

Vayeshev Wrap-Up

by Sammy Schaechter

Yaakov and his family are living in Canaan. Yakkov favored Yosef the most out of all his sons since he was the firstborn Rachel. Yaakov made Yosef a ketonet passim, a special fancy multicolored robe. This made the other brother very jealous and angry at Yosef and treated him poorly. Yosef told his brothers about the two dreams he had, both suggesting that he would eventually rule over them which just made the brother hate him even more. The first dream was 11 bundles of wheat bowing down to one bundle and the second dream was that the sun, moon, and 11 stars all bowed down to him. While working with their father's flocks of sheep, the brothers came up with a plan to try and kill Yosef. Reuven, however, suggested that they don't kill him but rather throw him in a pit. Reuven's plan was to later come back and

save Yosef from the pit. When Yosef came near the brothers, they immediately ripped off his fancy robe and threw him into a pit. Yehuda recommended that they sell him to an Ishmaelite caravan traveling to Egypt, who afterwards sold him as a slave to Potiphar, Paroh's chief butcher.

Meanwhile, the brothers dipped Yosef's robe into blood, and showed it to Yaakov, who assumed that Yosef was eaten by a wild animal. Yaakov then mourned 22 years for Yosef. While living in the house of Potiphar, Yosef succeeded tremendously and was put in charge of the entire household and state. Yosef was very handsome, and Potiphar's wife was attracted to him but Yosef would not have anything to do with her. She got upset of this and lied to her husband telling him that Yosef was getting to close to her, and

Potiphar threw Yosef into jail. Two of Paroh's officers, his butler and baker, were also thrown into jail. One night, they both had strange dreams, and Yosef interpreted them. Yosef told the butler that he'd soon be set free and go back to working for Paroh. The baker though was told by Yosef that he was soon going to be hung. Yosef asked the butler to mention his name to Paroh, and ask to let him out. Three days later, both of Yosef's interpretations came true; but the butler forgot all about Yosef.

TORAH COMICS

Yosef's brothers throw him into a pit.



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

IN THIS ISSUE

Parsha Wrap-Up	1
Artscroll Parsha Stories:	
Tales of Tzadikim.....	2-3
Stories My Grandfather Told Me...	5-6
Parsha Puzzlers:	
Test Your Parsha Knowledge.....	4
Crack The Parsha Code	4
Torah Rhymes & Riddles.....	5
Answers.....	7
Jewish Leader	7
Parsha Games	8
Tefilah Treasures	8

The Ear of the Right Person

And he said to him: Here I am (37:13)

The two great Sages, Ilfa and R'Yochanan, sat and learned in the beis midrash for many years. But as time passed, all of their money was used up and their families were on the verge of starvation. Finally, one said to the other, "Let us go out and find some way to earn a bit of money to keep ourselves alive." They left the beis midrash and left the city. They began to feel hunger pangs and sat down to eat the remainder of the food in their sacks, beside a decrepit stone wall of a ruined building.

Suddenly R' Yochanan heard two angels talking on the other side of the wall. "Let us push this wall down and bury the

two men alive," said one. "For they forsake Torah study and pursue affairs of the moment of making a living."

But the other replied, "Leave them be! Fortune smiles on one of them."

R' Yochanan heard them and asked his friend, Ilfa, "Did you hear anyone talking just now?"

"No, I didn't hear a thing."

R' Yochanan thought to himself: "Since I was the one who heard the angels speaking, I must be the lucky one." He got up and said to Ilfa, "I am returning to the beis midrash to study some more Torah. I will fulfill the verse, 'For the poor shall not perish from the land.'

I am prepared to live a life of poverty and distress for the sake of Torah."

Each went his separate way. Ilfa engaged in business while R' Yochanan returned to study Torah. It was not long before the position of rosh hayeshivah became vacant and R' Yochanan was chosen to fill this coveted office. Aside from honor and Torah, R' Yochanan also attained great wealth.

This goes to teach you that heavenly announcements are heard by the people who are directly involved. Thus only Reuven heard the heavenly voice. That is why he risked his life to save Yosef from his brothers.

TALES OF TZADIKIM

Striving for the Best

And all that he did, Hashem blessed with success (39:23)

Reb Gedalya Halperin of Skoli was a very prosperous man. Reb Gedalya had a government franchise for a cigar and cigarette factory in the town of Viniki.

Government inspectors had to approve the tobacco which he bought and processed. But Gedalya did not only buy the government-approved tobacco. He also smuggled some tobacco of inferior quality into the factory and bribed the inspectors to overlook the corner where the poor tobacco was stored. This system worked for a long time, making a rich man of Reb Gedalya. Once, a new set of inspectors sent from the capital descended upon the factory in a surprise check-up. They did their job thoroughly and discovered the poorer brand of tobacco. They duly made their report. Reb Gedalya would have to stand trial.

Before the actual blow fell, Reb Gedalya quickly traveled to his Rebbe, R' Meir of Premislan.

By the time he arrived in Premislan it was already late Friday afternoon, too late to see the Rebbe. He decided to let the matter wait until after Shabbos. Meanwhile, he tried to forget his worries and absorb the holy atmosphere at the Rebbe's court.

They were reading Parashas Vayeshev that week. As usual, the Rebbe read from the Torah. The Rebbe indicated that he wanted Reb Gedalya to be honored with the shishi aliyah. Reb Gedalya recited the appropriate blessings and the Rebbe began reading from the scroll. He read until he reached the words, '...and he (Yosef) was in prison.' even though the usual stop was three verses below. He indicated that Reb Gedalya was to say the closing blessing.

Reb Gedalya understood that it referred to him, that he was destined to go to jail. He paled and began trembling violently. He had not told the Rebbe anything yet. Still, the Rebbe had indicated that he was fated to go to jail. How frightening! Reb Gedalya looked inside the Torah and suddenly realized that the reading was not really over. There were

still three verses to shishi according to tradition. He certainly did not want the Rebbe to stop the reading at so unfavorable a place. His eyes pleaded with R' Meir to continue on until the usual shevi'i stopping point. The Rebbe obliged and concluded with the words, '...and all that he (Yosef) did Hashem blessed with success.' That was more like it! Reb Gedalya heaved a sigh of relief. That was a hopeful note to end on!

Shabbos passed uneventfully. After havdalah Reb Gedalya entered the Rebbe's study. He wished to pour out his troubled heart.

R' Meir, in his divine intuition, had guessed at the trouble. He said, "That was very clever of you, Reb Gedalya, to make me continue on until shevi'i. But tell me the truth, don't you think that you deserve your punishment? You have been cheating the public all along! You have been producing an inferior product!"

Reb Gedalya hung his head in shame. Yes, he had realized that, already, on the way, and had been truly remorseful. R' Meir looked deep into his heart and

PARSHA STORIES

saw that his regret was genuine. And he said, "I see that you are sincere. Very well, may I extend my blessing that you

be spared all suffering, on the condition that you mend your ways in the future!" When Reb Gedalya returned home to

Skoli he learned that all charges against him had been dropped! There would not be a trial!

TALES OF TZADIKIM

Prayer for Forgetfulness!

And the butler did not remember... Yosef and he forgot him (40:23)

R'Yisrael of Chortkov used to tell the following tale about his grandfather, R' Aharon of Titov, a grandson of the Baal Shem Tov:

As a young man R' Aharon lived in Konstantin. His star had not yet begun to shine upon the horizon and no one knew who the poor young scholar behind the stove really was. He spent his days in study. No one seemed to care whether he had enough to eat or to feed his family because he never spoke to anyone.

When he could no longer bear the poverty in his home, R' Aharon stood up and movingly exclaimed aloud in front of all the people in the beis medrash:

"How long, will I have to be in your midst before you realize that I am the grandson of the Baal Shem Tov and that I am starving? Does no one ask or care?"

The people were shocked by this revelation. No, they had paid no attention to the young scholar. Well, this must be remedied right away. The gabbaim met together at once and decided to allocate a weekly amount to R' Aharon.

Later, when the beis medrash had emptied out, R' Aharon burst into tears of self-reproach. "Why did I have to say anything?! Why did I have to ask for help? Have I not always managed until now, trusting upon Hashem's mercy and goodness? What a foolish thing I did, to become dependent upon the graces of mankind!" He wept bitterly. What could he do? Could he take back words that had already been said? No, he could not do that. But he could pray that Hashem would make the people forget that they had heard them!

All night R' Aharon prayed. He stood by the mezuzah, imploring Hashem to make the people forget what he had said. The next morning he was at his

usual place, behind the stove. No one took any notice of him; no one even stopped to say 'good morning'. He was hidden from sight. As for the commotion of the previous day when everyone had pledged to help him — that was all forgotten. His prayer had truly been accepted!

"It was from my grandfather," said R' Yisrael, "that I learned the simple explanation of the Midrash which states that Yosef was fortunate in not having put his trust in mankind. But the Torah specifically states that he asked the butler to remember him to Pharaoh! True, for one moment Yosef forgot to trust in Hashem and appealed to the butler. But he realized his sin at once and prayed to Hashem to make the butler forget the request. That is the meaning of '... and the butler did not remember Yosef.' Why? Because "he forgot him" — that is, Yosef made him forget him by praying to Hashem to erase the request from his mind."

TALES OF TZADIKIM

The Snake That Bit

And they threw him into a pit (37:24)

Before R' Simchah Bunim became rabbi of Pshischa, he earned his living as a lumber merchant, working for the famous and wealthy man, Reb Dov Ber Zitkover.

Once R' Simchah Bunim took a large shipment of wood from Warsaw to Danzig where a large trade fair was being held. By the time he reached Danzig, the price of wood had fallen drastically. All of the other lumber merchants were forced to dump their merchandise at a great loss. He decided to hold on to his goods and wait for the price to rise

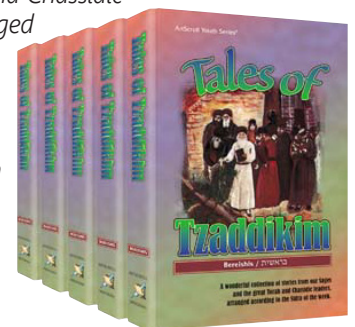
again, even though his financial situation could ill afford the delay.

When his condition became critical, he lifted his voice in prayer, saying, "Hashem, we see that Potifar's house was blessed in Yosef's merit. I cannot begin to compare myself to Yosef, but neither can I compare my master, Reb Dov Ber, to Potifar. Let me plead, therefore, that you help my employer and bless him, as you did Yosef!"

His prayers did not go unanswered. As soon as the words were out of his very mouth a lumber merchant rushed in to the room, announcing that, somehow,

the price of wood had just soared again. R' Simchah Bunim was able to sell the wood at a great profit for Reb Dov Ber!

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



PARSHA PUZZLERS

TEST YOUR PARSHA KNOWLEDGE

by Sammy Schaechter
and Dovid Saleman
Answers on page 7.

EASY Qs

1. Who was Yaakov's favorite child?
2. Why did he love him the most?
3. What did Yaakov give to Yosef?
4. How did the other brothers feel about Yosef?
5. What did the brothers want do to Yosef at first?
6. What were Yosef's dreams about?
7. How did Yosef interpret their dreams?
8. What plan did Reuven recommend to them instead? What plan did Yehudah recommend after they did Reuven's plan?
9. Where did Yosef end up and what was his job?
10. Where did Potiphar send Yosef? Who else was in jail with Yosef?

MEDIUM Qs

11. What plan did Reuven recommend to them instead?
12. What plan did Yehudah recommend after they did Reuven's plan?
13. What did the brothers do to Yosef's coat?
14. How many years did Yaakov mourn for Yosef thinking he was dead?
15. What story interrupts the Yosef story?
16. Where did Potiphar send Yosef?

17. Who else was in jail with Yosef?

HARD Qs

18. The Pasuk says "These are the offspring of Yaakov: Yosef...." Give three reasons why Yosef is considered Yaakov's main offspring.
19. How do we see from Yosef's dream about the sun, moon and stars that all dreams contain some untrue element?
20. What was praiseworthy about the fact that Yosef's brothers did not speak to him in a friendly manner?
21. According to Rashi, where was Reuven when Yosef was sold?
22. Who brought Yosef down to Egypt?
23. Why do you think Hashem didn't reveal to Yaakov that Yosef was still alive?
24. In addition to the brothers, who else knew that Yosef was alive?
25. Verse 37:35 states "his father wept." To whom does this refer?
26. According to Chazal, who was Tamar's father?
27. In what merit did Tamar deserve to have kings as her descendants?

SUPER HARD Qs

28. What are the two differences between Tamar's pregnancy and Rivka's pregnancy?
29. Why does the Torah relate the incident with Potiphar's wife immediately after the incident of Yehuda and Tamar?

CRACK THE PARSHA CODE

by Rabbi Yaakov Levine
Answers on page 7.

1. Y L Y more than the other B
2. Y gave Y a C C called the K P
3. Y's 1st D was B B to his B
4. Y's 2nd D was the S, M, and 11 S, B to him
5. The B were J of Y
6. R convinced the B to S Y and to not K him
7. The P they T Y into, had S and S inside
8. Y went to M on a W filled with S S S
9. R tore his C when he saw Y was M
10. P bought Y from the Y
11. Y became the B in the H of P
12. P W said Y tried to A her
13. Y ended up in J for 12 Y with a B and a B
14. Y I the D of the B and the B correctly

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

DISCUSSION Q

30. The word "hand" mentioned four times in connection to the birth of Zerach? Why do you think that is?

PARSHA STORIES

TALES OF TZADIKIM

The Snake That Bit

And they threw him into a pit (37:24)

A certain village was once beset by a snake which caused untold damage to its inhabitants. The townspeople, in their despair, came to R' Chanina ben

Dosa for help.

He said, "Show me the entrance to the snake's lair."

They took R' Chanina to the snake's lair. R' Chanina placed his heel over the

opening. The snake bit the heel and died at once.

R' Chanina took the dead snake, wound it around his shoulders and walked into the beis midrash. He turned to his disciples and said, "Look

here and take note: it is not the snake that kills but the sin that causes death!"

From then on, it was said, "Woe to a man who meets up with a snake and woe to the snake that meets up with R' Chanina ben Dosa!"

PARSHA PUZZLERS

TORAH RHYMES & RIDDLES

Answers on page 7.

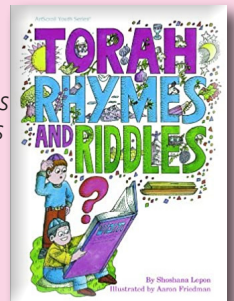
1. My brothers felt quite jealous
They said it was not fair.
For only I was given
A colored coat to wear. _____
2. Eleven straw bundles
Stood tall and proud.
One remained standing
The other ten bowed.

3. I saved my brother Yosef
By keeping my head.
I said, "Do not kill him!
We'll sell him instead." _____

4. I cried to my brothers
And tore at my clothes.
'The boy is now gone.
Where he is no one knows!'"
I'm _____
5. I bought a young and handsome
boy
At Egypt's slave bazaar.
Hashem blessed me because of
him. My name is _____
6. Three large branches full of grapes
Ripen on a vine
I squeeze them into Pharaoh's cup
Until it's filled with wine
The _____

7. Upon my head three baskets rest,
Filled with treats I bake.
But birds swoop down and gobble
up
My tasty bread and cake.
The _____

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PARSHA STORIES

STORIES MY GRANDFATHER TOLD ME

The Teacher-Student Bond

Since he was the child of his old age (Bereishis 37:3)

When young Avraham Mordechai Alter, who later became the Gerrer Rebbe, reached the age at which he was capable of learning Gemara, his father, the Sfas Emes, insisted that his son learn in an expansive and fundamental way and brought in illustrious teachers, men who excelled in the depth and breadth of their knowledge. Not every teacher, however, was able to satisfy the boy, who continually thirsted to learn more and more.

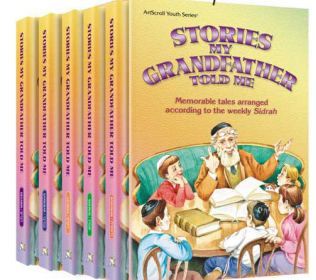
When he was 6 years old, one teacher taught him all through the winter, to Avraham Mordechai's great satis-

faction. The boy pleaded with him to remain during the "summer semester" as well. The teacher lived in a distant town and had left his family for half a year in order to earn his living, as many people did in those times. He hesitated, therefore, to give his promise until he had learned his family's wishes in the matter.

In the end, the teacher was able to return after Pesach. Young Avraham Mordechai was overjoyed. In his happiness, he seized the teacher's hands and began to dance with him. This took place in the attic, where the two did their learning together. They danced so energetically that the chandelier fell

off the ceiling in the dining room directly below. The Rebbetzin hurried up the stairs to see her young son circling the room with his teacher, radiant with joy.

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



Shame — or the Flames?

"She was taken out, and she sent [word] to her father-in-law, saying, 'By the man to whom these belong I am pregnant.'" (Bereishis 38:25)

The only source of heat in the Baranovitch beis midrash was a large oven that stood by the back wall. The poor people who passed from town to town depended on the shuls, which were heated throughout the night, to provide them with a warm place to sleep.

It was the job of the shamash to make sure that the fire was well stoked, so that the men who came to learn before dawn would find a heated shul. In the Baranovitch beis midrash, it was the poor people themselves who kept the fire stoked with wood from the pile of logs the shamash kept beside the oven. If there happened to be no poor people sleeping there one night, by morning the shul would be freezing and the shamash would be at the receiving end of much criticism from the men who came in early to learn and daven.

R' Yisrael Yaakov Lubchansky was Rav of the city. In order to protect the shamash, who was neglectful of his duties at times, the Rabbi would leave his home very early every morning, while it was still dark outside, and go to the shul. There he would gather logs, pile them in the oven, light a fire, and fan the flames until the fire caught.

After a while, the people became accustomed to having the shul well heated when they entered in the mornings. They complimented the shamash on the fine job he was doing. The shamash, for his part, thought that the oven was being lit by the poor people, who had no desire to sleep in a cold shul.

One frigid winter morning, when it was still dark outside, R' Yisrael Yaakov entered as usual to collect wood for the oven. On that day, the shamash also happened to come in early. He saw someone moving around, gathering materials for stoking the fire.

"Good morning!" the shamash called, approaching closer.

R' Yisrael Yaakov knew that, if the shamash would discover that it was the Rav who was doing his job, he would be greatly embarrassed. He did not respond to the greeting, hoping the shamash would continue about his duties, collecting the siddurim and returning books to their proper places.

But the shamash's feelings were wounded. "Good morning!" he screamed angrily, convinced that he was dealing with an ill-mannered pauper. R' Yisrael Yaakov continued with what he was doing, his face turned toward the oven so that the shamash would not recognize him. He merely nodded his head to acknowledge the shamash's greeting, then continued tending the fire.

In a fury, the shamash came over to the "beggar" until he stood directly behind him, and kicked him. He nearly kicked the Rav into the oven!

"What kind of behavior is this? Don't you know how to answer when someone speaks to you?"

By this time, R' Yisrael Yaakov's face was literally inside the oven. He coughed and choked from the smoke and fumes. The shamash gave him one last shove for good measure, and went away.

Now the flames caught hold of the Rabbi's beard.

When he saw that the shamash had left, R' Yisrael Yaakov turned around quickly and ran out of the shul, covering his face so that no one would recognize him.

When the Rav arrived in the beis midrash later that morning with part of his beard missing, the people thought he was the victim of some sort of accident at home. It was only years later, when R' Yisrael Yaakov was appointed menahel ruchani of the Baranovitch Yeshivah, that a family member revealed what had really happened.

Every motza'ei Shabbos, in his home, R' Yehoshua Leib Diskin would deliver a shiur on the weekly Torah portion. Those attending the shiur would be offered a glass of tea, and the Rav would drink along with them.

Once, the person pouring the tea accidentally switched the salt and the sugar. Because of his health, R' Yehoshua Leib required an extra-large portion of sugar. Due to the man's mistake, he received instead several teaspoons of salt in his tea.

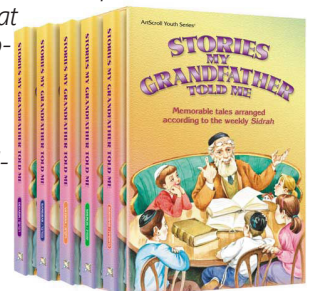
He took a sip from his glass, but did not show that anything was wrong. None of the men seated around his table noticed anything amiss.

The Rebbetzin noticed that the helper who had been preparing the tea was holding the sack of salt instead of the one with sugar, and she understood what had happened. She ran into the room and cried out, "There is salt in your glass!"

The students who later tasted what was left in R' Yehoshua Leib's glass marveled at his self-control. He had drunk the heavily salted drink without batting an eyelash.

When his wife asked him why he had allowed himself to drink such salted water, which could have a detrimental effect on his health, the Maharil explained, "Our Sages, may their memory be blessed, said: It is better for a man to throw himself into a fiery furnace than to embarrass his friend in public!"

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JEWISH LEADER OF THE WEEK

Hillel Kook

July 24, 1915- August 18, 2001

Hillel Kook fought hard to raise awareness in the U.S. about the holocaust during WWII, and he urged Americans to help rescue Jews and support Jewish military units and the creation of a Jewish state. Hillel Kook, also known as Peter Bergson, was born in Lithuania in 1915. Bergson was a nephew of Ashkenazi chief Rabbi HaRav Avraham Yitzchak Hacohen Kook. At the age of 10 he immigrated to Eretz Israel with his family. In 1929, he joined the Haganah the Jewish fighting unit before the IDF was created, and when the Irgun (IZL) was founded, he left the Haganah and joined the new and improved organization. When World War II started, he went to the United

States to gain support for the Irgun, the creation of Jewish army, and for the creation of a Jewish state in Palestine. He fought very hard with many powers of United States government and the American public as a whole to demand the creation of a Jewish army (between 1940 and 1942) and to rescue Jews from Nazi terror using any means necessary (between 1942 and 1944). When Israel was established, Kook went back and was elected to the First Knesset and served from 1949 to 1951. After his short time in the Knesset, he moved back to the U.S. In 1968, four years after his wife Betty's death, he returned to Israel with his daughters Astra and Rebecca. He remarried in 1975 and lived near Tel Aviv until his



death in 2001.

PUZZLERS ANSWERS

TEST YOUR PARSHA KNOWLEDGE

- Yosef
- Because he was the first born of the wife he loved the most, Rachel
- A ketonet passim, a multicolored coat
- They were very jealous of their father's love for him and they hated Yosef
- Kill him
- The first dream, all the brothers were harvesting in the field and all of their 11 stalks of wheat stood up and bowed to Yosef's stalk of wheat. The second dream was that the sun, moon, and 11 stars all bowed down to Yosef
- He said that the butler would soon be set free and go back to working for Paroh, but that the baker would be hung. Both came true
- Throw him in a pit. Sell him to the Yishmaelim
- In Egypt living in the house of Potiphar, Paroh's chief butcher. He was in charge of the entire household and estate
- To jail. Paroh's butler and baker
- Throw him in a pit
- Sell him to the Yishmaelim
- Dipped it in blood and showed it to their father
- 20:22
- The story of Yehudah and Tamar
- To jail
- Paroh's wine server and baker
- 37:2 - (a) Yosef was the son of Rachel, Yaakov's primary wife. (b) Yosef looked like Yaakov. (c) All that befell Yaakov befell Yosef.
- 37:10 - The moon represented Rachel. Since she had already died, it was impossible for that element of the dream to come true.
- 37:4 - They did not act hypocritically.
- 37:29 - He was attending to Yaakov.
- 37:28 - A caravan of Midianites.
- 37:33 - Because the brothers had issued a ban against revealing the truth to Yaakov, and G-d, so to speak, abided by their ban.
- 37:33 - Yitzchak.
- 37:35 - Yitzchak, who wept because of Yaakov's suffering.
- 38:24 - Shem.
- 38:26 - In the merit of her modesty.
- 25:24 - Rivka gave birth at full term to two children, one righteous and one wicked. Tamar gave birth after seven months to two righteous children.
- 39:1 - To teach us that just as Tamar acted with pure motives, so did Potiphar's wife

TORAH RHYMES & RIDDLES

- Yosef.
- Yosef's dream.
- Yehuda.
- Reuven.
- Potiphar.
- The Chief Steward's dream.
- The Chief Baker's dream.

PARSHA CODE

- YAAKOV LOVED YOSEF more than the other BROTHERS
- YAAKOV gave YOSEF a COLORED COAT called the KESONES PASIM
- YOSEF'S 1st DREAM was BUNDLES BOWING to his BUNDLE
- YOSEF'S 2nd DREAM was the SUN, MOON, and 11 STARS, BOWING to him
- The BROTHERS were JEALOUS of YOSEF
- REUVEN convinced the BROTHERS to SELL YOSEF and to not KILL him
- The PIT they THREW YOSEF into, had SNAKES and SCORPIONS inside
- YOSEF went to MITZRAYIM on a WAGON filled with SWEET SMELLING SPICES
- REUVEN tore his COAT when he saw YOSEF was MISSING
- POTIFAR bought YOSEF from the YISHMIAYLIM
- YOSEF became the BOSS in the HOUSE of POTIFAR
- POTIFAR'S WIFE said YOSEF tried to ATTACK her
- YOSEF ended up in JAIL for 12 YEARS with a BUTLER and a BAKER
- YOSEF INTERPRETED the DREAMS of the BUTLER and the BAKER correctly

PARSHA GAMES

Chubby Bunny

by Sammy Schaechter

GOAL: To teach the kids that sometimes things are great and sometimes not so great, but no matter what we should always try to live our life to the fullest and make the most of our time in this world.

TYPE: Moderate, indoor, group game

PREPARE IN ADVANCE: Have paper towels or a trash bag ready, as this game can end up being a bit messy, for younger kids it may make sense to use small ones

HOW TO PLAY: Chubby Bunny is a hilarious game that involves adding marshmallows to player's mouths, one at a time, and getting players to yell a certain phrase. Have three or more kids stand in front of the room. Open up a bag of marshmallows and give a marshmallow to each kid. Have them put it into their mouth but don't let them chew or swallow it. After each player has inserted a marshmallow in their mouth, each player takes turns screaming "*Hashem melech, Hashem malach, Hashem yimloch le'olam va'ed!*" If each person is successful in yelling the words with the marshmallow in their mouth, they survive and continue playing the game. Give each player another marshmallow. They must insert this marshmallow and yell the phrase again. This process continues, and each player's mouth will start to become full of marshmallows. As long as the player can yell the phrase successfully without losing any

marshmallows out of their mouth, they keep playing. When a person is unable to yell the phrase, they are out of the game. Warning: Be careful! This game can lead to choking if played improperly. Always supervise players. Safety first!

DISCUSSION: Sometimes our goals are hard to accomplish. Things come in our way and as hard as we try, things are very difficult and we may not be able to overcome it. Things could be difficult and we may even fail sometimes, but that's not reason to stop trying. The opening words of the Sidra are: "And Yaakov dwelled in the land where his father had lived". The Torah had previously told us in great detail how Yaakov had returned to Israel. Why then repeat it here and tell us where Yaakov dwelled? Chazal tell us, "Yaakov wanted to dwell peacefully, instead the trouble with Yosef came up". He wanted to dwell peacefully in his father's land but he could not. Yaakov had a problem with his brother and had to flee from his home. He was deceived by his uncle Lavan and had to work hard to please him. When coming back to Israel he encountered difficulties at Shechem. Now he had to face the loss of his dear son Yosef. In spite of all the troubles that Yaakov had in his lifetime, he remained true to his beliefs. Do not say when I am rid of my problems I will then worship Hashem properly. Maybe you will not get rid of your problems. Just as Yaakov underwent all the trials and tribulations and, nevertheless, worshipped Hashem properly so too should every Jew do the same.

TEFILAH TREASURES

Shemona 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.

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