

PARSHA GAMES

Musical Chairs With a Twist

by Sammy Schaechter

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

TYPE: Moderate, indoor, group game

PREPARE IN ADVANCE:

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

the game again but this time when each kid finds a chair he must give it to the kid he has been buddied with. The winner is the last person standing.

Ask the kids:

Which version of the game did you enjoy more?

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

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

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

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

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

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.

We should follow the words of Shemoneh Esrei and say exactly what the siddur says. That being said though, we can also insert our own personal prayers into our Shemoneh Esreis, as long as it is relevant to the bracha we're saying. For example, in the bracha of "Rifa'einu" (Health and Healing), one may specifically ask that someone be healed from their sickness. In the bracha of "Shema Koleinu" (Acceptance of Prayer), we can ask Hashem for anything we need. The best place to say a personal prayer is "Elokai Nitzor," which is said after the 19th bracha. At this point, some also have the custom to say a pasuk that contains their name, or that begins with the first letter of their name and ends with the last letter of their name.



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PARSHAT VAYISHLACH

Vayishlach Wrap-Up

by Sammy Schaechter

After running away from Esav and 20 years of working, Yaakov was on his way home to Yitzchak. As a peace proposal, Yaakov sent messengers to Esav requesting a peace treaty. The messengers returned to Yaakov warning him that Esau was coming with a troop of 400 men. Yaakov prepared for this encounter in three ways- he sent Esav gifts consisting of hundreds of cattle and sheep, he davened, and he prepared for war by splitting his family and belongings into two groups so that one can run away as the other battles. The night after Yaakov sent the gifts, he crossed the Yabok River with his family, and after everyone crossed but him, he came across an angel – Esav's archangel – who wrestled with him until morning. Despite the angel be-

ing unable to triumph over Yaakov, he dislocated Yaakov's hip, causing him to limp. When the angel tried leaving, Yaakov wouldn't let him go until he blessed Yaakov. The angel blessed Yaakov and gave him the new name of "Israel". Because of the injury that Yaakov sustained, we are prohibited from eating the Gid HaNashe, the sciatic nerve of otherwise kosher animals.

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

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

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

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TORAH COMICS

A man fights Yaakov overnight.



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

The Thighbone's Mission

Please save me... from the hand of Esav (32:12)

Caesaria, or Kaysarin, a Roman city in Eretz Yisrael on the Mediterranean coast, had a large Jewish population. The gentiles in Kaysarin persecuted the Jews constantly and were always slandering them before the Roman rulers.

Once R' Yitzchak ben Elazar, one of the great Sages living in Kaysarin, was walking along the seashore when he stumbled over some sharp stones. He turned aside and took a steep path when he heard a rustling noise. A strange object was rolling along the road towards him. When it approached, he saw that it was a round thighbone, rolling down the incline like a ball.

"I had better bury it," he thought, "lest someone walking along this narrow path stumble over it and fall." He bent over and hid the bone in a small

crevice between the sharp rocks along the road.

He had not gone more than a few steps when suddenly the thighbone slipped from its place and was again rolling down the path. R' Yitzchak realized that he had not thrust it in securely enough. The wind must have dislodged it from its place.

He looked around for a deeper crevice and wedged the bone in tightly. He continued along his way when that very thighbone, which he had wedged in so tightly just a few minutes ago, began rolling down the path again!

R' Yitzchak now understood that the bone was fulfilling a special mission and so he no longer sought to hide it. Just then, a messenger from Rome came running by bearing a pouch of important letters from the emperor for the governor of Kaysarin.

The messenger was speeding along

when suddenly he stumbled over something. He slipped on that very thighbone, fell head over heels down the craggy cliff to the shore below, and died.

Jews who were passing by saw the body. They examined the courier's clothing and belongings in the hope of finding some identifying marks or papers. They found a whole satchel full of documents which he had been carrying for delivery. They read them and learned that they were harsh decrees issued by the Roman emperor against the Jews of Kaysarin!

These documents never did reach the governor. The Romans thought that the pouch had fallen into the sea. And by the time the emperor turned his attention to Kaysarin again, the Jews had succeeded in appeasing him with gifts — and he abolished the decrees.

TALES OF TZADIKIM

The Neighborhood Builder

Keep guard on kindness and justice, and put your trust in Hashem always (Haftorah Parashas Vayishlach, Hoshea 12)

The group of young yeshivah students walked through the silent city streets. It was already late at night; the streets were dark and deserted. Finally, one of them stopped in front of a large house that stood away from the street, surrounded by a thick lawn and flowerbeds.

"This is the house. Come, let us knock," one of them said.

"But it is very late, almost midnight. There aren't any lights on. We will be waking everyone up!" said another.

"What should we do?" asked a third.

"We must wake them up. That is what Reb Moshe said. Without Reb

Berel, his daughter's wedding cannot take place." The speaker pressed the bell. It pealed through the house but there were no answering footsteps. He pressed it again, insistently. No reaction from inside.

"This is very strange! I think we should force our way in. Maybe something has happened to Reb Berel and his family?" someone suggested.

They tried the door. To their amazement, it was open and they walked in. Fearfully, they walked through the silent corridor. Suddenly, the first man cried out,

"Stop! Look, there's a bundle here on the ground. Oh! It's a man!"

Someone struck a match. It revealed the body of Reb Berel himself. He lay on the ground and beside him lay his

wife. They were bound and unconscious.

The young men quickly untied Reb Berel and his wife and revived them. When he came to, Reb Berel said, "Thank G-d that I am alive! It is a true miracle! But who are you? What are you doing here?"

"We are Reb Moshe's messengers. He sent us here to fetch you to his daughter's wedding. He insisted that you come."

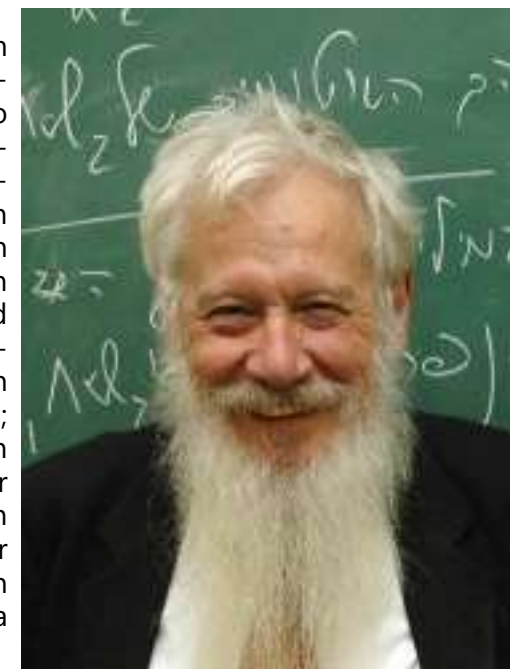
Reb Berel gave a huge sigh of relief. "It was the mitzvah of hachnasas kallah that saved me!" He stood up and walked around his house. Everything was in shocking disorder. "Thieves broke in and tied us up. They beat us unconscious and would have ransacked the house had you not

Professor Yisrael Aumann

born June 8, 1930

Yisrael Robert John Aumann, born June 8, 1930, is an Israeli-American mathematician and a member of the United States National Academy of Sciences. He is a professor at the Hebrew University of Jerusalem. He also teaches at Stony Brook University in New York. Aumann received a Nobel Prize in Economics on December 11, 2005 for his work in math and science. Since the event began immediately after Shabbat was over, the religiously-observant Aumann family was provided with facilities in a hotel near the concert hall where they were able to dress in the formal wear required for the ceremony and to arrive in time.

Aumann was born in Frankfurt am Main, Germany, and fled to the United States with his family in 1938, two weeks before the Kristallnacht pogrom. He attended Rabbi Jacob Joseph School, a yeshiva high school in New York City. He went to college in New York and Boston. Aumann even used his findings to help understand problems in the Talmud. Aumann married Esther Schlesinger in April 1955 in Brooklyn. The couple had five children; the oldest, Shlomo, was killed in action in 1982, while serving as a tank gunner in the Israeli Army in the 1982 Lebanon War. Esther died of cancer in October 1998. In late November 2005, Aumann married Esther's widowed sister, Batya Cohn.



PUZZLERS ANSWERS

TEST YOUR PARSHA KNOWLEDGE

- 32:1 - The angels of Eretz Yisrael.
- Messengers (angels)
- 400
- Sent presents to Esav, davened, and prepared for war
- The guardian angel of Esav
- His thigh/hip
- Yisrael
- They embrace, hug and kiss, and cry
- Binyamin was born and Rachel died while giving birth to him
- On the road to Chevron in Beit Lechem
- Being a true tzadik, even the smallest jars and possessions are important to him. So he goes back to retrieve them.
- We're not allowed to eat the Gid HaNashe-the sciatic nerve on the hip joint of an animal
- Shechem
- Shimon and Levi
- Beit El
- 32:25 - He went back to get some small containers he had forgotten.
- 32:23 - Yaakov hid her in a chest so that Esav wouldn't see her and want to marry her.
- 32:27 - Admit that the blessings given by Yitzchak rightfully belong to Yaakov.
- 32:32 - The shining of the sun.

- 32:8 - He was afraid he would be killed. He was distressed that he would have to kill.
- 33:12 - It means "travel". It does not mean "we will travel." This is because the letter nun is part of the word and does not mean we as it sometimes does.
- 33:16 - They slipped away one by one.
- 33:4 - His pity was aroused when he saw Yaakov bowing to him so many times.
- 33:7 - To stop Esav from gazing at her.
- 34:1 - Because she was outgoing like her mother, Leah.
- 34:25 - Their father, Yaakov.
- 35:17 - His two triplet sisters.
- 35:18 - Ben-Yemin means "Son of the South." He was the only son born in the Land of Israel, which is south of Aram Naharaim.

TORAH RHYMES & RIDDLES

- The gifts for Eisav.
- Eisav's guardian angel.
- Gid Hanasheh (The sciatic nerve).
- War.
- Eisav.

PARSHA CODE

- YAAKOV SENT MALACHIM to EISAV his BROTHER
- YAAKOV LIVED by LAVAN and KEPT the WHOLE TORAH
- EISAV was COMING to GREET YAAKOV with 400 MEN
- YAAKOV got AFRAID and SPLIT his CAMP into 2 GROUPS
- YAAKOV FOUGHT with MALACH of EISAV until MORNING
- The MALACH of EISAV CHANGED the NAME of YAAKOV to YISROEL
- The MALACH did not TELL his NAME to YAAKOV
- EISAV PRETENDED to KISS YAAKOV, but really TRIED to BITE him
- When YAAKOV BROUGHT his CHILDREN to EISAV, he put YOSEF in the BACK
- EISAV WENT to SEIR, and YAAKOV WENT to SUKKOS
- SHECHEM CAPTURED DINAH and wanted to MARRY HER
- SHIMON and LEVI KILLED the CITY of SHECHEM on the 3rd DAY after their BRIS, but YAAKOV was UPSET at them
- HASHEM also CHANGED the NAME of YAAKOV to YISROEL, just like the MALACH of EISAV did
- ROCHEL DIED when she GIVES BIRTH to BINYAMIN

A Special Mitzvah

"I have been diminished by all the kindnesses and by all the truth that You have done Your servant" (Bereishis 32:11)

R'Yechezkel was serving as gabbai in charge of tzedakah when a case came before him of a poor couple who lacked the money to marry. The groom was an orphan and the bride's family was unable to contribute much, as the family was impoverished, the father ill, and the expenses great.

"I went to a number of people," R' Yechezkel later related, "and I collected what I could but I was still missing a considerable sum. Then I remembered another man whose hand was always outstretched to help with any mitzvah. I was certain that he would give generously for the important mitzvah of hachnasas kallah.

"Immediately after Shacharis I went to see him, as I knew I'd find him at home at that hour. As I stood near the door, it seemed to me that I heard the sound of muffled sobs. I hesitated: Ring the bell, or wait until a better time? But I was a messenger for a mitzvah, time was pressing, and I could not disappoint the bride and groom and their families. I pressed the bell lightly.

"I heard hurried footsteps approaching the door. It opened, and there stood my acquaintance, the owner of the house. His face was very pale and his eyes looked red and tired, as though he had not slept all night. He welcomed me in a weak voice.

"What's the matter? Is someone sick?" I asked. 'Apparently, I haven't come at a good time but the matter I wished to speak to you about is both important and urgent.'

"The man motioned for me to sit by the table and tell him what I needed. I told him all about the poor chasan and kallah, about the many necessities they lacked, and about the large sum I still needed to collect on their behalf, a sum I hoped to receive from him.

"He apologized. 'I'm sorry, I cannot become involved in anything right now. Please forgive me, and return another time. My head is not clear this morning. Our only son has been stricken with a life-threatening illness. His condition continues to worsen and he is breathing only with difficulty. We are waiting for the doctor to come at any moment. But even if he comes, what can he do? My son is barely clinging to life!'

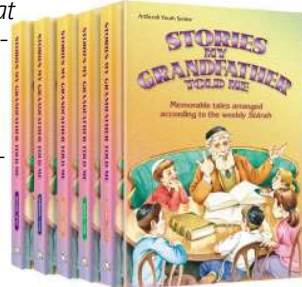
"I hardly knew what to say to the poor father, whose only son lay dying. Perhaps it was best that I just go quietly away. But what would be the fate of that poor young couple if I did? Suddenly, an idea flashed into my mind. I remembered something I had once heard in the name of our great men of Torah.

"I seized the man's sleeve and said excitedly, 'Please, listen to me for just a moment. You know what we say every morning: "These are things of which a man consumes the fruit in this world, and the interest remains for him in the World to Come... and visiting the sick and hachnasas kallah and accompanying the dead..." Our Sages, of blessed memory, placed hachnasas kallah in the middle, between visiting the sick and accompanying the dead. This is no coincidence. In their divine wisdom, our Sages come to teach us that the mitzvah of hachnasas kallah has the

power to stand guard between life and death! There is a special power in this mitzvah to help the ill recover, so that they will not have to reach the condition of "accompanying the dead," Heaven forbid.'

"The despairing father listened attentively, considered for a few seconds, then made his decision. He went into another room and soon returned, bearing the sum that was needed to supply what the young couple lacked. Tears sprang to my eyes. I blessed him with all my heart, 'Hashem will send a speedy recovery to the sick boy among the other sick members of Israel!' And I left.

"Wonder of wonders! Only a few hours had passed, when that same man appeared at my house, overcome with joy. He grabbed my hand emotionally and said, 'Heaven sent you to me today, to save my son's life! Immediately after you left my house, the doctor arrived. He was extremely surprised at the sudden improvement in my son's condition. In fact, he could not find the words to express his astonishment! The situation continues to improve, and the boy is completely out of danger. He is growing stronger by the minute. My boy was spared from certain death — and was granted life!' **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.



come in the nick of time! Thank you, my dear young men! You saved me!"

"Do you think that you can still come to the wedding? Reb Moshe insisted that you come. It's very late, after midnight, but I know that he is still waiting for you. If you can, that is..."

"By all means!" replied Reb Berel. "I will certainly come for Reb Moshe's sake. It is thanks to him that I was saved." He followed the group of young men and found Reb Moshe still at the wedding hall, although the other guests had already left.

"I must tell you what happened," said Reb Berel. "It is a true miracle.

"This story really begins a few months ago. It was the day after Pesach. I met Reb Moshe walking down the street. He looked very upset. I wished him 'good morning' and asked him if anything was wrong. He sighed weakly, explaining that his daughter was to be married right after Shavuos but he did

not have a penny to spare.

"How much do you need?" I asked him. He sighed again. 'Two hundred gold coins.' It was a considerable sum but I told him not to worry. On the spot I took out my purse and gave him three hundred. 'It is my pleasure to help you out. But don't forget to invite me to the wedding! I want to be there and wish you a personal 'mazel tov'.

"I knew that the wedding had been scheduled and that invitations had been sent. But I received no invitation. I was surprised. But, Reb Moshe, you remembered before it was too late, on the very night of the wedding. You sent this group of young men to fetch me, to keep your promise. And this was the very night that the thieves had planned to break into my house. Who knows what they would have done had they not heard the young men coming. They might have murdered us!

"Do you see, this is exactly what the wisest of all men, King Shlomo, taught:

'Cast your bread upon the waters for in the fullness of days you will find it.' Thanks to the money that I gave Reb Moshe, money that I can spare, thank G-d, my life, my family and my fortune were spared!"

Reb Berel had an announcement to make, "I have long thought about going to settle in Eretz Yisrael. Now my mind is made up. I will go to Jerusalem and build homes for the poor, homes for Torah scholars. And I hope that this gesture, this good deed, will bring Mashiach all the sooner, speedily and in our day!"

"Amen!" everyone shouted in chorus.

Reb Berel kept his word. He settled in Jerusalem, near the large square called Kikar HaShabbat. Here he built a complex of houses which bears his name to this very day — Batei Orenstein. Its founder— Berel Orenstein whose life was spared and who expressed his thanks to Hashem in this fine way.

TALES OF TZADIKIM

False Scales

very same measure!"

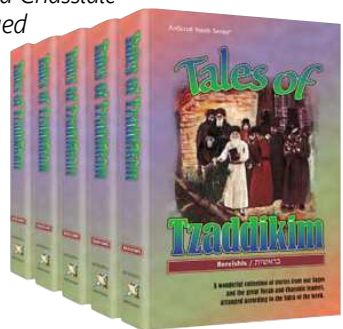
Upon a different occasion R'Moshe arrived in Cracow. Here he learned that the rich men in synagogue had the wicked trait of pledging large sums on Shabbos but when the gabbaim came to redeem their pledges, they only gave small sums, a few pennies!

That Shabbos, at the shalosh seudos meal, when all the rich men were gathered in the synagogue, R' Moshe got up to speak:

"Surely you know that whenever a Jew does any act, he creates an angel. When he does a mitzvah, he creates a good angel. But when he sins, he also creates an angel, a wicked one. By making pledges to charity and

not fulfilling them, one creates angels, false angels. After a person dies, all of his angels are gathered to testify. The false ones testify falsely. They lie! And once they lie, who knows what they can invent! They can incriminate a person far beyond his true sins! And so my friends, beware!!

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

- Who escorted Yaakov into Eretz Yisrael?
- Who did Yaakov send to Esav before they met?
- How many people were with Esav on his way to meet with Yaakov?
- What were the three things Yaakov did to prepare for his meeting with Esav?
- Who did Yaakov fight with on his way to meeting Esav?
- Where did Yaakov get injured in his fight?
- What is Yaakov's new name?
- What happens when Yaakov and Esav finally meet?
- Who was born and who died on the way back to Chevron?
- Where is Rachel buried?

MEDIUM Qs

- Why did Yaakov go back to get his jars that he left?
- What Halacha came from Yaakov's fight with the angel?

- Who kidnapped Dinah?
- Who saved Dinah?
- Where does Yaakov build a miz-beach for Hashem?
- After helping his family across the river, Yaakov remained alone on the other side. Why?
- According to Chazal, where was Dinah when Yaakov met up with Esav?
- What was the angel forced to do before Yaakov agreed to release him?
- What was it that healed Yaakov's leg?
- Why was Yaakov both "afraid" and "distressed?"
- Give an exact translation of the word nisa in verse 33:12.
- What happened to the 400 men who accompanied Esav?
- Why did Esav embrace Yaakov?
- Why did Yosef stand between Esav and Rachel?
- Why does the Torah refer to Dina as the daughter of Leah and not as the daughter of Yaakov?
- Whom should Shimon and Levi have consulted concerning their plan to kill the people of Shechem?
- Who was born along with Binyamin?

HARD Qs

CRACK THE PARSHA CODE

by Rabbi Yaakov Levine
Answers on page 7.

- Y S M to E his B
- Y L by L and K the W T
- E was C to G Y with 400 M
- Y got A and S his C into 2 G
- Y F with M of E until M
- The M of E C the N of Y to Y
- The M did not T his N to Y
- E P to K Y, but really T to B him
- When Y B his C to E, he put Y in the B
- E W to S, and Y W to S
- S C D and wanted to M H
- S and L K the C o S on the 3rd D after their B, but Y was U at them
- H also C the N of Y to Y, just like the M of E did
- R D when she G B to B

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 rabbiylevine@gmail.com

- What does the name Binyamin mean? Why did Yaakov call him that?

PARSHA PUZZLERS

TORAH RHYMES & RIDDLES

Answers on page 7.

- She-goats, he-goats, cows and rams
Camels, donkeys but no lambs.
Yaakov sent us on ahead
To greet the one from whom he fled. The ____ for _____
- I fought with Yaakov
all night long,
Until the morning came.
And then I told him,
"You have won!"

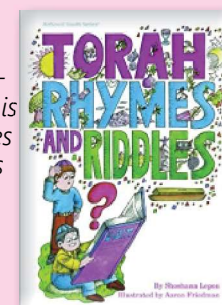
Now Yisrael is your name."

- The angel wounded Yaakov's thigh,
Before he ran away
So I'm not eaten by the Jews
Until this very day

- When Eisav came,
there was no way
To know what was in store.
So Yaakov made
three different plans:
Prayer and gifts and _ _ _

- With four hundred soldier men,
I came to greet my brother.
He bowed before me seven times
And then we kissed each other.

Torah Rhymes and Riddles by Shoshana Lepon (Author) and Aaron Friedman (Illustrator) is filled with rhyming riddles that test young children's comprehension of the weekly Parsha. For more great children's Torah books, visit artscroll.com



PARSHA STORIES

STORIES MY GRANDFATHER TOLD ME

The Wheels of Providence

"I have been diminished by all the kindnesses and by all the truth that You have done Your servant" (Bereishis 32:11)

In the year 5700 (1940), after the Nazis overran Poland and terrible difficulties began to plague the Jews, the Brisker Rav, R' Yitzchak Ze'ev Soloveitchik, decided that it was necessary to leave Poland and move to Vilna. Preparations were made in haste: Suitcases were packed, bundles tied up, and the family was ready to set out. They lacked only a wagon to transport them.

Members of the Rav's family searched for a fairly new wagon with rubber wheels that would help them make the journey in relative comfort but there was none to be found. All the rubber-wheeled wagons had already left. There was not one remaining in the whole city.

Disappointed, the family climbed onto an old-fashioned wagon that had wooden wheels. Travel in such a vehi-

cle was difficult and tiring. Every bump in the road jolted the passengers unmercifully.

At the city gates, the wagon was stopped. A long line of wagons stood there ahead of them, all waiting to leave. The Brisker Rav's driver tried to find a place to move forward, but was unsuccessful.

"What happened?" the family asked. "Why have all the wagons been stopped?"

Word passed down along the line: "The Germans are confiscating wagons! Every wagon with rubber wheels is being taken away!"

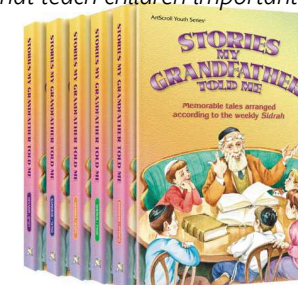
Slowly, the line inched forward, until the family was able to see for themselves what was happening up ahead. The passengers of the more modern wagons were being turned out of their wagons and abandoned at the side of the road. Their pleas and entreaties fell on deaf ears. At last came the Rav's turn.

The officer threw a glance at the squeaking wooden wheels and waved his hand in a dismissive gesture. "Go!" he told the driver. "We have no need for such a wagon."

The passengers heaved a sigh of relief. The driver flicked his whip at his horses and continued down the road, at the end of which they hoped to find respite.

"You see?" the Brisker Rav told his family. "Everything is from Hashem!"

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.



PARSHA STORIES

TALES OF TZADIKIM

One Eighth of an Eighth!

I am unworthy of all the kindnesses (32:11)

Moshe was an extremely modest and humble person. He was famous for his self-effacement.

His chasidim, who gloried in their great leader, wanted him to assert himself more, as befitted a leader.

"Rebbe," they would say. "In Tractate Sotah it states that a Torah scholar should have one eighth of an eighth of pride. Where, then, is your pride, Rebbe?"

Replied R' Moshe, "You are mistaken. The Sages meant exactly the opposite of what you think. Pride, un-

der all circumstances, is an evil trait. A Torah scholar should always bear this in mind. He should remember what is written in the eighth verse of the eighth parshah Vayishlach. Yaakov Avinu says: T am too small for all the favors.. / Is this pride, or is it humility?"