The fun way to go over the weekly sedra with your children, grandchildren, Shabbat guests

R'ei

 отличающиеся

The word AM (AYIN-MEM) is colored purple (actually, lavender). That makes it an AM SEGULA, play on words for the cherished or chosen nation that is we. The lounge chair and foot rest are for the opening words in the haftara of Shabbat-R'Ch, which refers to the heavens being the chair of HaShem, and the Earth being his foot-stool (or whatever you call it).

The alarm clock which is reversed (mirror image) is also from the haftara, for the words KOL SHA'ON MEI'IR, which would mean the sound of a clock that wakes you up (i.e. an alarm clock). However, the word SHA'ON is spelled with an ALEF (not an AYIN) and the word MEI'IR is spelled with an AYIN (not an ALEF). The words in the navi mean, A voice of tumult from the city.

Sho-f'tim

Upper-left corner is Flip Wilson as one of his characters, as in Here comes da judge - SHO-F'TIM and old cartoon character, Deputy Dawg - SHO-T'RIM continuing the opening pasuk, after SHO-F'TIM V'SHO-T'RIM, the next word is TITEN, as in tea X (Roman numeral for 10) then 2U for L'CHA then in all your Gates - BISHARECHA, in (or at) your gates Negation circle over the planting of a sapling = prohibition of planting trees in the Mikdash or Mizbei'ach area Tilted scales = perversion of justice - a recurring theme in the sedra The king may not own an excessive number of horses (3 chess knights are too many, defined as more than necessary - although since a king and two knights cannot force a checkmate on the opposing king, and a third knight - which can be acquired when a pawn reaches the edge of the board (called promotion) - can force a mate, then three knights would not be an excessive number of horses for a king to own) Below the chess pieces are a hand of four queens and next to them a fifth queen with a no-symbol, representing the prohibition of a king having too many wives (four in a deck - that's all) Recycling symbol reminds us to avoid the prohibition of BAL TASHCHIT (wasting) Ax handle detached from head (kills someone) - classic SHOGEG situation Negation of veering to the right or left times 2 because all are commanded so, and the king is additionally commanded the same thing An eye with the letter I in it, which is a play on AYIN B'AYIN. The phrase appears only three times in all of Tanach. Two of those times are Parshat Sho-f'tim and the haftara for Parshat Shof'tim! (The other one is in Parshat Sh'lach) the double four domino is
for the four doubled words in the haftara, beginning with ANOCHI ANOCHI. two others are depicted in this ParshaPix and the fourth double is SURU SURU (AYIN B'AYIN almost made the list) Peace symbol in a speech bubble stands for the mitzva to offer peace to an enemy before engaging it in battle (except for Amon and Moav) the fellow wearing a crown and writing a Sefer Torah is the special mitzva for the king Mickey Mouse as the Sorcerer's Apprentice is for the prohibition of several black arts mentioned in the sedra insignia of the IDF chaplaincy, similar in function to the Kohein Mashu'ach Milchama Tree with face is for KI HA'ADAM EITZ HASADEH, for man is the tree of the field The negation of the snake is for the prohibition of NICHUSH (play on words) the gift-wrapped piece of meat is for the mitzva of MATANOT, the gifts to a kohein, specifically the parts of an animal that are his due four military deferments (in a Milchemet R'shit situation - see sedra summary): Building new house planting a vineyard and not yet harvested it engagement to marry and being afraid (perhaps that you don't have enough zechuyot to merit being spared in battle University of Rhode Island is called URI for short, so is URI Geller - URI URI in the haftara covered wagon is for the portion of EGLA ARUFA, which, we are taught, was the topic that Yaakov and Yosef were studying, when Yosef was taken from him. Years later, Yosef sends AGALOT, wagons, to his father Yaakov, to facilitate the family's descent into Mitzrayim Two alarm clocks are for HIT-O-R'RI, HIT-O-R'RI, awaken, awaken. This phrase can be found in this week's haftara (as well as in L'CHA DODI) and there are two (I think) Unexplaineds; hint for one of them: late 16th century, France.