn fool. I don't need the stupid paper."

"What do you mean?" his wife shouted. "If you do not buy the document back, I insist on getting a divorce. I demand that we go to a rabbi this very minute!"

"But my dear. It is a ridiculous price: one thousand rubles for a worthless document! Surely you don't mean what you are saying!"

"Of course I mean it! I don't care if you have to pay five thousand rubles. I refuse to go on living with a gentile, a man who denies his portion in Olam Habal That is final!"

The merchant now turned to Reb Mottel and tried to bargain him down. Reb Mottel was adamant. One thousand rubles, not a penny less.

Finally, the merchant dug into his pocket, took out his wallet and counted out one thousand rubles. He handed it over to Reb Mottel who, in turn, gave him the document. In a fit of anger, the merchant ripped it to pieces.

Reb Mottel turned to the woman and told her exactly what the Rebbe had advised, explaining why he had set a price of one thousand rubles. When she heard the story, she was deeply impressed and decided to travel to Apta at once.

The woman entered the Rebbe's study and said, "I am very happy that my husband's money went to such a worthy cause. But I am curious about one thing: was my husband's portion in Olam Haba really worth only one ruble?!"

The Rebbe smiled. "When he first sold it, it was not even worth that much! But after he redeemed it for one thousand rubles, his portion suddenly shot up in value. After that mitzvah of providing for a poor bride, his portion can no longer be measured even in gold!"

## TALES OF TZADIKIM

# The Precious Object

*And Hashem harkened unto him and Rivka conceived (25:21)*

There was once a woman who was still childless after ten years of marriage. Her husband went to R' Shimon bar Yochai to ask if he might divorce her and marry someone else who could bear children.

R' Shimon said, "Just as you were married in joy and happiness, with a feast, so should you be separated with a feast."

The man arranged a large banquet. He sat with his wife, eating and drinking to his heart's content. In the course of the meal he became a little drunk and said to his wife, "My good woman, you may take anything from this house

to keep when you leave me to return to your father's home. Choose any object that is most precious to you."

The woman was clever. As soon as her husband was fast asleep, she ordered the servants to carry him to her father's house.

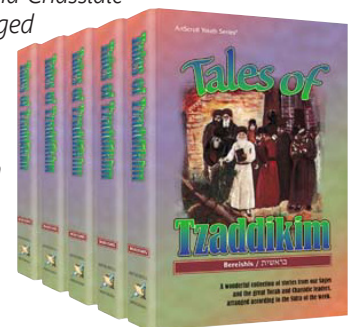
When he awoke, it was the middle of the night. He looked about at the strange surroundings and asked, "Where am I?"

At his side, his wife replied, "You are in my father's house. Last night you promised that I could take anything for my own. I could find nothing to take more precious than you, my dear husband!"

The two went back to R' Shimon the

following morning. The tzaddik stood and prayed that they be blessed with child. And Hashem, Who values the prayers of His tzaddikim, harkened to his plea and blessed the couple with a child.

**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  
and Dovid Saleman  
Answers on page 7.

## EASY Qs

1. Who did Yitzchak marry?
2. How old was he when he married her?
3. How old was Yitzchak when his sons were born?
4. Who were their two sons? Who was born first?
5. Were the two sons similar or different? What were they like?
6. Who was Yitzchak's favorite? Who

## CRACK THE PARSHA CODE

by Rabbi Yaakov Levine  
Answers on page 7.

1. Y was 40 when he M R, and R was 3
2. They had no C for the first 20 Y of their M
3. Whenever R passed by a C, E K, and Y K when she passed by a B M
4. When E was B he was C with R H
5. Y was H onto E H when he was B
6. E sold his B for a some R B
7. Y told E to make him D F so that he will B him
8. R told Y to B F to Y to get the B instead of E
9. Y C his A with A S, so that Y will think he is E
10. Y told Y that the V is the V of Y, but the H's are the H of E
11. R told Y to R A to L because E wanted to K him

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was Rivka's favorite?

7. How did Yaakov and Rivka trick Yitzchak into giving him the first blessing?
8. How did Yitzchak not know right away that it wasn't really Esav?
9. What did Yitzchak say when Yaakov snuck in to get the first bracha?
10. What was Esav's reaction when he found out what Yaakov did?
11. Where did Yaakov run to to escape Esav?

21. How was Esav able to hide his bad behavior from his father?
22. Why was Esav faint when he returned from the field?

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## MEDIUM Qs

12. Why were they called these names?
13. Where did Yitzchak and Rivka go because of the famine?
14. Why did Yitzchak tell everyone that Rivka was his sister?
15. What did Avimelech tell the Plish-tim when he realized that Rivka was Yitzchak's wife?
16. Why did Yitzchak leave Gyor?
17. Why do you think it was important that Yitzchak look like Avraham?
18. Why does the Torah stress that Rivka was Betuel's daughter and Lavan's sister?
19. Why was Esav named Esav?
20. Who gave Yaakov his name?
23. Why are lentils a food for mourners?
24. According to Chazal, what was the birthright that Yaakov bought from Esav?
25. Why did the Philistines plug up the wells?
26. Why was Yitzchak not permitted to go to Egypt?
27. Why did Yitzchak lose his sight? (three reasons)
28. Why did Yitzchak think he was going to die?
29. According to Rashi, why did Rivka ask Yaakov to bring two kid goats?

## HARD Qs

# PARSHA PUZZLERS

## TORAH RHYMES & RIDDLES

Answers on page 7.

1. The wise man said that I'd have twins  
So different from each other.  
He told me that the older one  
Would serve his younger brother.

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2. I am a red and hairy man  
Who likes to hunt and kill.  
But honoring my father  
Is one mitzvah I fulfill.

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3. My brother stays out

in the field.  
He likes to hunt and fight  
But you will find me  
in my tent,  
Learning day and night.

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4. I'm the mighty king from Gerar  
I saw Yitzchak and Rivkah from afar.  
I said, "Whoever hurts this man or  
wife,  
He shall surely lose his life."

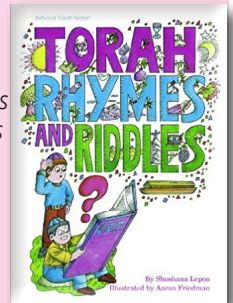
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5. With the hairy skin  
of a hairy goat

I dressed my arms,  
my neck, my throat.  
Disguised as Eisav, no one guessed,  
And by my father I was blessed.

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# PARSHA STORIES

## STORIES MY GRANDFATHER TOLD ME

### Mother Power

*"Yitzchak entreated Hashem opposite his wife, because she was barren. Hashem allowed Himself to be entreated by him" (Bereishis 25:21)*

One Yom Kippur eve, R' Levi Yitzchak of Berditchev sent word to his townspeople: Whoever wanted R' Levi Yitzchak to pray for them should write his name, along with his mother's name, on a piece of paper, and submit it to him together with a certain sum of money for tzedakah. The townspeople, happy to have this rare opportunity, hurried to write their own and their mothers' names on slips of paper, and to bring them to the Rabbi along with the tzedakah.

The day wore on. Most of the city had already brought in their requests, but still R' Levi Yitzchak waited. Just a little while before the onset of Yom Kippur, a woman came running up. She placed a slip of paper and money for tzedakah in front of R' Levi Yitzchak.

Glancing at the paper, R' Levi Yitzchak told the woman, "You have written two names here. Therefore, you were supposed to bring a double portion of tzedakah, one for each person."

"I have written my own name and that of my son," she replied respectfully, "but what could I do? Though I went around all day trying to borrow money, I did not manage to get more than one portion of tzedakah."

R' Levi Yitzchak stood firm. "For this amount, you can write down only one name for me to pray for."

"In that case," the woman answered, "I will leave out my own name. Please, daven for my only son. I am prepared to give up my life for his sake."

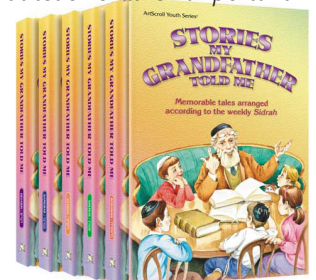
When R' Levi Yitzchak saw how devoted the mother was to her son, he stood up with a radiant face and started off to shul for Kol Nidrei. As he went, he said repeatedly, "I am going

now on the strength of that loving mother, who agreed to give herself up in order to save her son's life. 'Ha-ben yakir li Efrayim im yeled sha'ashuim' — 'My son Efrayim is as precious to me as a child at play.' Just as a father has mercy on his children and a mother on her child, so, too, Hashem, have mercy on Your beloved children!"

Saying these words, the tzaddik entered the shul, walked up to the bimah, and began to recite Kol Nidrei.

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# PARSHA STORIES

STORIES MY GRANDFATHER TOLD ME

## R' Yosef Chaim Sonnenfeld Says a Prayer

*"Yitzchak entreated Hashem opposite his wife, because she was barren. Hashem allowed Himself to be entreated by him" (Bereishis 25:21)*

In a city in Hungary, there lived a Jewish couple who owned a prosperous business enterprise. The couple was very wealthy. The wife ran the business, while her husband sat and learned Torah all day.

Money was plentiful, but the couple lacked one thing, and this distressed them sorely: They had no children. Ten years had passed since their marriage, and still they had not been blessed with offspring.

One day, the woman appeared at the home of the city's Chief Rabbi with four hundred gold coins, an awesome amount of money at that time. "I want to give this money to the greatest tzaddik of our generation," she said, "so that he will pray for me to merit bearing children."

The Rabbi replied, "My advice is this: Send the money to R' Yosef Chaim

Sonnenfeld, who lives in Jerusalem. In my opinion, he is the man whose prayers can help you!"

The woman gave the money to the Rabbi, who sent it that same day to Jerusalem. In order to ensure that it reached the proper hands, the Rabbi sent it to the Austrian ambassador, with instructions to forward it to R' Yosef Chaim Sonnenfeld.

When the ambassador received the money, he became very curious to learn its purpose. He sent it to Jerusalem with his secretary, resolved to follow the matter privately.

Meanwhile, some days later, the woman's husband learned of the large sum that his wife had sent to Jerusalem. He grew very angry, and went with his wife to confront the city's Rabbi. Furious, he complained that the Rabbi should not have sent the money without his knowledge.

Uncomfortable, the Rabbi made his apologies. He had had no idea that the woman had sent such a large sum without her husband's consent. The man was somewhat mollified, but insisted that the Rabbi send a telegram to Jerusalem asking that the money be returned.

Instead, the Rabbi offered to pay back the irate husband out of his own pocket. He wished at all costs to avoid a situation where a tzaddik like R' Yosef Chaim Sonnenfeld might be embarrassed. They were still discussing the matter when the door opened and the postman handed the Rabbi a letter that had just arrived from Jerusalem.

The letter was from R' Yosef Chaim Sonnenfeld himself — and enclosed in the envelope was a check for the equivalent of 400 gold coins. The Rabbi handed this immediately to the husband.

"Please," the couple said to the Rabbi, "read us the letter." Emotionally, the Rabbi picked up the letter

and began to read.

"I received your honor's letter, in which you write that the money was brought to you by a woman who came herself. This made me suspect that she might have acted without her husband's consent. Therefore, I am returning the money, and beg your forgiveness for troubling you to see that it finds its way back to the sender.

"Of course, my prayers on behalf of the woman will not be diminished in the slightest. May her salvation come from Hashem in the blink of an eye—"

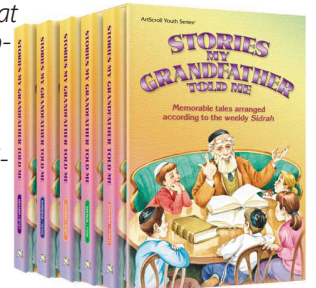
Warm tears trickled down the couple's faces. They had never in their lives encountered such greatness, such caution with another's money. Humbly, the man asked the Rabbi to send the check back to Jerusalem. "I will be happy indeed if my money reaches the hands of such a tzaddik!"

The money was sent again to Jerusalem, with a note attached giving the husband's consent.

The Austrian ambassador, who had tracked the money from Hungary to Jerusalem, then back to Hungary and back again to Jerusalem, also found himself greatly moved by R' Yosef Chaim's nobility. He decided to meet the great man himself.

The ambassador went to visit R' Yosef Chaim Sonnenfeld in Jerusalem, and the two had a long talk together. From that day on, the ambassador held R' Yosef Chaim in the greatest esteem, and showed him every honor.

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# JEWISH LEADER OF THE WEEK

## Michael Levin

February 17, 1984- August 1, 2006

Michael Levin made Aliyah from Philadelphia in 2002 and joined the Paratroopers in the IDF. In the summer of 2006, Michael was given time off to visit his family in the US.

Two weeks into his trip, war broke out on Israel's northern border when Hezbollah ambushed an IDF patrol, killing five soldiers and kidnapping Ehud Goldwasser and Eldad Regev while wounded. When Israel crossed the border in an attempt to rescue them, Hezbollah began its assault on Israel, launching thousands of rockets at the communities of northern Israel.

Michael immediately cut short his vacation and flew back to Israel to serve with his unit. He fought to receive

permission to be sent to the north to rejoin his unit. When Michael arrived, his unit was sent to the Hezbollah village of Aita al-Shaab.

On Tuesday, August 1, Michael's unit moved forward and began an intense fire-fight with Hezbollah forces inside the village of Aita al-Shaab. Michael Levin was 21 years old when he fell fighting for the country he loved. His memory and courage live on in the thousands of lone soldiers who continue down the path Michael set – to make Aliyah, to serve in the IDF, and to build a life in the land of Israel.



# PUZZLERS ANSWERS

## TEST YOUR PARSHA KNOWLEDGE

1. Rivka
2. 40
3. 60
4. Esav and Yaakov were twins, Esav was born first with Yaakov holding on to his heel.
5. Very different. Esav was born hairy and red and was a hunter. Yaakov was a simple person who spent most of his time learning Torah.
6. Yitzchak loved Esav (he was very good at kibud av v'em) and Rivka loved Yaakov
7. Yitzchak told Esav to go get him food from the field and come back to get his bracha. Rivka made Yitzchak food and dressed Yaakov up as Esav and Yaakov went to Yitzchak pretending to be Esav.
8. He was blind
9. "The voice is Yaakov's and the hands are like Esav's"
10. He was extremely upset and wanted to kill Yaakov when Yitzchak died
11. His uncle Lavan's house
12. Esav was born already "made", already covered with hair. Yaakov was born holding on to the "heel" of Esav.
13. To Gror in Plishtim. The King was Avimelech
14. He was scared that if they knew she was his wife they would kill him and take her
15. Anyone who touches her will be killed
16. People were jealous of his success and Avimelech asked him to leave
17. 25:19 - So everyone would agree that Avraham was indeed his father.
18. 25:20 - To praise her, that even though her family was evil she was righteous.
19. 25:25 - He was born fully developed. The name Esav is based on the Hebrew word for "made".
20. 25:26 G-d.
21. 25:27 - Esav deceived Yitzchak by asking questions that suggested that he was very strict in mitzvah observance.
22. 25:29 - From having murdered.
23. 25:30 - They are round like a wheel and mourning is like a revolving wheel that eventually touches everyone.
24. 25:31 - The right to bring sacrifices.
25. 26:15 - They felt that either marauders would attack to capture the wells, or, if attacking for other reasons, they would use the wells as a water supply.
26. 26:2 - Through the akeida he had attained the status of a korban and was forbidden to leave Eretz Canaan.
27. 27:1 - a) From the smoke of the incense offered by Esav's wives to their idols; b) From the angels' tears which fell into Yitzchak's eyes at the time of the akeida; c) In order for Yaakov to receive the blessings.
28. 27:2 - When he reaches five years from the age his parents were when they passed away, until five years after.
29. 27:9 - One for Yitzchak and the other to offer as a korban Pesach

## PARSHA CODE

1. YITZCHAK was 40 when he MARRIED RIVKA, and RIVKA was 3
2. They had no CHILDREN for the first 20 YEARS of their MARRIAGE
3. Whenever RIVKA passed by a CHURCH, EISAV KICKED, and YAAKOV KICKED when she passed by a BAIS MEDRASH
4. When EISAV was BORN he was COVERED with RED HAIR
5. YAAKOV was HOLDING onto EISAV'S HEEL when he was BORN
6. EISAV sold his BECHORA (BIRTHRIGHT) for a some RED BEANS
7. YITZCHAK told EISAV to make him DELICIOUS FOOD so that he will BLESS him
8. RIVKA told YAAKOV to BRING FOOD to YITZCHAK to get the BRACHA instead of EISAV
9. YAAKOV COVERED his ARMS with ANIMAL SKIN, so that YITZCHAK will think he is EISAV
10. YITZCHAK told YAAKOV that the VOICE is the VOICE of YAAKOV, but the HANDS are the HANDS of EISAV
11. RIVKA told YAAKOV to RUN AWAY to LAVAN because EISAV wanted to KILL him

## TORAH RHYMES & RIDDLES

1. Rivkah
2. Eisav
3. Yaakov
4. Avimelech
5. Yaakov

# PARSHA GAMES

## Let's Make a Deal

by Sammy Schaechter

**GOAL:** To learn about the "deal" that Yaakov and Esav made.

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

**HOW TO PLAY:** Set up the room like a stage with a table in front of the room. Place 3 boxes face down on the table. If you really want to get fancy, decorate the boxes different colors or designs and place a nice table cloth on the table. You're going to need a lot of different prizes, both real (ex: toys and candy) as well as fake (ex: roll of toilet paper and plastic cups). Place different prizes under the boxes as well as have things in your pockets. You could also have pieces of paper with prizes written on them (ex: ice cream party for the whole group or Motzei Shabbat movie night). Call up a few volunteers to compete with each other to see who will be the contestant on the game show. Have them do a talent competition, do an impression of a group leader, burp competition, or any other crazy things you can think of! Only call up a few of them at a time in order to keep the game in control. Make sure to pick competitions that the rest of the group who is watching will enjoy. Once each of the kids do their part in the competition, take a vote from the kids in the crowd who the best one was and they will be the contestant in the game show. Everyone else should sit back down in the crowd. You can also have pair contestants to get more kids involved. Start off the game by telling them to pick one box that they can

have whatever is inside, but remind them not to touch anything until you say it's ok. Once they pick their box, make them another offer to try and "buy" the box off of them. For example, they could have what's in Box A or what's in Box B and C. Or they could have what's in Box A or what's in your right pants pocket. Offer them a few different things a few different times. Once you see they are finally for sure set in their decision, they may look at their choice and walk away with their prize. Then clear out and restock the boxes and pockets and run another competition to figure out who will be the next contestant. The success of this game depends on how well the group leaders take charge and get into the game (not to mention the better the prizes, the more the kids will get into it).

**DISCUSSION:** In this game we negotiate deals between each other trying to get the best deal for everyone involved. In this week's Parsha, Yaakov and Esav try doing the same thing. In the course of life, Hashem "throws" us many "deals" which can make us greater. He gives us an opening to start a great project or a position where we can influence and elevate others. The Torah is telling us not to let these "deals" or opportunities slip away. Don't say, "It's too hard for me," or "I'll do it tomorrow..." Esav had the opportunity to do the service of the birthright and gave it up. When an opportunity comes your way - grab it, and enjoy the ride to greatness.

# TEFILAH TREASURES

## Shema

The Hebrew word SHEMA means hear or listen. The Shema reminds us that there is only one God and that Hashem is good and loves us and that we should love Him.

The Kli Yakar gives us a great insight into the words Shema Yisrael Hashem Elokeinu Hashem Echad. The name Elokim represents judgement -when Hashem deals with us in a strict way. The name Hashem represents Hashem dealing with us with mercy. When everything is going well we can be quick to praise Hashem. But we do not real-

ize that sometimes in life we feel we have been mistreated and bad things happen; that is also from Hashem. That is also planned out perfectly by Hashem for whatever reason. The attributes of mercy and judgement come from the same source. That is why the Gemara says that in Olam Haba we will make the same bracha on good news and bad news - because they will then realize that good and 'bad' came from the same Source; they are both planned for us by Hashem.

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