

NCYI Youth Groups Parshas Toldos

Parsha Outline

Toldot

- The birth of Yaakov and Esav
- Yaakov buys Esav's birthright
- Yaakov takes the blessing of Esav

http://www.headcoverings-by-devorah.com/HebEngTaNaKh_TorahSummary.htm

Sefer Bereishit is divided into twelve parashiyot (weekly readings). The first two parashiyot cover 1,948 years of history and twenty generations. The third and fourth parashiyot focus only on one hundred years of Avraham's life. The message is - what Avraham stood for is what Creation is all about - what Avraham represented is what concerns the Torah. The Torah therefore dwells on the lives of the forefathers.

The balance of Sefer Bereishit (eight week parashiyot) is devoted to following the course of Avraham's descendants - Yitzchak, Yaakov, and the Twelve Tribes - as they further develop the philosophy and approach to live of their ancestor, Avraham. The ideology developed by Avraham becomes the basis for a unique nation, the further evolution and progress of the nation is presented in the following sefer - Shemot.

Sefer Bereishit not only describes the origin of the Jewish people, but traces the origins of all peoples of mankind.

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Parsha Summaries

Family Parshah

Toldot Roundup

Toldot-Generations

http://www.chabad.org/parshah/article_cdo/aid/320920/jewish/Toldot-Roundup.htm

By [Chani Benjaminson](#)

Isaac and Rebecca are married for twenty long years without having children. Finally Rebecca gets pregnant with twins. As the kids grow inside her belly they constantly kick around, so Rebecca goes to visit a great rabbi by the name of Shem to ask him for advice. Shem tells her that there are two children in her womb who will be the fathers of two nations, and the younger one will eventually rule the older one -- that's why they were fighting even before they were born.

Esau is born first. He is hairy and red-headed. Then follows Jacob, who is holding Esau's heel as he is born. Esau and Jacob are quite different: Esau is sly and loves to hunt, while Jacob is peaceful and spends most of his time studying Torah. On the day that Abraham is buried, Esau goes hunting while Jacob stays home and cooks a pot of lentils for his father to eat (a person who is mourning a loved one eats round foods when he or she comes back from the funeral).

Esau comes home and is very hungry, so hungry that he sits next to Jacob and says: "Give me to eat!" He wants Jacob to pour the food down his throat. Jacob says yes, on condition that Esau sell him his birthright, his right to be the firstborn. (Why did Jacob want Esau's birthright? Jacob knew that in the future the firstborn would be privileged to serve in the Holy Temple, but Esau didn't behave like a person who will serve in G-d's temple should -- he hunted and killed, and didn't have respect for life -- so Jacob asked him to sell his birthright, which he did.)

Isaac ages and becomes blind. He wants to bless his children before he dies. Esau goes to hunt for a couple of animals to prepare food for his father. In the meantime Rebecca dresses Jacob as Esau. She covers his arms and neck with hairy goatskin so that he should resemble Esau and sends him into Isaac's room to get the blessings which were destined to the firstborn son. When Esau returns and discovers that Jacob got the first blessings, he becomes very angry and wants to kill his brother. So Jacob runs away to Charan, his mother's birth-place, where he will also look for a wife whom we will meet in next week's *parshah*.

Toldot

Toldot Aliya Summary

http://www.chabad.org/parshah/article_cdo/aid/587541/jewish/Aliya-Summary.htm

General Overview: In this week's reading, *Toldot*, Jacob and Esau are born. Isaac relocates to Philistine where he digs wells, resulting in friction between him and the locals. Rebecca and Jacob successfully deceive Isaac, tricking him into giving to Jacob the blessings he had intended for Esau.

First Aliyah: Rebecca had trouble conceiving. Isaac and Rebecca prayed for children, and after twenty years of marriage Rebecca became pregnant. She was concerned about her exceedingly difficult pregnancy, and was advised by G-d that this was due to two children – two nations – struggling in her womb. She gave birth to twin boys: a hairy, ruddy boy named Esau, and a second son, born clutching his brother's heel, named Jacob. Esau became a hunter, while Jacob was an honest man who frequented the schools of Torah. Isaac favored Esau, while Rebecca preferred Jacob. One day, Esau came home from the field hungry, and pleaded with Jacob to give him some of the stew he was cooking. Jacob agreed to Esau's request provided that he give him his birthright as firstborn in exchange—and Esau acceded to this barter. There was a famine in Canaan, and Isaac was escaping the famine by traveling to Egypt via Philistine when G-d told him to remain in Philistine. G-d also informed Isaac that he would visit upon him all the blessings He had promised to Abraham.

Second Aliyah: Isaac settled in Philistine. When the townspeople inquired regarding his wife, he told them that she was his sister, fearing that otherwise the Philistines would kill him in order to take Rebecca. Eventually, Abimelech, king of the Philistines, noticed that Rebecca was Isaac's wife and though he reprimanded Isaac, he issued a decree that no one touch them. While in Philistine, Isaac sowed crops, and miraculously harvested a hundred times more than a field's normal yield.

Third Aliyah: Isaac became extremely wealthy. He also re-dug some of the wells that his father Abraham had dug, but had since been stopped up by the Philistines. The Philistines eventually became envious of his wealth, and asked him to leave. Isaac complied, moving away from the city and settling in the Gerar Valley. There, Isaac's servants dug two new wells but the Philistines contested his ownership over these wells. The third well he dug

was uncontested.

Fourth Aliyah: G-d appeared to Isaac and blessed him and assured him that He would always be with him. Abimelech approached Isaac and requested to enter into a peace treaty with him.

Fifth Aliyah: Isaac agreed to Abimelech's request. On that day, Isaac's servants informed him that they had successfully dug another well. At the age of forty, Esau married two wives. Their idolatrous ways anguished Isaac and Rebecca. Isaac had now advanced in age, and he became blind. He summoned Esau and told him that he wished to bless him, but first he should go to the field and hunt some game for him to eat. Rebecca heard this conversation and advised Jacob to don Esau's clothing and trick Isaac into blessing him instead. Rebecca prepared meat and gave it to Jacob to bring to his father. She also took hairy goatskin and put it on Jacob's smooth arms and neck. Jacob approached his father and presented himself as Esau, and Isaac ate from the repast Rebecca had prepared.

Sixth Aliyah: Isaac blessed Jacob with the "dew of the heaven and the fat of the earth," and granted him mastery over his brother. No sooner than the blessing ended, Esau arrived from the field, only to be informed by his father – who now understood what had transpired – that the blessing was already given to his younger brother. Esau was furious and Isaac comforted him with a minor blessing. Esau was determined to kill Jacob, but Rebecca, who got wind of this plot, asked Isaac to send Jacob to Charan to find a wife. Isaac did so, and blessed Jacob again before he departed.

Seventh Aliyah: Isaac sent Jacob to his brother-in-law Laban's home, to marry one of his daughters. Esau married again, this time to Machalat the daughter of Ishmael.

Overview

http://ohr.edu/this_week/torah_weekly/4082

By Rabbi Yaakov Asher Sinclair

After 20 years of marriage, Yitzchak's prayers are answered and Rivka conceives twins. The pregnancy is extremely painful. G-d reveals to Rivka that the suffering is a microcosmic prelude to the worldwide conflict that will rage between the two great nations descended from these twins, Rome and Israel. Esav is born, and then Yaakov, holding onto Esav's heel. They grow and Esav becomes a hunter, a

man of the physical world, whereas Yaakov sits in the tents of Torah developing his soul. On the day of their grandfather Avraham's funeral, Yaakov is cooking lentils, the traditional mourner's meal. Esav rushes in, ravenous from a hard days hunting, and sells his birthright (and its concomitant spiritual responsibilities) for a bowl of lentils, demonstrating his unworthiness for the position of firstborn. A famine strikes Canaan and Yitzchak thinks of escaping to Egypt, but G-d tells him that because he was bound as a sacrifice, he has become holy and must remain in the Holy Land. He relocates to Gerar in the land of the Philistines, where, to protect Rivka, he has to say she is his sister. The Philistines grow jealous of Yitzchak when he becomes immensely wealthy, and Avimelech the king asks him to leave. Yitzchak re-digs three wells dug by his father, prophetically alluding to the three future Temples. Avimelech, seeing that Yitzchak is blessed by G-d, makes a treaty with him. When Yitzchak senses his end approaching, he summons Esav to give him his blessings. Rivka, acting on a prophetic command that the blessings must go to Yaakov, arranges for Yaakov to impersonate Esav and receive the blessings. When Esav in frustration reveals to his father that Yaakov has bought the birthright, Yitzchak realizes that the birthright has been bestowed correctly on Yaakov and confirms the blessings he has given Yaakov. Esav vows to kill Yaakov, so Rivka sends Yaakov to her brother Lavan where he may find a suitable wife.

Parsha Songs

[The lyrics are supplied here. For the tunes, please click on the link]

http://www.chabad.org/parshah/article_cdo/aid/573567/jewish/Parshah-Song.htm

Lyrics: By Cheryl Knobel and Rivkah Neuman

Rivkah Eemeinu had twin sons, Esav was red
He was a hunter, Yaakov learned Torah instead
Yaakov was cooking beans, Esav was hunting
"I am hungry! Give me soup! Esav came in grunting
"Please sell me your b'chorah I'll give you soup so red."
Yaakov told this to Esav, "Take it!" Esav said.

Rivkah put fur, on Yaakov as a disguise
Yitzchok touched his son, because he, had weak eyes.
"It sounds like Yaakov, but feels like Esav's hands"
Yaakov received the bracha, of the stars and sand.
When Esav came home, his anger burned
Yaakov had no choice, to Lavan's house he turned.

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Parsha Questions & Answers

Selected from the following website:

<http://chinuch.org>

Questions By Rabbi Normie Lowenthal

פרשת שם השבוע _____

The "Pitgam Hashavuah" is...

כְּבֹד אֶת אָבִיךָ וְאֶת אִמְךָ שְׁמוֹת כ : יב

"Honor your father and your mother."

--

Who did Yitzchok marry and how old was he?

Yitzchok married Rivka , the daughter of Bethuel and the sister of Lavan when he was 40 years old .

What did Yitzchok and Rivka daven for, and why did Hashem answer Yitzchok and not Rivka?

To have children. Yitzchok's prayers were greater because both he and his father were righteous Rivka's father wasn't.

Why was עֵשָׂו (Aisov) called עֵשָׂו and יַעֲקֹב (Yaakov) called יַעֲקֹב?

Aisov was born עֵשָׂו "made", already covered with hair. Yaakov was born holding the עֵקֶב "heel" of Aisov.

The day Aisov came home tired, what did he want?

To be fed the red food that Yaakov made.

For what price did Yaakov sell the food?

For the rights of the בְּכֹרָה (firstborn), which Aisov was.

Where did Yitzchok and Rivka go because of a famine (another one) in the land?

To G'ror in Plishtim. The king was still Avimelech.

What did Avimelech tell the people when he realized Rivka was Yitzchok's wife?

Anyone who touches her will be killed.

How well did Yitzchok's planting go in G'ror?

100 times better than usual, even though there was a famine

Why did Yitzchok leave G'ror?

People were jealous of his success and Avimelech asked him to leave.

What did Yitzchok ask Aisov to do before he could give him the בְּרָכָה (blessing)?

To hunt and prepare a good meal for him.

What did Rivka Tell Yaakov to do?

To get two goats, that she would prepare, so Yaakov could bring them to Yitzchok and get the בְּרָכָה.

What did Rivka do so Yaakov wouldn't get caught?

Covered hYaakov's neck and hands with hairy goat skins and dressed him in Aisov's clothing.

What did Yitzchok say about how respectfully Yaakov acted?

"The voice is Yaakov's and the hands are Aisov's."

What did Aisov say he would do to Yaakov because of what he had done?

That he would kill him after his father Yitzchok died.

What did Rivka tell Yaakov to do?

To go to her brother Lovon's house until Aisov forgets and then she would call for him.

דְּבַר תּוֹכָה

From the names of יַעֲקֹב and עֵשָׂו we can learn how a person should look at himself to continue his spiritual growth. Besides meaning "heel", יַעֲקֹב can mean "bent", that a person should view himself as imperfect, bent, with room to

continually grow. עֵשָׂו viewed himself as "made", complete, with no need for change or improvement. May we follow in the footsteps of Yaakov Avinu and always continue to grow in Torah and Mitzvot.

שם _____

PARSHA QUIZ

The "Pitgam Hashavuah" is...

כִּבְדֹּת אֶת אָבִינָךְ וְאֶת אִמְךָ שְׁמוֹת כ : יב

“

_____”

1. What did Yitzchok and Rivka daven for and why did Hashem answer Yitzchok and not Rivka?
2. Why was עֵשָׂו (Aisov) called עֵשָׂו and יַעֲקֹב (Yaakov) called יַעֲקֹב?
3. The day Aisov came home tired, what did he want, and what did he have to "pay" for it?
4. What did Rivka Tell Yaakov to do while Aisov was preparing food for Yitzchok?
5. What did Yitzchok say about how respectfully Yaakov acted?

EXTRA CREDIT

What did Aisov say he would do to Yaakov because of what he had done?

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Parsha Stories

Family Parshah

Toldot Parshah Lesson

http://www.chabad.org/parshah/article_cdo/aid/322876/jewish/Toldot-Parshah-Lesson.htm

By Rebbetzin [Malka Touger](#)

“Oh, Mom,” groaned Josh, “I’m so bored. Being stuck in bed with a broken leg is no fun at all.”

Josh’s mother nodded sympathetically. “I agree, Josh. Still, there is a lot of good a person can do even if he stays in one place.”

“Like what? If I could go out, I would have more fun, and be able to do much more for you, too. I could go shopping for you or pick up Sarit from school. What good can I do when I have to stay in bed?”

Josh’s mother sat down next to him. “You know, Josh, there’s a lesson in this week’s Torah portion which might help you think about things you can do. The Torah portion of Toldot tells us about the life of Isaac. We read about a famine in Israel, just like in the days of Abraham.”

“I remember learning about that in Hebrew School,” recalled Josh. “Isaac thought about traveling to Egypt like his father did, but G-d told him not to leave Israel.”

“Have you ever wondered about that?” asked Josh’s mother. “After all, both Abraham and Jacob journeyed in and out of Israel. But G-d told Isaac to stay put.”

Josh thought for a moment. “I really don’t know, Mom. I remember learning how Abraham and Jacob did many important things on their journeys.”

“You see, Josh, there is a lot of good a person can do when he goes outside to be involved with other people. Still, by telling Isaac to stay in Israel, G-d is teaching us that there is a lot a person can — and should — do by staying in one place. Instead of being involved with many outside things like Abraham and Jacob were, Isaac concentrated on working with the inner strength that G-d gave him.”

“Maybe that’s why the Torah tells us about all the wells he dug,” suggested Josh. “It’s like digging into yourself and trying to bring out what you have inside.”

"Very good thought," Josh's mother complimented him, patting his head proudly. "And if you remember what happened later, you'll see how working with the inside influences things on the outside too. Abimelech, king of the Philistines, had argued with Isaac and caused trouble. But later he came to Isaac with the general of his army and asked for his friendship, telling him: 'We realize that you are blessed by G-d.'

"We can see how much influence Isaac had on the outside even while he stayed inside concentrating on what he had within."

"You just got me thinking, Mommy," Josh said excitedly. "There really is a lot I can do in here."

"Good for you, Josh! I'm happy that you're going to start working with what you have inside. And I'm going to straighten up this room for you, because your digging inside is bound to influence the outside, and I wouldn't want anyone to come in now."

"Not even Abimelech, king of the Philistines!" Josh laughed.

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LESSONS FROM THE PARSHA

http://ohr.edu/this_week/kinder_torah/4080

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Parashas Toldos

The Peace That Honors

Girls, girls, please stop fighting."

"Imma, Rivkie started it. She woke me up. She is so inconsiderate. Let her apologize."

"It's not my fault, Imma. Ruchie is far too sensitive. I tried to be as quiet as possible and hardly made any noise. She has to apologize."

"Oy oy oy. What will we do? Girls, I have a suggestion. Are you willing to listen to what the Sefer Chassidim has to say about fighting among siblings?"

"It sounds interesting, Imma."

“He expounds on a verse in this week’s parasha. ‘Now Eisav harbored hatred toward Yaakov because of the blessing with which his father blessed him. And Eisav said in his heart: “Let the days of mourning for my father be at hand; then will I slay my brother Yaakov”’ (Bereshis 27:41). The Sefer Chassidim (571) points out that Eisav would not dream of killing his brother Yaakov while his father Yitzchak was alive. Eisav excelled in the mitzvah of honoring his father. He knew that fighting among siblings causes parents great tsaar (anguish). Therefore, although Eisav was wicked in many ways, the thought of harming Yaakov during Yitzchak’s lifetime was unthinkable to him.”

Eisav was plotting to do some very bad harm. Our quarreling is much, much milder.

However, does it cause you tsaar, Imma?”

“Very much so, girls. When you get along, you give me so much nachas. However, when you fight, oy va voy.”

“We are sorry, Imma.”

“Rivkie and Ruchie, I accept your apologies. Come let us finish the Sefer Chassidim. He points out a fundamental mistake that Eisav made. He felt that killing Yaakov after Yitzchak passed away would not cause his father any tsaar. Eisav did not realize that the neshama (soul) lives on after the guf (body) dies. It knows everything that is going on in this world. Therefore, Eisav would not cause any less tsaar by waiting until after Yitzchak’s

petira (passing). We see from this that peace among siblings is a lifetime endeavor. It is a way of honoring parents both while they are alive, and after they leave this world.”

“This is a very valuable mitzvah, Imma. Kibbud av vi’aim (honoring your father and mother) is one of the mitzvos that bring fruits in this world and reward in the next world.

The Torah explicitly states that one who honors his parents will live a long life. Most mitzvos bein adam li’chaveyro (between man and his fellow man) can only be performed as long as the person is alive. Kibbud av vi’aim continues even after they are no longer alive! The impact of this mitzvah is mind boggling!”

“That’s right Ruchie. Therefore, it is very worthwhile for you to make a big effort to avoid quarreling. You will be giving Abba and me great nachas, which is the essence of this awesome mitzvah.”

Kinderlach . . .

How do we honor our parents? By giving them nachas. Our Torah giants went to great lengths to do wonderful things for their parents. To give a parent tsaar is the worst mistake that one can make in this mitzvah. What gives parents aggravation? Fighting amongst the children. Therefore, it should be avoided at all costs. Be easygoing with your brothers and sisters. Compromise for the sake of peace. Patience, calmness, soft words, and smiles keep peace in the home. This gives Abba and Imma so much nachas! This is the way to honor your parents!

Take It To Heart

Who is that man?”

“He looks very righteous.”

“Yes, he seems very knowledgeable about mitzvos.”
“And he is dressed like a righteous person.”
“He must be one of the hidden tsaddikim. Let’s ask him his name.”
“Excuse me.”
“Yes.”
“What is the Rav’s name?”
“Eisav ben Yitzchak.”

Eisav is often portrayed as a rasha gomur (completely evil person). He is a wild man, who will perform any aveyra that suits him. Murder, robbery, idol worship are his daily fare. He keeps company with wicked people and learns from their ways. However, the Baalei Mussar see Eisav in a different light. He is the quintessential liar, deceiving everyone in the world, including himself. He puts on an external appearance of righteousness. Like the swine, who spreads his feet to the world proclaiming, “I am kosher – look at my split hooves.” Yet, inside he is treif as treif can be. In this way, we can learn from Eisav. Our avodah (service to) Hashem cannot be shallow. It is not enough to sport external trappings. A blessing made without kavannah (concentration) is merely external. A mitzvah performed routinely, without thought, is only skin deep. Wearing the garb of a righteous person can be a chilul Hashem if one does not conduct himself properly. Our purpose in the world is to deepen our Avodas Hashem. To understand the mitzvos and to perform with a deep understanding of what we are doing. To place Hashem deep in our hearts and our souls. This is the way of true tsaddikim.

Kinderlach . . .

We recite Aleinu three times each day. At the end of the first paragraph we find the verse, “You shall know this day and take to your heart that Hashem, He is the G-d – in Heaven above and on the earth below – there is none other” (Devarim 4:39). There is a difference between “knowing” and “taking to heart”. Eisav knew a lot. However, he did not take it to heart. The distance between the head and the heart is often longer than we realize. The Baalei Mussar are telling us to cross that bridge from the head to the heart. Put the mitzvos into our heart, and put our heart into the mitzvos.

Parasha Questions:

- If Eisav only spoke to his heart about killing Yaakov, how did Rivka know about it? (Rashi 27:42)
- Where did Yitzchak send Yaakov to find a wife? (28:2)
- When Eisav saw that Yitzchak disapproved of his Canaanite wives, whom did he then marry? (28:9)

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Family Parsha Toldos

by [Nesanel Yoel Safran](#)

This article can also be read at: <http://www.aish.com/tp/pak/fp/70136027.html>

Toldot (Genesis 25:19-28:9)

Hold Your Tongue

From this week's Torah Portion

We should learn to hold our tongues - but not with our hands. In this week's Torah portion (Gen. 26:19-22), Isaac 'held his tongue' and didn't argue back with the people who had come to start a quarrel with him. We'll live happier, more peaceful lives once we learn how to avoid fights by holding our tongues.

Story

In our story, a kid discovers that his hold on his tongue was stronger than he thought.

GETTING A GRIP

"Oh, yeah?" Danny snarled. "Well, if you think *my* hair looks funny, then yours look hilarious, ridiculous and disgusting - and for that matter so do *you!*" Danny kicked some dirt toward the kid who had made the comment and was now heading fast for the other side of the schoolyard to escape the tornado of insults and pebbles.

"Danny," his friend, Shawn, asked, "why did you just go so ballistic?"

"What are you talking about?" Danny asked. "That jerk just laughed at my new haircut. What *else* was I supposed to do?"

"Maybe ignore him?" Shawn suggested.

Danny waved the idea away like it was the most absurd thing he'd ever heard. "Impossible! Whenever someone starts with me, I give him ten times as much back. Remember the time at the beach?" he chuckled.

"How could I ever forget?" Shawn shook his head and rolled his eyes. "We were having a great time hanging out by the waves until you started that argument with the kids on the next blanket..."

"Excuuuuuse me!" Danny cut in, "I didn't *start* anything. They were the ones who moved into our space and when I told them to move, they called me a you-know-what."

"Maybe," Shawn shrugged, "but instead of us just moving, like I suggested - after all, the beach was half empty - you insisted on answering them back, until the whole afternoon was just one big tug-of-war for space and everyone had a rotten time."

Danny threw up his hands. "Yeah, that was pretty dumb I guess, now that you mention it. But what can I do? It's just who I am. If someone starts up with me, I'm just physically incapable of not answering back..."

"Hey, Danny Bald-o!"

Shawn could see Danny's face turn purple with rage as the two of them wheeled around ... to see 'Tiger' Tony, the toughest kid from the oldest class in their school, staring down at them like a big cat about to pounce. The boys froze in fear.

"You know," Tony pointed his finger right at Danny's face, "that kid you just ranked out was my brother. I know it was you, because he told me it was the kid with the weirdest hair in the whole school! Do you have anything to say about that?"

Barely moving his head, Danny managed to shake it 'no.'

"Good," Tony sneered. "Then it's your lucky day 'cuz I'm wearing a new outfit and didn't feel like getting it dirty turning you into sawdust. But I would have if you'd given me any lip!"

He turned and left as both boys breathed a sigh of relief.

"Good thing it's not really true," Shawn said.

"You mean what that bully just said about me?" Danny asked.

"Of course, *that's* not true - your haircut looks cool. But that's not what I had in mind..." Shawn added with a smile.

"Then what *do* you mean?"

"That it's not true that you're physically not capable of not answering back when someone starts up with you."

"Well I guess you're right," Danny admitted with a shrug. "If a person really wants, he's always strong enough to hold his tongue."

Discussion Questions

Ages 3-5

Q. How did Danny feel about 'holding his tongue' at first?

A. He felt like he couldn't stop himself from answering back when people started up with him.

Q. How did he feel in the end?

A. He saw that he really could if he wanted to do it.

Ages 6-9

Q. What life-lesson do you think Danny learned from what happened?

A. He always saw himself as the type who couldn't hold back from an argument, which was something that caused him and others a lot of unpleasantness. But when the bully insulted him and he held himself back, he realized he was more in control than he thought.

Q. What do you think would have happened if Danny had answered Tony back?

A. He would likely have gotten beat up. People save themselves from all sorts of grief when they learn to hold their tongues.

Ages 10 and Up

Q. How is it possible to win an argument by losing it?

A. Getting in the 'last word' (often with 'interest') may give a person a brief moment of pleasure, but avoiding arguments by holding our tongues will give us a calmer, happier life. Not only will people respect us more (yes, ironically it is the one who can hold back from answering back who appears strong), but people will like us more and even those who would bother us, won't start up with us when they realize they're not going to rile us up. So we come out a winner in many ways.

Q. Why do you think Danny was able to hold his tongue that time even though he usually couldn't?

A. Obviously, the fear of getting beaten up was greater than the potential pleasure of 'letting

loose.' But the deeper point here is that many things we brand as 'beyond our control' are really not. It's just a matter of motivation. Realizing this, is a powerful tool to harness the power of motivation and make ourselves into the great, spiritual people we can all truly be.

Published: Sunday, November 15, 2009

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Parsha Games

Toldot

Dress Up



Props:

-Wig

-Red pieces of material- shirts, hand towels, scarves. The crazier and more old-lady like the clothes, the funnier

-Old lady bag to put the props in.

Activity: No matter how old they are, everyone gets a kick out of dressing up. Set up a scene with a Yitzchak, Rivka, Yaakov and Esav. After Yitzchak sends Esav out to the field, hand Rivka the bag and tell her to dress up Yaakov so he looks like Esav (of

course you didn't tell Yaakov about this when you gave him the part). Once he's ready, make Yitzchak give him a real bracha out loud. Ask the kids what kind of bracha they would give their own brother or friend. Or what do they think their father is wishing them on Friday night?

Vehayadayim Yedei...?



Props:

-A hairy hat

- A smooth hat

Activity (younger kids): Put the two hats on two kids' heads, and have them stand in the middle. Tell the story of Yitzchak's two sons, the hairy wild one and the smooth calm one. Ask the kids which of the brothers they are more like. Then explain that Yitzchak couldn't see so well, and couldn't tell their voices apart. Ask for suggestions on how he might tell who is who. Once they suggest it, close your eyes and tell the actors to come close to you so you can feel them and guess who's who. Repeat so everyone has a chance.

Courtesy of parshaactivities.com