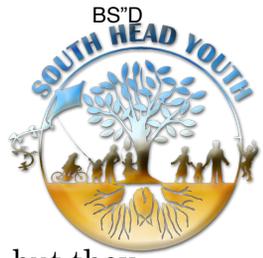




South Head Youth Parasha Sheet

PARASHAT TOLDOT



Yitzchak and Rivka are married for twenty years. They love each other very much, but they are both very sad. They have been married for so long but have been unable to have any children! Yitzchak and Rivka yearn to have a child who they can educate in the Torah way. Both Yitzchak and Rivka daven to Hashem and ask Him to bless them with a child. Finally, after a very long time, their prayers are answered and Rivka becomes pregnant. However, Rivka does not experience a very easy pregnancy. For months she walks around with a battle going on in her belly. Rivka just doesn't know what her child wants! When she walks



past a Shule or a Yeshiva there is a big kick in her belly, but that's not all! When Rivka walks past a place of idol worship the baby also kicks very hard! Rivka just doesn't know what's going on! Could it be that her child has a very mixed up personality? How could her child be kicking for both, a Shule and a place of idol worship? Well Rivka wastes no time and immediately goes to the local prophet of Hashem.

The prophet takes one look at Rivka, and in the name of Hashem tells her the news - there is good news and bad news! The good news is that Rivka is not just having one baby, she is having two! Rivka is having twins! The bad news is that the twins are battling inside Rivka's belly between good and evil. One baby only wants to do good things. He wants to listen to Hashem and only live by Torah and Mitzvot. However, the other baby is not so righteous. He does not want to follow Hashem's Torah and Mitzvot. Rivka is told that she will have to experience this war in her belly for the rest of her pregnancy! Well that's got to be quite painful!

Finally, Rivka gives birth to twin boys and boy oh boy are they different! In fact, these two brothers are complete opposites! The first son, Esav is born as hairy as a fur ball and his skin is completely red, like fire! The second son, Yakov, has skin as smooth as a baby's bottom! He is born with his hand wrapped around Esav's heel. This symbolizes the battle between good and evil which the two brothers will fight. When the twins are eight days old, Yitzchak performs a Brit Milah on Yitzchak. However, he is too afraid to perform Brit Milah on Esav as Esav's skin looked too red. He thought it would be too dangerous to perform the Brit Milah on Esav and so he decided to wait until Esav was older. But as Esav grows older, however, Yitzchak realizes that the red was Esav's natural skin colour. Yitzchak decides that he would perform Brit Milah on the day of his Bar Mitzvah, but when his Bar Mitzvah day comes, Esav refuses to have a Brit Milah.

As Esav and Yakov grow up, they become even more opposite! Yakov is a very good and righteous man. He spends all of his time learning Torah. However, Esav is a hunter! He spends his time in the field running after animals. The trouble is that their father, Yitzchak does not know this. Yitzchak is blind and so he cannot see.

He thinks that Esav is a very good boy because he always returns from the field with a very delicious



meat platter for his father - this is great Kibud Av V'em (the Mitzvah to honour your parents). Before giving his father the plate of food, Esav would always take off his hunting outfit and put on his best clothes, as if he were serving a king! So there is a good lesson we can learn from Esav - the lesson of Kibud Av' V'em, How much one must honor their



parents! Since Esav has such a great love for his father, Yitzchak doesn't suspect that Esav does not study Torah. However, Yitzchak's wife, Rivka realizes who Esav really is. She sees that Yakov is a great Torah scholar and loves him very much.

One day, Esav comes home from the field very hungry. He sees that Yakov has prepared a delicious lentil soup and demands that Yakov give him some at once. Yakov had made the lentil soup for his dear father Yitzchak. It was the day of Avraham's funeral and it is customary for a mourner to drink lentil soup. Since Avraham was Yitzchak's father, Yakov made lentil soup for his father to drink. Now there was no way that Yakov was just going to give Esav the lentil soup for free. So Yakov thinks quickly and comes up with a plan. 'My dear Esav', he says, 'I will give you some of my delicious lentil soup, but only if you sell me your birthright'. Right now, Esav is so hungry that he is happy to give Yakov anything just to get some soup. So Yakov and Esav make the deal, Esav sells his birthright to Yakov and then Yakov takes the pot of lentils and pours it right down Esav's throat. Esav is so hungry and tired that he manages to eat the whole pot of lentils in just one very big gulp!

One day Rivka hears Yitzchak telling Esav to go to the field and to catch an animal so he can prepare a delicious meal for Yitzchak. Yitzchak tells Esav that after he has finished eating the meal, he will give him lots of blessings. When Rivka hears this, she is determined that Yakov receive the Blessings and not Esav. She quickly cooks up two young goats and tells Yakov to give the food to his father. But Yakov is worried! Esav's skin was hairy and Yakov's was soft! If Yitzchak touches Yakov he will definitely know that he is not Esav! Then Rivka remembers that Esav had given her his furry coat. Rivka puts the coat on Yakov. She also puts goatskins onto Yakov's hands and neck in order that he be hairy like Esav and smell like Esav. She then gives the meat dish to Yakov and tells him to serve it to his father, Yitzchak. Yakov is still worried that Yitzchak will realise that he is not Esav, but his mother, Rivka tells him not to fear.

Yakov enters Yitzchak's room and says to his father, 'Please rise and sit up, eat from my dish so that you may bless me'. Now although Yitzchak was blind, he was not deaf! He immediately realized that this is not Esav's voice! Esav had a rough and growly voice, whereas Yakov had a very soft and sweet voice. So Yitzchak asks Yakov if he is Esav. Yakov responds, 'I am'. He makes sure not to say, 'I am Esav' because that would not be true. Still unsure of whether it is



Yakov or Esav standing before him, Yitzchak calls over Yakov and feels his skin. Now Yitzchak is really confused and he says, 'the voice is the voice of Yakov, but the hands are the hands of Esav!' Nevertheless, he eats the meal and then blesses Yakov (thinking that he is blessing Esav). Yitzchak blesses Yakov that Hashem should grant him wealth. He also tells Yakov that he will rule over his brother (Esav). He promises Yakov that Hashem's promise to Avraham that the Jewish people will be as many as the stars and that the Jewish people will inherit the land of Israel, will all continue through Yakov.

When Yitzchak finishes blessing Yakov, Yakov thanks his father and quickly runs out of his father's tent. As he leaves, Esav enters the tent and in a very growly voice shouts, 'Hi dad, here's your food. Now give me my blessings!' Yitzchak replies, 'my dear Esav, I have already given you your blessings!' Immediately Esav realizes that he has been tricked and that Yakov has received the blessings. Truth be told, the birthright blessings rightfully belonged to Yakov. After all, Esav had sold his birthright to Yakov in return for a pot of lentil soup.



Yitzchak still gives Esav some blessings, however he has already given the main blessings to Yakov. Esav is furious with Yakov. He still wants those blessings! Esav storms out of Yitzchak's tent and goes to find Yakov. Meanwhile Yakov knows that his brother wants to kill him and so he has already escaped his home. He flees his homeland for his uncle Lavan in Charan, in order to keep safe from his brother.

Mission of the week: Say the prayer Modeh Ani in the morning when you wake up. Let your first words be words of thanks to Hashem!

**It was great seeing you in Shule!
We hope you enjoy reading this Parasha Sheet and quizzing your family!**

Shabbat Shalom from Brookie and the South Head Youth Crew

Q. The Parasha begins with the words, 'And these are the generations of Yitzchak the son of Avraham; Avraham was the father to Yitzchak'. Why the repetition in the opening of verse of this week's Torah portion? Since Yitzchak was the son of Avraham, it follows that Avraham was his father. What moral could there be implied by this repetition in the Torah?

A. The expression 'Yitzchak the son of Avraham, Avraham was the father to Yitzchak' is the Torah's statement of the ideal relationship between Jewish parents and their children, a relationship which we might term 'two-way-pride'. We often hear children boasting about their parents and grandparents. In many offices and homes we will often find a picture hanging prominently on the wall of an aged couple, the man with a large Kippah, with wise and earnest eyes and a flowing white beard. The woman, her hair completely covered with a kind and noble expression. Our friend, makes no attempt to emulate his grandparents' way of life, yet he kvells with pride as he says 'these are my grandparents' and launches a glowing description of the intensity of their religious life.

It is heartwarming to see the pride of a Jew in his parents and grandparents, but this is all 'Yitzchak, the son of Avraham', that Yitzchak prides himself in his ancestor Avraham. It is essential that the second generation, 'Yitzchak', should himself be a source of pride to his parents. Looking at the pictures on the wall and remembering the beauty of his grandparents' Shabbat, the firm and tranquil sense of purpose that permeated their lives, the preciousness of every Mitzvah in their eyes, should immediately turn his thoughts inwards to himself. 'Do they have Nachat and pleasure from their way of life?' is the question he should ask. 'Have I utilized to the full, the wealthy heritage of Torah-living that they left me?'

Based on the teachings of the Lubavitcher Rebbe