

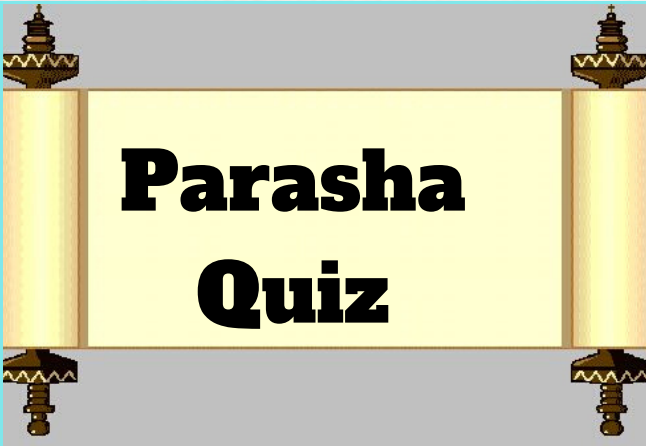


KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

Toldot: תולדות

11.30.19



Elementary:

- 1) According to Rashi (25:22) why was Rivkah confused when she felt the babies kicking?
- 2) What is the meaning behind the name Yaakov?
- 3) What did Eisav give Yaakov in exchange for the lentil soup?
- 4) What did Yitzchak mean when he said "הקל קול יעקב" "והידיים ידי עשו"?
- 5) Why did Rivkah send Yaakov to live with her brother Lavan?

Middle/High School:

- 1) What lesson does Rashi (25:20) derive from the Torah repeating Rivkah's lineage?
- 2) According to Rashi (25:27) what happened when Yaakov and Eisav had their Bar Mitzvah?
- 3) Which pasuk in this parsha has five verbs in a row? What do we learn from this?
- 4) What 3 explanations does Rashi (27:1) offer about why Yitzchak lost his sight?
- 5) What surprising comment does Rashi make in 28:5? What can we learn from this?

What would you do?

Discussion starter for your Shabbat table..

Your friend invites you to come watch a movie but you were invited to a party that night. Should you tell them about the party or make up an excuse so that they won't feel bad that they were not invited?

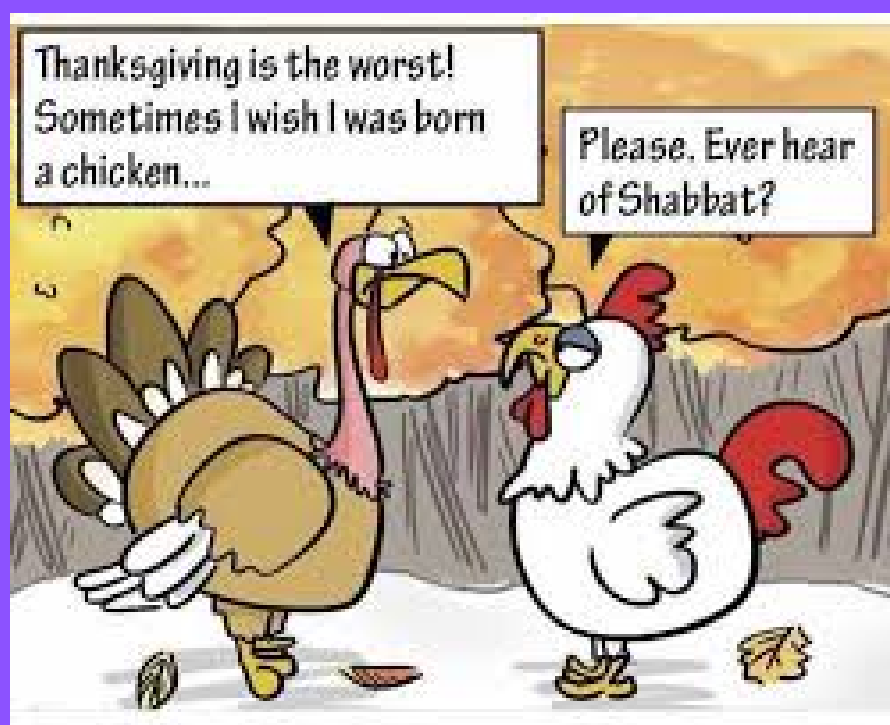
Did You Know?

כחו שנתברכו אבותינו אברהם יצחק ויעקב בכל מכל כל - כן וברך אותנו כלנו יחד בברכה שלמה. ונאמר: אמן

In Birkat Hamazon we ask Hashem to "bless us, just as He blessed our forefathers Avrohom, Yitzchok, and Yaakov with everything." What is the meaning of these 3 forms of the word כל?

It turns out it is a reference to the Avot. Concerning Avraham Avinu, the Torah tells us, "וְהָיָה בְרַךְ אֶת־אֲבֹרָהָם בְּכָל" (Bereishis 24:1). About Yitzchok it says (27:33), "וְאָכַל מִכֹּל". And Yaakov Avinu says of himself (33:11), "וְכִי יִשְׁלִי־כֹל". Each of these brachot contains a form of the word "כל" ("all"), implying an all-encompassing blessing that leaves nothing to be desired.

In fact, the Gemara (Bava Batra 17a) tells us that being blessed with כל means that each of the Avot merited a taste of the World to Come in his lifetime. This is the blessing that we ask Hashem to bestow upon us as well.



Rabbi Jonathan Sacks - Why Did Isaac Love Esau?

Why did Isaac love Esau? Did he not know that Esau was wild and impetuous? Can we really take literally the proposition that Isaac loved Esau because "he had a taste for wild game," as if his affections were determined by his stomach, by the fact that his elder son brought him food he loved? Surely not, when the very future of the covenant was at stake. The classic answer, given by Rashi, listens closely to the literal text. Esau, says the Torah, "knew how to trap [yode'a tzayid]." Isaac loved him "because entrapment was in his mouth [ki tzayid befiv]." Esau, says Rashi, trapped Isaac by his mouth. Here is Rashi's comment on the phrase "knew how to trap": "He knew how to trap and deceive his father with his mouth. He would ask him, "Father, how should one tithe salt and straw?" Consequently his father believed him to be strict in observing the commands" (Rashi to 25:27). Esau knew full well that salt and straw do not require tithes, but he asked so as to give the impression that he was strictly religious. And here it is Rashi's comment on the phrase that Isaac loved him "because entrapment was in his mouth": "The midrashic explanation is that there was entrapment in the mouth of Esau, who trapped his father and deceived him by his words" (Rashi to 25:28).

The Maggid of Dubnow adds a perceptive comment as to why Isaac, but not Rebekah, was deceived. Rebekah grew up with the wily Laban. She knew deception when she saw it. Isaac, by contrast, had grown up with Abraham and Sarah. He only knew total honesty and was thus easily deceived. So the classic answer is that Isaac loved Esau because he simply did not know who or what Esau was. But there is another possible answer: that Isaac loved Esau precisely because he did know what Esau was.

In the early twentieth century someone brought to the great Rabbi Avraham Yitzhak Kook, first Ashkenazi Chief Rabbi of pre-state Israel, the following dilemma. He had given his son a good Jewish education. He had always kept the commands at home. Now however the son had drifted far from Judaism. He no longer kept the commandments. He did not even identify as a Jew. What should the father do? "Did you love him when he was religious?" asked Rav Kook. "Of course," replied the father. "Well then," Rav Kook replied, "Now love him even more."

Sometimes love can do what rebuke cannot. It may be that the Torah is telling us that Isaac was anything but blind as to his elder son's true nature. But if you have two children, one well behaved, the other liable to turn out badly, to whom should you devote greater attention? With whom should you spend more time? It may be that Isaac loved Esau not blindly but with open eyes, knowing that there would be times when his elder son would give him grief, but knowing too that the moral responsibility of parenthood demands that we do not despair of, or disown, a wayward son.