

### Mikeitz Wrap-Up

by Sammy Schaechter

Paroh had two dreams. In the first dream, there were seven fat cows that came out from the Nile, followed by seven skinny cows. The skinny cows then ate the fat cows. In his second dream, seven healthy stalks of grain were eaten by seven thin stalks. In the morning, none of Paroh's wise men were able to interpret the dreams to Paroh's liking. Paroh's butler came over to him and told him that while he was in jail there was a man named Yosef who was able to interpret dreams. Paroh ordered for Yosef's release, and he told Yosef about his dreams. Yosef told Paroh that both dreams were relaying the same message that there would be seven years of plenty, followed by seven years of famine. Yosef told Paroh to save the extra food from the years of plenty to be prepared for the years of famine. Paroh made Yosef as second in command of Egypt, and put him in charge of collecting all the food. Yo-

**TORAH COMICS**

**Yaakov sends all his sons (except Binyamin) to Egypt for food.**

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

youngest brother, Binyamin. The brothers realized that they were being punished for selling Yosef years ago and regretted it tremendously. Yosef told his servants to put money in the sacks of grain the brothers were given. The brothers got back to Canaan and told the entire story of what happened to Yaakov. Yaakov was very bothered by what happened and refused to send Binyamin, reluc-

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sef married Osnat, the daughter of Poti-phaera, and they had two sons: Menashe and Efraim. When the years of famine started, Yosef had enough stored food that he sold to anyone who needed. Meanwhile, in nearby Canaan, Yaakov sent his sons – all of them except Binyamin– to Egypt to buy food. The brothers came to Egypt and stood before Yosef, but didn't recognize him after the many years of being apart. When the brothers asked to buy food, Yosef was very harsh with them accusing them of being spies and sent them to jail for three days. On the third day, Yosef released them all, except for Shimon, who he held hostage. He told the rest of the brothers to go back to Canaan and come back with their

tant to consider the possibility of losing Rachel's only other son. Eventually, though, after they were getting low on food, and Yehudah personally guaranteed Binyamin's safe return and Yaakov agreed to send him. The brothers arrived back in Egypt and Yosef invited the brothers to join him for a meal where they were reunited with Shimon. When Yosef saw Binyamin, he was so overwhelmed with emotion, but he kept it in. In the morning the brothers left, but not before Yosef had his royal goblet put in Binyamin's sack of food. Yosef then sent his guards to catch the brothers and "find" the planted goblet. The brothers were all brought back to Yosef, who demanded that the "thief," Binyamin alone, stay back as his slave.

### Into the Burning Oven

*And to return each man's money to his sack (42:25)*

Mar Ukva, one of the great Sages of Israel, had a poor neighbor to whom he gave four zuzim each day. Knowing that his neighbor might feel embarrassed, he would put the four zuzim in his satchel and as soon as he reached the poor man's house, would approach stealthily, lest anyone hear him, and quickly throw the money through a slot in the door. Then he would run away.

The poor man would find the money and have no idea of who gave it to him. Thus, he would not be embarrassed to keep it.

One time Mar Ukva stayed in the beis midrash longer than usual. He did not notice how time had passed, so engrossed was he in his study. But his wife became concerned, for it was very late. She finally went to the beis midrash to see if anything had happened to him.

When Mar Ukva looked up and saw his wife, he stopped learning and got up to follow her home. He intended to drop the money off at the poor man's house, as he always did.

On this particular day his neighbor

had decided to hide and discover who gave him the money. He kept watch by the window to see who was passing by.

Suddenly, he saw Mar Ukva and his wife walking along the street and turning down the path to his hut!

"These must be the kind people who are helping me!" he thought. He got up to go to the door, for he wished to thank them.

When Mar Ukva and his wife saw the door opening they ran. They did not want him to catch them and be embarrassed. They sought a place to hide. They found a huge oven belonging to a bakery. They ran in and closed the door behind them. The oven floor was still burning hot for the oven had been in use that day. Mar Ukva's feet were burned but his wife's feet were not. Hashem caused this miracle to happen; He wished to show the difference in

the forms of charity. Mar Ukva's wife gave food to the poor. They were able to eat it right away, in her house, and appease their hunger. Mar Ukva, however, gave money and the poor had to go out and buy food and prepare it before they could quiet their hunger.

Mar Ukva and his wife had chosen to run into a fiery oven rather than embarrass a poor Jew!



## TALES OF TZADIKIM

### Waiting for His Brother

*Morning dawned and the men were sent off (44:3)*

During the Roman rule of Eretz Yisrael there was a certain inn in the south of the country. Its owner was an evil man though he was clever in hiding his wickedness and no one suspected him of being anything but honest. Many people, indeed, came to stay at his hotel.

In the middle of the night, the innkeeper would wake up his guests to get them started on their way.

"Get up!" he would shake them. "It is time to get up!"

They would look at him in surprise but seeing him all dressed to go, would also get up. Their 'kind' host would offer to accompany them and show them the road since it was dark and he was traveling anyway.

The hotel guests would have no choice. They would get dressed and start on their way, accompanied by their host.

Little did the people realize that behind his innocent appearance lurked a wicked man. The innkeeper was in partnership with a band of robbers. They knew beforehand when he would be leading his guests along the road. They would attack, tie up their victims, steal everything they had, and then finally free them. The innkeeper would share in the loot with his partners.

No one suspected anything for a long time. No one dreamed that the

# PARSHA STORIES

innkeeper could have a hand in such dreadful crimes.

One time, however, R' Meir happened to visit this inn.

He ate supper and went to bed.

It was still dark when he felt someone shaking him, urging him to rise. He rubbed his eyes and saw the innkeeper, all ready for travel.

"It's time to get up and be on your way. I have to travel, too, and will accompany you to show you the way."

R' Meir had no desire to get up right then and became very suspicious. Why was the innkeeper so insistent? Why was he so eager to leave while it was still very dark? R' Meir remembered that the Torah also warned people from the dangers of night. It urged

travelers to find safe lodgings while it was still daylight and not to leave before the sun had risen. And so he replied, "I cannot go yet. I am waiting for my brother. When he comes, we will travel together."

"And where is your brother?" he asked in honeyed tones. "Let me fetch him so that you will not be detained because of him."

"My brother is in the beis haknesses," R' Meir replied. "In the beis haknesses? And what is his name?"

"His name is Ki Tov."

The innkeeper left his inn, full of high spirits, and went to fetch Ki Tov from the nearby synagogue. He reached the threshold of the building and called inside, "Ki Tov! Ki Tov! Hurry up! Your brother is waiting for you!"

But no Ki Tov appeared.

Disappointed and angry, he returned to his inn. Dawn had broken already and the sun was shining by the time he reached the inn. R' Meir, who had already completed his morning prayers, was all set to continue on his way. This time, the wily innkeeper had not succeeded in his wicked scheme. Angrily, he turned to R' Meir and asked, "And where is that brother you were waiting for? Why are you leaving without him?"

A broad smile flashed on R' Meir's face. "Oh, my brother has already come," he explained. "Don't you see that the sun has already risen and that it is day? Regarding the light, our Torah says: 'And Hashem saw the light that it was good.' The light is my brother Ki Tov!"

## TALES OF TZADIKIM

### My Life for His

*Her pity welled up for her son (Haftorah Parashas Miketz, Melachim 1, 3)*

It was the custom in Berditchov, that just before Yom Kippur people came with their kvittlach, notes, and two coins, asking the Rebbe, R' Levi Yitzchak, to pray for them on the holiest of all days.

Who in Berditchov did not want a good year? Who did not want the great tzaddik to pray for him?! Everyone came with their notes. Everyone found the money to put on the Rebbe's table.

One particular erev Yom Kippur the Rebbe sat by his table for hour after hour. The pile of notes heaped up on one side, the heap of coins piled up on the other. And still the Rebbe waited. What was he waiting for? There were so many preparations to make for Yom Kippur!

Shortly before Kol Nidre, a woman rushed in; she put her note on the table and next to it — two coins.

The Rebbe studied the note, then looked at the two coins. "There are

two names here but you only brought two coins. You must either give me two more coins or delete one of the names," he said firmly.

The woman heaved a deep sigh and explained, "I am a widow. All I have in the world is my dear son. Our two names are those in the note. But what could I do? I rushed about all day long trying to scrape together these two coins. I begged and borrowed but still could not get more than this. What shall I do, Rebbe?" she was on the verge of tears.

"My rule is firm. I cannot make any exceptions for anyone. You must decide yourself — who do you want me to pray for: you or your son?"

She sighed but did not hesitate. "For my son, of course! He is my most important treasure. I would sacrifice my life for his!" The woman had made her decision. The Rebbe nodded and she left.

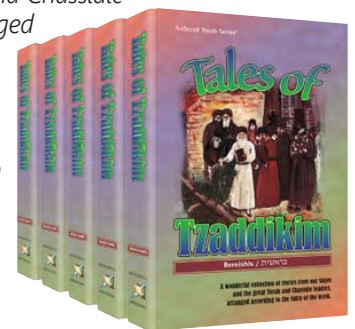
As soon as the words were out of her mouth, the Rebbe rose and went joyfully to the synagogue where the

people were already waiting for him to begin Kol Nidre. And as he walked along the streets of Berditchov he muttered over and over,

"I am going to pray for my people, the Jewish people, upon the merit of this poor widow. She is willing to sacrifice her life for the sake of her son, Ribono shel olam! So must You, Hashem, have mercy upon Your sons, Your chosen people."

With these words the Berditchover strode confidently towards the amud and began the Yom Kippur prayers.

*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. What were Paroh's two dreams?
2. Who suggested to Paroh that Yosef interpret his dreams?
3. What was the message of Paroh's dreams?
4. What did Yosef recommend that they do in response to Paroh's dreams?
5. What honor did Paroh bestow upon Yosef?
6. Who did Yosef marry and what were their sons' names?
7. Which of the brothers originally came to Mitzrayim to buy food?
8. Did the brothers recognize Yosef? Did Yosef recognize the brothers?
9. What did Yosef accuse the brothers of doing when they got to Mitzrayim?
10. What did Yosef make the brothers do to prove they weren't spies?
11. Who does Yosef take as a hostage?
12. When does Yaakov agree to send Binyamin to Mitzrayim?
13. When the brothers return back to Mitzrayim, how does Yosef greet them?
14. When the brothers leave, what do they find in Binyamins bag? How did it get there?
15. What does Yosef do in response to finding the goblet?

### MEDIUM Qs

16. What was significant about the fact that Pharaoh dreamed repeatedly?
17. What did the fat cows being eaten symbolize?

18. What does "Tsafnat Panayach" mean?
19. What did Yosef require the Egyptians to do before he would sell them grain?
20. What happened to the Egyptians' grain that was stored in anticipation of the famine?
21. Did Yaakov and his family still have food when he sent his sons to Egypt? If yes, why did he send them?

### HARD Qs

22. When did Yosef know that his dreams were being fulfilled?
23. Under what pretext did Yosef accuse his brothers of being spies?
24. Why did the brothers enter the city through different gates?
25. Who was the interpreter between Yosef and his brothers?
26. Why did Yosef specifically choose Shimon to put in prison? Has Shimon done something in the past that Yosef had a reason to fear him?
27. How does the verse indicate that Shimon was released from prison after his brothers left?
28. How did Reuven try to persuade Yaakov to send Binyamin to Egypt?
29. How much more money did the brothers bring on their second journey than they brought on the first journey? Why?
30. How did the brothers defend themselves against the accusation of theft?

### SUPER HARD Qs

31. What was Yaakov implying when he said to his sons: "I am the one whom you bereaved"?
32. How long did it take for Yaakov and

## CRACK THE PARSHA CODE

by Rabbi Yaakov Levine  
Answers on page 7.

1. P had 2 D that no one could I correctly
2. The 7 S C S up 7 F C, and 7 S E of G that S up 7 F E of G
3. The B told P that Y, still in J, knows how to I D
4. Y tells P, that his D mean that 7 Y of F will come after 7 Y of P
5. Y is A 2nd to P and in charge of G out the F
6. Y M A, the D of P, and had 2 S- M and E
7. Y S his S to M to get F
8. Y R his B, but they did not R him
9. Y A the B of being S
10. R P to Y to be R for bringing B back
11. Y had the B S F with F and M, and the S C was put into B S

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family to eat all the food that the brothers brought back from Egypt? Give the answer in terms of travel time.

33. How did Pharaoh's recollection of his dream differ from Nevuchadnetzar's recollection of his dream?
34. What prophetic significance lay in Yaakov's choice of the word "redu" — "descend" (and not "lechu" — "go")?

### DISCUSSION Q

35. Why do you think the verse says "Yosef's brothers" went down to Egypt (and not "Yaakov's sons")?

# PARSHA PUZZLERS

## TORAH RHYMES & RIDDLES

Answers on page 7.

1. Seven cows by the river bank,  
All healthy, fit and chubby,  
Are swallowed up by seven more,  
And these are lean and grubby.  
-----

2. I told the king  
Of a clever youth  
Who could hear any dream  
And reveal the truth!  
The -----

3. This is the happiest day of my life,  
For I have been chosen to be Jo-  
seph's wife -----

4. We hope to meet our grandfather,  
And our uncles, too, one day.  
For we were born in Egypt  
And they live far away!

----- and -----  
5. We said that we came  
To buy some food.  
But the man in charge  
Was very rude.  
Said he, "What you've told me  
Is nothing but lies.  
You say you're all brothers,  
But I say you're spies!"  
The ----- of -----

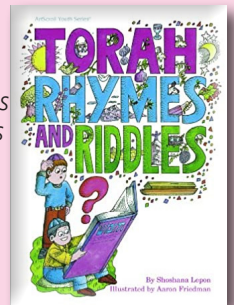
6. Into prison we were thrown  
And locked up with a key.  
So I agreed to stay behind  
And set my brothers free. -----

7. Said the ruler, "I will know that  
you're not telling lies,  
When I see your young brother  
before my own eyes!"

So I told my father to send him  
along,  
And I would make sure nothing else  
would go wrong. -----

8. For our families we bought food,  
And then we started back.  
But we were searched  
and Joseph's cup  
Was found inside my pack!  
-----

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# PARSHA STORIES

## STORIES MY GRANDFATHER TOLD ME

### Standing Before the King

*So Pharaoh sent and summoned Yosef, and they rushed him from the pit. He shaved his hair and changed his clothes, and he came to Pharaoh. (Bereishis 41:14)*

**R'**Yehonasan Eibeshutz once appeared in the emperor's palace in Vienna, for the purpose of trying to better his fellow Jews' standing with the royal house. As befit one who stood before a king, he wore his best clothes.

One of the ministers, a rabid anti-Semite, was looking for a reason to start up with R' Yehonasan. "Why don't you fulfill what it says in your Torah and in your Sages' writings?" he asked with a sneer.

"What do you mean?"

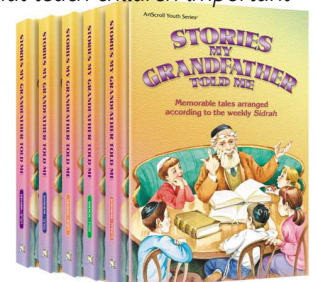
"King Solomon said: 'Do not adorn yourself before a king.' And the Sages have said, 'Yafah aniyusah l'Yisrael' ('Poverty is beautiful for Israel'). And here you are, dressed in your best clothes. You're disobeying their instructions!"

R' Yehonasan with his sharp wit came up with a ready answer. "Your two points contradict one another. You refer to what our Sages, may their memory be blessed, have said: 'Poverty is beautiful for Israel.' In other words, poverty is an adornment for the people of Israel. So today, had I appeared before the king in the clothes of a pauper, that would have been an

adornment and I would have contradicted the verse, 'Do not adorn yourself before a king!' Therefore, I dressed in nice clothes, which from the Jewish perspective are devoid of beauty and thus did not transgress the words of our Sages!"

**Stories My Grandfather Told Me** by Zev Greenwald (Author) Libby Lazewnik (Translator) and Tova Katz (illustrator) is packed with short pleasant stories that teach children important life

lessons from the weekly Parsha. The five-volume set is available from your favorite Jewish book store, or at [artscroll.com](http://artscroll.com).



# PARSHA STORIES

STORIES MY GRANDFATHER TOLD ME

## One Man's Courage

*"Could we find like this a man in whom is the spirit of G-d?" (Bereishis 41:38)*

During World War I, when R' Shimon Yehudah HaKohen Shkop served as Rav, his city was placed in grave danger. The German army was advancing, and the danger of bloodshed appeared imminent.

The town fathers urged R' Shimon to flee to a secure place, but he refused. "As long as there are Jews in this town, it is my obligation as its Rabbi not to leave them in times of trouble."

When he learned that many Jewish families were caught up in the general panic and were thinking about fleeing, R' Shimon decreed that no one was to leave home. Then he instructed community members to prepare gifts for the Russian army, which had been governing the city until then, and now stood poised to leave the area. This plan was duly carried out. No one left the area.

R' Shimon then went, together with some of the community's most respected men, to see the army commander. Hashem helped him find favor with the commander, who received his gift with pleasure and issued an order that no person in town was to be harmed, on penalty of dire punishment.

When the Russian troops did leave the town, the Cossacks came in their place. They began torching every building and property that might be of use to the incoming Germans. At the same time, they stole and pillaged as their hearts desired. The Jews, in grave

danger, were afraid to step out into the streets.

R' Shimon instructed his people to give bribes to the Cossacks, as they had to the Russian officers, but no one had the temerity to approach those wild men. At last, R' Shimon took his life in his hands and went out to the rampaging troops. He stood before their leader and placed money into his hand. He and his men left R' Shimon alone — but on his way home a different group of Cossacks fell on R' Shimon, beat him, and stole his watch. He managed to escape with his life.

After the Cossacks came the conquering Germans. They remained in the city until the end of the war.

On the very last day of their occupation, as the last of the German troops were leaving the city, a tragedy occurred: One of the soldiers was accidentally killed by a stray bullet. The Jews were immediately accused of the murder, and the Germans decided on last-minute revenge for their fallen comrade.

At the outskirts of town stood a small cottage, home to a Jewish family. The Germans set the cottage on fire with the family inside. Then they surrounded the city on all sides and started a huge conflagration, which they prevented the citizens from extinguishing. Anyone who attempted to douse the flames could expect to be at the receiving end of a hail of bullets.

Once again, R' Shimon took his life in his hands. Dodging the bullets, he ran to the camp commander and plead-

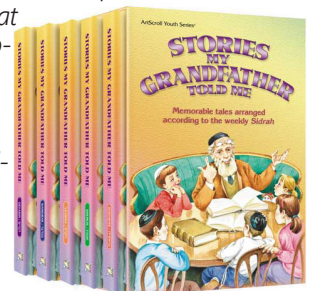
ed with him to protect the innocent townspeople. He was answered with curses and mockery, but he did not give up. Again and again he repeated his request, until the commander's heart softened and he issued a permit for the Jews to put out the flames that were roaring through their town.

Permit in hand, R' Shimon ran back into town and went directly to the communal wells. Bullets flew everywhere as he approached the soldiers who stood guard over the wells lest anyone draw water to douse the flames. R' Shimon presented the commander's permit and himself began to draw the first bucket of water from the well.

When the other Jews saw their Rabbi drawing water in front of the soldiers, they understood that permission had been granted to fight the fire. They all ran out to join him. Buckets were quickly filled and water sprayed in all directions.

R' Shimon was urged to rest a little, but he did not listen. He ran swiftly from place to place, supervising the firefighting operation, until it seemed as though he was everywhere at once. The town was saved from destruction.

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# JEWISH LEADER OF THE WEEK

## Chaim Weizmann

November 27, 1874- November 9, 1952

**C**haim Weizmann was born in Motol, Russia in 1874. He studied bio-chemistry in Switzerland and Germany. Already in Geneva, he became active in the Zionist movement. In 1905 he moved to England, and was elected to the General Zionist Council. Weizmann helped forces in World War I which brought him in contact with British leaders, allowing him to play a key role in the creating the Balfour Declaration on November 2, 1917 where Britain dedicated itself to the establishment

of a Jewish home in Palestine. Chaim Weizmann again served as President of the WZO from 1935-1946. During the years that led up to World War II, he worked extremely hard in creating the Jewish Brigade. After the end of World War II, Weizmann was vital in the approval of the Partition Plan by the United Nations on November 29, 1947, and in the recognition of Israel by the United States. With the declaration of the State of Israel, Weizmann was chosen to serve as the first President of Israel. This role he filled until his death in 1952.



# PUZZLERS ANSWERS

## TEST YOUR PARSHA KNOWLEDGE

1. In the first dream, there were seven fat cows that came out from the Nile, followed by seven skinny cows. The skinny cows then ate the fat cows. In his second dream, seven healthy stalks of grain were eaten by seven thin stalks.
2. Paroh's butler that met Yosef in jail
3. That there would be seven years of plenty of food followed by seven years of famine.
4. That Paroh should store food during the plentiful years to prepare for the years of famine.
5. He made him governor and second in command of Mitzrayim
6. Yosef married Osnat and their sons were Menashe and Ephraim
7. Everyone except for Binyamin
8. The brothers didn't recognize Yosef but Yosef recognized them.
9. Yosef accused the brothers of being spies
10. Go back to Canaan and bring back their other brother Binyamin
11. Shimon
12. When Yehudah takes personal responsibility for him
13. He invites them to a big meal in his home
14. Yosef's silver goblet. Yosef put it there before they left
15. He sends his guards after the brothers to find the goblet and keeps Binyamin as a slave
16. 41:32 - It showed that the seven good years would start immediately.
17. 41:4 - That all the joy of the plentiful years would be forgotten. (Not that the good years would provide food for the bad years.)
18. 41:45 - He who explains things that are hidden and obscure.
19. 41:55 - Become circumcised.
20. 41:55 - It rotted.
21. 42:1 - Yes, but he sent them because he did not want to cause envy in the eyes of those who did not have food.
22. 42:9 - When his brothers bowed to him.
23. 42:12 - They entered the city through 10 gates rather than through one gate.
24. 42:13 - To search for Yosef throughout the city.
25. 42:23 - His son Menashe.
26. 42:24 - Because he was the one who cast Yosef into the pit and the one who said, "Here comes the dreamer." Alternatively, to separate him from Levi, as together they posed a danger to him.
27. 42:24 - The verse says Shimon was bound "in front of their eyes," implying that he was bound only while in their sight.
28. 42:37 - He said, "Kill my two sons if I fail to bring back Binyamin."
29. 43:12 - Three times as much, in order to repay the money they found in their sacks and to buy more even if the price had doubled.
30. 44:8 - They said, "We returned the money we found in our sacks; can it be that we would steal?"
31. 42:36 - That he suspected them of having slain or sold Shimon, and that they may have done the same to Yosef.
32. 43:2,10 - Twice the travel time to and from Egypt.
33. 41:8 - Pharaoh remembered the contents of his dream but didn't know its meaning. Nevuchadnetzar forgot even the contents of his dream.
34. 42:2 - It hinted to the 210 years that the Jewish people would be in Egypt: The word "redu" has the numerical value of 210.

## PARSHA CODE

1. PAROH had 2 DREAMS that no one could INTERPRET correctly
2. The 7 SKINNY COWS SWALLOWED up 7 FAT COWS, and 7 SKINNY EARS of GRAINS that SWALLOWED up 7 FAT EARS of GRAINS
3. The BUTLER told PHAROAH that YOSEF, still in JAIL, knows how to INTERPRET DREAMS
4. YOSEF tells PHAROAH, that his DREAMS mean that 7 YEARS of FAMINE will come after 7 YEARS of PLENTY
5. YOSEF is APPOINTED 2nd to PHAROAH and in charge of GIVING out the FOOD
6. YOSEF MARRIED ASNAS, the DAUGHTER of POTIFAR, and had 2 SONS- MENASHE and EPHRAIM
7. YAAKOV SENT his SONS to MITZRAYIM to get FOOD
8. YOSEF RECOGNIZED his BROTHERS, but they did not RECOGNIZE him
9. YOSEF ACCUSES the BROTHERS of being SPIES
10. REUVEN PROMISES to YAAKOV to be RESPONSIBLE for bringing BINYAMIN back
11. YOSEF had the BROTHERS SACKS FILLED with FOOD and MONEY, and the SILVER CUP was put into BINYAMIN'S SACK

## TORAH RHYMES & RIDDLES

1. Paroh's dream.
2. The wine steward.
3. Osnat.
4. Menashe & Ephraim.
5. The 10 sons of Yaakov.
6. Shimon.
7. Yehuda.
8. Binyamin.

# PARSHA GAMES

## Mad Libs

by Sammy Schaechter

**GOAL:** In this week's Parsha we again see the importance of dreams. We really need to stop, think and ask ourselves, what does it mean to dream? Not just the strange things that go on inside our heads when we sleep, but the kind of dreams Martin Luther King spoke of when he uttered those immortal words, "I have a dream". To be able to honestly assess our situation and ourselves and develop real goals for the future is an amazing thing to be able to do.

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

**PREPARE IN ADVANCE:** Create a funny, crazy, and silly story and write it out either on a big poster board to show the rest of the group or just read it to them. You can also search online for readymade "Mad Libs" stories as well. Make sure to leave random spaces throughout your story for the kids to fill in the blanks. Print out a bunch of different words or pictures and spread them all over the room for the kids to choose from. You can either put them right in front of them or hide them around the room. Make a list of all the blanks you left in your story so that the kids can fill them in. For example: (boy's name) was super (adjective) when he got home and saw his favorite celebrity (famous person's name) sitting

on his (noun). The kids must fill in the words before you read the story to them. You will help them come up with different nouns, verbs, adjectives, names, etc. to help complete the story. This is where the printed out words and pictures will come in handy.

**HOW TO PLAY:** When all the needed words are chosen, place them into the given slots in the story and read it aloud to the kids. Needless to say, hilarity will most definitely ensue.

**DISCUSSION:** Everyone has dreams but the question is, how many of us remember them every day? There are the dreams we have when we sleep at night which sometimes it's hard to remember. There are also dreams that we have every day that remind us to keep working hard and become better people. Having dreams means having goals and aspirations. Dreams come true with the help of Hashem but not without our own personal work and effort as well. In these games, we had a certain goal in mind that we wanted to accomplish. Even if it may not have been the biggest of goals or dreams, it was something that we really wanted to accomplish. We couldn't do it on our own and we used the help of our fellow teammates to help us succeed and fulfill our "dreams".

# TEFILAH TREASURES

## Shemona Esrei - Ata Kadosh

The idea of the third bracha is Hashem's holiness. We know that the Torah is holy, Israel is holy and Hashem is holy, but what exactly is "holiness?" Kadosh, which means "holy," more specifically means that something is special and set apart from the rest. Something being "special" means unique as well. Being that Hashem is the most unique being, since He is One of a kind, He is the Most Holy and the source of all holiness. The bracha talks to Hashem, saying that "Your holy ones will praise You every day, forever." On one level, this is talking about Hashem's supporting angels, who praise Him constantly. On another level, it can be talking about the Jewish people who praise

Hashem daily with davening. During chazarat hashatz, this bracha is where Kedusha is said. In this prayer, we follow the ways that the angels praise Hashem. For example, this is why we stand with our feet together, since angels are described as having a single "straight leg" (Ezekiel 1:7). We say pesukim praising Hashem's qualities of holiness. During the Aseret Yam-ei Teshuvah from Rosh Hashana through Yom Kippur, the end of this bracha, normally "ha(k)El haKadosh" ("the holy God") is replaced by "haMelech haKadosh" ("the holy King"). This hints to the time of year's greater attribute of justice (as opposed to that of mercy, which has more influence the rest of the year).

# PARSHA NATION<sup>2.0</sup>

A Weekly Publication of National Council of Young Israel

Parsha Nation 2.0 is published by National Council of Young Israel as a resource for youth departments of Young Israel branches and other shuls.

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