

# PARSHA GAMES

## Edible Family Tree

by Sammy Schaechter

**GOAL:** For the kids to review a little bit about what they learned in Sefer Bereishit.

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

**PREPARE IN ADVANCE:** Prepare beforehand as many names as you can from all the stories in Sefer Bereishit cut up into pieces (one name per piece). Bring in Twizzlers and pretzel sticks (or any other two "stick like" snacks) as well.

**HOW TO PLAY:** Start off by introducing this week's Parsha and telling the kids that this week will be finishing all of Sefer Bereishit. Sefer Bereishit talks all about the beginning of the Jewish people going from Adam and Chava all the way through the 12 shvatim. Family is what makes us who we are. We learn from our ancestors how to live our

lives and how to be the best people we can be. Using the Twizzlers, pretzel sticks, and names, work together as a group to make a big family tree. Use the Twizzlers to connect spouses and the pretzel sticks to connect parents and children. As you create the big family tree as best as possible, try to tell the story about each person as you get to them. No need to make it into a long story, but be sure to ask the kids if they remember who each person was and in a few words tell them who they were and why they were important. Once you finish the family tree, yes, you may let the kids eat the Twizzlers and pretzels!

You can include Adam, Chava, Noach, and his children and just skip from them to Avraham not worrying about the generations in between.

# TEFILAH TREASURES

## Shemona Esrei - Hashivenu Avinu

In this bracha, we ask Hashem to help us return to His ways as all of us have, in one way or another, drifted away from our responsibilities. The word teshuvah, commonly translated as repentance, more literally means a return. We ask Hashem to bring us closer to Him but whether or not we return completely is up to us. People have free will and Hashem does not force us to be close to Him but if we make the tiniest effort, Hashem will carry us in the proper direction. In this bracha, we refer to Hashem as "our Father," something only done in two of the nineteen other brachot,

the other is the bracha for forgiveness, which comes next. That is because in regard to asking Hashem to bring us closer to him and asking him for forgiveness, we need a Father's compassion for His children. If a child goes away from home, he is always welcomed back by his parents. Similarly, if we away from Hashem, we shouldn't be afraid to return since He will surely welcome us back. The end of the bracha hints to this also, since it doesn't say that Hashem accepts our return to Him but that He really really wants it.



**PARSHA NATION 2.0**  
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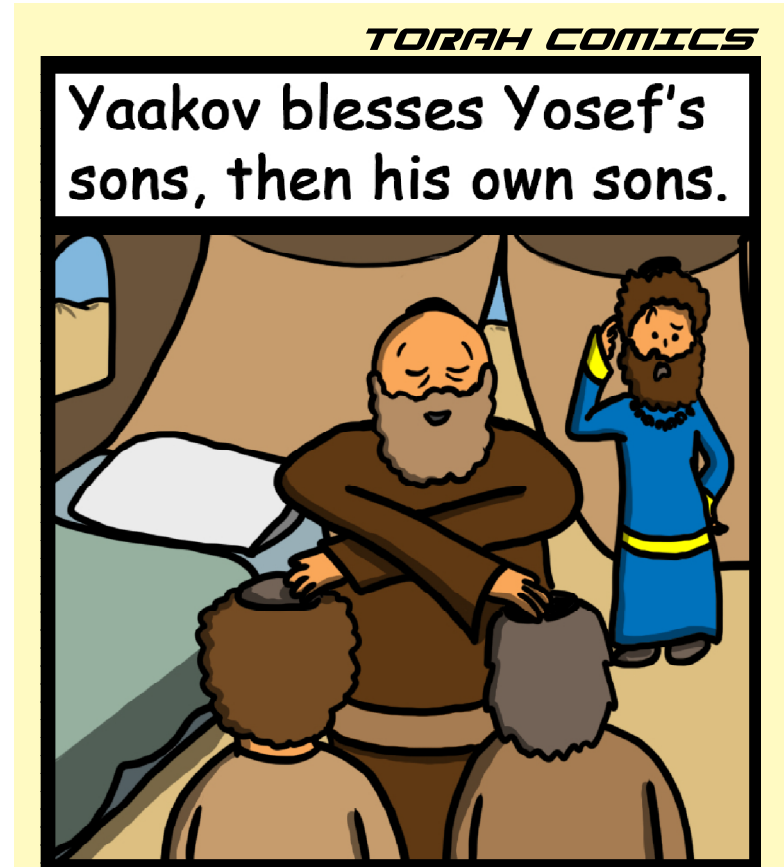


**PARSHA NATION 2.0**  
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**PARSHAT VAYECHI**

## Vayechi Wrap-Up

by Sammy Schaechter

Yaakov lived the last seventeen years of his life in Egypt and when he felt that his time was coming to an end, he asked Yosef to promise him that he would be buried in Israel. Yosef brought his two sons, Menashe and Efraim, to Yaakov. Yosef put Menashe, the first born, to Yaakov's right, and Efraim to Yaakov's left. Yaakov crossed his hands, placing his right – more prestigious – hand on Efraim's head. He blessed them saying the words: "Hamalach hagoel oti mi kol ra yivarech et haneirim v'kareh bahem shemi, b'shem avotai Avrahaam v'Yitzchak, v'yidgu larov b'kerev ha'aretz", "May the angel who redeemed me from all harm bless the youths, and may they be called by my name and the name of my fathers, Abraham and Isaac, and may they multiply abundantly like fish, in the midst of the land." Yosef was bothered that Yaakov put his right hand on Efraim, the younger son. Yaakov explained that Efraim would be greater and his children will fill the nations. Yaakov



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

was blessed with success in his sea-trades. Yaakov compared Yissachar to a strong donkey who finds both rest and plentiful work. Dan was blessed with the persistence of a serpent and the ability to judge. Gad was blessed with bravery in battle. Asher's blessing was an abundance of olive oil. Naftali was blessed with the speed of a deer. Yosef was recognized for his charm, suffering, and righteousness, and was showered with a variety of blessings. Bin-

Yamin was compared to a wolf. Yaakov passed away at the age of 147. After returning to Egypt after burying Yaakov, Yosef's brothers were scared that now after Yaakov had passed away, Yosef would take revenge from them for selling him into slavery. Yosef reassured them that he had no hard feelings towards them at all. Yosef lived until the age of 110. Before passing away he told his brothers that Hashem would eventually take them out of Egypt and bring them to Israel. Yosef asked his brothers to promise that when that time came they would carry his remains with them, and bury him in Israel.

Yosef was recognized for his charm, suffering, and righteousness, and was showered with a variety of blessings. Bin-

### 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 Fox Who Had a Cold

*In their assemblies shall my honor not be joined (49:6)*

A raging controversy had developed between two different groups of chasidim. The followers of R' Meir'l of Dzikov were very concerned and wished to investigate the matter in the hope of making peace. The Rebbe, however, dissuaded them from becoming involved.

"Let me tell you a story," he said.

"It was a year of famine. The animals of the forest had grown lean. They had a continually hungry look in their eyes. But the king of the forest, the lion, suffered most of all. One day, after not having eaten for three days, he felt very weak; a foul odor arose from his mouth. If he did not find prey soon, he was afraid that he would die! Letting out a mighty roar, the lion summoned his servants. The horse was the first to rush to his side.

"Draw near and tell me what you smell," said the lion. The horse bowed his head towards the lion's mouth and said, 'There is a foul smell coming from your mouth, Your Majesty!'

"You traitor! How dare you insult the king! You shall die for your arrogance!" And with these words, he pounced upon the horse and made a hearty meal out of him.

"His hunger was satisfied for a while but after a few days the lion again felt his stomach grumbling for food. His hunger grew so intense that a bad odor again arose from his mouth. He gave a mighty roar, summoning his servants, the beasts of the forest. This time the

wolf answered his call.

"Draw close to me and tell me what you smell," the king ordered.

"The wolf did not wish to make the same mistake as the horse. He said, 'I do not smell a thing, Your Majesty!'

"Liar!" the lion shouted. 'You are a traitor. You deserve to be killed!' With one mighty leap, he fell upon the wolf and made a hearty meal of him too. A few days passed and again the lion was assailed by pangs of hunger. Again his mouth reeked from fasting. He gave a piercing roar, summoning his servants, the beasts of the forest, to him. This time the fox came first.

"Yes, Your Majesty, what cad I do for you?"

"Draw near and smell my breath. Tell me, what do you smell?"

"The fox began coughing and sniff-



fling. He said, 'Your Majesty, I can't smell anything today. I have a terrible stuffed nose. I caught a nasty cold...'

The chasidim smiled as the Rebbe brought the message home, saying, "You must behave like the clever fox and not stick your noses into any dangerous fires of controversy. You will only be hurt..."

strict orders.

"Why? What has happened to make the Rebbe behave thus?" R' Bunim asked.

## TALES OF TZADIKIM

### A Tzaddik Decrees

*Each man was blessed with his own blessing (49:28)*

What a terrible disappointment! R' Bunim had traveled all the way

from Pshischa to Strikov only to find that the Rebbe was receiving no one; no one was to be admitted, the family said. Those were R' Fishel's very

## Noam Apter

October 3, 1980- December 27, 2002

On Friday night, December 27, over a hundred Israeli teenagers and young adults sat down for Shabbat dinner at Yeshivat Otniel. Four of the students whose turn it was to be the meal's "waiters" went to prepare to serve the main course in the kitchen connected to the dining room. Noam Apter was one of them. The other three waiters were: Yehuda Bamberger, 20, Zvi Ziman, 18, and Gabriel Hoter, 17. Suddenly two terrorists dressed in Israeli army uniforms burst into the kitchen and sprayed the four waiters with fire from their M16's. Hit by the bullets and extremely wounded, Noam

was faced with a painful split-second decision. Armed with a gun in his pocket, he could either try to shoot the terrorists, run away, or run to lock the door. Noam used his last strength to run to the door connecting the kitchen and the dining room. He closed it, locked it, and threw the key away. He then collapsed and died, lying against the door. The terrorists tried to open the door. Seeing it locked, they sprayed gunfire through a small glass window into the dining room. After realizing that this fire was inaccurate and wild (it wounded six more students) and having already killed the four student waiters, the terrorists ran away,

later to be hunted down and killed by the Israeli army. Yaacov Ohana, an 18-year-old wounded survivor of the attack, said that "Our great luck was that Noam succeeded in locking the door to the dining room and throwing the key into a dark corner. Had he not locked that connecting door during his final moments many more people would have been killed that night. Noam's parents, Yossi and Pirchia Apter, say they consider their son's heroic death "a natural extension of the way he lived." Noam's decision to die saving his fellow students "wasn't a random, spontaneous action. It was an accumulation of a lifetime of giving to others.

# PUZZLERS ANSWERS

## TEST YOUR PARSHA KNOWLEDGE

## PARSHA CODE

- To bury him in Israel
- Yaakov was in Egypt for 17 years and died when he was 147.
- Menashe
- He put Menashe, the first borm, to Yaakov's right and Efraim to Yaakov's left
- He switched his hands putting his right, more prestigious, hand on Efraim's head and his left hand on Menashe's head. He did this because Efraim was going to be greater.
- He blessed them with the words of Hamalach HaGoel as well as that all of Israel would bless their children by saying "May Hashem make you like Efraim and Menashe"
- Ma'arat HaMachpelah with Avraham, Yitzchak, Sarah, Rivka and Leah. (And Adam and Chavah)
- That now that Yaakov died, Yosef would take revenge on them for selling him into slavery.
- He promised them that he had no hard feelings whatsoever and that they shouldn't worry
- That they would carry his remains with them when they finally go back to Israel
- Yosef was 110 when he died.
- "Chazak chazak v'nitchazek"- "We should continue to be strong"
- Reuven was rebuked for entering the tent of his father and mother. Shimon and Levi were rebuked for killing the city of Shechem and almost killing Yosef.
- Yehudah was blessed with being the leader, kingship, success in battle, and abundance of wine and milk in his portion of the land.
- 48:7 - Yaakov thought Yosef harbored resentment since Yaakov had not buried Yosef's mother, Rachel, in the Ma'arat HaMachpela.
- Zevulun was blessed with success in his sea

- trades. Yissachar was compared to a strong donkey who finds both rest and plentiful work. Dan was blessed with the persistence of a serpent and the ability to judge. Naftali was blessed with the speed of a deer. Gad was blessed with bravery in battle. Asher was blessed with an abundance of olive oil. Yosef was recognized for his charm, suffering, and righteousness and was given many blessings. Binyamin was compared to a wolf.
- 49:23 - Yosef's brothers, Potifar and his wife.
  - 48:8 - The Shechina departed from him.
  - 49:1 - When mashiach will come.
  - 47:29 - a) Egypt's ground was to be plagued with lice; b) At the time of the resurrection, those buried outside Israel will suffer; c) So the Egyptians wouldn't make him into an idol.
  - 49:3 - Priesthood and Kingship.
  - 49:6 - Korach and his congregation.
  - 49:8 - He drew back. He was afraid that Yaakov would rebuke him for the incident with Tamar.
  - 49:12 - It makes them white.
  - 49:27 - Mordechai and Esther.
  - 49:20 - Oil-rich land.
  - 50:13 - Levi, because he would carry the aron (holy ark). Yosef, because he was a king.
  - 50:5 - From Esav.
  - 47:31 - Bow to him.
  - 48:11 - "I thought."
  - 48:22 - a) The actual city of Shechem; b) A portion.
  - 48:22 - Esav. a) He acted like an Emorite; b) He trapped his father with words (imrei pi).
  - 50:6 - Yosef swore not to reveal Pharaoh's ignorance of Hebrew.

- YAAKOV LIVED in MITZRAYIM for 17 YEARS
- YAAKOV LIVED for 147 YEARS
- YAAKOV made YOSEF PROMISE, to not BURY him in MITZRAYIM
- YOSEF brought MENASHE and EFRAIM to YAAKOV to get a BRACHA
- YAAKOV compared MENASHE and EFRAIM to REUVEN and SHIMON
- YAAKOV gave a BRACHA to all his SONS before he DIED
- YAAKOV put his RIGHT HAND on EFRAIM and his LEFT HAND on MENASHE, even though MENASHE was OLDER
- All of MITZRAYIM CRIED for 70 DAYS when YAAKOV DIED
- YAAKOV was BURIED in MI'ARAS HAMACHPAYLA
- After YAAKOV DIED, the BROTHERS were AFRAID that YOSEF would take REVENGE
- YOSEF was 110 YEARS OLD when he DIED and was BURIED in MITZRAYIM
- CHAZAK CHAZAK V' NISCHAZAYK

## TORAH RHYMES & RIDDLES

- Yaakov.
- Yosef.
- Ephraim & Menashe.
- Reuven.
- Shimon & Levi.
- Yehuda.
- Yissaschar & Zevulun.
- Gad & Dan.
- Asher.
- Naftali.

### An Important Mitzvah

*"Bury me with my fathers" (Bereishis 49:29)*

In the year 5660 [1900], a talmid cham passed away in Jerusalem. The funeral took place on the eve of the seventh day of Pesach, and R' Yosef Chaim Sonnenfeld was present to accompany the departed to the Mount of Olives cemetery.

As the funeral procession passed through the Dung Gate, it suddenly encountered the Arabic "Nebi Mousa" procession which was taking place at the same time. A crowd of Arabs, 30,000 strong, was coming from the direction of Jericho.

This was a period when Moslems regularly acted with violence toward the Jews. If a "Nebi Moussa" day ended without Jewish blood being spilled, the citizens of Jerusalem were overjoyed.

The funeral group knew that if they did not hurry, the road to the Mount of Olives would be closed to them, delaying the burial. They decided at once that the elderly among them would return to the city, while the younger men, together with the members of the Chevrah Kaddisha (Burial Society), would carry the coffin on their shoulders and run to the cemetery.

One of these men approached R' Yosef Chaim and respectfully asked that he return to the city, because there was great need of haste to reach the Mount of Olives before the throng of Arabs arrived. R' Yosef Chaim did not reply, but only quickened his pace to keep up with the younger men.

The funeral procession had not yet arrived at their destination when thousands of Moslems approached, shouting wild cries. At their head marched Sheikh Neimer Effendi. A deadly fear

descended on the Jews. They knew very well how such a meeting might end.

Then, to the astonishment of all, R' Yosef Chaim Sonnenfeld suddenly straightened up, climbed onto a nearby wall, and raised his hands to the Sheikh, asking him to stop his mob. With bated breath, the small group of Jews watched to see what would happen. With wonder, they saw the Arab procession come to a halt. Sheikh Effendi approached R' Yosef Chaim and said that because he respected him, he would wait until the funeral procession had passed.

R' Yosef Chaim thanked him, and continued with the other Jews to the Mount of Olives.

R' Noach Yitzchak Diskin, younger brother of the gaon of Brisk, R' Yehoshua Leib Diskin, was headed for the old cemetery in Lomza. The authorities had closed the cemetery to further burial because of severe overcrowding, and since then the Jews had been using a new burying ground.

R' Noach Yitzchak entered the structure in which his father, R' Binyamin Diskin, was buried, and found that one of its walls was crumbling. R' Noach Yitzchak sent off a letter to his older brother asking, among other things, if he should have the wall repaired. To his surprise, R' Yehoshua Leib wrote back responding to all the other matters that his brother had asked about, but regarding the broken wall he made no reply at all.

"Perhaps my brother forgot to answer that question," R' Noach Yitzchak thought, and hurried to send a second letter to his brother in Jerusalem. But this time, too, R' Yehoshua Leib ignored the question.

Years passed. The crumbling wall was not repaired, but it stayed upright. Then, one day, the town of Lomza received bitter news: R' Noach Yitzchak had passed away. Grieving for their loss, the townspeople gathered to accompany R' Noach Yitzchak to his final resting place.

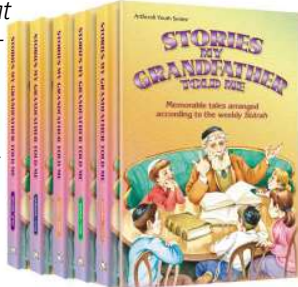
Suddenly, a cemetery watchman came running to the Chevrah Kaddisha. "During the night, the wall next to R' Binyamin Diskin's grave fell over. Now there's room for another grave right beside his!"

"Really?" The listeners were astounded. At once, men of influence hurried over to speak to the town's governing authority, to convince him to permit R' Noach Yitzchak to be buried alongside his father.

"But no one has been buried in that cemetery for 40 years!" the governor protested. However, when he heard about the wall that had crumbled during the night, making room for the son to be buried next to his father, he issued a special permit to allow the burial to go forward.

Only then did the people of Lomza realize why R' Yehoshua Leib had neglected to answer his brother's question about the repair of that cemetery wall. Now they understood the secret behind his silence.

*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).



The Rebbe's closer followers sighed sadly, and explained to R' Bunim what had happened. "The Rebbe has lost confidence in his powers. Not long ago, a poor man came weeping to him. He had tried his hand at many things but was successful in none. Now that his money was all gone, he begged the Rebbe to advise and bless him. The Rebbe told him to go out and buy a lottery ticket and he did so at once. When the drawing was made, the man saw that he had not won anything! Terribly disappointed, he went to the Rebbe. He had taken the Rebbe's advice and had lost everything. The Rebbe took it very much to heart. If Heaven denied him the power to help people, then there certainly was no further point in listening to their woes! And since that bitter day the Rebbe has refused to admit anyone. That is the situation. Now you understand."

R' Bunim listened to this tale but was not disheartened. "I don't care. I will enter the Rebbe's study at my own risk for I hope to make him change

his mind and see things in a different light." Without even waiting for their consent, R' Bunim turned the door-knob and entered the room. At first R' Fishele's eyes lit up at the sight of his visitor but then he became downcast again. He could not help R' Bunim, no matter how much he wished to do so.

R' Bunim sat down opposite the Rebbe and began speaking, "The power of a tzaddik is a very puzzling thing. Our Sages said that 'a tzaddik decrees and Hashem guarantees.' On the other hand, in our prayers we ourselves admit that 'who, of all Your creations, in the heavens above or the earth below, can tell You what to do...?' This seems to be an out and out contradiction! How are we to understand both concepts? Does Hashem carry out the wishes of the tzaddikim or does He do as He pleases? The truth is a combination of both. Hashem does take into consideration what a righteous man asks of Him. But He does not like to be dictated to. Hashem does not have to be told how to carry out the tzad-

dik's decree, for He has many different messengers, many different ways of helping the person for whom the righteous man prays. Only Hashem decides which way to help the downtrodden and the afflicted."

"I am certain," continued R' Bunim with confidence, "that the Jew whom you prayed for will eventually be helped. For R' Fishele's prayer is not expressed in vain. But who is to dictate to Hashem that the man be helped precisely by a lottery ticket and not by some other way? Since you have decreed, though, that man will surely be helped."

These words were like balm for the troubled R' Fishele.

He agreed to open his doors once again to those in trouble and to pray for them. R' Bunim's prediction was not long in being fulfilled. The poor Jew who had not won with his lottery ticket was indeed helped through some other miraculous way and lifted out of his poverty. The tzaddik's decree was fulfilled after all!

### TALES OF TZADIKIM

## The Power of a Pipe

*And he bent his shoulder to bear (49:15)*

Smoking is a difficult habit to stop, once started. But great men are able to do so once their mind is made up. This is the story of how R' Shalom of Belz cured himself of the habit:

R' Shalom enjoyed a good pipe of tobacco. He would puff away even while studying in the beis medrash. Perhaps he thought it helped him to concentrate. Anyway, it put him in a good mood. He smoked his pipe, day in and day out, until one day he gave up smoking.

While looking up from his gemarah, he noticed one of the regular worshippers of the beis medrash preparing his pipe for smoking. He saw the man cleaning out the pipe carefully, knocking out all of the old ashes, twisting a pipe cleaner in between all the crevices and making sure that it was thor-

oughly clean. He then took out his tobacco pouch and began filling it with tobacco. This took quite some time. He filled it, pressed down the tobacco, filled it again, pressed it down again until it felt heavy enough in his hand. Then he had to get it lit. This also took time. He puffed and puffed but still the tobacco did not catch fire before the match burned out.

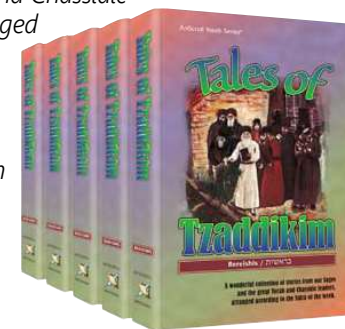
R' Shalom took this all in. Then he returned to his study, forgetting all about the pipe-smoker. When he had finished the entire blatt, the page of gemarah, he happened to look up. He noticed the smoker taking his first real puff after having successfully lit the ready pipe.

The man had been working over his pipe for the whole time that it took him to study an entire page of gemarah! What a disgraceful waste of precious

time! R' Shalom took out his own pipe, held it at arms length and said with utter disdain, "If this object has the power to cause so much bittul Torah, such outright waste of time — I will have nothing to do with it any more. From now on it will not enter my mouth!"

And that is how the Belzer Rebbe stopped smoking!

*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 did Yaakov ask Yosef to promise him?
2. How long was Yaakov in Egypt and how old was he when he died?
3. Who was the older of Yosef's two sons?
4. When Yosef brought Efraim and Menashe to be blessed, how did he place them in front of Yaakov?
5. How did Yaakov place his hands on them? Why did Yaakov do this?
6. What 2 brachot did Yaakov give to Efraim and Menashe?
7. Where was Yaakov buried?
8. What were the brothers worried about after Yaakov died?
9. What did Yosef promise them to make them not worry?
10. Before Yosef passed away, what did he make the brothers promise him?
11. How old was Yosef when he died?
12. What do we say when we complete a book of Chumash? What does it mean?

### MEDIUM Qs

13. What rebuke did Reuven, Shimon, and Levi get from Yaakov?
14. What bracha did Yehudah get from Yaakov?

### HARD Qs

15. "When I was coming from Padan,

Rachel died on me... I buried her there on the way to Efrat..." Why do you think Yaakov says all this to Yosef?

16. What were Zevulun, Yissachar, Dan, Naftali, Gad, Asher, Yosef, and Bin-yamin blessed with?
17. In Yosef's blessing, Yaakov said, "They embittered him..." Who are embittered Yosef during his life?
18. Initially, why was Yaakov unable to bless Efraim and Menashe?
19. What did Yaakov want to tell his sons but was unable to?
20. Give three reasons Yaakov didn't want to be buried in Egypt.
21. What privileges did Reuven lose due to his rash actions?
22. What congregation from Yaakov's offspring did Yaakov not want to be associated with?
23. What did Yehuda do after he heard Yaakov rebuke Reuven, Shimon and Levi? Why?
24. What does milk do to teeth?
25. According to Rashi, which descendants of Binyamin "will divide the spoils in the evening"? (Think Purim)
26. With what resource did both Yaakov and Moshe bless Asher?
27. Which two sons of Yaakov did not carry his coffin? Why not?
28. From whom did Yaakov buy his burial place?
29. How do you treat a "fox in his time"

### SUPER HARD Qs

## CRACK THE PARSHA CODE

by Rabbi Yaakov Levine  
Answers on page 7.

1. Y L in M for 17 Y
2. Y L for 147 Y
3. Y made Y P, to not B him in M
4. Y brought M and E to Y to get a B
5. Y compared M and E to R and S
6. Y gave a B to all his S before he D
7. Y put his R H on E and his L H on M, even though M was O
8. All of M C for 70 D when Y D'ed
9. Y was B in M H
10. After Y D, the B were A that Y would take R
11. Y was 110 Y O when he D and was B in M
12. C C V N

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 Lemala. Rabbi Levine can be reached by email at rabbiylevine@gmail.com

(i.e., a commoner who rules)?

30. What does pillalti mean?
31. What does "Shechem" mean as used in this week's parsha? (two answers)
32. Which individual is called "the Emori"? Why? Give two reasons.
33. What oath did Yosef make to Pharaoh?
34. Yissachar is like a "strong-boned donkey"? What do you think this means?
35. Why do you think kindness towards the dead called "chesed shel emet" — kindness of truth?

### DISCUSSION Q

# PARSHA PUZZLERS

## TORAH RHYMES & RIDDLES

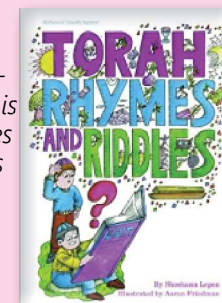
Answers on page 7.

1. I'll die in Egypt with no fear,  
For I shall not be buried here.  
My son has promised that my grave  
Will be in the Machpelah Cave.  
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2. My father was so very old,  
He lay in bed to rest.  
I came to visit with my sons  
And both of them were blessed.  
-----
3. Grandfather blessed us in reverse,  
He put the younger brother first.  
We thought he must have got it  
wrong,  
But he had planned this all along!  
----- and -----
4. I was the leader of the sons,  
But then my father said,  
That I no longer would be first,

- Because I moved his bed.  
-----
5. We are a pair you'd tremble to  
meet,  
Because in our anger we cannot be  
beat.  
And so we've been told to stay far  
apart,  
That way for sure, no trouble will  
start. ----- and -----
  6. My father says I'm like a lion:  
Strong and brave and clever.  
My brothers will bow down to me  
And I shall rule forever!  
-----
  7. We have a special partnership,  
The best kind that can be:  
One brother studies Torah,  
While the other sails the sea!  
----- and -----

8. Against Israel's enemies  
Like a snake I bite.  
My brother, like an army troop  
Fights with all his might.  
--- and ---
9. Of my fruits great kings shall dine,  
Because the fattest land is mine.  
-----
10. My father says I'm like a deer  
That runs so fast and free.  
Can you guess which tribe I am?  
My name is -----

**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](http://artscroll.com)



# PARSHA STORIES

## STORIES MY GRANDFATHER TOLD ME

### Time Is Precious

"The time approached for Yisrael to die" (Bereishis 47:29)

The Chofetz Chaim once entered a printer's shop and engaged the printer's apprentice in conversation. The boy told him that he had apprenticed himself to the printer for a period of five years, in return for his meals and a very meager salary. He was only 15 years old, and hoped to be an expert in the field by the time he was 20. He would then marry and be able to provide for his family.

When he returned to the place where he was staying, the Chofetz Chaim said to his companions, "A young printer's

apprentice aroused me to teshuvah today. He told me that he is prepared to devote five years of his life, between the ages of 15 and 20, so that afterwards he will be able to enjoy a comfortable life. How long does a man live? Seventy years. That apprentice is ready to sacrifice five years in order to enjoy fifty more in comfort.

"If we think, we will realize that a person is sent into this world for just a short time, in order to earn his place in the World to Come. The next world is eternal, with no limit or end. This is more than many millions of years. In order to earn his place in that world, a man was given only seventy years.

Seventy years to prepare for eternity. Such an investment is less than nothing, compared to five years preparing for fifty. This gives us some idea of how precious time is."

**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).

