HADAR Children & Families
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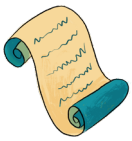
DEVARIM
VA'ETHANAN
EIKEV
RE'EH
SHOFTIM
KI TEITZEI
KI TAVO
NITZAVIM-VAYEILEKH
HA'AZINU
VEZOT HA-BERAKHAH



כ"ט תַּמּוּז - ו' אָב תשפ"ד August 4 - 10, 2024

מָה בְּפָרָשָׁה • In This Week's Parashah

- In the 40th year of wandering in the מִדְבָּר (midbar, wilderness), Benei Yisrael are almost ready to enter Eretz Yisrael. Moshe gives a long speech, reminding the people of their journey after leaving Har Sinai.
- Moshe retells the story of how he needed help to judge Benei Yisrael's questions and legal cases, so he appointed judges to govern the people with him.
- Moshe reminds Benei Yisrael of the story with the מְרַגְּלִים (meraglim, spies), who gave a negative report about Eretz Yisrael. Benei Yisrael listened to the meraglim, and they were punished. No one from that generation, besides Calev and Yehoshua, would enter the land.
- God tells Moshe that Benei Yisrael should not fight against Se'ir, the descendants of Esav, nor should they fight against Moav and Ammon, the descendants of Lot.
- Benei Yisrael defeat the armies of Sihon and Og. Their land, east of the Jordan River, is given to the שְׁבָטִים (shevatim, tribes) of Reuven, Gad, and some of Menasheh. Moshe reminds these shevatim that they must cross into Eretz Yisrael and fight with the rest of Benei Yisrael, before settling there.



מִדְרָשׁ • Midrash



Do you like to be a leader? Would it be hard to convince you to be in charge?

In our parashah, Moshe describes how he appointed people to be leaders of Benei Yisrael:

Devarim 1:15

So I took heads of your shevatim (tribes), wise and knowledgeable people, and appointed them heads over you.

דברים א:טו

וָאֶקַּח אֶת רָאשֵׁי שִׁבְטֵיכֶם אֲנָשִׁים חֲכָמִים וִידֻעִים וָאֶתֵּן אוֹתָם רָאשִׁים עֲלֵיכֶם

The word וָאֶקַּח (va-akah, so I took) usually applies to things you can actually pick up and take in your hands. That makes it seem like Moshe had to drag these people into being the leaders! Couldn't Moshe have just asked them?



Bzzzz
A lot of midrashim are **bugged** by something unusual in the Torah text

Sifrei Devarim 15

I (Moshe) "pulled" them with words of persuasion. I said to them: How fortunate you are! Whom are you coming to be appointed over? The children of Avraham, Yitzhak, and Yaakov, people who are called "siblings," "friends," "God's cherished vineyard and inheritance," "God's flock," and every other nice nickname.

ספרי דברים טו

מְשַׁכְתִּים בִּדְבָרִים. אָמַרְתִּי לָהֶם: אַשְׁרֵיכֶם! עַל מִי אַתֶּם בָּאִים לְהִתְמַנּוֹת? עַל בְּנֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב, בְּנֵי אָדָם שֶׁנִּקְרְאוּ אֲחִים וְרֵעִים כֶּרֶם חֶמְדָּה וְנַחֲלָה צֹאן מַרְעִית וְכָל לְשׁוֹן חִבָּה.



Being a leader is hard, but Moshe convinced these people that it would be a privilege to lead Benei Yisrael.

- Why would it take so much convincing to be a leader? Why wouldn't you want to take on that kind of job?
- Does knowing how special Benei Yisrael are make it more exciting to be their leader? What kind of leaders would be appropriate for the people that Moshe describes?
- Reading the midrash, how does Moshe's description of Benei Yisrael make you feel about being Jewish? What does it mean to be a sibling and friend of God?

שְׁאֵלוֹת הַשָּׁבוּעַ • Parashah Scavenger Hunt

aliyot:
1) Devarim 1:1 to 1:10
2) 1:11 to 1:21
3) 1:22 to 1:38
4) 1:39 to 2:1
5) 2:2 to 2:30
6) 2:31 to 3:14
7) 3:15 to 3:22

haftarah: Yeshayahu 1:1 to 1:27

The answers to the first seven questions can be found in the matching numbered aliyah in the Torah reading. The answers to questions 8 and 9 are harder and can come from anywhere in the parashah. The answer to question 10 is in this week's haftarah.

Good luck!



1. If Benei Yisrael had followed the direct route, how long would it have taken them to reach their destination? 40 years?



2. What kind of cases does Moshe tell the other judges to bring to him?

3. Whose idea was it to send spies into the land?

4. Where were Benei Yisrael for "many days"? (Two places)

5. What funny-sounding word did the Ammonim use to describe the Rephaim?

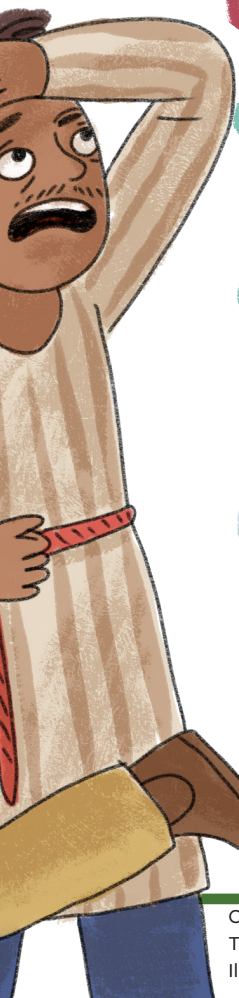
6. What piece of furniture is mentioned?

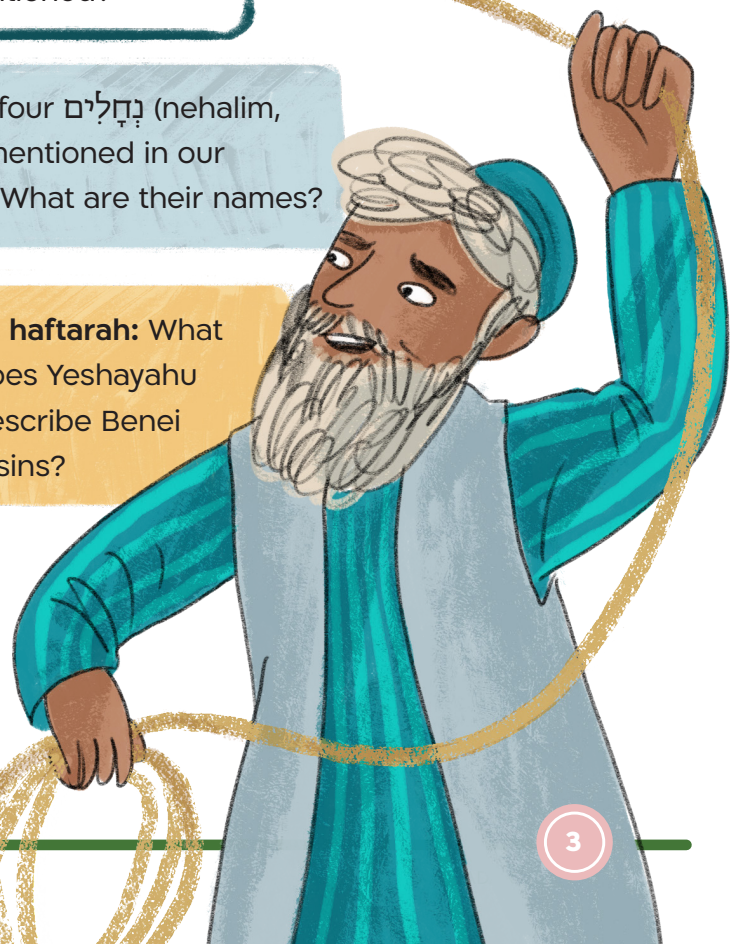
7. Who is told not to be afraid?

8. There are four נְחָלִים (nehalim, streams) mentioned in our parashah. What are their names?

9. What insect appears in the parashah, and in what context?

10. **From the haftarah:** What colors does Yeshayahu use to describe Benei Yisrael's sins?





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* Look for the answers on page 8!

PEDAGOGY OF PARTNERSHIP
How we learn is what we learn.

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Content and editing by Shoshie Lockshin, Jason Rogoff, Jeremy Tabick, Ethan Tucker, and Effy Unterman. Design by Jen Klor. Illustration by Noa Kelner.

דַּקָּה שֶׁל דִּיּוּן • One-Minute Debate

Debate: Review is a necessary part of learning.

Another name for Sefer Devarim is מִשְׁנֵה תּוֹרָה (mishneh Torah), which means "review of the Torah." That's because Moshe spends a lot of time reviewing stories or mitzvot we've heard about before in the Torah. (To see where this name comes from, look up Devarim 17:18.)

How to play:

- Here are some arguments to get you started, but try to come up with your own. Then debate someone!
- For a true one-minute debate, give each side 30 seconds to make its best case.

Agree!

- Review helps you remember what you learned.
- When you review something, you understand it more deeply and sometimes even discover new things about it.
- In Sefer Devarim, Moshe's review gives us a different perspective on the events we read about in the past four books of Torah.

Disagree!

- You don't need to review things that you know really, really well.
- No one likes to be nagged. You don't have to tell me more than once!

מִדְרָשׁ • Midrash

After God tells Moshe to go fight Sihon, Moshe sends to Sihon "words of peace" (Devarim 2:26). Why does he do this?

Rashi (France, 1,000 years ago)

"Even though God did not command me to offer peace to Sihon, I learned from the wilderness of Sinai, from the Torah that came first in the world. When God came to give it, God brought it to Esav and Yishmael to offer it to them even though it was clear to God that they wouldn't accept it. Even so, God began with peace. So too I will begin with Sihon with words of peace."

רש"י

אַף עַל פִּי שֶׁלֹּא צִוַּנִי הַמָּקוֹם לִקְרֹא לְסִיחוֹן לְשָׁלוֹם, לָמַדְתִּי מִמִּדְבַּר סִינַי, מִן הַתּוֹרָה שֶׁקְּדָמָה לָעוֹלָם. כְּשֶׁבָּא הַקָּדוֹשׁ בָּרוּךְ הוּא לִתְּנָהּ, חִזֵּר אוֹתָהּ עַל עֵשָׂו וְיִשְׁמָעֵאל וְגָלוּי לְפָנָיו שֶׁלֹּא יְקַבְּלוּהָ, וְאַף עַל פִּי פָּתַח לָהֶם בְּשָׁלוֹם, אַף אֲנִי קִדַּמְתִּי אֶת סִיחוֹן בְּדִבְרֵי שָׁלוֹם.

Moshe learns from God. Even though there was no chance that Esav and Yishmael would agree to accept the Torah, God still offered it to them. Similarly, even though there might be no chance that Sihon would let Benei Yisrael pass through their land, Moshe still offered him words of peace.

- In this midrash, what is the thing that's parallel to peace? What can this teach us about the Torah?
- If God and Moshe knew that it wouldn't work, why did they offer peace anyway? What impact could that have?

דִּקְדּוּק • Grammar

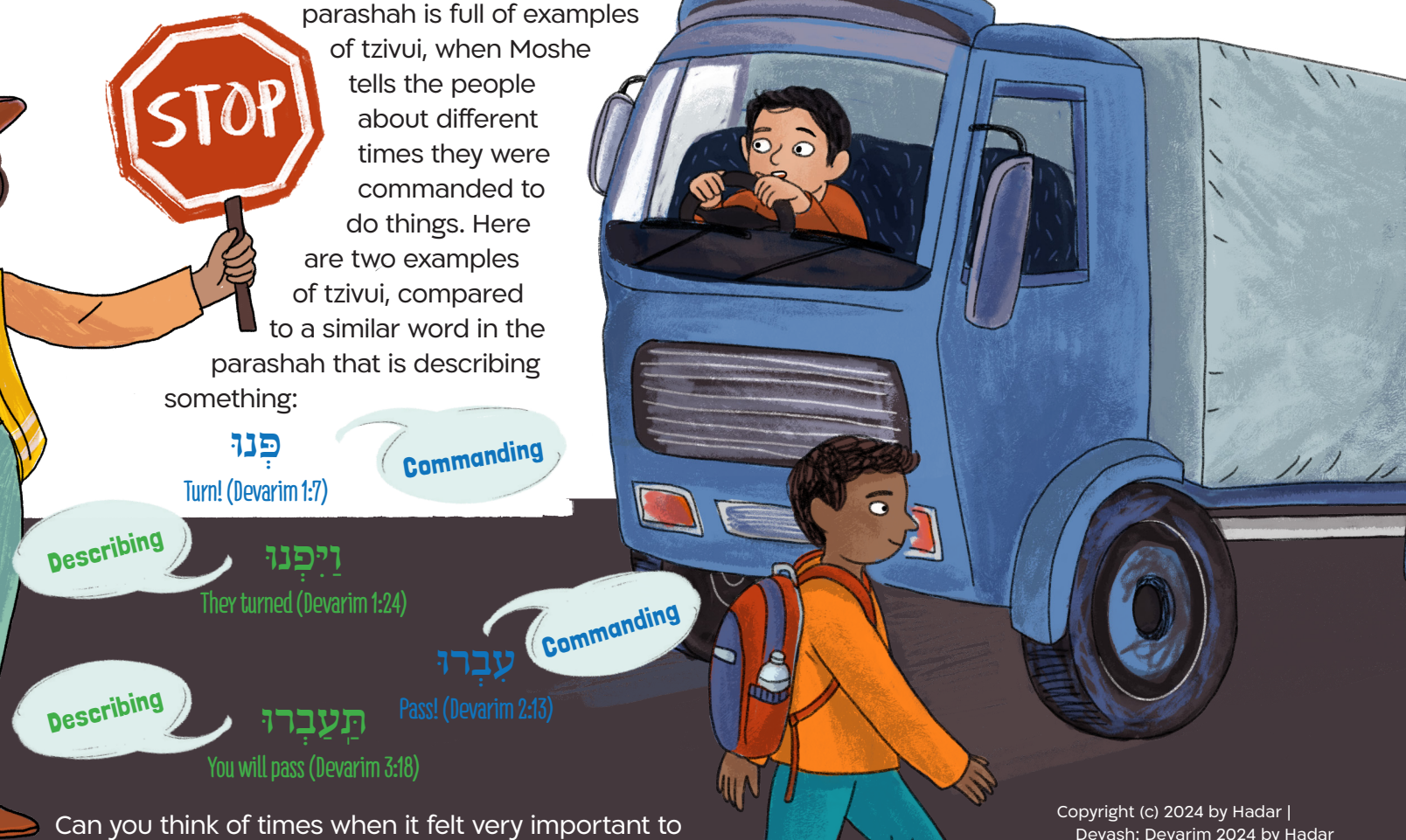
Language is sort of amazing—we use words to say so many different things. Sometimes we want to **describe** something that happened or that will happen:

"She went home yesterday." "He will go home this afternoon."

Sometimes we need a word that tells people what to do, that **commands** them: "Go home." "Look!"

This is where the word מִצְוָה (mitzvah, commandment) comes from!

This form of a word is called the imperative, or צִוּוּי (tzivui, command) form. Our parashah is full of examples of tzivui, when Moshe tells the people about different times they were commanded to do things. Here are two examples of tzivui, compared to a similar word in the parashah that is describing something:



Can you think of times when it felt very important to tell someone what to do? How did you say it?

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פֵּרוּשִׁנוּת • Commentary

When talking about how judges should behave, Moshe tells them:

Devarim 1:17	**דברים א:יז**
Do not be afraid of anyone.	לֹא תָגוּרוּ מִפְּנֵי אִישׁ

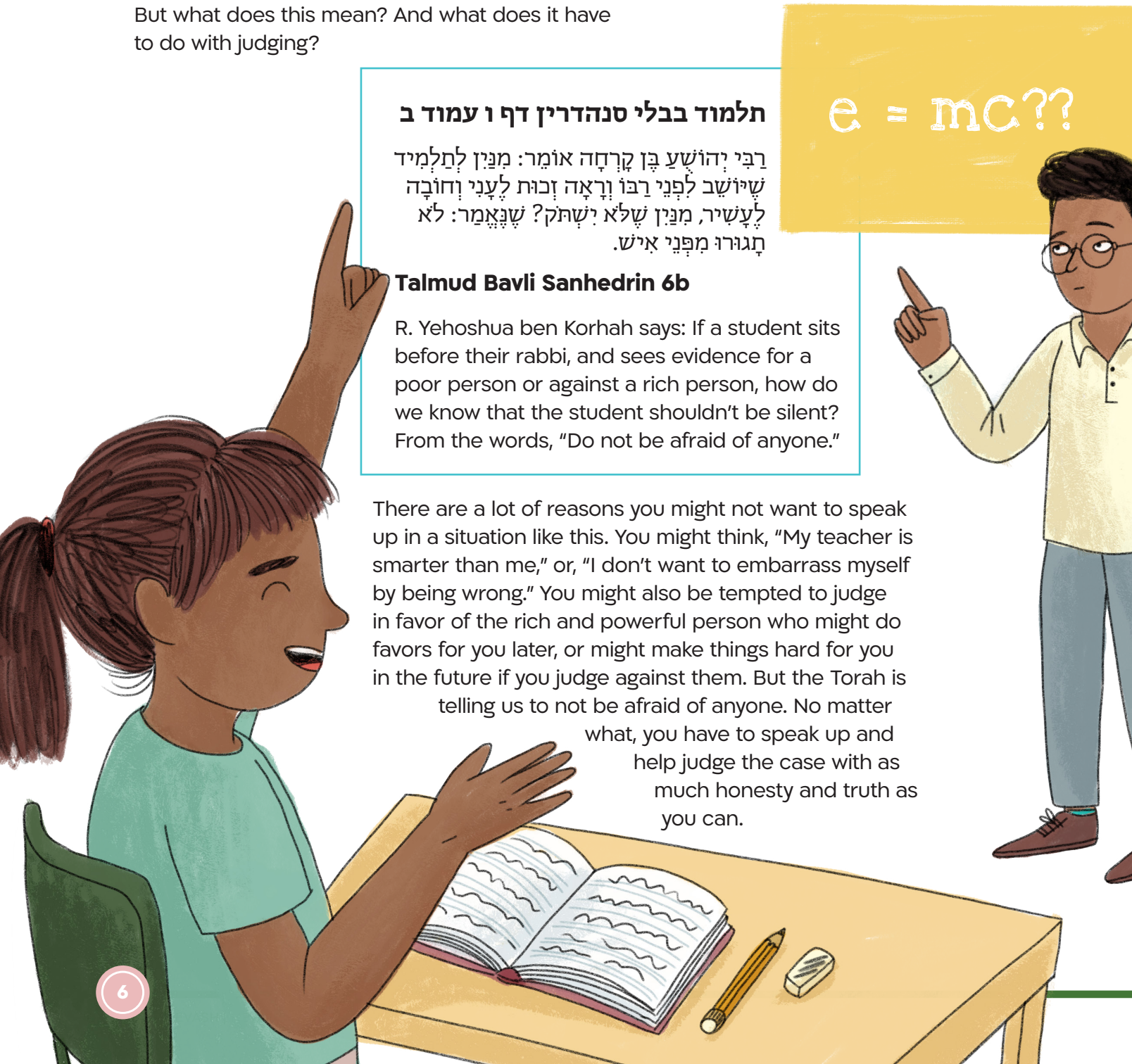
But what does this mean? And what does it have to do with judging?

תלמוד בבלי סנהדרין דף ו עמוד ב

רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה אוֹמֵר: מִנַּיִן לְתַלְמִיד שֶׁיּוֹשֵׁב לִפְנֵי רַבּוֹ וְרָאָה זְכוּת לֶעָנִי וְחוֹבָה לֶעָשִׁיר, מִנַּיִן שֶׁלֹּא יִשְׁתֹּק? שֶׁנֶּאֱמַר: לֹא תָגוּרוּ מִפְּנֵי אִישׁ.

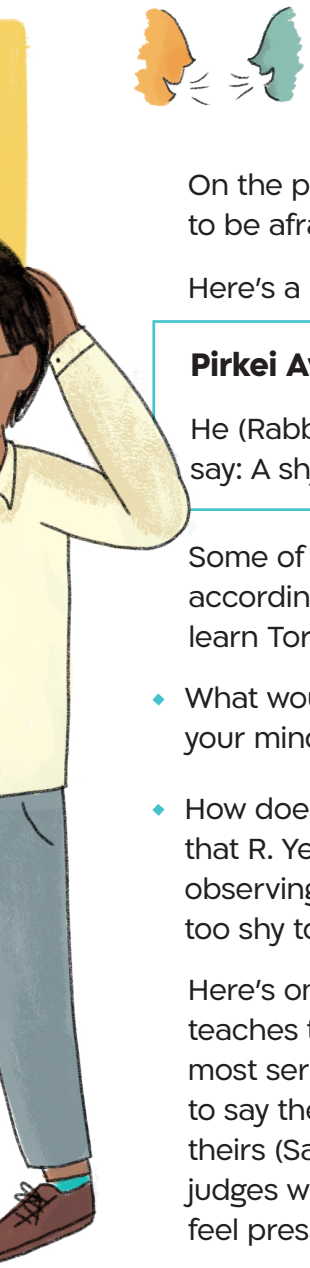
Talmud Bavli Sanhedrin 6b

R. Yehoshua ben Korhah says: If a student sits before their rabbi, and sees evidence for a poor person or against a rich person, how do we know that the student shouldn't be silent? From the words, "Do not be afraid of anyone."



There are a lot of reasons you might not want to speak up in a situation like this. You might think, "My teacher is smarter than me," or, "I don't want to embarrass myself by being wrong." You might also be tempted to judge in favor of the rich and powerful person who might do favors for you later, or might make things hard for you in the future if you judge against them. But the Torah is telling us to not be afraid of anyone. No matter what, you have to speak up and help judge the case with as much honesty and truth as you can.

- What does this teach us about the value of truth?
- When very smart judges are discussing a case, and it looks like they agree, it might be difficult to share a different idea. Why is that? Have you ever second-guessed yourself because you assumed everyone else was right?
- The Torah often reminds us to make sure people are judged fairly, especially when they are orphans or poor or don't have much power. Why is that? What would happen to the world if people used their money and power to win any court cases they were in?



בּוֹאוּ נְדַבֵּר עַל זֶה • Tell Me More About This!

On the previous page, we saw R. Yehoshua ben Korhah telling students not to be afraid to speak up and even challenge their teachers sometimes!

Here's a related message for students:

Pirkei Avot 2:5

He (Rabban Gamliel) used to say: A shy person cannot learn.

פרקי אבות פרק ב משנה ה

הוּא הָיָה אוֹמֵר... לֹא הַבַּיְשָׁן לָמֵד

Some of us are more outgoing, and some of us are more shy. But, according to Rabban Gamliel, if you're too shy when you're trying to learn Torah, you might not be able to learn as well.

- What would happen if you didn't ask the questions that were on your mind? What opportunities would you miss?
- How does Rabban Gamliel's teaching connect to the situation that R. Yehoshua ben Korhah describes, about the student observing a court case? What would happen if the student was too shy to speak up?

  Here's one strategy for encouraging participation! The Mishnah teaches that when a בֵּית דִּין (beit din, Jewish court) is judging its most serious cases, the least experienced judges are supposed to say their opinions first, before the more senior judges share theirs (Sanhedrin 4:2). Rashi explains that if the more important judges were to speak first, the less experienced judges might feel pressured to agree.
- What can you do to help other people feel safe and confident to share their opinions?

Did you know that most teachers love it when students ask their questions or share their ideas? Try it out! Share your questions or ideas with your parents and teachers, and see how they react!

מִדְרָשׁ • Midrash

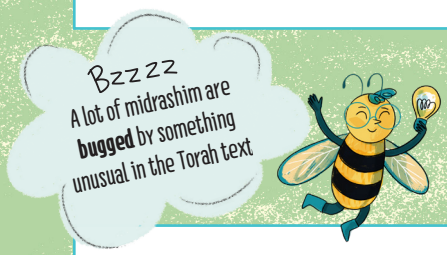
In our parashah, Moshe retells the story of the sin of the מְרַגְּלִים (meraglim, spies). He remembers Benei Yisrael saying some very harsh words about God:

Devarim 1:27

You grumbled in your tents and said, "It is out of hatred for us that God brought us out of the land of Egypt, to hand us over to the Amorites to wipe us out."

דברים א:כז

וַתֵּרָגְנוּ בְאָהֳלֵיכֶם וַתֹּאמְרוּ בְּשִׂנְאַת ה' אֹתָנוּ הוֹצִיאָנוּ מֵאֶרֶץ מִצְרַיִם לָתֵת אֹתָנוּ בְּיַד הָאֱמֹרִי לְהַשְׁמִידֵנוּ׃



Why would Benei Yisrael say that God hated them? Hadn't God performed miracles and brought them out of slavery to freedom?

Sifrei Devarim

Is it possible that God hated Benei Yisrael? Is it not written, "I have loved you, said God" (Malakhi 1:2)?!

It is rather Benei Yisrael who hated God at that moment. A common saying is: What is in your own heart about your friend, you say is what's in their heart about you.

ספרי דברים פ' כד

אֶפְשָׁר שֶׁהַמָּקוֹם שׂוֹנֵא אֶת יִשְׂרָאֵל? וַהֲלֹא כְּבָר נֶאֱמַר "אָהַבְתִּי אֶתְכֶם אָמַר ה'" (מלאכי א:ב)?!

אֶלָּא הֵם שֶׁשּׂוֹנְאִים אֶת הַמָּקוֹם. מְשַׁל הֶדְיוֹט אוֹמֵר מַה דִּבְלִבָּךְ עַל רֵחֲמָךְ מַה דִּבְלִבֵּהּ עָלָךְ.

The midrash explains that Benei Yisrael spoke the way they did because they were angry at God. They took the emotions that they were feeling, and they imagined that that's how God must have been feeling about them. But in fact, God loved them all along.

- It's easy to make a mistake when you're trying to figure out what others are feeling. What kind of trouble can that lead to? What can you do to avoid this?
- What does it feel like to learn that it's impossible for God to hate Benei Yisrael? How does it change the way you do mitzvot or learn Torah when you remember that God loves you?

Parashah Scavenger Hunt Answers:

1. No! Just 11 days (1:2)
2. Anything that is too hard for them (1:17)
3. According to our parashah, the people (1:22). But In Bemidbar 13, it sounds like it was God's idea!
4. Kadesh and Mount Se'ir (1:46, 2:1)
5. זַמְזֻמִּים (zamzumim) (2:20)
6. Og's bed (3:11)
7. Yehoshua (3:22)
8. Eshkol (1:24), Zered (2:14), Arnon (2:24), Yabok (2:37)
9. Bees; the Amorites are compared to them (1:44)
10. Red at first, but then they'll turn white when they're forgiven (Yeshayahu 1:18)